Pope Francis canonizes Sts. John XXIII and John Paul II

VATICAN CITY (CNS)—Canonizing two recent popes in the presence of his immediate predecessor, Pope Francis praised the new Sts. John XXIII and John Paul II as men of courage and mercy, who responded to challenges of their time by modernizing the Catholic Church in fidelity to its ancient traditions.

“They were priests, bishops and popes of the 20th century,” the pope said on April 27, in his homily during Mass in St. Peter’s Square. “They lived through the tragic events of that century, but they were not overwhelmed by them. For them, God was more powerful. “John XXIII and John Paul cooperated with the Holy Spirit in renewing and updating the Church in keeping with her original features, those features which the saints have given her throughout the centuries,” he said.

Speaking before a crowd of half a million that included retired Pope Benedict XVI, Pope Francis praised St. John for his best-known accomplishment, calling the Second Vatican Council, which he said showed an exquisite openness to the Holy Spirit.

“He let himself be led, and he was for the Church a pastor, a servant-leader,” the pope said of St. John. “This was his great service to the Church. I like to think of him as the pope of openness to the Spirit.”

Pope Francis characterized St. John Paul as the “pope of the family,” a title he said the late pope himself had hoped to be remembered by. Pope Francis said he was sure St. John Paul was guiding the Church on its path to two upcoming synods of bishops on the family, to be held at the Vatican this October and in October 2015.

The pope invoked the help of the two new papal saints for the synods’ success, and he prayed, “May both of them teach us not to be scandalized by the wounds of Christ and to enter ever more deeply into the mystery of divine mercy, which always hopes and always forgives, because it always loves.”

Pope Francis has said the agenda for the family synods will include Church teaching and practice on marriage, areas he has said exemplify a particular need of the Church. See related stories, pages 2, 3 and 7.

NCEA hears that new evangelization turns Church to Jesus’ Good News

PITTSBURGH (CNS)—The new evangelization is not a new Gospel, but a refocus on the Good News of Jesus and the willingness to share it, Cardinal Donald W. Wuerl of Washington told the National Catholic Educational Association (NCEA).

“We bring a fuller vision,” Cardinal Wuerl said of the Catholic faith during his keynote address at NCEA’s annual convention. “We need to admit that and be proud of it.”

Hosted by the Diocese of Pittsburgh in partnership with the NCEA, Catholic Library Association and the National Catholic Educational Association, the NCEA heard that new evangelization turns the Church to Jesus’ Good News.

By Sean Gallagher

Archbishop Emeritus Daniel M. Buechlein marks 50 years of priestly life and ministry

Archbishop Daniel M. Buechlein kneels in prayer during a June 7, 2007, priesthood ordination Mass in St. Peter and Paul Cathedral in Indianapolis. (File photo by Sean Gallagher)

Archbishop Emeritus Daniel M. Buechlein marks 50 years of priestly life and ministry

By Sean Gallagher

Archbishop Emeritus Daniel M. Buechlein’s cell phone recently rang as he sat in his room in the infirmary at St. Meinrad Archabbey in St. Meinrad while reflecting on his 50 years of priestly life and ministry.

He has lived there since September 2013 when he retired after 19 years of leading the Church in central and southern Indiana—a retirement precipitated by a stroke he had suffered earlier that year and other health challenges that occurred in previous years.

Like so many people who call him, the woman asked for his prayers. In this case, it was for her mother who was to have surgery the next day. Archbishop Buechlein promised to pray for her.

That incident could be a summary of his 50 years of priestly ministry, which he will celebrate on May 3.

“Prayer is at the core of his being,” said Bishop Charles C. Thompson of the Evansville, Ind., Diocese, a close friend of Archbishop Buechlein. “He’s a man of prayer. That doesn’t change because he’s had a stroke. If anything, his prayer has probably intensified by the stroke.”

Prayer—and especially the Eucharist—was important to him even as he sat in his room in the infirmary at St. Meinrad Archabbey in St. Meinrad while reflecting on his 50 years of priestly life and ministry.
Cardinal: Imitate St. John Paul’s defense of family, sacredness of life

VATICAN CITY (CNS)—St. John Paul II would not want Catholics’ applause, but he would want to inspire the way they live, especially in defending the family and the sacredness of human life, said Cardinal Angelo Comastri.

Tens of thousands of people, especially from Poland, returned to St. Peter’s Square on April 28 for the official Mass of thanksgiving for the canonization of St. John Paul. Cardinal Comastri, archpriest of St. Peter’s Basilica, presided at the Mass, and Polish Cardinal Stanislaw Dziwisz of Krakow, St. John Paul’s longtime secretary, concelebrated.

“We are here today to give thanks, but especially to accept the heritage and the example of his courageous faith,” the cardinal said.

“John Paul II had the courage to defend the family, which is a project of God written in clear words in the book of life,” the cardinal said. “He defended the family at a time when confusion and public aggression against the family were spreading in an insistent attempt to write an anti-Genesis,” an account of the meaning of the family opposed to God’s plan for creation described in the first book of the Bible.

In his 1981 apostolic exhortation on the family, “Familiaris Consortio,” the cardinal said, Pope John Paul denounced how the family already was becoming the target of “numerous forces trying to destroy or at least deform it” to the detriment of society and the good of the human person.

St. John Paul “left his most urgent mission was to proclaim to God’s plan for marriage and the family,” he said, adding his hope that Catholics would look to St. John Paul to rediscover God’s plan for the family, “which is the only path that will give dignity to the family and truth to the love and future of spouses and their children.”

The cardinal also described St. John Paul as courageous in defending human life, “all human life, at a time when the ‘culture of the disposable,’ as Pope Francis calls it, was spreading.”

People today “are starving for love,” Cardinal Comastri said, but “the weakest are being tossed aside because the selfish see them as a burden. It’s a terrible fact, a sign of a decline in civility.”

A reflection on the canonizations of John XXIII and John Paul II

By Archbishop Joseph W. Tobin, C.Ss.R.

Last Sunday, millions of people throughout the world watched as Pope Francis officially confirmed the sancus fides (sense of the faithful) that two of the greatest, and holiest, figures of the 20th century—Pope John XXIII and Pope John Paul II—are, in fact, saints.

What a wonderful sign of hope for the world! What a powerful statement of love and joy!

I wish to echo the words of Pope Francis in his homily during the canonization Mass:

“[John XXIII and John Paul II] were priests, bishops and popes of the 20th century. They lived through the tragic events of that century, but they were not overwhelmed by them. For them, God was more powerful: faith was more powerful—faith in Jesus Christ the Redeemer of man and the Lord of history, the mercy of the Good Shepherd, the closeness of Mary our Mother.”

“Closeness” is a word Pope Francis uses frequently to describe the intimate connection that exists between God and his people, between Jesus and each of us who encounter him personally, and between holy women and men and those they serve in Jesus’ name. Both popes were close to Jesus and to his mother, Mary. This profound sense of intimacy, or closeness, was felt by everyone who came into contact with these two holy men who are now recognized by the Church as saints of God.

“In these two men, who looked upon the wounds of Christ and bore witness to his mercy,” Pope Francis says, “there dwelt a living hope and an indescribable and glorious joy (1 Jn 1:3-8). The hope and the joy which the risen Christ bestows on his disciples, the hope and the joy which nothing and no one can take from them. The hope and joy of Easter, forged in the crucible of self-denial, self-emptying, utter identification with sinners, even to the point of disgust at the bitterness of that chalice. Such were the hope and the joy which these two holy popes had received as a gift from the risen Lord, and which, they in turn, bestowed in abundance upon the People of God, meriting our eternal gratitude.”

St. John XXIII was pope during my boyhood and youth. He symbolized for me—and for millions the world over—the Easter joy of springtime and hope for the future. This openness to the world and his desire for authentic renewal in the Church inspired me to want to serve as a “missionary disciple” (to use Pope Francis’ term).

St. John Paul II was pope during most of my ministry as a priest of the Congregation of the Most Holy Redeemer (Redemptorists). His passion, energy and missionary zeal for proclaiming the Gospel were an inspiration to me, to my Congregation, Redemptorist brothers and to millions of people everywhere.

With Pope Francis and the entire Church, I rejoice in the canonization of these two beloved popes. I invite all my sisters and brothers in central and southern Indiana to join me in thanking God for the great gift of these new saints!”

“Each one must give as he has decided in his heart, not reluctantly or under compulsion, but of his own will, for God loves a cheerful giver.” —2 Corinthians 9:7
John Podesta

for mercy in the Church today.
The pope repeatedly mentioned mercy in his homily, which he delivered on Divine Mercy Sunday, an observance St. John Paul put on the Church’s universal calendar in 2000. The Polish pope died on the vigil of the feast in 2005 and was beatified on Divine Mercy Sunday in 2011.

In addition to Pope Benedict, making only his third public appearance since he resigned in February 2013, Pope Francis’ concelebrants included some 150 cardinals and 700 bishops from around the world.

Pope Benedict did not join the procession of bishops at the start of Mass, but arrived hours earlier, wearing white vestments and a bishop’s miter and walking with a cane. He sat in a section of the square designated for cardinals. Pope Francis greeted his predecessor with an embrace at the start of the Mass, drawing applause from the crowd, and approached him again at the end.

During the canonization ceremony, which took place at the beginning of the Mass, devotees carried up relics of the new saints in matching silver reliquaries, which Pope Francis kissed before they were placed on a small table for veneration by the congregation.

St. John’s relic was a piece of the late pope’s skin, removed when his body was transferred to its present tomb in the main sanctuary of St. Peter’s Basilica. Floribeth Mora Diaz, a Costa Rican woman whose recovery from a brain aneurysm was recognized by the Church as a miracle attributable to the intercession of St. John Paul, devoted herself to relics and covered them in vestments, holding a small metal reliquary that was blessed by Pope Francis.

The Mass took place under cloudy skies with temperatures in the low 50s. The square was filled with a crowd estimated at 300,000. The Vatican said 800,000 attended the ceremony in Rome, with overflow crowds watching on giant-screen TVs set up at various locations around the city. The 2011 beatification of Pope John Paul drew more than 1 million people, according to Italian police estimates at the time.

The Vatican said 93 countries sent official delegations to the Mass, and more than 30 of the delegations were led by a president or prime minister. The current king and queen of Spain and the former king and queen of Belgium were in attendance.

Pope Francis spent half an hour personally greeting the delegations following the Mass. He then rode in his popemobile through the square and adjacent avenue, drawing cheers and applause from the crowds, for about 20 minutes until disappearing at the end of the street.

The canonizations of both popes came after extraordinary measures by their successors to expedite the process. Pope Benedict waived the usual five-year waiting period before the start of a sainthood cause for Pope John Paul shortly after his death, when he was nuncioed by crowds shouting “Santo subito!” (“A saint at once!”). In the case of St. John, Pope Francis waived the usual requirement of a second miracle before a blessed can be added to the Church’s list of saints.

A large crowd is seen as Pope Francis celebrates the canonization Mass for Sts. John XXIII and John Paul II in St. Peter’s Square at the Vatican on April 27. (CNS photo/Paul Haring)

Canonization opens way for universal celebration of popes’ feast days

VATICAN CITY (CNS)—From the moment Pope Francis said, “We declare and define Blessed John XXIII and John Paul II to be saints” and “they are to be venerated as such by the whole Church,” their October feast days automatically could be celebrated at Masses around the world.

St. John’s feast day is on Oct. 11; the anniversary of the day in 1962 that he opened the Second Vatican Council. St. John Paul’s feast is on Oct. 22, the anniversary of the improvement of his pontificate in 1978.

After the two were beatified—Pope John in 2000 and Pope John Paul in 2011—special Vatican permission was required to publicly celebrate their feast days outside the Diocese of Rome, where they served as bishop and pope, and their home dioceses. Vatican permission also was required to name parishes after them, but with their canonization, that is no longer necessary.

A key difference between beatification and canonization is:

• At a canonization, the pope issues a formal decree recognizing the candidate’s holiness and permitting public remembrance of the candidate at shrines throughout the Church.

• With a beatification, the pope concedes permission for limited public remembrances, usually among members of the candidate’s religious order or in the diocese where the candidate lived and worked.

Members of U.S. delegation talk about Sts. John XXIII, John Paul II

ROME (CNS)—Members of the official U.S. government delegation to the canonizations of Sts. John XXIII and John Paul II on April 27 included the president and their good fortune in being chosen by President Barack Obama to attend the April 27 event.

“I’m tickled to be here,” said Rep. Xavier Becerra, D-Calif., chairman of the House Democratic Caucus. “It’s thrilling to be here to represent my colleagues and to fulfill a serious commission given him by the diocese where the candidate lived and worked.™

The delegation was led by presidential counselor John Podesta and included Katie Beirne Fallon, an assistant to the president and director of legislative affairs.

The United States was one of more than 90 countries that sent official delegations to the Mass. More than 30 delegations were led by a president or prime minister. The current king and queen of Spain and the former king and queen of Belgium were in attendance.

There was probably a long line of volunteers, and we were lucky enough to be at the front of it,” he said. Podesta, who served as President Bill Clinton’s chief of staff, met St. John Paul twice.

“I think partly because of the length of his papacy and the strength of his personality, even when he was frail—the second time I met him he was already frail—I think it always seemed like he was destined for sainthood.

Pope John XXIII and Pope John Paul II both opened the Church to the world in their own ways,” Podesta said. “They were both basiles but who went out to the world, and they both projected those values of courage, care and concern.

John XXIII revolutionized the Church,” he said, especially by emphasizing the important role of the laity in the life of the Church, opening a level of participation “that when I was a young boy was not possible.”

Becerra said a canonization is something “those of us who grew up Catholic always heard about, never thinking that we would get to witness” the event in person.

“It’s a great day to be a Catholic,” Becerra said.

He said he remembered St. John Paul particularly as a champion of human freedom, insisting to the world—particularly as a champion of human freedom, insisting to the world—

and worked.™

The Lord’s house is your house.”

Becerra also praised Pope Francis.

“A Latino and the son of immigrants, he’s my guy,” Becerra said.

“Pope Francis has done a lot to inspire us, not just as Catholics, but as Americans, those who believe in justice and freedom and opportunity,” he said.

Reps. Xavier Becerra

Meeting reporters at the home of Ken Hackett, U.S. ambassador to the Holy See, Podesta noted that the three U.S. delegates are Catholic.

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The pope speaks to the city and the world

It is traditional on Easter Sunday for the pope to deliver a blessing and brief address “urbi et orbis” (to the city and the world).

The city is, of course, Rome, “the heart of Christianity,” and the world is the entire global village with all its religious, cultural, political, racial and economic diversity. While popes have always addressed themselves to the whole world, Pope Francis recognizes that his audience is “linked by modern technology” now more than ever.

Pope Francis has delivered this Easter message twice. The first time, Easter 2013, he was the newly elected Bishop of Rome, and by his own admission he was something of a stranger to this city who came “from the ends of the Earth.”

A year later, the pope from Argentina is no stranger to the citizens of Rome or to the world at large. He has made himself known—by his humility, his compassion and his willingness to speak bluntly (and sometimes sharply) on some very sensitive issues.

Pope Francis has used his two messages to the city and the world to call for peace.

In 2013, the Holy Father said, “And so we ask the risen Jesus, who turns death into life, to change hatred into love, vengeance into forgiveness, war into peace. Yes, Christ is our peace, and death into life, to change hatred into compassion and his willingness to speak forcefully.”

But Pope Francis has never been afraid to speak freely, even as he faced the reality of his death. When he was 26, he was diagnosed with cancer and given just weeks to live. He said, “I am going to make a Lenten resolution, ‘I’m going to give up—unless you give up fear.'”

Deciding to leave everything in God’s hands, Macklin focused on making the most of whatever time he had left, including making the most of his decision to become a member of the Catholic Church.

Macklin had made that decision after joining his grandparents for Mass one Sunday at St. John the Evangelist Church in Indianapolis, where Father Nagel is pastor. Macklin had been moved that Sunday by Father Nagel’s homily that focused on the themes, “God wouldn’t put things in our path if He didn’t want us to see 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, Macklin talked to Father Nagel after the Mass—a conversation that Father Nagel recorded during his homily at Macklin’s funeral Mass at St. John Church on April 22.

“I asked a laugh, Father Nagel described how Macklin was convinced that his grandmother and the pastor were “in cahoots” with each other, that they had conspired to develop the homily specifically for Macklin. It was the beginning of a powerful connection between Macklin and the priest—the kind of connection Macklin formed with many people. When Macklin seemed near death last fall, Father Nagel arranged for several Macklin’s doctor told him there was nothing more they could do for him.

Father Nagel recalled the last time he saw Macklin, visiting him in the house of his grandparents—Don and Kathleen Murphy—where a hospice setting had been arranged. “We prayed the rosary with him,” the priest told Macklin’s friends and family members who nearly filled the expansive church for the funeral Mass. “At the end, he said to me, ‘God bless you, Father. Touches by that moment.”

During his homily, Father Nagel also noted that it was appropriate that Macklin died on Good Friday, “The cross of Christ. He embraced the cross of Christ. Macklin knew the suffering of the cross on the cross.”

A few weeks after Macklin’s doctor told him he had only “a few weeks to live,” Father Nagel confirmed Macklin on March 25 of this year, just a week before Good Friday. “We ask you to comfort the victims of fratricidal acts of violence in Iraq, and to sustain the hopes raised by the resumption of negotiations between Israelis and Palestinians.

“We ask for an end to the conflicts in the Central African Republic, and a halt to the brutal terrorist attacks in parts of Nigeria and the acts of violence in South Sudan.

“We ask that hearts be turned to reconciliation and fraternal concord in the wilderness.”

The Bishop of Rome speaks of peace to the city and the world out of a profound sense of pastoral care and responsibility. Pope Francis has described himself as a pastor without boundaries.”

His calling as Bishop of Rome, he said, is to minister to the whole world from the symbolic center of the world. Pope Francis takes this dual responsibility seriously. He’s worked hard to be present to the priests and people of the Diocese of Rome. He has also reached out to people the world over—sometimes making telephone calls to people in distant parts of the world to assure them of his pastoral care.

The pope’s ministry says to everyone: “Come and see. In every human situation, marked by frailty, sin and death, the Good News is no mere matter of words, but a testimony to unconditional and faithful love. It is about leaving ourselves behind and encountering others, being close to those crushed by life’s troubles, sharing with the needy, standing at the side of the sick, elderly and the outcast. Come and see! Love is more powerful, love gives life, love makes hope blossom in the wilderness.

“Could there ever be a more important message—for the city or the world? Come and see what love has accomplished! Come and experience the Good News. Come and feel in your hearts the mercy of God and the joy of our redemption.

Thus we ask the city and the world every day in his words and his actions. Let’s listen carefully and watch closely. His delivery of Christ’s message—and our wholehearted acceptance of it—can set us free!”

—Daniel Conway

Reflection

John Shaughnessy

Faith, not fear, at the heart of Macklin Swinney’s earthly life

When the news spread that Macklin Swinney died on Good Friday, many people recalled how he had once resolved “to give up fear” for Lent. As resolution he made after being diagnosed with the most advanced stage of skin cancer and given little chance of surviving.

Family and friends also recalled how the 27-year-old Indianapolis resident gave the best hugs, how he poured himself into everything and everyone he cared about, and how his sense of adventure and his love of nature were defining qualities. With a winsome smile, one relative shared a memory of being in the wilderness out west with Macklin, and how Macklin loved the “shooting stars” blazing across the night sky.

In that image, there’s a glimpse of Macklin’s life: crowning, spectacularly memorable and over far too soon.

The image also seems fitting for another image. In the darkness of his life, Macklin blamed a light that was a wonder to behold. When he ended, he asked Macklin or read about him in the April 4 issue of The Criterion, you know the harsh realities he faced again. When he was 24, he was first diagnosed with cancer. Then the disease returned when he was 26. I was facing death again,” he said about the return of his cancer during Lent of 2013.

“Not only that, I had a fear of what I would look like, what I hadn’t accomplished, what I would have to go through with treatments, and how it would turn out.”

Yet, in the midst of all those fears and worries as he fought for his life in a hospital, Macklin told Father Rick Nagel his Lenten resolution, “I’m going to give up fear.”

Deciding to leave everything in God’s hands, Macklin focused on making the most of whatever time he had left, including making the most of his decision to become a member of the Catholic Church.

Macklin had made that decision after joining his grandparents for Mass one Sunday at St. John the Evangelist Church in Indianapolis, where Father Nagel is pastor. Macklin had been moved that Sunday by Father Nagel’s homily that focused on the themes, “God wouldn’t put things in our path if He didn’t want us to see them, and ‘everything happens for a reason even if we don’t know it at the time.'”

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Letters to the Editor

Columnist shares firsthand knowledge about being a widower

Bill Dodds had an excellent column on the Perspectives page in the April 11th edition of The Criterion. He obviously has firsthand knowledge of what being a widower means.

I agree with him—tears don’t scare me anymore.

Good job!

Jaye Schalk

Corydon

Social justice advocates, first and foremost, must support the unborn

I am writing to reply to the letter to the editor in the April 25 issue of The Criterion.

The letter writer stated that President Barack Obama has a similar sense of social justice to Pope Francis. I unequivocally disagree with that point of view.

President Obama’s actions have indicated his unwillingness to advocate for the unborn loudly signals his lack of compassion and of social justice for our most vulnerable.

Supporting abortion and pro-abortion advocates with actions and rhetoric should be enough for anyone of any faith to denounce a political candidate. If we cannot support our unborn, I don’t trust our politicians and government to be able to deliver on any significant social justice efforts.

I pray for people of faith to take a firm, supportive stance for pro-life efforts.

Martha Rardin

Indianapolis
Pope Francis challenges us to move beyond our comfort zones

El Papa Francisco nos desafía a que salgamos de nuestra comodidad

Let’s also pray that the Holy Spirit will enlighten our minds and hearts so that we can do God’s will always.

The Criterion  Friday, May 2, 2014

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN

Rejoice in the Lord

ALÉGRENSE EN EL SEÑOR

Traducido por: Daniela Guanipa

How can we help parishes in our archdiocese (both recently established communities and older parishes) who are saddled with debt? Can we find creative ways to free them from these burdens for the sake of our common mission?

The Gospel challenge to “go, therefore, and make disciples of all nations” (Mt 28:19) has both a local and a global dimension for us. As Pope Francis says, “The parish is not an outdated institution, precisely because it possesses great flexibility.” Similarly, the Holy Father calls dioceses like ours to undergo a form of “missionary conversion” (EG, #28-30).

Where is God opening a door for the Archdiocese of Indianapolis? We may not know the details, but the direction is clear. We are being invited, and challenged, to move beyond our comfort zones and to be missionaries for Christ.

During this Easter season, let’s pray for the gift of joyful gratitude for Christ’s death and resurrection which have set us free to serve God and one another. Let’s also pray that the Holy Spirit will enlighten our minds and hearts so that we can do God’s will always.

El Papa Francisco nos dice que esta imagen no es incorrecta pero que está incompleta. Todo está acostumbrado a pensar en los misioneros como parte del clero, religiosos consagrados o laicos que viajan a tierras distantes y soportan muchas penurias para poder predicar el Evangelio a aquellos que no conocen a Jesús.

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Tal como nos lo dice el Santo Padre, “El Evangelio invita ante todo a buscar un estilo de vida en familia por el bien de millones de personas.” (EG, #39).

Durante todo el tiempo que llevo en el trabajo, en nuestras parroquias y barrios, en nuestros hogares y en nuestros lugares de trabajo, en nuestras parroquias y barrios, y a través del aporte de nuestro tiempo personal, nuestros talentos y riquezas para la misión mundial de la Iglesia.

El Evangelio nos propone el siguiente reto compuesto por dimensiones locales y mundiales: “por tanto, vayan y hagan proselitismo a parroquia no es una institución caduca; precisamente porque tiene una gran plasticidad.” Del mismo modo, llama a las diócesis, como la nuestra, a someterse a una suerte de “conversión misionera” (EG, #28-30).

¿Qué oportunidad está presentando Dios a la Arquidiócesis de Indianápolis? Quizás no conozcamos los detalles, pero la dirección está clara. Se nos invita y nos desafía a salir de la comodidad y a convertirnos en misioneros de Cristo.

Durante esta temporada de Pascua, recemos para recibir el don de un agradecimiento jubiloso por la muerte y resurrección de Cristo que nos ha hecho libres para servir a Dios y a nadie más. Recemos también para que el espíritu Santo ilumine nuestras mentes y nuestros corazones para que siempre podamos cumplir con la voluntad de Dios.

Traducido por: Daniela Guanipa

Pope Francis challenges us to move beyond our comfort zones

Tal como nos lo dice el Santo Padre, “El Evangelio invita ante todo a buscar un estilo de vida en familia por el bien de millones de personas.” (EG, #39).

Si bien somos una Iglesia local (una arquidiócesis), también formamos parte integral de la comunidad global (la Iglesia universal). ¿Cómo podemos ampliar nuestros horizontes y ayudar a atender las necesidades de nuestros hermanos y hermanas que están lejos de nosotros?

¿Cómo podemos ayudar a las parroquias de nuestra arquidiócesis (tanto las comunidades establecidas recientemente como las parroquias más antiguas) que se encuentran agobiadas por deudas? ¿Podemos encontrar formas creativas para liberar estas cargas por el bien de nuestra misión común?

El Evangelio nos propone el siguiente reto compuesto por dimensiones locales y mundiales: “por tanto, vayan y hagan proselitismo a parroquia no es una institución caduca; precisamente porque tiene una gran plasticidad.” Del mismo modo, llama a las diócesis, como la nuestra, a someterse a una suerte de “conversión misionera” (EG, #28-30).

¿Qué oportunidad está presentando Dios a la Arquidiócesis de Indianápolis? Quizás no conozcamos los detalles, pero la dirección está clara. Se nos invita y nos desafía a salir de la comodidad y a convertirnos en misioneros de Cristo.

Durante esta temporada de Pascua, recemos para recibir el don de un agradecimiento jubiloso por la muerte y resurrección de Cristo que nos ha hecho libres para servir a Dios y a nadie más. Recemos también para que el espíritu Santo ilumine nuestras mentes y nuestros corazones para que siempre podamos cumplir con la voluntad de Dios.

Traducido por: Daniela Guanipa
May 2
St. Joseph Church, 1375 S. Mckinley Ave., Indianapolis. First Friday exposition of the Blessed Sacrament, rosary and Benediction, 4:46 p.m., Mass, 5:45 p.m. Information: 317-242-3302.

May 3

May 4
The Couple Charles, 12156 N. Meridian St., Carmel (Diocese of Lafayette), St. Augustine Home for the Aged, “A Luncheon Style Show,” 11 a.m., $45 per person. Information: 317-872-6420.

Events Calendar

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Solemn Services, Catholic, educational, charitable and social services, 50 and over, single, separated, widowed or divorced, new members welcome. 6:30 p.m. Information: 317-243-0777.

May 10
Seton Club East, 2316 German Church Road, Indianapolis. Hollis Adams Foundation (HAF), “Middlesex,” 85 per person, $85 per person if all of family team. Information: 317-338-4004 or HollisAdams@gmail.com.

St. Rose of Lima School, 245 N. Carroll Dr., Franklin. St. Rose Roast 2014, 6:30 p.m., small plate dinner, dance, social, $25 per person. Information: 317-745-3941.

St. Roch Parish, Family Life Center, 5063 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

May 11
St. Malachy Church, 9833 E. County Road 750 N., Brownsburg. Mass in French, 5 p.m., confession, 4-4:45 p.m. Information: 317-356-5998 or malachyphotos@gmail.com.

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.

May 13
St. Paul Seminary, 117th Ave., Brookville. Ave Maria Guild, meeting, 12:30 p.m. Information: 812-985-8225 or vlansm@aol.com.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. Eucharist party, seniors and retirees, 12:30 p.m. Information: 317-788-1052.

May 14
BridgePort Club, 3355 E. 161st St., Carmel, Ind. (Diocese of Lafayette). St. Elizabeth Ann Seton Women’s Club, spring luncheon, “Hats Off to Fashion,” 11:30 a.m., $25 per person, reservations due May 11. Information: 317-846-3580, ext. 123 or setonwomensclub@gmail.com.

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.

May 15
St. Joseph Church, 1375 S. Mckinley Ave., Indianapolis. Third Thursday Adoration, Benediction for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

May 16


May 20
St. Matthew Church, 4100 E. 56th St., Indianapolis. Charismatic Mass, prayer and worship, 7 p.m. Information: 317-846-0705.

May 25
St. Vincent de Paul Parish, 1723 E. Bedford, Youth Group concert, Michael James Mette, 7 p.m., free-will offering. Information: 812-275-6539 or parish@svsbedford.org.

Retreats and Programs

May 2
Oldenburg Franciscan Center, Oldenburg. Movie night: The Vanishing Bees, 6:30-9:30 p.m., free-will offering. Information: 317-933-6457 or center@oldenburgsc.org.

May 2-4
Our Lady of Patina Retreat House, 5535 E. 56th St., Indianapolis. Worldwide Marriage Encounter Information: 317-888-1892 or haddellevine@msn.com.

CYO Camp Ranch Framus, 2230 N. Clay Lick Road, Nashville. Mother Daughter Sporting Weekend, $75 per adult, $55 per child under 18. Information: 317-983-2839 or camum@chaminade.org.


May 3
Oldenburg Franciscan Center, Oldenburg. Francis Series, Francis’ Cautle of Creation, Francisian Sister Donna Graham, presenter, 9:11 a.m.-3 p.m., $20 Information: 812-933-6457 or center@oldenburgsc.org.

Kordes Retreat Center, 814 E. 14th St. Ferdinand. Sisters of St. Benedict, “A Day Apart: Rest and Reflection,” 9:30 a.m.-4 p.m. Information: 812-367-1411, ext. 2015 or theronde@archindy.org.

May 5
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Come Away and Rest Awhile: Silent Retreat, Daily Mass, 8-2 p.m., $31 per person. Information: 317-545-7681 or cmcweeney@archindy.org.

May 7
Benedictus Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Chat a Chew, 11 a.m. -4 p.m., $15 per person includes lunch. Information: 317-788-7581.

May 8
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. A Celebration of Our Lady’s Feast Day, prayer service, 10:30 a.m., light lunch, free-will donation. Information: 317-545-7681 or cmcweeney@archindy.org.

May 13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. A Celebration of Our Lady’s Feast Day, prayer service, 10:30 a.m., light lunch, free-will donation. Information: 317-545-7681 or cmcweeney@archindy.org.

May 15
Benedictus Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Community Labyrinth Walk, open community walk the third Thursday of each month through Sept. 18. Annie Endris, facilitator, 7:30-9 p.m., free-will donations. Information: 317-788-7581.

VIPS

David and Sandra (Farrington) Phelan. members of St. Joseph Parish in Rockville, will celebrate their 60th wedding anniversary on May 16. The couple was married on May 16, 1964, at the former St. Catherine of Siena Church in Indianapolis. They are the parents of three children, Kelly, Shelby and David Phelan II. The Phelans will celebrate with an open house on May 4 at St. Joseph’s Holy Family Hall from 12:30-2:30 p.m.

Keith and Lorraine (Sich) Richards, members of St. Charles Borromeo Parish in Bloomington, celebrated their 60th wedding anniversary on April 25. The couple was married on April 25, 1954, at Old Presbyterian Church in Ord, Neb. They are the parents of five children, Julie Davis, Teresa Gorsage, Karen Ioannides, Tim and Tom Richards. They have 18 grandchildren.

The Richards celebrated their anniversary during an April 26 Mass at The Abbey of Our Lady of Gethsemani in Trappist, Ky.

Mary of Nazareth in New Albany on May 8 in honor of Mother’s Day

Mary of Nazareth, an epic film produced by the Jewish Studios, Press, will be shown in honor of Mother’s Day at the Kegel-Great Escape Theater on Charlestown Road at E. 2655 in New Albany, at 6:30 p.m. on May 8. The film relates the life of Mary from the time of Jesus’ birth to his sacrificial death. Tickets for the film are $5, or $25 per family. Proceeds from the film showing will benefit St. Joseph Parish in Clark County and St. Paul Parish in Sellersburg. For more information, contact Esther Endris at 812-883-3563.

Monthly ‘Help Line’ volunteers needed in 317 area code at Society of St. Vincent de Paul

The Indianapolis chapter of the Society of St. Vincent de Paul is looking for volunteers who are willing to assist with the “Help Line” for four hours a month in the 317 area code. Designated help lines call into the center on a volunteer’s designated shift and are routed to the volunteer’s home phone. This is done internally so the volunteer’s phone number is never disclosed. Volunteers then answer the phone calls, listen to the caller and record all needed information that will then be forwarded on to the appropriate St. Vincent de Paul parish conference.

Volunteering with the “Help Line” can be a tremendous opportunity for those who are home bound. It can also work well for retirees, stay-at-home moms and anyone with extra time each month who wishes to spend it in a meaningful way. Volunteers must have a phone line in the 317 area code, and must complete a short training session. To learn more or to sign up as a volunteer, contact Sarah Newton at 317-400-7011, or sign up online by logging on to svdindy.org.

Peace rosary Students and staff at St. Susanna School in Plainfield pray a rosary for peace on April 16 in the parish church. The prayer was prompted by the April 1 killing of Nathan Trappazon, a 24-year-old Catholic and pro-life advocate. Prayers were also offered for strength and grace for Nathan’s widow, Jennifer Trappazon, and for their soon-to-be born baby, Cecilia, and for conversion of hearts that have strayed from God so that all may come together in one day in the peace of Christ. [Submitted photo]
What was in the news on May 2, 1964? A call for the passage of a federal civil rights law, and to reject an evil racist philosophy

By Brandon A. Evans

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

Here are some of the items found in the May 2, 1964 issue of The Criterion:
- **Rights law is needed now, archbishop tells convocation**
  - "WASHINGTON—Archbishop Lawrence J. Shehan told 4,000 civil rights supporters gathered here in a national convocation that the time for passage of federal civil rights legislation is the present. Further delay in bringing about what we have come to recognize as a requirement of justice may well do irreparable harm to this nation's whole future," the Archbishop of Baltimore said. The prelate was Catholic spokesman at the National Interreligious Convocation on Civil Rights [April 28]. Held at Georgetown University, the convocation heard from spokesmen for major religious bodies. ... It was designed to exert what spokesmen called 'moral pressure' at a crucial point in the Senate deliberations of the rights bill.
- **Editorial: Stop this evil**
  - "The Churches were silent in Germany when the Nazis ran for political power. Church leaders feared they might be accused of dabbling in politics, so they failed until too late to warn the people against the evil pagan philosophy that inspired the Nazi Party. We are not going to make that mistake here in Indianapolis. Governor [George] Wallace of Alabama, who seeks your votes in the presidential primary, is not seriously campaigning to become president—not yet at least—but he is seeking your support of his philosophy of life. And that philosophy is evil. It is racism, as Nazism was racist. It is anti-Christian, as Nazism was anti-Christian."
- **Ordination rites slated Sunday at St. Meinrad**
- **Communion formula shortened**
- **Day of Prayer scheduled for new priests**
- **Celebrates 60th year as a priest**
- **Answers objections to civil rights bill**
- **Seeks closer ties: Pope to Orthodox**
- **Laymen and the Council: Freedom within the Church**
- **Native of the U.S. Married ex-minister to be ordained priest**
- **Race teaching seen part of ‘maturing’ Church**
- **Baptized princess, cardinal reveals**
- **Comment: Here is what’s at stake in the Indianapolis School Board elections**
- **Our Lady of Grace needs to staff foreign mission**
- **Integration is ordered**
- **Crowd at Songfest ‘near capacity’**
- **Marian brides list of scholarships for coming year**
- **Symposium slated at Marian College**
- **Retreat set for women in Kentuckiana area**
- **Calls Latin a ‘hindrance’**
- **Statue crowned ordered stopped**
- **Eases condemnation of John Birch group**
- **Shared-time is approved for Chicago**
- **Law needs change, canonists agree**
He was a very good student who worked very hard,” said retired Father William Ernst, a seminary classmate of Archbishop Buechlein. “And he was a pretty good football player. He was bigger than most guys and was pretty strong.”

By his fourth year in the minor seminary at Saint Meinrad, Archbishop Buechlein showed leadership skills that would more fully blossom later. In that year, the rector of the minor seminary chose him to serve as first prefect of his class, an office which came with many responsibilities.

“I saw the reason [for the rector] chose him was because of the leadership qualities that he had,” Father Ernst said. “It was kind of a preview in a way.”

From the start of his time in the seminary, Archbishop Buechlein was sure in his conviction that God was calling him to be a priest. “When I came after the eighth grade, I wasn’t planning to look back,” Archbishop Buechlein said. “That’s kind of the way I came.”

The only change in his discernment was that he felt called to the priesthood at a young age. “That’s kind of the way I came,” Archbishop Buechlein said. “That’s kind of the way I came.”

Buechlein had a way of waking me up to the Archdiocese Buechlein said. “Even the best leaders of the Church have a way of challenging us.”

Archbishop Buechlein’s leadership was expressed in nearly every aspect of his life and ministry as a bishop—something he learned from Pope John Paul II, whom he learned what Pope John Paul thought about prayer in particular, but always with a “constant voice.”

“I never wanted to be a religious,” he said. “I was a pretty sure that I’d end up either teaching or helping staff in the seminary.”

“Courage mixed with humility” After being ordained a priest in 1964, Archbishop Buechlein spent two years doing graduate work in liturgy in Rome. He then returned to Saint Meinrad where he taught Latin, liturgy and philosophy. Five years later, when he was 35, he became the rector of Saint Meinrad Archabbey. “That’s kind of the way I came.”

Every challenge was its own grace,” Archbishop Buechlein said. “Even the best leaders of the Church have a way of challenging us.”

At Saint Meinrad, Bishop Thompson of his time as archbishop was “a guiding force in my life” and Archbishop Sartain, who previously served as bishop of Little Rock, Ark., and Joliet, Ill. “That’s a direct observation from Bishop Daniel.”


It was kind of controversial because the system of seminarians seems to have caught the attention of Church leaders in the 1980s because St. John Paul II appointed him bishop of Memphis on Jan. 20, 1987.

The common touch” Not long after he learned of his appointment, Archbishop Buechlein learned what Pope John Paul thought should be his priority as his new life and ministry as a bishop. “I’ve tried to do that in every place that I’ve been,” said Archbishop Buechlein, who previously served as bishop of Little Rock, Ark., and Joliet, Ill. “That’s a direct observation from Bishop Daniel.”

They always did it charitably.”

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**Federal court orders preliminary relief from HHS mandate for FOCUS**

DENVER (CNS)—The U.S. District Court for the District of Colorado issued an order on April 23 granting a preliminary injunction on enforcement of the federal contraceptive, abortifacient and sterilization mandate after a Fellowship of Catholic University Students (FOCUS) challenge. In its lawsuit, filed with the court in December, FOCUS argued that being required to provide coverage that morally opposes violates its freedom of religion under the First Amendment of the U.S. Constitution and the Religious Freedom Restoration Act which allows freedom for religious exceptions to general laws in certain circumstances. The 400-employee organization also cited the Fifth Amendment, which protects "against abuse of government authority" and the Administrative Procedure Act, a federal statute that governs the way the government's administrative agencies may propose and establish regulations. FOCUS argued that its third-party accommodation does not solve its constitutional problem because it would be required to provide contraception coverage for nearly all its employees. FOCUS was right to block enforcement of this unconstitutional mandate against FOCUS," the judge said.

The brief argued that the HHS mandate does not violate any employer’s religious freedom. Instead, it prevents discrimination on the basis of religious beliefs by requiring employers to adopt and provide contraceptive coverage for employees' spouses and dependents. The brief said the purpose of the mandate "is to make sure that the entire health care system is neutral with respect to religion and that employees and employers alike have free exercise of religion in the health care marketplace." The brief said FOCUS's constitutional challenge is supported by Supreme Court decisions allowing other religious groups to object to such coverage on moral grounds.

Based in Denver, FOCUS originated at the University of Denver in 1998. The fellowship's missionaries are present on 74 college campuses around the country, including at Indiana University-Purdue University Indianapolis. They befriend students and help them develop a personal relationship with Christ, then send them forth to evangelize others.

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**National Catholic Education Association (NCEA)**

The office of Catholic Education and the office of Worship/Ministry Engagement are hosting a series of events at the 2014 National Catholic Educational Association (NCEA) Convention and Exposition. The purpose of these gatherings is to make people aware of the donor benefits of the Indiana Tax Credit Scholarships. Tax Credit scholarships allow schools to serve many more students, including those already in our seats. Come and find out about the tax benefits of providing scholarships, especially for our students and families. All scholarships donations can be directed to a school of choice.

**School Scholarships and Grant Funding**

The Office of Catholic Education and the Office of Worship/Ministry Engagement are hosting a series of events at the 2014 National Catholic Educational Association (NCEA) Convention and Exposition. The purpose of these gatherings is to make people aware of the donor benefits of the Indiana Tax Credit Scholarships. Tax Credit scholarships allow schools to serve many more students, including those already in our seats. Come and find out about the tax benefits of providing scholarships, especially for our students and families. All scholarships donations can be directed to a school of choice.

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**Join us in celebrating! Our Lady of Fatima Feast Day**

Tuesday, May 13th
10:30 am - Prayer Service
Light lunch following

We invite you to join us for faith, fellowship and food! Please RSVP to Sandy Pasotti at (317) 343-7681 ext. 14 by May 7th.

**Event of the Day**

**In the ‘city of bridges,’ we celebrate the bridges you build each and every day,” he said. The Convention will run at the David L. Lawrence Convention Center during its April 22-24 run at the David L. Lawrence Convention Center. The event will draw about 6,000 participants during its April 22-24 run at the David L. Lawrence Convention. The event will draw about 6,000 participants during its April 22-24 run at the David L. Lawrence Convention. The event will draw about 6,000 participants during its April 22-24 run at the David L. Lawrence Convention.

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**Our Lady of Fatima Retreat House**

5351 E. 56th Street • Indianapolis, IN 46226 • (317) 545-7681 • Fax (317) 545-0095 • www.archindy.org/fatima

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If you have any questions about this event, please contact us at (317) 545-7681 or fatima@archindy.org.
Jesus proclaimed the Gospel despite opposition

The Nicene Creed and the Apostles’ Creed are summary statements of what Christians believe. Although the wording in these two creeds is somewhat different—the Nicene Creed is longer—they express the same essential beliefs of the faith.

Both proclaim that Jesus became incarnate—became flesh and blood—and was crucified, resurrected and returned to God the Father.

What is a surprise is that neither creed says anything about Jesus’ mission here on Earth. While the creeds are at the core of our faith, what Jesus did and preached comes mostly from what the four Gospel accounts tell us.

Unfortunately, we do not have a complete record of Jesus’ earthly ministry. If anything was written during his lifetime, it did not survive in its original form.

Some Scripture scholars suggest that such a document, called the “Q source”—from the German word for “source,” “quelle”—was used by the writers of the synoptic Gospels—Matthew, Mark and Luke—and explains why they share so much in common.

Though they share common stories, the synoptic Gospels use these common stories in different ways. In addition, each of the Gospel writers also had unique sources about Jesus’ life. This is especially true for the Gospel according to John.

Even given the differences in the Gospels, there are certain things about Jesus’ mission that come through clearly.

For one, all of the Gospel accounts note that Jesus was determined in what he wanted to do. He called the men he wanted for disciples with such passion that they stopped what they were doing and followed him immediately. He spoke with such force and persuasion that people followed him with abandon, and those who didn’t decided to kill him because he was too threatening.

St. Luke tells us that Jesus began his public ministry in Galilee, in the town of Nazareth where he was raised. There, he read aloud in the synagogue the passage from Isaiah 61:1-2 announcing that his mission would be to bring glad tidings to the poor, to set captives free, to give the blind their sight and to proclaim the New Year’s Day.

Putting down the scroll, he announced that he was the one they were waiting for.

In the parable of the prodigal son, Jesus teaches that God gives us a second chance, even when we have been a wayward child. The father recognizes Jesus’ miracles as signs that the kingdom is at hand.

Jesus did not back down from proclaiming the kingdom of God even when he was told to stop. Even then, he kept proclaiming the Good News of salvation, regardless of the consequences.

“Jesus was faithful to his mission, even though it led to his death,” says Deacon Michael Lufrano, a priest of the Diocese of Providence, R.I.

As Pope Francis recently reminded us today, each of us is called to join in Jesus’ mission to proclaim the Good News of the kingdom, and we are to proclaim that message with enthusiasm and joy. We are to be beacons of hope, radiant in the joy of the Gospel, not “sourpusses” who are put off by the Gospel’s challenges.

Matthew 25 presents Jesus’ teaching on an essential part of what being a disciple entails. The scene is the final judgment, and those who are saved have cared for those in need by feeding the hungry, clothing the naked, giving drink to those who thirst, welcoming the stranger and caring for those who are ill in prison.

We are to show mercy and compassion to others as God shows mercy and compassion for us. We are to forgive others repeatedly and willingly—”not seven times but seventy-seven times” (Mt 18:22), as Jesus tells Peter in the Gospel of Matthew.

As followers of Jesus, we are called to be witnesses to his life and his mission. While we may not be called to die for our faith as some witnesses do—the word “martyr” means “witness” in the original Greek—we are all called to be living examples of what it means to make manifest the Gospel to its fullness in our daily lives, and to proclaim the kingdom of God as Jesus did.

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

A crucifix is silhouetted against a stained-glass window at the chapel inside Elmira Correctional Facility, a maximum security prison in Elmira, N.Y. Jesus’ total fidelity to the will of his heavenly Father led him to die on the cross and to his Resurrection. (CNS photo/Mark Grote, Catholic Courier)

Faithfulness to the will of God marked Jesus’ earthly life

By Fr. Lawrence Mick

We ask the question about many different people. “Why did he or she have to die?” The question grips our hearts, especially when the person who died was young or a great leader or a good person.

Older readers may have asked the question when President John F. Kennedy was assassinated. Others asked it when the Rev. Martin Luther King Jr. was killed or when Sen. Robert Kennedy lost his life to an assassin’s bullet. Still others asked it when Archbishop Oscar Romero was gunned down while celebrating Mass in El Salvador. Many people ask it when a young person dies.

Often we are tempted to put the blame on God. “Why did God take him or her?” or “Why didn’t God protect these people?” It’s a natural impulse, but it can lead us down the wrong path.

In Christian history, some theologians suggested that Jesus died because God required his death to bring about forgiveness of human sinfulness. That approach led to a view of God as vindictive and cruel. We ask, “How could the Father do that to the Son?”

A better approach begins with an understanding of God that Jesus reveals. Think of parables like the prodigal son or the lost sheep. God is a God of love and mercy, seeking out the lost and forgiving sinners even before they ask. God did not wish Jesus to be crushed. The Father sent the Son to share our human condition, in order to bring his love into every part of human existence. As the Book of Hebrews says, “We do not have a high priest who is unable to sympathize with our weaknesses, but one who has been tested in every way, yet without sin” (Heb 4:15).

God’s love accompanied Jesus through the door of death, but it did not have to be a violent death. Jesus died on the cross because human beings decided to get rid of him.

His preaching and his life challenged the accepted wisdom and practices of his time. He upset both religious authorities and civil authorities. Like many of his followers after him, Jesus upset the status quo, and those who felt their way of life were threatened decided to do away with him.

Perhaps the most quoted verse in the New Testament is from the Gospel of John: “For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn 3:16).

The Gospel continues: “For God did not send his Son into the world to condemn the world, but that the world might be saved through him. And that is what led Christ to the Cross and to the Resurrection.”

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.) †

By Daniel S. Mullhall

I've had a dear friend with an especially loving home. For many of us who are involved in the work of loving each other—starting with our families, friends, and neighbors and then perhaps our community and the world—we know well that caring for others can be rewarding in heaven and on earth. We also need to continue to stress the blessing of getting married and raising our children, providing them with a loving home.

Many of us who experience the death of a beloved ask tough questions. Why do some people have to endure illnesses or death? What do they lose? Why do we, who love them, have to suffer so deeply? Why does God permit this?

Kindness means being disposed toward another, toward life and toward God. Illness may be a sign of the dark side of life only. During this period of pain, this negative picture of life plagued me, causing me to reflect more deeply on his order. But thank God, I came to see profound meaning in what he had experienced during his illness. When I visited him, I often met his caregivers. Here were people devoted daily to patients, sometimes 24 hours a day. Instead of reflecting on the darkness of the illnesses the caregivers had to deal with, I took a second look at the caregivers.

These compassionate workers are wonderful to the helpless. They bond with those they care for, become a patient's advocate and often become as close as a family member. Some adults support parents in their relationship with their children. For example, "The priest who has been plucked by a work on poverty. This past year marked the 50th anniversary of what was dubbed the "War on Poverty." This theme reminded me of a quote by Blessed Teresa of Calcutta, who observed, "If we go back and ask ourselves, every once I asked why I don’t participate in demonstrations. I said that I will never do that, but as I live and breathe, I have a pro-peace rally, I’ll be there."

I submit that as we enter the next 50 years with a desire to reduce the number of people suffering from poverty, we do so with a positive approach about whom we help and how we do it rather than what we intend to fight. What if instead of waging a war on poverty we instead wage a peace on poverty? It may just be semantics, but I wonder if taking a positive approach may change the conversation and the strategies in such a way as to yield the true results that we seek. Much has been written about ways to help the poor; yet, in the end, we know that we are not making any progress, we are losing—big time.

To demonstrate one way that this "creation mentalities" can work on us, let’s consider what’s been called by social scientists the "Success Sequence." The sequence essentially says that if an individual follows three norms in order—completes high school, gets a job, gets married and starts a family—a individual will have a 2 percent chance of being poor.

If these norms are followed, the chance of poverty increases to 27 percent, and when gains in the chance of poverty is 76 percent (based on U.S Census Bureau data from 2007). If we want to have a generation that prepares them for work, they will need to direct our energies, efforts and social policies to encourage people to follow these norms. Of course, as Catholics, we need to do it in a way that honors our Catholic values, which means promoting the dignity of the human person. For instance, we need to continue efforts to teach young men and women about respect for others, including women. We also need to continue to stress the blessing of getting married before the blessing of having children.

We know that prosperity happens when we invest in people—particularly in their education and job training. At Catholic Charities, we know from our experience working with people in the midst of the circumstances of poverty that by helping them to increase their level of education and receive training they prepare them for work, they will find their way out of their downward spiral. At the same time, they will feel a deep sense of pride and find their human dignity.

There’s no doubt that we will always need to address the patience, the needle in the haystack in our world. In war-torn countries that leave people with little or no hope, what hope can we offer? The answer is that they care for one another. Those who care may be a mother helping another woman, an adult children helping elders keep things together. It can be neighbors helping one another. They turn an inhume situation into a humane one.

Sometimes we ask why God would punish guilty individuals or seemingly endless suffering. One reason might be that it brings the best out of those who are well. It helps us to better realize the gift and power of caring that we have received from God.

(Elder Eugene Hemrick writes for Catholic News Service. The Tribune Friday, May 2, 2014 Page 12)
Sunday Readings

Sunday, May 4, 2014

- Acts 2:14-23, 33-36
- Peter 1:17-21

Again, as is usual for weekends of the Easter season, the Acts of the Apostles provides the first reading for the Liturgy of the Word.

This reading recalls an event similar to several others in Acts. Peter preaches, in the name of the Apostles. His remarks, or at least those recorded in this passage, are brief and crisp. The term used by biblical scholars is that the selection is kerygmatic, drawing from Kerygma, the Greek word for “message.”

The message given by Peter contains the basic information about Jesus and about God’s plan of salvation.

In any case, the reading shows how totally committed to Jesus the Savior the early Christians were, and how aware they were that salvation had come through the Lord’s death and Resurrection.

The last reading, from St. Luke’s Gospel, is the powerful and lovely story of the risen Lord’s walk to Emmaus with two disciples. Certainly a major point in this reading is its reference to a holy meal when the journey was completed. The connection with the Eucharist is too strong to overlook. The Emmaus narrative appears only in Luke. It is still one of the most renowned, and beloved, pieces in the New Testament.

Sunday Readings

Monday, May 5
Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, May 6
Acts 7:51-8:1a
Psalm 31:3c-d, 4, 6, 7b, 8a, 17
1 Thess. 2:13
John 6:30-35

Wednesday, May 7
Acts 8:1-8
Psalm 66:1-3a, 4-7a
John 6:33-46

Thursday, May 8
Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Question Corner

Fr. Kenneth Doyle

How will God provide happiness in heaven remains a mystery in this life

In the kingdom of heaven, according to the promise of the Book of Revelation, God “will wipe every tear from their eyes, and there shall be no more death or mourning, wailing, or pain, [for] the old order has passed away” (Rev 21:4).

How exactly that is going to happen? Heaven remains a mystery in this life.

The general instruction for the reception of Communion is the powerful and lovely story of the risen Lord’s walk to Emmaus with two disciples. Certainly a major point in this reading is its reference to a holy meal when the journey was completed. The connection with the Eucharist is too strong to overlook.

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Important in its message is the fact that, regardless of their devotion to Jesus, the disciples still do not understand everything. They need Jesus, even in their sincerity and their faith. Without Jesus, they are unsure, puzzled. Secondly, Jesus meets this need: totally. He teaches them. Thirdly, Jesus is with them. Finally, as they celebrate the meal, with its eucharistic overtones, Jesus is the central figure presiding as they “break the bread.”

Reflection

Beginning with the Scriptural readings for Easter itself, the Church has taken, and is taking, pains to express to us forcefully and clearly its unifying belief that after his crucifixion and death the Lord Jesus rose to new life.

With equal vigor, and equally strong faith, it insists to us that Jesus did not rise and disappear. Instead, the Lord was with the Apostles, showing to Thomas the wounds and blessing for those who believe.

Continuing in this vein, it tells us in this weekend’s readings that Jesus never left us. He still taught as the trip to Emmaus occurred. He still gave life in the Eucharist at Emmaus.

After the Ascension, Jesus still met people and still reassured them of God’s mercy. He spoke, and speaks, through the Apostles, whose spokesman inevitably was Peter.

The Lord lives! His presence is neither vague nor occasional. Rather, it is in the sacrament and word, given yet still by the Apostles through the community of the Church.

My Journey to God

The Model to Follow

By Cathy Lamperski Dearing

Knelling with pitcher
Or seated with shoes removed?
Which side of the basin
Am I being called to?

Hands that are washing
Or feet tugged off?
Which side of the basin
Am I on today?

Ultimately the model
Calls me to both.
But sometimes it’s one side
I need most.

Jesus knows.

Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. Pope Francis washes the foot of a prison inmate during the Holy Thursday Mass at the Lord’s Supper at Rome’s Casa del Marmo prison for minors on March 28, 2013. ( CNS photo L’Osservatore Romano via Reuters)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or spirituality. Please send your work for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

Ours in our parish, we have been studying the Eucharist and that has resulted in some wonderful and fresh insights. But it has also prompted a question in my mind. It seems that we have all been taught different ways of receiving Communion.

At our church, some take the host on their tongue, some in their palm. Some kneel to receive or genuflect first, some bow and others make the sign of the cross. Is there a best way to receive Jesus, or does it matter?

(Questions may be sent to Father Kenneth Doyle at akfathird@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.)
Let us pray for the repose of the following who were natives of the archdiocese or have other connections to it:

- Father of Mary and Michael Young. Grandfather of two.
- Great-great-grandfather of four.
- Sister of Louise Smith, Donald and Joe Cossitor.
- Sister of Katherine Ng and Dennis Eggers. Sister of Mary Margaret Coan, Kathleen Corbin and Michael Hunckler.
- Stepfather of Katherine Ng and Dennis Eggers. Sister of Mary Margaret Coan, Kathleen Corbin and Michael Hunckler. Grandmother of six. Great-grandmother of five.
- Sister of Alan and Joseph Edwards.
- Sister of Louise Smith, Donald and Joe Cossitor.
- Brother of Rodrigo Domingo. Grandfather of 15.

Letters left at St. John Paul’s tomb show pilgrims see him as trusted friend

VATICAN CITY (CNS)—Every day, countless visitors to the tomb of St. John Paul II in St. Peter’s Basilica leave letters and notes addressed to him. “Some were obviously prepared with care the evening before and written on formal stationery with an old-fashioned fountain pen,” said Elisabetta Lo Iacono at a news conference on April 22 at the Pontifical University of the Holy Cross. Other letters, she said, are improvised, scratched even with an eyebrow pencil on scraps of paper such as a coffee bar receipt.

After St. John Paul was interred—first in the grotto of the basilica and later in a side chapel—Vatican employees collected the letters and notes left on his tomb every night. Lo Iacono, who teaches mass media at the Pontifical Theological Faculty of St. Bonaventure in Rome, was given access to the letters by Cardinal Angelo Comastri, the archpriest of St. Peter’s Basilica. He allowed her not only to study the letters, but also to spend long hours by the pontiff’s tomb to analyze people’s reactions and emotions. “People sought a dialogue with the pontiff,” she said. “They saw the pontiff as a friend in whom they could confide, the father who could help them find the strength to go on the right road when they felt lost.”

In drawings from children, the late pope was seen as “the grandfather who would be a companion for games and adventures,” she said. In some of the images, the late pope was depicted in the midst of a field of flowers, or surrounded by hearts with doves flying into the distance, she added.

Letters from adults expressed pain and joy, contained confessions or prayers for the health of a loved one. “Often couples sought help in having a baby,” Lo Iacono said.

Lo Iacono published a collection of the letters in Italian in a book titled, Carlo Signor Papa (Dear Mr. Pope) in 2010. One anonymous letter was written only two hours after the pope’s death on April 2, 2005. “Finally your agony is at an end, even though in our hearts we hoped for a miracle and wanted, with all our soul, to see you once again at the window. I was there on Oct. 31, with so much emotion: you spoke with a weak voice to the hundreds of people in the piazza, but for me it was as if you spoke only with me,” the letter said.

Soon after his death and before his interment, people began leaving notes to the deceased pope at an impromptu shrine in St. Peter’s Square. Pilgrims piled notes, flowers, drawings and rosaries around a lampost in the square and later by the obelisk in the center of the square. After his beatification on May 1, 2011, the future saint’s casket was moved from the grotto to its current resting place in the Chapel of St. Sebastian inside the basilica.
VATICAN CITY (CNS)—People said Florbeth Mora Díaz was crazy to think Blessed John Paul II interceded with God to heal her brain aneurysm, but if so, “then it is a blessed craziness because I’m healthy,” she told reporters in the Vatican.

The 50-year-old Costa Rican woman spoke at a news conference on April 24, just three days before she would participate in the Mass for the canonization of Blessed John Paul. Pope Francis accepted her as the miracle needed for the late pope’s canonization.

Even though both women have told their stories hundreds of times, they were emotional before an international gathering of reporters at the Vatican. Sister Adele said she had to read her testimony from a prepared text because she was certain she would forget something. Mora Díaz simply let her voice tremble.

The Costa Rican woman, who traveled to the Vatican with her husband and four children, told about having a severe headache in April 2011, going to the doctor and being told she had a brain aneurysm. The doctors in Costa Rica said surgery might be able to help, but she would have to fly to Cuba for the operation, and she did not have the money.

The local doctors could do nothing more for her, so they sent her home, “telling me I had only a month to live.” She began crying as she talked about her husband trying to prepare their children for their mother’s death and urging them to pray.

Mora Díaz said she had long had a devotion to Pope John Paul and watched his beatification on May 1, 2011, “and then I fell asleep for a few hours later, she heard the late pope’s voice, ‘Rise! … Do not be afraid.’”

Still, she said, and she had not the money to pay for more tests to verify the healing, but eventually her doctor did an MRI. “He was shocked,” she said, “My husband wondered why he wasn’t saying anything and I said, ‘Because I’ve been here for the intercession of John Paul II’.”

The doctor’s reaction was important, she said, “because I wasn’t the only one saying I was healthy, but there were doctors, who were very serious, saying so.”

Sister Adele, who spoke about the miracle accepted for Pope John Paul’s beatification, described a pediatric hospital with Sister Caterina in 1963 when, for the first time, she had a gastric hemorrhage in the middle of the night. “She panicked and begged,” Sister Adele said. “After months of treatment, doctors removed most of her stomach, which was covered with tumors, and her entire spleen and pancreas. After treatment was improved, but then she developed an external fistula, which leaked, Sister Adele said. She was on the point of death on May 22, 1966, when the assistant graduate, the Daughters of Charity brought her a relic, reportedly a piece of Pope John’s bed sheet. “She put it on her wound in the hope that the Lord would come with his mercy and his love,” Sister Adele said.

“Suddenly, Sister Caterina woke from her stupor and no longer felt any pain,” instead she felt a hand on her wound and heard a voice calling, “Sister Caterina!”

“Frightened to hear a man’s voice,” in her room, she turned and saw Pope John standing by her bed. He told her she was fine, and she went to tell the other sisters that she was healed and hungry, Sister Adele said.

With the acceptance of her healing as a miracle, Pope John Paul beatified Pope John in 2001, and Sister Caterina was there. She died in 2010, more than 43 years after she was healed.

**Classification Directory**

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Side by Side crypts in Our Lady of Peace Mausoleum. Preferred location in very peaceful indoor setting in Chapel area. Asking $11,000

**For Sale**

double crypt in Calvary Cemetery, Indianapolis South side.

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**Salary and benefits** will be commensurate with experience and qualifications.

**Application deadline** is May 15, 2014.

**Job opening** is open for the immediate school community and the larger community.

**Responsibilities and qualifications** include a bachelor’s degree and past working experience with and faithful to the Church with a minimum of 3 years of highly successful parish ministry and/or teaching experience. A bachelor’s degree in catechetical leadership, related education, or a related field is required with a master’s degree in one of these fields preferred. A demonstrated ability with adult catechists and an articulated vision for fostering interdisciplinary and intergenerational programs. Excellent interpersonal and written communication skills, strong administrative and organizational skills, the ability to work collaboratively and foster teamwork as well as an ability to model lifelong learning by a commitment to acquiring new skills and mentoring others to do the same are also required.

To apply, please e-mail your cover letter, resume, and list of references, in confidence, to:

**Application Requirements:**

**Human Resources Specialist**

**Courtney Mitchell**

Human Resources Specialist

Archdiocese of Indianapolis

1400 N. Meridian St.

Indianapolis, IN 46202

E-mail: cmitchell@archindy.org

**Human Resources Generalist**

**Ed Isakson**

Director, Human Resources

Archdiocese of Indianapolis

1400 N. Meridian St.

Indianapolis, IN 46202

E-mail: eisakson@archindy.org

Application deadline is May 15, 2014.

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**Human Resources Director/ Safe Environment Coordinator**

**Responsibilities and Qualifications:**

This full-time position is responsible for the overall administration and implementation of the Human Resources function. Position is also responsible for the oversight of the Safe Environment Program for the diocese. Bachelor’s degree in Human Resources, Business Administration or related field. Must be a Human Resources Generalist with experience. A Human Resources Director, HR/Cl Certification preferred.

Source of Supervision/Direct Reporting To: Vicar General

**Application Requirements:**

All interested candidates should send their resume along with a list of three references and salary requirements by May 15, 2014 to:

**Search Committee**

Diocese of Lafayette-in-Indiana

P.O. Box 260

Lafayette, IN 47902

EOE
Nearly 900 students to graduate from three Catholic colleges in archdiocese

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

Saint Mary-of-the-Woods College of Saint Mary-of-the-Woods College in Saint Mary-of-the-Woods will celebrate its 175th commencement on May 3 when the 75 graduates of its Class of 2014 will be honored.

Graduates will receive their degrees during the ceremony that begins at 1 p.m. in the Cecilian Auditorium of the college’s Conservatory of Music. The commencement speaker will be Sharon Vercellotti, president of V-LABS, Inc., a consulting, manufacturing and analytical organization.

Vercellotti has been awarded the Three Small Business Innovation Research Grants from the National Institutes of Health and National Science Foundation.

Mary Beth Bonaventura

Marian University

When Marian University in Indianapolis celebrates its 7th commencement on May 10, 2014, the Franciscan college will once again confer degrees on 272 seniors, including 25 masters of philosophy degrees—732.

The commencement speaker will be Mary Beth Bonaventura, a 1976 Marian graduate who is director of the Indiana Department of Child Services. She will also receive an honorary Doctor of Arts and Human Letters degree during the ceremony, which will be held at St. Vincent Field on the Marian campus.

Vincent Caponi will receive an honorary Doctor of Business Administration degree from the university. Caponi is the executive chairman of the board of St. Vincent Health and senior vice president of Ascension Health, the nation’s largest not-for-profit Catholic health care system.

Anthony Kriech will receive an honorary Doctor of Science degree. A 1975 graduate of Marian, Kriech serves as the vice president of research and development for Heritage Research Group.

Saint Meinrad Seminary and School of Theology

Sixty-nine students are expected to receive master’s degrees when Saint Meinrad Seminary and School of Theology in Saint Meinrad holds its commencement on May 10.

The ceremony will be at 2 p.m. Central Time in the Bole Theater on the Saint Meinrad campus. Bishop Michael J. Hoepner of the Diocese of Crookston in Minnesota will deliver the graduation address.

Mass for the graduates and their guests begins at 10:30 a.m. Central Time on May 10 in the Archabbey Church.