



**The**

# Criterion

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See our annual Evangelization Supplement, pages 9-12.

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## Supreme Court ruling allows prayers before public meetings

WASHINGTON (CNS)—The Supreme Court ruled on May 5 that prayers said before town council meetings in Greece, N.Y., do not violate the Constitution.

In their 5-4 decision, the judges noted a historical precedent to opening local legislative meetings with a prayer and stressed that the predominantly Christian nature of the prayers in the New York town were not coercive to those in attendance.

Justice Anthony Kennedy, writing for the majority, said the prayers delivered before public meetings in Greece, a suburb of Rochester, “evoked universal themes” such as “calling for a ‘spirit of cooperation.’”

He also noted the historical precedence of such prayers, pointing out that the U.S. House and Senate have official chaplains and a majority of the states have the practice of legislative prayer.

Kennedy wrote that the “inclusion of a brief, ceremonial prayer as part of a larger exercise in civic recognition suggests that its purpose and effect are to acknowledge religious leaders and the institutions they represent, rather than to exclude or coerce nonbelievers.”

He said that unless the prayers “over time denigrate, proselytize or betray an impermissible government purpose” they will “not likely establish a constitutional violation.” He also wrote that, because the town had followed a policy of nondiscrimination, it was not required by the Constitution to search beyond its borders for those who could offer non-Christian prayers in an attempt to provide balance.

Public prayers have been offered in Greece by local clergy members before town council meetings since 1999. In 2008, two residents sued the town arguing that the prayers violated the Establishment Clause of the First Amendment of the Constitution.

Since the lawsuit, the town has made an effort to invite a variety of faith leaders to present these prayers, but the 2nd U.S. Circuit Court of Appeals in 2012 found the prayer practice unconstitutional and emphasized that the majority of the prayers were specifically Christian.

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## Incredible journey

Roncalli High School students Lucas LaRosa, left, Dolan Monroe, Kristen Henke and Abby Whalen are all smiles as they pose for a photo during their journey to Rome for the canonizations of St. John XXIII and St. John Paul II on April 27. (Submitted photo)

## Students learn strength of ‘living Church’ in trip to see school’s namesake canonized

By John Shaughnessy

Lucas LaRosa’s smile still beamed, the afterglow of the most amazing journey in the 18-year-old’s life.

That same feeling of joy filled Kristen Henke, Dolan Monroe and Abby Whalen as they also recalled that incredible night in Rome when they were right in the middle of a huge

crowd pressed together near St. Peter’s Square while people danced and sang for hours—until all the excitement and

anticipation of the night transformed into the awe and reverence of the morning as they and 800,000 other people witnessed Pope Francis canonize St. John XXIII and St. John Paul II on April 27.

Three days later, all those thrills and images kept replaying in the minds of these four students from Roncalli High School in Indianapolis who had been chosen to represent their school at the ceremony.

Now back at their school that had been named long ago in honor of Angelo Roncalli—the birth name of St. John XXIII—the four students joined the rest of the Roncalli community for a

Mass on April 30 that celebrated the canonization of their school’s namesake.

The smiles of the four students glowed again as they saw the larger-than-life image of St. John XXIII on a video screen above the makeshift altar in the gym, an image that proclaimed the new saint as “The Original Roncalli Rebel.”

The four youths also felt a wave of emotion and understanding when Archbishop Joseph W. Tobin—the principal celebrant of the Mass at Roncalli—said, “Once in a while, somebody will ask me, ‘What’s the best

See RONCALLI, page 8

## Andrew Luck shares team approach to serving others

By John Shaughnessy

As he continues his preparation for the next football season, Indianapolis Colts quarterback Andrew Luck focuses on the two challenges that head coach Chuck Pagano gave each of his players for the off-season:

“His off-season message has always been two-fold,” Luck said during his talk at the archdiocese’s Spirit of Service Awards Dinner in Indianapolis on April 30.

“One, ‘Imagine hoisting the Lombardi Trophy, the trophy you win for winning the Super Bowl.’ It’s a powerful image.

“The second part, he asks us a question, ‘How are you serving each other? How do you serve your teammate? What are you doing to make your teammate better?’”

For Luck, those questions are not just for him and his teammates, but for every person in terms of their service to others.

“Anybody and everybody can serve,” he noted during the fundraising event for Catholic Charities Indianapolis at the Indiana Roof Ballroom. “There is no age limit. There is no distinction of where you come from, who you are, the color of your skin. We are all called to serve. We all have an

See LUCK, page 20



Indianapolis Colts quarterback Andrew Luck talks about how each us is called to serve others. Luck was the keynote speaker at the archdiocese’s Spirit of Service Awards Dinner in Indianapolis on April 30. (Submitted photo by Rich Clark)

# New Black Catholic program seeks to create lay evangelization leaders

By Natalie Hoefler

Redemptorist Father Maurice Nutt held nothing back in his comments to the predominantly black Catholic group.

“Our current situations and circumstances as black Catholics are not the best,” said the newly named director of the Institute for Black Catholic Studies at Xavier University in New Orleans, La. “We are constantly declining in number of parishioners, numbers of parishes [and] numbers of vocations to the priesthood and religious life.”

As parish life coordinator of the primarily black-member St. Andrew the Apostle Parish in Indianapolis, Deacon Kerry Blandford sees the need for trained lay Catholics to minister in African-American neighborhoods as a way to reverse that trend.

“We need more informed and well-directed lay people in the Church,”

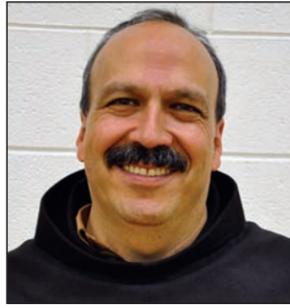
he said. “It starts with folks in the pews. From there, we reach out into our neighborhoods and bring more of those people into the pews.”

Preparing and producing such lay people are the goals of the newly formed archdiocesan Father Boniface Hardin Black Catholic Theology and Spirituality Program, developed and sponsored by the archdiocesan Office of Intercultural Ministry (formerly known as the Office of Multicultural Ministry).

The program celebrated its kickoff with an evening of song and prayer on May 2 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis, with Father Nutt serving as the keynote speaker.

Franciscan Sister Jannette Pruitt, archdiocesan coordinator for Black Catholic Ministry, introduced the new program before Father Maurice’s address.

“This certificate program prepares and supports Catholic catechesis of men and



Br. Moises Gutierrez, O.F.M.



Fr. Maurice Nutt, C.Ss.R.



Sr. Jannette Pruitt, O.S.F.

women of all races and backgrounds for black Catholic ministry in the Archdiocese of Indianapolis,” she said. “Anyone who wants to develop their ministry skills is encouraged to enroll.”

The yearlong program includes such topics as Black Biblical Studies, Black Catholics in the U.S., African Spirituality, African-American Spirituality, Pastoral Issues in the Black Community and more.

Classes take place on Thursday nights, and seminars will be held on one Saturday each month.

“We have gotten some of the best professors,” said Sister Jannette. “Most of them have taught at Xavier University’s Black Catholic Institute.”

The program has been in the works for nearly a year and reflects one of the goals of Archbishop Joseph W. Tobin, said Franciscan Brother Moises Gutierrez, director of the Office of Intercultural Ministry.

“When we talked to the pastors about this program, they were very excited,” he said.

“With the archbishop’s vision of our global Church, we really want, as the Office of Intercultural Ministry, to embrace his vision, to really respond to the needs of the different cultures that exist in the archdiocese.”

Bishop Christopher J. Coyne, who led the opening prayer, acknowledged the need to increase evangelization efforts in the black community, and the importance of the new program to that endeavor.

“There’s a need for [the program], especially if we’re serious about the work of evangelization,” Bishop Coyne said. “We have a very strong and vibrant African community and African-American community here [in the archdiocese], but the numbers are small.

“I think there’s a real opportunity for us to engage many people of good faith within the neighborhoods so as to help them come to see what the Catholic Church can offer in the way of the works of social justice, but also in the way of salvation.”

In an interview with *The Criterion*, Father Maurice explained what makes the black Catholic culture unique.

“I don’t believe that any human being is just a human being,” he said. “We are influenced by our culture, our experiences, our traditions, our ancestors. I believe all of that plays a part of informing my faith as a Roman Catholic.

“I bring my whole history, my traditions, my experience, my culture, my African-American song and dance and gesture and movement and preaching and healing and responsibilities as gifts to the Church.”

Father Maurice identified two

strategies needed for evangelizing African-Americans.

“We have to debunk the myths out there about the Roman Catholic Church in the black community,” he said, listing as foremost “the myth of the Roman Catholic Church as a white institution.

“The Catholic Church has its roots in northern Africa,” he explained. “In Acts [of the Apostles] chapter 8, the first person baptized by Philip, the disciple of Jesus Christ, was an Ethiopian eunuch. The great St. Augustine of Hippo is from northern Africa.

“[Black Catholics] have very strong and long roots in Roman Catholicism. If we begin to share our place and our role not only historically but currently in the Catholic Church, I believe that people will find a home in the Catholic Church.”

A second point to make in evangelizing blacks, he said, is to stress the Catholic liturgy.

“African-Americans and Africans by nature are ritualistic people,” Father Maurice explained. “Our signs, our symbols, our gestures speak to the heart of the faith. It would be wonderful for us to begin to emphasize that and to engage others in our liturgy, so they know that they have a home in the Catholic Church.”

During his address, Father Maurice expressed concern for the declining number of black Catholics.

“We need a wake-up call because our parishioners are running to Protestant churches in droves. Or worse yet, our parishioners are just sitting at home and have become members of ‘Bedside Baptist Church,’” he said.

“My hope for this institute is that it will allow people locally to be equipped in their faith and in their knowledge of their faith and their knowledge of their culture, so they can be fully functioning Catholics within the Archdiocese of Indianapolis,” said Father Maurice. “That they be involved, that they be evangelistic, going out, bringing others to the faith. That they teach our children and share the faith with them.

“I hope that they learn what they need to equip themselves and to grow the Catholic Church in the black community.”

(For more information or to register, contact Sister Jannette Pruitt, coordinator of Black Catholic Ministry, at 317-236-1474 or 800-382-9836 ext. 1474, or by email at [jpruitt@archindy.org](mailto:jpruitt@archindy.org). Although the first class began on May 8, applications are still being accepted.) †

“Each one must **GIVE** as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.” - 2 Corinthians 9:7

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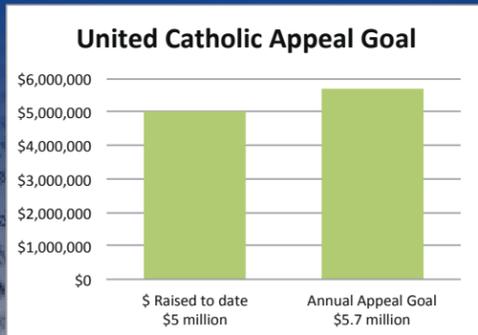
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# Daughters of Charity pass along mission to ‘serve poor and vulnerable’

## Sisters say goodbye after 133 years of health care ministry in archdiocese

By Natalie Hoefler

In 1881, four Daughters of Charity arrived in Indianapolis to establish a “house for the sick” in an unused seminary downtown. So began what is now known as St. Vincent Hospital.

As in 1881, there are now four Daughters of Charity in Indianapolis. They will leave in June, thus ending 133 years of service of the order in the archdiocese.

During those 133 years, more than 300 Daughters of Charity have ministered, leaving behind the legacy of St. Vincent Health, a system of 21 hospitals statewide.

The withdrawal of the sisters from the archdiocese and from the Lafayette Diocese, as well as several other areas around the country, was announced in a press release last October.

“We were shocked,” said Daughters of Charity Sister Mary Kay Tyrell, sister-servant, or leader, of the order’s local community. “But this is our life. We are called to be flexible and mobile.”

According to the press release, the decision for the withdrawal was due in large part to the decreasing number of sisters in the order. At the time, six sisters were serving at St. Vincent Health facilities in the archdiocese and the Lafayette Diocese.

A Mass of thanksgiving and farewell was celebrated for the Daughters of Charity on April 28 at SS. Peter and Paul Cathedral in Indianapolis.

“Today, sisters, we thank God for you,” said Archbishop Joseph W. Tobin in his homily at the Mass, which he concelebrated with Bishop Timothy L. Doherty of Lafayette.

Archbishop Tobin commented on “the impressive legacy that [the Sisters] leave behind, which certainly is a tribute to [Daughters of Charity co-founders] St. Vincent de Paul and St. Louise de Marillac—a health system that will continue to provide care for the underprivileged, the poor and the marginalized.”

After its founding in 1881, the hospital made its first move in 1889 to another downtown location.

In 1913, St. Vincent Hospital moved again, this time to a new, large building on Fall Creek Boulevard on the city’s near-north side. That building is now part of the Ivy Tech Community College campus.

After more than 60 years at that location, land was purchased in 1974 on the northwest side of Indianapolis on 86th Street, where a new hospital was built. The site now holds a four-building medical complex.

The hospital has grown into St. Vincent Health network, a system of 21 hospitals throughout the state. The network is part of Ascension Health, an umbrella organization comprised of more than 1,900 health care facilities nationwide operated by the Daughters of Charity and several other Catholic orders.

“[St. Vincent Health] is one of our strongest ministries in Ascension Health,” said Daughters of Charity Sister Louise Gallahue, visitatrix (provincial) of the St. Louis, Mo.,-based St. Louise Province, which includes Indiana. “The Daughters are very proud of what’s been done here.”

For many years, the sisters have been forming the lay leaders of St. Vincent Health in the mission of the Daughters of Charity. That mission is “to serve those who are poor and vulnerable,” said Sister Louise.

“They know the mission,” she commented. “They’ve had lots of years working side by side with the Daughters of Charity. I think they’re really well-gifted to carry on that mission. That’s what gives us the confidence that we can leave here.”

Included in that mission, she said, is a “great focus on wellness, keeping people healthy in the community, and in attending to the whole person: body, mind and spirit that the three doves [in the St. Vincent logo] represent.”

Daughters of Charity Sister Catherine Kelly, who ministered at the network’s St. Joseph Hospital in Kokomo in the Lafayette Diocese, served for 10 years as vice president of mission. She is confident that the sister’s mission will continue despite their lack of presence.

“I was very sad at the reality that the Daughters won’t be present here,” she said. “But having served in the area of mission integration, which includes spiritual formation of our lay counterparts, I was very proud in the fact that we have intentionally for many years had a very intensive formation program so that we could develop and train our lay leaders to really embrace and understand both the Daughters of Charity legacy and the Catholic identity.

“I know that the people at St. Vincent and in all of our hospitals that we’re leaving behind in positions of authority really are very Vincentian and embrace everything that we’re about,” Sister Catherine said.

Kyle DeFur, president of St. Vincent Hospital in Indianapolis, has benefited from the sisters’ mission formation.

“They’ve taught us what it means to live out Catholic health care,” he said. “Their confidence in the associates, the physicians and the leadership to continue that work, even in their physical absence, means a lot to us.

“There’s a lot of enthusiasm to make sure that that torch is carried, to live out the mission even in their absence.”

But, he added, “We’re going to miss them terribly.”

Gratitude for the 133 years of service of the sisters in the archdiocese was a central theme of Archbishop Tobin’s homily.

“We want to send you forth ... with a wish that comes from none other than St. Louise, who wrote once, ‘I hope that your gratitude will place you in the disposition necessary to receive the graces you need to serve your sick poor in a spirit of gentleness and great compassion in imitation of our Lord, who acted this way with the most unfortunate.’

“In the bigger picture, the Daughters aren’t going anywhere,” he said. “You’re going to continue to enrich the Church across the world, and your legacy will be a shining light for our local churches.

“Thank you, sisters.” †



Daughters of Charity Sisters Mary Kay Tyrell, left, Louise Busby, Mary Powers and Mary Satala pose in front of a display at a reception for the Daughters of Charity at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis after a Mass of thanksgiving and farewell on April 28. They are the last four sisters remaining in Indianapolis and will leave for other assignments in Niagara Falls, N.Y., Baltimore, Md., Washington, D.C., and Evansville, Ind., by the end of June. (Photos by Natalie Hoefler)



Daughters of Charity sisters of the St. Louise Province in St. Louis, Mo., to which the sisters in Indiana belong, listen to Archbishop Joseph W. Tobin’s homily at the farewell Mass in SS. Peter and Paul Cathedral in Indianapolis on April 28. The Daughters of Charity, which have operated the St. Vincent Health network of hospitals in Indiana for 133 years, are leaving the Archdiocese of Indianapolis and the Diocese of Lafayette.



Archbishop Joseph W. Tobin delivers a homily at the Mass of thanksgiving and farewell at SS. Peter and Paul Cathedral in Indianapolis on April 28 for the Daughters of Charity, who are withdrawing from the archdiocese and from the Diocese of Lafayette.



Daughters of Charity Sister Louise Gallahue, visitatrix (provincial) of the order’s St. Louise Province, delivers comments at the end of the thanksgiving and farewell Mass for the Daughters of Charity at SS. Peter and Paul Cathedral on April 28 in Indianapolis.



Archbishop Joseph W. Tobin shares a laugh with Daughters of Charity Sisters Mary Walz, Louise Gallahue and Jean Rhoads at a reception for the Daughters of Charity at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on April 28.



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## Editorial



Pope Francis blesses a baby as he greets people outside after Mass for the Polish community at Stanislaus Parish in Rome on May 4. In his message for the World Day of Prayer for Vocations on May 11, the pope encourages all people of faith to use their vocation to center their life on Christ and build up the kingdom of God. (CNS photo/Alessandro Bianchi, Reuters)

# Use your vocation in life to build up the kingdom of God

Look up the word “vocation” in a dictionary and you will see several meanings.

*The American Heritage Dictionary of the English Language* defines it as “a regular occupation, especially one for which a person is particularly suited or qualified,” and also as “an inclination, as if in response to a summons, to undertake a certain kind of work, especially a religious career; a calling.”

The *Merriam-Webster* online dictionary says a vocation is “a strong desire to spend your life doing a certain kind of work [such as religious work],” or “the work that a person does or should be doing.”

As Catholics, we know our charge in life is not defined in human or secular terms, but by what our faith teaches us.

We learn in the glossary of the *Catechism of the Catholic Church* about our “vocation,” which is “the calling or destiny we have in this life and hereafter. God has created the human person to love and serve him; the fulfillment of this vocation is eternal happiness (CCC, #1, #358, #1700). Christ calls the faithful to the perfection of holiness (#825). The vocation of the laity consists in seeking the Kingdom of God by engaging in temporal affairs and directing them according to God’s will (#898). Priestly and religious vocations are dedicated to the service of the Church as the universal sacrament of salvation (cf. #873; #931).”

Vocations should be on the minds of the faithful this weekend as we mark the World Day of Prayer for Vocations on May 11. Whether we are priests or religious, married or single, we, by virtue of our baptism, all have a “calling or destiny” in our earthly lives.

In his message for the day, Pope Francis encourages all people of faith to use their vocation to center their life on Christ and build up the kingdom of God.

“The more we unite ourselves to Jesus through prayer, sacred Scripture, the Eucharist, the sacraments celebrated and lived in the Church and in fraternity, the more there will grow in us the joy of cooperating with God in

the service of the kingdom of mercy and truth, of justice and peace,” the pope said.

All Christians are called to adore the Lord and allow the seed of his word to grow in their lives and be transformed into service of others, the pope noted.

He added that while God calls each person individually by name, “no vocation is born of itself or lives for itself.”

What is at the heart of every vocation? Love, the pope tells us.

“A vocation is a fruit that ripens in a well-cultivated field of mutual love that becomes mutual service,” the pope said, and that takes place in the context of an authentic Christian community.

“A vocation flows from the heart of God and blossoms in the good soil of faithful people in the experience of fraternal love,” Pope Francis wrote. “Did not Jesus say: ‘By this all men will know that you are my disciples, if you have love for one another’” (Jn 13:35).

How are we, as a local Church family, doing in living out our vocational call?

Many of us bring that mission to our workplace, at home and in other areas of our life each day.

We also only need look at the ministries offered at any Catholic Charities’ agency in the archdiocese, the outreach provided by our parishes and the countless other organizations that assist our brothers and sisters in need to see how positively we are responding to others—with love.

Too often in today’s world, we are told by others that our faith is a private affair and should be kept to ourselves.

Thankfully, most Catholics are not afraid to bring the Gospel mandate of seeing Jesus in others and being Jesus to others in all they do.

As we have heard so many in our Church say time and time again, we don’t help others because they are Catholic. We help them because we are Catholic.

As we continue on this journey as disciples and witnesses of God’s love, may our vocations always show us building up the Kingdom.

—Mike Krokos

## Be Our Guest/Deidre McQuade

# An encouraging trend

A March 2014 Pew Research Center study found that Americans’ support for the death penalty for convicted murderers is at its lowest level in three decades.

In 1983, there was a significant gap between those in support of capital punishment (78 percent) and those against (18 percent). The majority supporting the death penalty has dropped to 55 percent, with a significant 37 percent opposing it. This major shift is an encouraging sign that, at least on this issue, society is shifting toward embracing the dignity of human life.

The polls do not probe into why people hold their beliefs or have changed them over time. I would like to think that, among other factors, St. John Paul II’s 1995 encyclical on life issues, “*Evangelium Vitae*” (“The Gospel of Life”), has played a significant role.

In that teaching document, the pope invited followers of Christ to be “unconditionally pro-life.” Addressing the question of capital punishment, he said: “Modern society has the means of protecting itself without definitively denying criminals the chance to reform” (EV, #27).

The *Catechism of the Catholic Church* explains this position in an historical context: “The traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor. If, however, non-lethal means are sufficient to defend and protect people’s safety from the aggressor, authority will limit itself to such means, as these are more in keeping with the concrete conditions of the common good and more in conformity with the dignity of the human person” (#2267).

Quoting John Paul II’s own words, the catechism adds that today “the cases in which the execution of the offender is an

absolute necessity ‘are very rare, if not practically non-existent’” (CCC, #2267, citing “*Evangelium Vitae*,” #56).

The bishops of the United States have echoed this universal teaching of the Church in several ways, including in their 2005 statement, “A Culture of Life and the Penalty of Death,” and their ongoing campaign to end the use of the death penalty.

Many other educational efforts, including advocacy, have helped people understand the issue more deeply. Of particular note, some courageous families of murder victims have called for an end to the use of the death penalty. They say that it does not bring expected closure or peace in mourning the loss of their loved one, and that the answer to violence must not be found in the taking of even more life. Read “Victim Advocates Against the Death Penalty” to hear the stories of Vicki Schieber, whose daughter was raped and murdered, and Gary Wright, one of the infamous Unabomber’s victims, among others. Their witness is powerful and compelling.

It is fitting that the Pew study was released just before Easter and Divine Mercy Sunday. Our Savior suffered a degrading form of capital punishment so that all might be redeemed: “By his stripes we are healed” (Is 53:5).

While it’s often difficult for us to desire redemption for all people, especially for those who have caused great harm, this season calls us to follow Jesus on his own path of suffering.

We are all created in the image and likeness of God, even those sentenced to death. Let us pray for the courage to defend the dignity of their lives, too.

(Deirdre A. McQuade is assistant director for Policy and Communications at the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. See the 2013-14 Respect Life Program Catalog for select resources on the death penalty. A recent video featuring McQuade’s commentary may be found on Catholic News Service’s YouTube channel.) †

## Letters to the Editor

### Reflection offers insightful, thoughtful perspective that helps frame tragedy

Thank you for sharing Sean Gallagher’s reflection in the April 11 issue of *The Criterion* about Nathan Trappuzzano and finding meaning through faith in something so incomprehensible.

Gallagher helped provide some insight and hope while at the same time acknowledging the evil ugliness of this world in which we must make our way.

Thankfully, as he pointed out, those with “one foot in God’s kingdom” have some solid ground to stand on—though, as he pointed out, that can seem scant comfort in such unspeakably painful times.

Thank you, Sean, for your caring, insight and thoughtful words that helped frame something so many have struggled to frame.

Linda Abner  
Indianapolis

### Our prayers, even to saints, ultimately go to God, reader says

In one of the April 11 Faith Alive! columns, Daniel Mulhall writes, “While the Church pays special homage to men and women who have been declared saints, we do not pray to saints. That would be idolatry.”

I think this is a little misleading, as Catholics have always prayed to saints (i.e. “Hail Mary, full of grace . . .,” “St. Michael the Archangel, defend us in battle . . .,” etc.)

And we pray to guardian angels, but most of us know that the prayers ultimately go to God.

I googled Father Kenneth Doyle (of the weekly Question Corner column) and, on his web page, he had already answered questions like this. He said that he has even prayed to his mother.

Do you think that this should be clarified? I think Mulhall was just trying to emphasize that only God deserves divine worship.

My apologies to him for offering a correction.

John M. King  
Greenwood

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

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

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ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## You have to catch joy from someone who has it

Joy is contagious. We can't earn it. We have to "catch it" by means of personal contact with others who are joyful.

Pope Francis tells us that a personal encounter with Jesus Christ is the source of all Christian joy. But the road to joy isn't easy. It requires us to face ourselves and our shortcomings, and to overcome many obstacles along the way.

Sorrow and disappointment are a fact of life. Our emotional, physical and even spiritual "hurts" cannot be buried or ignored. They must be suffered. It is only by way of the cross that we can participate in resurrection joy.

In his apostolic exhortation, "*Evangelii Gaudium*" ("The Joy of the Gospel"), Pope Francis shows us the obstacles we face without sugar-coating them, but he assures us that joy is always available to us because of the endless mercy of God.

Where do we encounter Jesus and receive his gift of joy? Certainly we encounter him in prayer and in the sacraments of the Church.

But Pope Francis also reminds us of the Lord's powerful words: "Amen, I say to you, whatever you did for one

of these least brothers of mine, you did for me" (Mt 25:40).

Whenever we reach out to others, the pope tells us, and can move beyond our comfort zones to embrace the poor and the marginalized, we find Jesus. Whenever we "go forth" and embrace the Gospel's "missionary spirit," we discover—and can share—the joy of the Gospel.

By helping each other confront our brokenness, we help each other find joy. This is a great paradox. Instead of the frantic, frivolous pursuit of happiness by empty and artificial means, we find lasting joy by better understanding how we ourselves are broken and, then, by extending our arms to others regardless of their repulsiveness or their seemingly insatiable needs.

"For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me" (Mt 25:35–36).

In light of this profound insight, where is the Holy Spirit opening a door for us here in the Archdiocese of Indianapolis?

How are we being called to encounter Jesus, the source of all joy, in the hungry, homeless, sick and imprisoned members of our local communities here in southern and central Indiana?

Is the Holy Spirit opening a door for us in the most violent neighborhoods in our archdiocese? Is God calling us to examine the root causes of violence—in families and in society? How do we build healthy family units? What's going on in the family and in society that is creating such violent, bitter feelings? Too many people today (including young people) don't understand the value of life and death. Whose responsibility is this?

I hope that the process we have initiated called Connected in the Spirit is calling us to discover new ways of understanding what it means to be parish communities who collaborate with one another as unified members of a particular Church (the Archdiocese of Indianapolis) and the universal Church.

*Collaboration* shouldn't be just a buzz word, something we only talk about. It should be an authentic sign of the missionary spirit that Pope Francis reminds us is essential to who we are as

individuals and as the People of God.

Pope Francis challenges us: Are we moving too fast, working too hard, depending on our own individual efforts rather than on the grace of God working through the community of faith? Such questions are best answered in silent, prayerful reflection. The Holy Father is giving us permission to slow down, to be silent and to pray before we act. He is urging us to be "contemplative in action," and to let the Holy Spirit guide us in our efforts to reach out to others (the least of Christ's sisters and brothers).

The Holy Spirit is with us, leading us, here in the Archdiocese of Indianapolis. That makes it possible for the Lord's message of hope and salvation to be delivered with great joy, no matter what is happening in our individual lives, in our families, in our parishes and archdiocese, and throughout the world!

This Easter season, let's pray that we will find joy where we least expect it—in the faces of those who most need our love.

Let's pray that we "catch joy" as though it were a fever that spreads throughout our archdiocese filling our hearts with the fire of God's love! †

## La alegría se transmite de una persona a otra

La alegría es contagiosa. No podemos crearla. Se "transmite" mediante contacto personal con otras personas alegres.

El papa Francisco nos dice que el encuentro personal con Jesucristo es la fuente de toda la alegría cristiana. Pero el camino a la alegría es sinuoso. Supone enfrentarnos a nosotros mismos, asumir nuestros defectos y superar muchos obstáculos a lo largo de ese camino.

La tristeza y la desilusión son hechos inevitables de la vida. No podemos sepultar ni ignorar nuestras heridas emocionales, físicas e incluso espirituales. Tenemos que sufrirlas. La única forma para participar en la alegría de la resurrección es a través del camino de la cruz.

En su exhortación apostólica, "*Evangelii Gaudium*" ("La alegría del Evangelio"), el papa Francisco nos señala—sin dorrarnos la píldora—los obstáculos que enfrentamos, pero nos asegura que siempre contamos con la alegría gracias a la infinita misericordia de Dios.

¿Dónde encontramos a Jesús y recibimos el regalo de su alegría? Ciertamente lo encontramos en la oración y en los sacramentos de la Iglesia.

Pero el papa Francisco también nos recuerda las poderosas palabras del Señor: "Les aseguro que todo lo que hicieron por uno de mis hermanos, aun por el más

pequeño, lo hicieron por mí" (Mt 25:40).

El papa nos dice que siempre que ayudamos a los demás y somos capaces de salir de nuestra comodidad para dar cabida a los pobres y marginados, encontramos a Jesús. En el momento en el que nos aventuramos y acogemos el "espíritu misionero" del Evangelio, descubrimos, y somos capaces de compartir, la alegría que este encierra.

Ayudándonos mutuamente a hacer frente a nuestros espíritus quebrantados, nos ayudamos a hallar la alegría. Esto es una gran paradoja. En lugar de la frenética búsqueda de una felicidad frívola a través de métodos artificiales, encontramos una alegría duradera al comprender lo quebrantado de nuestros espíritus y, entonces, abrimos nuestros brazos al prójimo, independientemente de cuán repulsivas o aparentemente insaciables sean sus necesidades.

"Porque tuve hambre, y ustedes me dieron de comer; tuve sed, y me dieron de beber; fui forastero, y me dieron alojamiento; necesité ropa, y me vistieron; estuve enfermo, y me atendieron; estuve en la cárcel, y me visitaron" (Mt 25:35–36).

En este contexto tan revelador, ¿qué oportunidad nos brinda el espíritu Santo en la arquidiócesis de Indianápolis? ¿De qué forma se nos llama a encontrar a Jesús, la fuente de toda la alegría, en los

hambrientos, los indigentes, los enfermos y los reclusos en nuestras comunidades locales aquí en el sur y el centro de Indiana?

¿Acaso el Espíritu Santo nos abre una puerta en los barrios más violentos de nuestra arquidiócesis? ¿Acaso Dios nos llama a examinar los motivos fundamentales de la violencia en las familias y en la sociedad? ¿De qué forma construimos núcleos familiares sanos? ¿Qué sucede en las familias y en la sociedad que crea tantos sentimientos de violencia y amargura? Hoy en día muchas personas (inclusive jóvenes) no comprenden el valor de la vida y de la muerte. ¿Quién tiene la culpa de esto?

Espero que el proceso que hemos comenzado, llamado Conectados en el Espíritu, nos lleve a descubrir nuevas formas para comprender el significado de ser comunidades parroquiales que colaboran entre sí como miembros unidos de una iglesia específica (la Arquidiócesis de Indianápolis) y de la Iglesia universal.

La colaboración no debe ser simplemente una palabra de moda, algo de lo que solamente se habla. Debe ser una señal auténtica del espíritu misionero que, según nos recuerda el papa Francisco, es un elemento esencial de quiénes somos como personas y como Pueblo de Dios.

El papa Francisco nos desafía: ¿Acaso nos movemos demasiado

rápido, trabajamos muy arduamente, apoyándonos en nuestros esfuerzos individuales en vez de en la gracia de Dios que actúa a través de la comunidad de fe? Esas preguntas reciben mejores respuestas en el silencio reflexivo de la oración. El Santo Padre nos da permiso para avanzar más despacio, para mantenernos en silencio y para rezar antes de actuar. Nos exhorta a la "acción contemplativa" y a dejar que el Espíritu Santo guíe nuestros esfuerzos para ayudar a otros (los más necesitados de nuestros hermanos y hermanas en Cristo).

El Espíritu Santo se encuentra con nosotros y nos guía, aquí, en la arquidiócesis de Indianápolis. Eso hace posible transmitir el mensaje de esperanza y salvación del Señor con gran alegría, independientemente de lo que esté sucediendo en nuestras propias vidas, en nuestras familias, en nuestras parroquias y la arquidiócesis, y en todo el mundo.

En esta temporada de la Pascua, recemos para encontrar la alegría donde menos lo esperemos, en los rostros de aquellos que más necesitan nuestro amor.

Oremos para poder "contagiarnos de alegría" como si fuera una fiebre que se disemina por toda la arquidiócesis llenando nuestros corazones con el fuego del amor de Dios. †

Traducido por: Daniela Guanipa.

## Events Calendar

**May 10**  
Sertoma Club East, 2316 German Church Road, Indianapolis. **Hollis Adams Foundation (HAF), Mudder's Day Run**, \$85 per person, \$75 per person if part of a four-person team. Information: 317-841-1231 or [HollisAdams@gmail.com](mailto:HollisAdams@gmail.com).

St. Rose of Lima School, 114 Lancelot Drive, Franklin. **St. Rose Roaring 20's Soiree**, 6:30 p.m., small plate dinner, dance, social, \$25 per person. Information: 317-738-3451.

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

**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: 317-536-5998 or [ccfindy3@gmail.com](mailto:ccfindy3@gmail.com).

**May 13**  
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-888-7625 or [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

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

**May 14**  
Bridgewater Club, 3535 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: 317-846-3850, ext. 123 or [susan.land@seas-carmel.org](mailto:susan.land@seas-carmel.org).

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 Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

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](http://www.catholiccemeteries.cc).

**May 16**  
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Faith

at Work," presenter Indiana Supreme Court Justice Loretta H. Rush, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

**May 17**  
Roncalli High School, 3300 Prague Road, Indianapolis. **Katie's 5K Run/Walk for Hope**, 8:30 a.m. Information: 317-783-7119 or [kathleen.lynn@att.net](mailto:kathleen.lynn@att.net).

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, prayer vigil**, Mass, 8:30 a.m., process to the nearest abortion clinic, Chaplet of Divine Mercy and Benediction conclude the service. Information: 317-236-1551.

**May 18**  
All Saints Parish, 9788 N. Dearborn Road, Guilford.

**All Saints Ladies Sodality, hot breakfast bar buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

**May 20**  
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"Confronting Death: A Christian Approach to the End of Life,"** workshop, Dominican Friar Father Robert Botthof, presenter, 6:30-9 p.m.

Our Lady of Mount Carmel, St. Thomas Aquinas Room, 14598 Oak Ridge Road, Carmel (Lafayette Diocese). **Medical Options for Married Couples Facing Infertility**, OB/GYN Maret Cline, MD and urologist Konrad Szymanski, MD discuss evaluation, diagnosis, and treatment options for couples facing infertility, sponsored by Gospel of Life

Ministry, 7 p.m. Information: [janicekunkel@att.net](mailto:janicekunkel@att.net).

**May 21**  
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Memorial Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

**May 23**  
St. Matthew Church, 4100 E. 56th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

**May 25**  
St. Vincent de Paul Parish, 1723 I St., Bedford. **Youth Group concert, Michael James Mette**, 7 p.m., free-will offering. Information: 812-275-6539 or [parish@svsbedford.org](mailto:parish@svsbedford.org). †

## Retreats and Programs

**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 am., light lunch, free-will donation.** Reservations: 317-545-7681, ext. 14 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

**May 15**  
Benedict Inn 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, 7-8:30 p.m., free-will donations. Information: 317-788-7581.

**May 16-18**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage preparation weekend**, \$292 per couple. Information: 317-545-7681 or [archindy.org/family/tobit.html](http://archindy.org/family/tobit.html).

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Women's retreat**, Franciscan Sister Margarita Armendariz, presenter. Information: 812-923-8817.

**May 17**  
Oldenburg Franciscan Center, Oldenburg. **Prayer: A Morning with St. Ignatius of Loyola**, Franciscan Sister Kathleen Mulso, 9-11:30 a.m., free-will offering. Information: 812-933-6437 or [center@oldenburgosf.com](http://center@oldenburgosf.com).

**May 18**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Marriage Preparation Conference**, 1:30-6 p.m., \$56 per couple. Information: 317-545-7681 or [archindy.org/family/marriage-precana.html](http://archindy.org/family/marriage-precana.html).

Pope John XXIII Center, 407 McDonald St., Hartford City (Diocese of Lafayette). **Spirituality of St. Pope John XXIII**, 1-6 p.m. Information: 765-348-4008.

**May 19**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Reflection Day: Spend a Day with God**, \$25 per person. Information: 317-788-7581.

**May 20-22**  
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Praying the Bible: Lectio Divina**, Benedictine Brother Zachary Wilberding, presenter. Information: 812-357-6585 or [ormzoeller@saintmeinrad.edu](mailto:ormzoeller@saintmeinrad.edu). †

## Archdiocesan Choir seeks singers for priesthood ordination on June 7

The Indianapolis Archdiocesan Choir is seeking experienced singers for the upcoming priest ordination at SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis, at 10 a.m. on June 7.

Rehearsals will be at 1:30 p.m. on May 18 and June 1.

If interested, please call and leave a message for Andrew Motyka, archdiocesan Director of Music, at 317-236-1513, or sign up directly at [indyordinationchoir2014.eventbrite.com](http://indyordinationchoir2014.eventbrite.com).

We look forward to singing together on this joyful occasion. †

## Catholic Radio Indy is back on the air

Catholic Radio 89.1 FM was off the air for about 10 days after experiencing a major transmitter failure.

The owners and operators of the station have announced that the problem is resolved, and the station is back on the air.

The transmitter in place is temporary,

and will be replaced with a new one in the very near future.

Catholic Radio Indy programming is always available by logging on to [www.CatholicRadioIndy.org](http://www.CatholicRadioIndy.org) and with the free "TUNE IN" app for mobile devices. †

## Kickball league for young adults to start on June 1

IndyCatholic Intramurals, a program of the archdiocesan Young Adult and College Campus Ministry, is offering a kickball league for young adults ages 18-35 starting on June 1.

Kickball games will be played at various times every Sunday afternoon through July 13 at Bishop Chatard

High School, 5885 Crittenden Ave., in Indianapolis.

The cost to register is \$10. Registration ends on May 22, and you must be registered and sign a liability waiver to play. To register, log on to [www.indycatholic.org](http://www.indycatholic.org) or contact Katie Sahm at [ksahm@archindy.org](mailto:ksahm@archindy.org). †

## VIP

**James and Jeanne Ann (Huesing) Huser**, members of Most Holy Name of Jesus Parish in Beech Grove, celebrated their 65th wedding anniversary on April 30.

The couple was married on April 30, 1949, at St. Philip Neri Church in Indianapolis.

They are the parents of 10 children, Maureen Bogard, Marilyn Haywood,

Jean O'Gara, Mary Huser Stewart, Christopher, Gerald, James, John, Joseph and Terrence Huser. They have 41 grandchildren and 59 great-grandchildren.

The Husers celebrated their anniversary on May 3 during a private family Mass at St. Roch Church, followed by a celebration at St. Roch's Parish Life Center. †

## Family Mass for separated, divorced Catholics set for May 16 at St. Monica

The annual "Family Mass" for separated and divorced Catholics will be held at St. Monica Church, 6131 N. Michigan Road in Indianapolis, at 7:30 p.m. on May 16, with a social immediately following the Mass.

Father Todd Goodson, pastor of St. Monica Parish, will offer a Mass of special intention for individuals and

families whose lives have been impacted by separation or divorce.

Divorce Ministry leadership will host a social immediately following the Mass.

For additional information, contact the archdiocesan Office for Family Ministries at 317-236-1586 or 1-800-382-9836, or e-mail [dvanvelse@archindy.org](mailto:dvanvelse@archindy.org). †



## Special Olympics fundraiser

Members of Knights of Columbus Bishop Chartrand Council 1172 in Tell City and those involved with Perry County Special Olympics pose with a check representing the amount of money raised at a golf scramble on April 18 hosted by the Knights of Columbus for Perry County Special Olympics athletes. The final tally, after later donations were received, was \$1,675.

The money raised will help fund the team's participation at the Indiana Special Olympics in Terre Haute on June 6-8.

Local Special Olympics athletes helped members of the Knights of Columbus on the day of the event.

Posing for the picture are, from left, J. D. Richter, Clarence Franchville (event chairman), Jennifer Lutgring, Tim Snyder, Vicky Lutgring (Perry County Special Olympics coordinator) and Knights of Columbus member Sam Reed. (Submitted photo)

# Archbishop Tobin reflects on Church's view of globalization

By Sean Gallagher

For 10 years, the Richard G. Lugar Franciscan Center for Global Studies at Marian University in Indianapolis has hosted speakers from around the world to help broaden the vision of the students of the school sponsored by the Oldenburg Franciscans.

Archbishop Joseph W. Tobin, who lived overseas for more than 20 years and has traveled to more than 70 countries, was the final speaker in the center's speaker series this year.

In his April 16 address, he explored the question of whether or not the Catholic Church is "a catalyst or obstacle to a better world."

While acknowledging that Christ called his followers to be "salt for the Earth and light for the world," Archbishop Tobin also noted that many people over the past two centuries have seen the Church as a force fighting against human development.

In contrast to this view, he pointed out that prominent social scientists who studied religion in the past few decades have noted the continuing influence of faith in society around the world.

From his own experience, Archbishop Tobin recalled his travels to Brazil, Northern Ireland and Kenya, and how he saw Catholics there working to promote peace and to supply basic human needs. He also noted that the Catholic Church is the largest worldwide provider of care to people with HIV/AIDS.

All of these anecdotes, Archbishop Tobin said, were motivated by an approach to those in need by Christians that is arguably "more radical" than that offered by the world's other monotheistic religions—Islam and Judaism.

"In Jesus, God identifies himself with those to whom service is given or refused," said Archbishop Tobin, referring to Jesus' comparison of himself to "the least of these" in Matthew 25. "In our behavior toward others is, finally, our behavior toward God."

For much of his presentation, Archbishop Tobin explored the Catholic Church's views on globalization, an economic phenomenon that shows the "increasing interdependence of the human family" around the world.

"We're linked whether we want to recognize it or not," Archbishop Tobin said. "We're linked in ways that predicate the

wealth of one country frequently on the impoverishment of another."

Referring to the teachings of both St. John Paul II and retired Pope Benedict XVI, Archbishop Tobin said that Catholic social teaching can provide a good balancing effect in globalization, allowing for both individual initiative in business and the care for the common good.

"If you want the Catholic social doctrine in a nutshell," he said, "it's to be of service of the human person, to serve the dignity of individuals, and, at the same time, preserve solidarity and the common good."

Archbishop Tobin went on to explain that Catholic social teaching looks at the interdependence fostered by globalization, and calls for it to be marked by "respect for the equal dignity of persons and [the generation of] reciprocal connections that enable persons to share in the common good."

Archbishop Tobin also explored how Pope Francis, in his apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel"), sets forth principles that can foster this balanced view of globalization. The pontiff does this specifically in the third part of the document that is dedicated to "the common good and peace in society."

The first principle is that "time is greater than space" (#222-225). In this principle, Archbishop Tobin explained that Pope Francis favors the passage of time leading to fullness over the limitations of a particular moment in time.

"I think what he is calling the Church and suggesting to the world is that social justice isn't instant tapioca—just add water and you have it," Archbishop Tobin said. "Rather, it's a struggle across time. But it's a struggle that is not without hope because we are struggling to make God's dream come true for human beings."

The second principle is that "unity prevails over conflict" (#226-230). Archbishop Tobin said that people sometimes ignore conflicts or become a prisoner to them. Pope Francis, he said, offers a third way to deal with them—"the willingness to face conflict head on, to resolve it and make it a link in a chain of a new process" (#227).

The third principle is that "realities are more important than ideas" (#231-233).

Quoting Pope Francis, Archbishop Tobin said, "Realities are greater



Above, Archbishop Joseph W. Tobin and Professor Pierre Atlas, director of the Richard G. Lugar Franciscan Center for Global Studies at Marian University in Indianapolis, pose with global studies students on April 16 at Marian University. (Photos by Sean Gallagher)



Right, Archbishop Joseph W. Tobin gives an address on April 16 at Marian University in Indianapolis that was part of a speaker series sponsored by the school's Richard G. Lugar Franciscan Center for Global Studies.

than ideas. This calls for rejecting the various means of masking reality—angelic forms of purity, dictatorships of relativism, empty rhetoric, objectives more ideal than real, brands of ahistorical fundamentalism, ethical systems bereft of kindness, intellectual discourse bereft of wisdom" (#231).

Finally, Pope Francis' fourth principle is that "the whole is greater than the part" (#234-237).

"We need to pay attention to the global so as to avoid narrowness and banality" and, I would also say, racism," said Archbishop Tobin, quoting Pope Francis. "Yet we also need to look to the local, which keeps our feet on the ground" (#234).

"I think what can help us and will help us Catholics and non-Catholics build a

better world together is what Francis calls the 'culture of encounter,' that we meet each other doing good," Archbishop Tobin said in concluding his presentation. "We decide to act, not first on the basis of what divides us, but to find common ground, common agreement in creating a better world."

Professor Pierre Atlas, director of Marian's global studies center, was impressed with Archbishop Tobin's presentation.

"His analytical approach was very much like a social scientist, even though he came at it from a faith perspective," said Atlas. "It was a high level intellectual discussion. He was talking about what we talk about in political science."

"He was a perfect speaker to cap off our 10th year of the series." †

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# RONCALLI

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part of being a Catholic?’

“I say, ‘It’s being connected. Being connected first and foremost with Jesus Christ and the Holy Trinity. And it’s being connected with people across space and across time, with 1.2 billion people across the world today, and all those people who went before us and came after us.’”

Abby, Dolan, Kristen and Lucas knew exactly what the archbishop meant because that feeling of being so connected is just what they experienced as they stood together for more than 11 hours in the middle of that huge crowd on that incredible night and morning in Rome.

## A contagious excitement

Led by Roncalli president Joseph Hollowell and principal Chuck Weisenbach, the four youths had spent the day of April 26 in Assisi, visiting sites dedicated to St. Francis and St. Clare.

When they came to Rome that night, they lined up at 11 p.m. near St. Peter’s Square, joining the hundreds of thousands of other people who had already gathered—some camped out for days—in the hope of seeing Pope Francis canonize two of his predecessors.

“To hear all the different languages was really cool,” Kristen said.

“The Polish people stood out,” Abby noted. “We heard some people had walked from Poland to Italy to be there for the canonization of Pope John Paul. It was really interesting to see their faith.”

A connection with some of the Polish people grew even stronger when the Roncalli group reached out to two Polish youths who had been separated from their group in the massive crowd. The Polish youths and the Roncalli youths banded together as the hours wore on—and the celebration did, too.

“People were singing and dancing in the streets,” Lucas said. “They had bongo drums and guitars. We didn’t know what we were singing, but we joined in.”

“It was so crazy that people could be excited that long,” Dolan said with a laugh.

## ‘To live a meaningful life every day’

That excitement matched the joy that Dolan, Abby, Kristen and Lucas felt when they were selected for the all-expenses-paid trip to see the canonization in person—by virtue of an essay contest sponsored by Roncalli’s campus ministry team.

As part of her essay, Abby wrote: “I look to Pope John XXIII as a model of courage, a fearless man who followed Christ unflinchingly, revolutionizing Church tradition through the Second Vatican Council. I look to his intercession when I am in need of a friend at school, the courage to step out against the tide as my own person, and for the patience to love all around me as he did.”

Kristen wrote: “Losing my father taught me that death really is on its own time, and that it truly is crucial to live a meaningful life every day. I realized my purpose on Earth is to dedicate my life to serving and reaching out to others. Pope John XXIII was the epitome of a servant to God and the poor, proving so when he visited the sick and prisoners on Christmas Eve.”

Those legacies of Pope John XXIII became part of the story of a saint as night turned into morning in Rome on April 27. As the massive crowd was allowed to pour into St. Peter’s Square, the four Roncalli youths saw the banners for each of the two popes hanging on the façade of St. Peter’s Basilica.

With some of them wearing Roncalli shirts and sweatshirts, the group members held up signs during the canonization that read, “Roncalli, The Original Rebel.”

“Italian women came up to us,” said Dolan, who wore a long-sleeve gray shirt inscribed with “Roncalli” across it on the day of the canonization. “They were extremely excited that we knew the whole story.”

Emotions swept over the members of the Roncalli group during the canonization.

“It was really moving,” Lucas said. “I realized the universal power of the Church. They knew these two popes changed the world, and all these people showed up to say thank you. It showed how people love the Church.”

Weisenbach thought it was especially fitting that Pope Francis canonized the two popes together.

“Without the Spirit leading Pope John XXIII to ‘open the doors of the Church’ and allowing the Church to move into the ‘new world,’ I really do not think there would have been a Pope John Paul II,” the Roncalli principal said. “From that perspective, it made it all the more special that these two beloved, holy and great popes were canonized on the same day.”

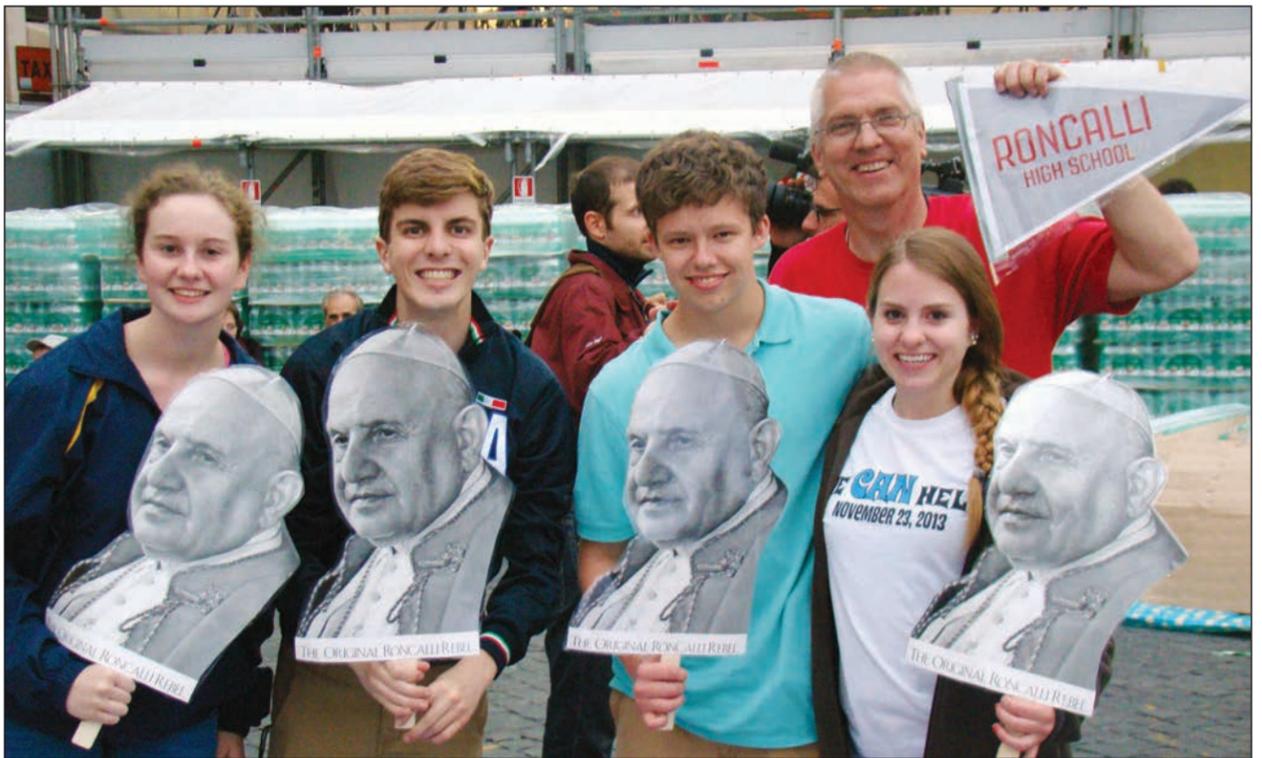
## ‘Face the future with hope’

Archbishop Tobin also captured the spirit of St. John XXIII in his homily at the Mass at Roncalli.

“Anybody who knows anything about John XXIII knows he was characterized by a sense of humor that was born of his humility.

“He wasn’t hung up on himself. He was proud of his peasant origins. He said, ‘I was born poor, and I’m particularly proud to die poor.’

“He was open to the gifts of the Holy Spirit. Because



While in Rome for the canonizations of St. John XXIII and St. John Paul II on April 27, Roncalli students Abby Whalen, left, Lucas LaRosa, Dolan Monroe and Kristen Henke hold up images of St. John XXIII. Roncalli’s principal Chuck Weisenbach proudly advertises that the archdiocesan interparochial high school in Indianapolis is named in honor of St. John XXIII, whose birth name is Angelo Roncalli.

(Submitted photo)



Archbishop Joseph W. Tobin delivers a homily about the life and canonization of St. John XXIII during a Mass on April 30 at Roncalli High School in Indianapolis. The archdiocesan high school is named in honor of St. John XXIII, whose birth name is Angelo Roncalli.

(Photo by John Shaughnessy)

he was guided to do so, he was able to convoke a game-changing event in the Church, which was the Second Vatican Council.

“His humility and his sense of humor were born of his freedom. He was free to be himself because he knew he was beloved by God, and there was no honor on Earth, no accomplishment that could top that, because God so loved the world that he sent his son to Angelo Roncalli to live and believe in God.”

Looking around at everyone in the packed gym of the Roncalli Rebels, the archbishop smiled and asked: “Now what do you think Angelo Roncalli, St. John XXIII, would say to the Rebels this morning? He would say, ‘Wow, it’s very nice of you to name a school after me.’”

“But I think he’d also say this because he wrote it to some friends, and I think he would consider you his special friends. It’s this: ‘Consult not your fears but your hopes and your dreams. Think not about your frustrations, but about your unfulfilled potential. Concern yourself not with what you have tried and failed, but what it is still possible for you to do.’”

The archbishop concluded his homily by saying, “So face the future with hope. St. John is on your side. This, the original Rebel, would ask you to never forget that God so loved the world that he sent his only Son. So that you who believe in him may not perish, but may live.”

## Sharing the legacy of a saint

After the Mass at Roncalli, Lucas, Abby, Dolan and Kristen met with the archbishop. They shared their impressions of their whirlwind six-day trip to Italy. They thanked him for celebrating Mass at their school in honor of “their saint.” They posed for a picture with him.

In the last remaining weeks of the school year, the four



Roncalli High School president Joseph Hollowell shows the framed image of St. John XXIII—the namesake of Roncalli High School. The picture is a gift from the Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove. Benedictine sisters Anne Louise Frederick, left, Susan Nicole Reuber and Juliann Babcock presented the gift, which was created by Sister Ann Patrice Papesch, to help the school celebrate the canonization of St. John XXIII. (Photo by John Shaughnessy)



Archbishop Joseph W. Tobin poses for a photo with the four Roncalli students who were chosen to represent the school at the April 27 canonizations of St. John XXIII and St. John Paul II. Abby Whalen, left, Lucas LaRosa, Kristen Henke and Dolan Monroe smile with the archbishop. (Photo by John Shaughnessy)

youths hope to share their thoughts and adventures of their journey with as many of their classmates as possible.

They can tell them how a peasant boy named Angelo—the third of 13 children in a family of sharecroppers from a small Italian village—grew up to become one of the most loved and influential leaders that the world and the Church has known.

They can recall how they visited the church in Rome where Roncalli was ordained a priest in 1904.

They can share how Pope John XXIII added diversity to the Church by naming the first African cardinal, the first Mexican cardinal and the first Filipino cardinal.

With only Lucas graduating, the other three students are considering the ways they can bring to life the spirit and the story of St. John XXIII to the Roncalli community.

“People have been so pumped up to hear our stories,” Dolan said.

“It was an honor to represent our school,” Lucas said. “There’s really no way to put it into words other than I was there, and I witnessed history.”

They all believe the experience has deepened their faith and their appreciation of the Catholic Church.

“The news always says how the Church isn’t relevant to our generation and the world,” Abby said. “But to see all those people standing in line for all that time, it shows a desire to be there. People talk about how young people no longer need the Church, but there were so many young people there. This showed the universal need for the Church.”

That realization is the lasting memory of an unforgettable experience.

“The architecture was amazing, and the churches we toured were gorgeous,” Abby said. “But it was the living Church that was so memorable.” †

# LET'S HIT THE ROAD!

## Evangelization Destinations:

- **THOSE WITH NO FAITH AFFILIATION**
- **CATHOLICS IN NEED OF COMING HOME**
- **THE PEOPLE IN THE PEWS**

(Photo illustration by Jerry Boucher)

By Peg McEvoy

Jesus has sent us into the world to spread the Good News! Our parishes provide the key place for encountering Jesus, but we can't just expect people to come to us. We need to take the Good News to them.

"Them" includes those not affiliated with any faith, those who have faded away from the Catholic faith, and even those who attend Sunday Mass but have not formed a relationship with Jesus Christ.

Evangelizers come in all shapes, sizes and ages. The common denominator is an encounter with Christ.

Read what Pope Francis says about this in his recent apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel"):

"All of us are called to offer others an explicit witness to the saving love of the Lord, who despite our imperfections offers us his closeness, his word and his strength, and gives meaning to our lives. In your heart, you know that it is not the same to live without him; what you have come to realize, what has helped you to live and given you hope, is what you also need to communicate to others" (#121).

Based on Pope Francis' thoughts, consider these questions:

- How does Jesus give meaning to your life?
- How has your faith in Jesus given you hope?
- How do prayer and the sacraments help you?

His encouragement doesn't stop there, though. He encourages us to get past the typical excuse of not "having it all together" or not being "perfect":

"Our falling short of perfection should be no excuse; on the contrary, mission is a constant stimulus not to remain mired in mediocrity but to continue growing. The witness of faith that each Christian is called to offer leads us to say with St. Paul: 'Not that I have already obtained this, or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own' " (Phil 3:12-13; EG, #121).

This hits home with me and many other good people I know. Sometimes our lack of confidence becomes an obstacle to our mission. We need to understand ourselves as disciples with a mission, that no matter how "good at" faith we are, there is always more to learn, do, say and pray for. We need to continually grow in faith and closeness with our Lord. No one "has it all together" when it comes to being a disciple of Jesus Christ.

With no excuses, we must gather up our courage and move forward on the path that God sets before us. We don't have to look far to find people who need hope and meaning in their lives. They walk on our streets and maybe even attend Mass in our churches. They live in our neighborhoods and maybe in our own family. It does not take a "program" to bring Christ to the world, but working with others—a parish team—can help.

Our mission is to help people know God's love. There are concrete actions that uncover that love in even the most difficult situations. Pope Francis points out a few of these: "We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing" (EG, #273).

Where am I to bring light? Who does he want me to

bless, enliven, raise up, heal and free? What are the next steps? How do I start?

- Be intentional. Remember you are sent by Jesus on this mission.
- Be prepared. You never know when the Holy Spirit will surprise you with an opportunity!
- Pray. "When evangelizers rise from prayer, their hearts are more open; freed of self-absorption, they are desirous of doing good and sharing their lives with others" (EG, #282).

• Join with others to encourage a relationship with Christ among those in your parish and beyond the walls of your parish. A team focused on sharing Jesus' message will keep you focused and challenged.

Know that we are God's chosen ones—disciples of Jesus Christ. This does not make us an exclusive club. Instead, it calls us to dig deeper into our encounter with Jesus and others, offering to love as Jesus loves.

You and your parish will be blessed, enlivened and a place of Christ's light when you act together with the common mission of spreading the Good News of Jesus Christ.



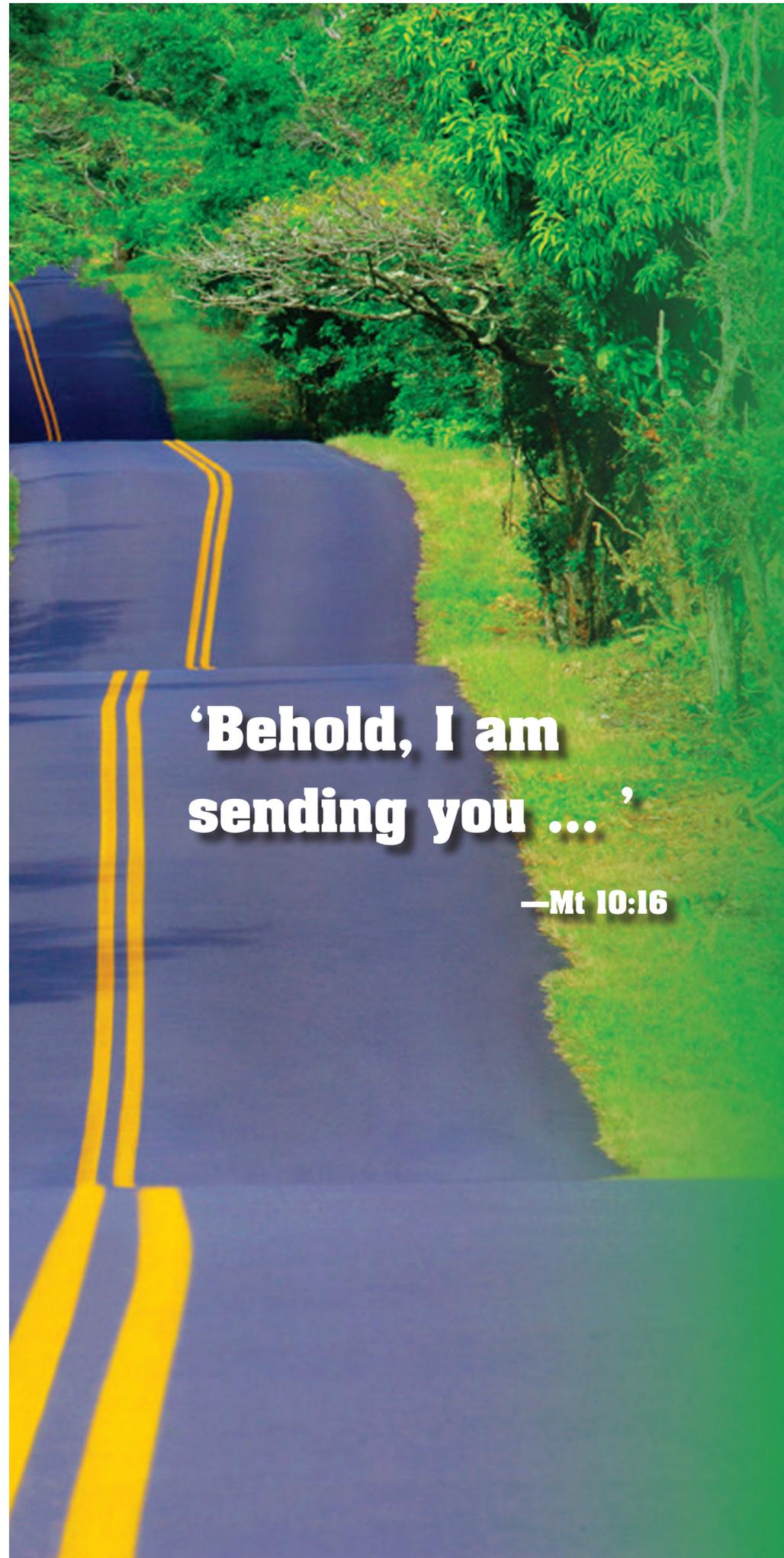
*Peg McEvoy is the associate director for evangelization and family catechesis of the the archdiocesan Office of Catholic Education. For questions and/or help starting a parish evangelization team, contact Peg at [pmcevoy@archindy.org](mailto:pmcevoy@archindy.org) †*

Parishes share the faith through unusual evangelization efforts, page 10.

Invitations to Mass, small church group bring woman back after 51 years, page 10.

RCIA: 'A strong connection to the work of evangelization,' page 10.

Parishes seek to help Catholics spread Gospel in their daily lives, page 10.



**'Behold, I am sending you ...'**

**—Mt 10:16**

## THOSE WITH NO FAITH AFFILIATION

### Parishes share the faith through unusual evangelization efforts

By John Shaughnessy

The surprises keep coming as parishes and Catholics across the archdiocese try to share their faith with people in central and southern Indiana.

Consider what happened after members of St. Anthony Parish in Indianapolis spent a weekend last fall knocking on the doors of nearly 500 homes in the neighborhood, inviting people to visit the church.

"A lot of people were surprised we did it," says Deacon Oscar Morales, who led the effort. "Some said, 'That's the first time a Catholic visited me.' They were happy to see us even if they weren't Catholic."

Still, the best surprise and the biggest payoff came months later—on the evening of Good Friday—when parish members

participated in the Way of the Cross through the streets of the neighborhood.

"We noticed the people were familiar with us, and they feel friendly toward us," Deacon Morales recalls with a huge smile.

"They knew we were from St. Anthony's. We got about 500 people going with the Way of the Cross. It felt great."

Cathy Andrews had the same feeling after arranging for former fashion model and longtime Catholic Leah Darrow to share her story of faith and modesty at St. Vincent de Paul Parish in Bedford—the heart of



Cathy Andrews

Lawrence County where only about 3 percent of the population is Catholic, and where faith can be a "point of contention instead of connection."

"The response we got from the entire community was phenomenal," says Andrews, the parish's administrator of religious education. "Half the audience was Catholic, and half was from different faith communities. We got all kinds of phone calls from people [in other churches] telling us, 'This is great. We need more of this.' This certainly helps in reaching out to other faiths and the community."

Gayle Schrank has brought a few people to the Catholic faith with the help of the rosary—the gift she gives to residents at Lincoln Hills Nursing Home in New Albany.

See FAITH, page 12



Members of St. Anthony Parish in Indianapolis knocked on the doors of nearly 500 homes in the neighborhood last fall, inviting people to visit the church and learn more about the Catholic faith. (Submitted photo)

## CATHOLICS IN NEED OF COMING HOME

### Invitations to Mass, small church group bring woman back after 51 years

By Natalie Hoefler

One never knows the impact that can be made by sharing one's faith.

Take Connie Rhoten, a convert to Catholicism, and Mary Drake, absent from the Church for 51 years, both members of Prince of Peach Parish in Madison.

While Rhoten said she "really didn't do anything," Drake gives Rhoten much of the credit for her return to the Catholic Church.

Raised in St. Thomas the Apostle Parish in Fortville, Drake's absence from the Church began when she married at the age of 18.

"My husband was going to another church," she said. "I went to the church and didn't like it, so I just stopped going."

As time went on, Drake did attend other Protestant churches.

Gradually, she said, she began to feel "like something was missing."

"I was hearing things [in these other churches] about the Catholic Church that I didn't think were true, like that Catholics aren't Christians," Drake said. "But I'd been away for so long I thought, 'Well, maybe they're right.'"

She began to do some research. That's when she said she started feeling some providential guidance.

"I think the Holy Spirit was speaking to me," she said. "I started receiving all these signs pointing me back to the Church."

There was the stranger at a wedding who told her about Matthew Kelly's book, *Rediscovering Catholicism*.

There was her introduction to the Eternal Word Television Network (EWTN), a Catholic cable network, which she found by accident when looking for an exercise program on television.

And then there was Rhoten.

"We met as literacy tutors at the public library," she said. "See RETURNING, page 12"

## THE PEOPLE IN THE PEWS

### Parishes seek to help Catholics spread Gospel in their daily lives

By Sean Gallagher

By virtue of their baptism, each Catholic is called to share the Good News of Jesus Christ with other people. It's not the sole purview of overseas missionary priests and religious men and women.

Yet many Catholics don't see how they are to live out that baptismal commitment in practical terms in their daily lives. Other people might either not know enough about their faith, or are not enthused enough about it to make an effort to share it with others.

Three parishes in central and southern Indiana are taking steps to help change that situation. They're helping adults learn more about their faith, grow in their relationship with Jesus Christ and the Church, and learn ways that they can help others share the Gospel in their daily lives.

Different faith communities carry out this task in ways that fit with their overall context.

For example, St. Thomas the Apostle Parish in Fortville is in rural Hancock County and its members comprise a few hundred households.

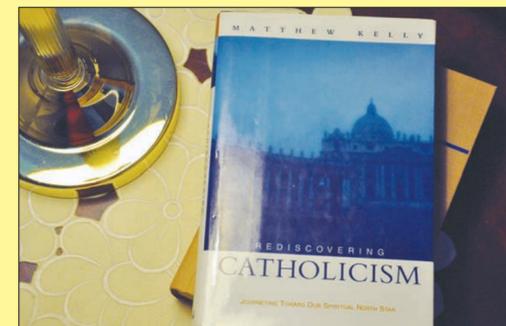
Lisa Hersberger, the parish's director of religious education, sees Father Robert Barron's 10-part "Catholicism" documentary series as a good way to expand her parishioners' view of the Church.

"Being from a small parish, the series helps people understand the bigger part of the Church," Hersberger said. "It's huge. It's universal. This helps them visually understand that."

She also thinks the documentary series' focus on the beautiful way that the Catholic faith has been expressed throughout history and around the world can be an effective means for parishioners to share that faith with other people.

"I think them learning and seeing that kind of stuff helps them to evangelize more, and to understand their faith more so they can share their faith," Hersberger said. "Father Barron has such a good way of being able to explain things in an easy-to-understand way."

St. Joseph University Parish in Terre Haute serves a mixture of



(Photo illustration by Natalie Hoefler)

parishioners. Like most parishes, many are youths, families and older Catholics. But they also serve as the campus ministry hub for Catholics at Indiana State University and Rose Hulman Institute of Technology, both in Terre Haute.

Donna McKenzie, pastoral associate at the parish, is working with a group of staff members and parishioners in crafting a strategy that will help all members of the faith community more effectively lead others closer to Christ and the Church.

Many of their ideas have come from author Joe Paprocki's book, *Living Under the Influence of Jesus*.

A meeting at St. Joseph on May 20 will help parishioners see that evangelization has at its core helping other people grow in a relationship

See GOSPEL, page 12

### RCIA: 'A strong connection to the work of evangelization'

By Natalie Hoefler

When it comes to the Rite of Christian Initiation of Adults (RCIA), it would seem there is no need for evangelization.

After all, the people there have already decided they want to learn about the Catholic faith.

On the contrary, said Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship.

"RCIA has a particularly strong connection to the work of evangelization," he said. "It's a process through which people discern if they want to choose Catholicism as a lifelong commitment."

"It helps us carry out Jesus' command to 'baptize all nations' from Matthew 28."

When looking at the RCIA process, Father Beidelman sees more than those discerning as being evangelized.

"As Catholics, when we accompany them well through RCIA, we ourselves can become more intentional, more active, more committed to our personal call to be disciples of Christ," he said.

"It's a beautiful way for us to grow in our own commitment to God and our faith family through witnessing others' journey to the Church."

Marian Knueven, director of faith formation at St. Malachy Parish in Brownsburg, agrees with the concept of those working with RCIA growing through evangelization.

To illustrate the connection, she recalled something she heard a speaker say a few years ago that helped define evangelization.

"If you're in conversation with someone for 15 minutes and get beyond the weather, chances are that that person has mentioned someone they're in relationship with," Knueven remembered the speaker saying.

"If we are in relationship with Christ, why would we not share that, too? What

See RCIA, page 12



Marian Knueven

## RETURNING

continued from page 11

Drake recalled. “We hit it off, and I found out she was a Catholic convert. It didn’t matter to me then.”

But the following year, in 2010, as Drake was learning more about the Catholic faith, she recalled Rhoten’s faith and invited her to lunch.

“I had a list of questions [about Catholicism],” said Drake. “Every question I had, she answered before I asked.”

Then Rhoten invited Drake to Mass at Most Sorrowful Mother of God Church in Vevay.

“It’s a small church, and I thought that would be a good idea,” said Rhoten. “It wouldn’t be as overwhelming for her as going to Prince of Peace, which is a larger parish.”

Drake went, and then took Rhoten up on her next invitation—to join her small church group through Prince of Peace Parish.

“They made me feel very welcome,” Drake said. “From the first meeting on, it’s like I felt at home with them. I’ve been in [the group] ever since.”

By December 2010, Drake knew she wanted to be back in the Church.

“I [wrote and] sent my story to [then-Prince of Peace pastor] Father John Meyer,” she said. Father Meyer is now pastor of St. Mary Parish in Greensburg.

“On Christmas Eve, almost 51 years to the day that I decided I didn’t need the Church anymore, I celebrated [the sacrament of] reconciliation and had my second first Communion.

“Father Meyer said, ‘You’ve just given yourself the best Christmas gift ever.’ And he was right,” Drake said.

“I was so excited when I got home, I had to call someone. So, of course, I called Connie.”

Rhoten can attest to Drake’s enthusiasm.

“When she came back to the Church, she came back!” said Rhoten. “She didn’t just sit and listen. She got involved.”

Drake now sings in the choir at Prince of Peace Parish and is active with the parish’s Catholics Coming Home program. She also helped organize the showing of Father Robert Barron’s “Catholicism” documentary series at her parish and the parish in Vevay.

“I hope I show in my actions how great the faith is,” said Drake. “I’m shy about approaching people, but I give my story if someone wants to listen.”

Rhoten may downplay her role in Drake’s return, but Drake said her willingness to listen, to answer and to



Mary Drake poses in front of a relief sculpture of the Last Supper at Prince of Peace Parish in Madison in this April 6 photo. Drake returned to the Church after 51 years, in part through the invitation of a friend to go to Mass and join a small church group. (Submitted photo)

invite was instrumental in her returning to the Church after 51 years.

“I knew this is where I belonged,” said Drake of her return. “I knew that this is what I was missing for all these years.” †

## RCIA

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is our relationship with Christ, and are we willing to share that with others?

“Every parishioner is involved in RCIA whether they know it or not,” she continued. “Most of the time, it’s in what we’ve done, not said.

“But anyone who has a relationship with Christ is called by God to share the word of God. Those people [discerning the faith] are called by name by God, but also by neighbor, friend, co-worker.”

To reinforce the importance of evangelization in the Rite of Christian Initiation of Adults process, the archdiocesan Initiation Committee, headed by Father Beidelman, will provide an evangelization-focused day of reflection for parish RCIA leaders and team members.

The Initiation Committee is a group that oversees RCIA in central and southern Indiana. It is composed of archdiocesan catechetical leaders from various deaneries and others involved in bringing people into the Church, including Knueven.

According to Father Beidelman, the committee’s goal is “to support the work of RCIA in the archdiocese.”

“This year, we hope to give them a day of ongoing formation about discipleship, about the unique relationship between evangelization and RCIA,” he said.

To do that, the day will feature a speaker from the St. Catherine of Siena Institute, the co-founder of which is Sherry Weddell, author of *Forming Intentional Disciples*.

Father Beidelman said two components led to the decision to focus on evangelization for the day of reflection.

“One is the popularity of the book, *Forming Intentional Disciples*,” he said. “That book has just been a remarkable expression of how to transmit the living Catholic faith to future generations.

“Second is the focus on evangelization in the pope’s new apostolic exhortation [*Evangelii Gaudium*] or “The Joy of the Gospel”. It’s timely for us to consider the call of new evangelization in light

of the work we do with RCIA in the archdiocese.”

The day of reflection for those involved in coordinating or assisting with their parish’s RCIA team will be held on June 14 at SS. Francis and Clare Parish in Greenwood.

“We envision that the morning would be something explicitly on evangelization in general, so anyone in the archdiocese would be invited,” said Father Beidelman.

The vision for the afternoon will be to focus on topics regarding Rite of Christian Initiation of Adults, he added.

“[RCIA] is ongoing faith formation in relationship with Jesus Christ,” Knueven summarized. “The connection with evangelization just makes sense.”

(For more information on hearing the St. Catherine of Siena Institute speaker during the RCIA-related day of reflection, contact Christina Tuley at 317-236-1483 or 800-382-9836, ext. 1483, or by e-mail at [ctuley@archindy.org](mailto:ctuley@archindy.org).) †



*‘It helps us carry out Jesus’ command to “baptize all nations” from Matthew 28.’*

—Father Patrick Beidelman

## GOSPEL

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with Jesus Christ.

“It doesn’t involve the things we do in the parish per se,” McKenzie said. “It involves what you say to your family, how you bring what you’ve got to strangers, how you start up a conversation in a non-threatening way. Or how do you respond when people ask you something?”

Sometimes the prospect of answering specific questions about the faith can scare people away from the mission of evangelization. McKenzie, however, will seek at the May 20 meeting and in the months ahead to calm such fears in parishioners.

“Don’t be afraid to share your faith,”

she said. “Here is how you can talk about it. Here is what it is. This is what the Church expects of you. And this is what the world needs. If they want more, send them to us [at the parish].”

Judy Koch has served as pastoral associate at Our Lady of the Greenwood Parish (OLG) in Greenwood, a large suburban parish, for 30 years.

Over that time, she has seen the fruit of the evangelization that knowledgeable and enthused lay Catholics, whom she describes as “self-evangelized,” carry out in their daily lives. Koch said some 1,500 people have entered into the full communion of the Church over that time, primarily through the Rite of Christian Initiation of Adults, at Our Lady of the Greenwood.

And she noted that a large number of these new Catholics have come to the

Church because of the example given by OLG parishioners who live out their faith in their daily lives in convincing ways.

“People who exhibit such a life [of faith] speak volumes without words,” Koch said. “[Others] look at these people and say, ‘I want to have what they have. Where do you get that?’ And if people have had that self-evangelization, they will say in response, ‘Come to church. Come and see what this is all about.’”

In recent months, OLG has sought to further the evangelization of regular Mass-goers by giving out copies of Matthew Kelly’s *Rediscovering Catholicism* to all parishioners at Christmas.

Koch explained that the parish followed up the distribution of the book by sponsoring monthly meetings to

discuss chapters in the book, posting small articles about it in the parish’s weekly bulletin and posting those articles on the parish’s website.

“If you read [the book] in isolation, you get a lot from it,” Koch said. “But I think you really get a lot more when, first, you hear things come out of your own mouth about your faith and when you exchange ideas with other people and hear how a certain concept in the book affected them. It expands a great deal on what you get in reading it by yourself.”

Koch hopes these efforts will help individual OLG parishioners to take their mission of evangelization seriously.

“Learn more about your faith,” Koch said. “Experience your faith more. Because you can’t give to people what you don’t have.” †

## FAITH

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“I go three Wednesdays a month to take Communion to the Catholics there,” says Schrank, pastoral associate for parish ministry at St. Mary Parish in Navilleton. “We say the rosary first. I give everyone a rosary. People will say, ‘I’m not Catholic,’ but I tell them, ‘You don’t have to be Catholic to pray the rosary.’ I talk about Mary and how important she is. People open their hearts to what I am doing.”

One worker at the nursing home has entered the Rite of Christian Initiation of Adults (RCIA) program.

“She was someone who brought people to the activity center for the rosary,” Schrank says. “One week, she came up to me and said, ‘While you were praying the rosary, it brought tears to my eyes. I knew then I wanted to be Catholic.’”

“Another girl—she is Baptist—comes up to me every week and gives me prayer requests. She remembered being a little girl and having neighbors who were Catholic.

She was so intrigued by our faith that I asked her, ‘Have you ever thought about becoming Catholic?’ She said, ‘Can you do that?’ I’ve started bringing her information. She’s interested.”

Her interactions with residents and staff members have uplifted Schrank and deepened her faith.

“It makes me have so much more love for the Catholic Church.”

Schrank’s efforts at evangelizing reflect Pope Francis’ call to all Catholics to share their faith with all people.

For Deacon Morales, that call comes down to a simple approach: “Do something.”

Sometimes, it leads to something more.

Inspired by the neighborhood’s reaction to the Way of the Cross and the invitation to visit St. Anthony Church, Deacon Morales will lead another door-to-door effort on May 31 and June 1 to promote three initiatives of the parish: the help festival in June, the availability of the parish from the St. Vincent de Paul Society, and the “Saints in the Street” program in October where parish members

will clean the streets of the neighborhood.

“I am excited about this,” says Deacon Morales. “The main thing for us as Catholics is to do what Pope Francis tells us to do—that’s evangelizing.”

That approach has also guided a project developed by the faith formation commission at St. Vincent de Paul Parish in Bedford. Every month, the commission members prepare a postcard for all Catholics in Lawrence County, a postcard that educates Catholics about some aspect of their faith.

“We felt we needed something to educate our folks if they were challenged by Protestants in our community who, for instance, don’t understand the Mass, our devotion to Mary or the concept of confessing sins to a priest,” says Andrews, the parish’s administrator of religious education.

The approach has been received so well that Catholics have shared the cards with people from other faith traditions.

“They’ve found their way into a lot of settings, including fitness centers and hair salons,” Andrews says. “Because there

are so many misunderstandings about our Catholic beliefs, people tend to stay away from attending our Mass or even associating with Catholics. It has opened avenues of communication. People will say, ‘Well, OK, that makes sense.’”

The cards have even made a difference in work settings.

“In my own situation in working with persons from Protestant backgrounds, I am questioned frequently about things like purgatory, and even put down,” Andrews says. “When you can provide information that is accessible and easily understandable, it improves relationships and creates a connection that is like a welcome sign and not a point of contention.”

Whether it’s through faith-based postcards, the praying of the rosary, knocks on a door, a talk by a former fashion model or any other creative or traditional approach to evangelization, the important point is to share the faith, according to Deacon Morales.

“This is what we should be doing,” he says. “I think it is good for us as Catholics.” †

# Cardinal says sex abuse panel will stress accountability, education

VATICAN CITY (CNS)—The new papal commission for protecting minors from clerical sex abuse will recommend stricter standards for accountability of abusers and those who fail to protect children, and will fight widespread denial of the problem within the Church, said Cardinal Sean P. O'Malley of Boston.

"In some people's minds, 'Oh, this is an American problem, it's an Irish problem, it's a German problem,'" the cardinal told reporters on May 3. "Well, it's a human problem, and the Church needs to face it everywhere in the world. And so a lot of our recommendations are going to have to be around education because there is so much ignorance around this topic, so much denial."

The cardinal spoke on the third and final day of the commission's first meeting at the Vatican. Reading a statement on behalf of the entire eight-member panel, he said the commission planned to draft statutes for approval by Pope Francis to clarify the body's "nature, structure, activity and the goals."

"The commission will not deal with individual cases of abuse, but we can make recommendations regarding policies for assuring accountability and best practice," the statement said.

Later, in response to a reporter's question, the cardinal said such policies were necessary to fill gaps in Church law.

"Our concern is to make sure that there are clear and effective protocols to deal with situations where superiors of the Church have not fulfilled their obligations to protect children," he said. "There are, theoretically I guess, canons that could apply here, but obviously they have not been sufficient."

"Our concern about accountability is

accountability for everyone in the Church, regardless of what their status is," the cardinal said.

Asked about a recent directive from the Italian bishops' conference stating that bishops have no legal obligation to report accusations of sex abuse to the police or other civil authorities, Cardinal O'Malley said: "Obviously, accountability should not be dependent upon legal obligations in the country when we have a moral obligation."

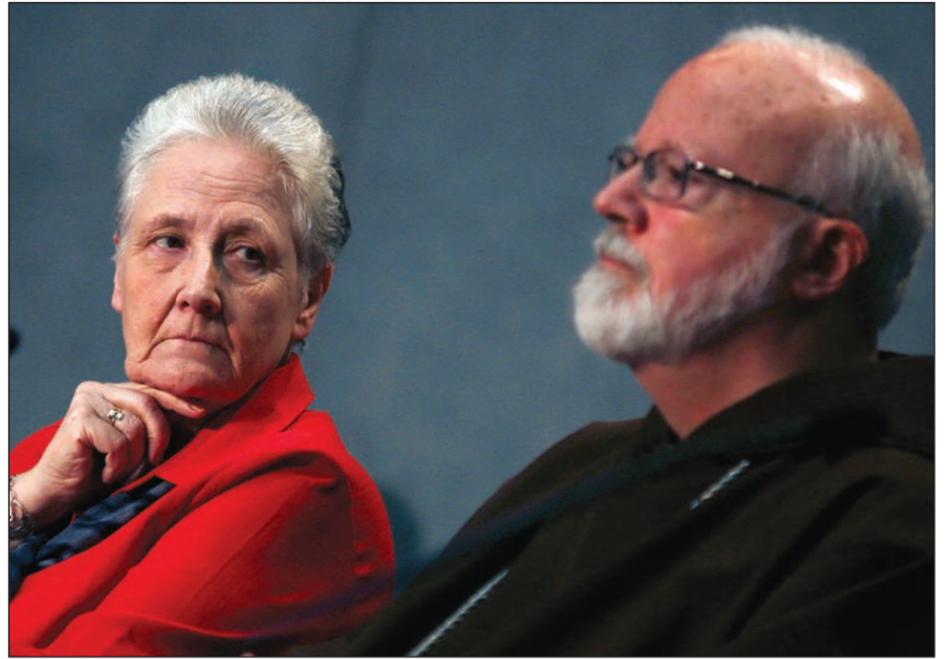
The commission announced its plans to nominate additional members for appointment by the pope. Cardinal O'Malley said preserving the commission's independence required a strong presence of lay volunteers, and that sitting members hoped to be joined by more victim-survivors. So far, the only survivor on the commission is Marie Collins, Irish founder of an organization to help sex abuse victims.

The cardinal said adding geographical diversity to the commission—currently made up of six Europeans, a North American and a South American—was also a priority, largely to ensure that awareness of sex abuse extends to all parts of the Church.

Cardinal O'Malley was joined on stage at the briefing by Collins and another member of the commission, Jesuit Father Hans Zollner. The other five members sat with reporters in the audience.

Collins seconded the cardinal's emphasis on education, recalling a 2012 symposium on sex abuse at Rome's Pontifical Gregorian University, where she said she had been "shocked" by the "sincerity of some bishops who felt the problem did not exist in their country."

Asked to comment on remarks by Pope Francis, in a March interview, that



Irish abuse victim Marie Collins, the lone clerical abuse survivor nominated by Pope Francis to sit on the new Pontifical Commission for the Protection of Minors, looks at Boston Cardinal Sean P. O'Malley during their first briefing at the Holy See press office at the Vatican on May 3. (CNS photo/Alessandro Bianchi, Reuters)

the Church had done "perhaps more than anyone" to solve the problem of sex abuse, Collins said she had "found difficulty" with the pope's words but was now "looking forward."

"In many countries, there are improvements," she said. "What the Holy Father said is true, but it is not universal."

Asked about the relevance of sex abuse to the Vatican's scheduled May 5-6 appearance before a United Nations committee monitoring adherence to an anti-torture treaty, Collins said "many

survivors would probably say their abuse was torture, but it's an entirely different thing, a separate matter altogether from state-sponsored torture."

The commission held its meetings at the Vatican guesthouse, where Pope Francis lives. The members met the pope on two occasions during their stay, once after a morning Mass and once for a photo opportunity, but he did not address them as a group or attend any of their sessions. The cardinal said he expected the pope to address the commission once all its members had been appointed. †

## PRAYER

continued from page 1

The appeals court said the Supreme Court's 1983 ruling in *Marsh v. Chambers*—where it upheld the Nebraska Legislature's practice of opening its legislative sessions with a prayer as part of a deeply embedded tradition—did not apply because the town council meetings in Greece are not just for elected officials but local residents.

In the Marsh ruling, then-Chief Justice Warren Burger described opening prayers as "part of the fabric of our society." The ruling only prohibited prayers that would advance or disparage a particular religion.

Justice Elena Kagan, writing the dissent in the *Greece v. Galloway* case, said the case before the court

differed from the Marsh ruling because "Greece's town meetings involve participation by ordinary citizens, and the invocations given—directly to those citizens—were predominantly sectarian in content."

The majority opinion on May 5 relied on the Marsh decision, pointing to the historical precedence of opening legislative sessions with prayer and the reluctance of the government to supervise or censor such prayers.

John Vile, dean of the University Honors College at Middle Tennessee State University and co-editor of *The Encyclopedia of the First Amendment*, said all the justices were "respectful both of prayers in general and of religious diversity."

He said the majority "appeared to recognize that undue scrutiny of prayers by public officials was more likely to lead to establishment issues than opening invitations to

individuals from diverse denominations."

Vile told Catholic News Service he found it interesting that none of the justices sought to overturn the Marsh decision nor did they stress the 1971 case, *Lemon v. Kurtzman*, in which the Supreme Court allowed prayer if it passed a three-pronged test: It has a secular purpose, its primary effect "neither advances nor inhibits religion," and it does not excessively entangle government with religion.

He said if he were a town council member reading the *Greece v. Galloway* decision, he would make sure that participants offering ceremonial prayers be as religiously diverse as possible.

"If there is a synagogue or mosque in town, it would be wise to make sure" representatives from those faiths are included, he said. †

## What was in the news on May 9, 1964? A prediction for a fourth session of the Second Vatican Council, and a call for prayers

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 9, 1964, issue of *The Criterion*:

- Cardinal Suenens sees need for fourth council session

"CHICAGO—The Second Vatican Council will need a fourth session to complete its work, Cardinal Leo Joseph Suenens predicted here. 'I have a feeling a fourth session will be necessary to conclude our affairs,' said Cardinal Suenens, Archbishop of Malines-Brussels, Belgium. The council's third session opens in September. ... He called... for a 'renewal of methods' in the Church and said the Catholic apostolate too often has been characterized by 'half-heartedness' and 'haphazard and improvised methods.' 'We have no right to be guided by caprice in the service of God or to employ outworn methods which have no contact with reality,' he declared."

- Pope urges prayers for the council

"VATICAN CITY—Pope Paul VI has called on the world's bishops to offer special prayers on Pentecost Sunday for the success of the Vatican council. He also asked clergy and laity to pray for the council, and to inform themselves about it and in particular to 'draw closer to our separated brethren.'"

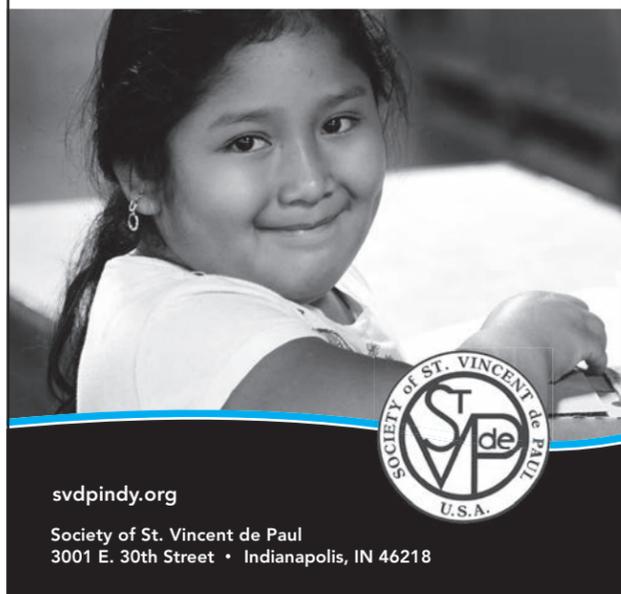
- Chancery announces clergy assignments
- Theology students stage 'vigil' for civil rights
- Providence nuns name new Formosa superior

- Bp. Grutka is keynoter
- Laymen and the council: The dangers of dualism
- Sees wider use of lay theology instructors
- Colorado Knights vote to scuttle discrimination
- Briscoe's daughter takes veil
- St. Francis Hospital Sisters wax an album
- Pope warns workers on communism
- Nuns outlive average woman by six years
- Archbishop Alter names 5 laymen to liturgical body
- Catholics now total 44.8 million in U.S.
- Ecumenism, Italian style
- Altar boy rite slated Wednesday
- CYO Camp applications near 1,700
- Seven young men from Archdiocese given diaconate
- Night softball for girls slated
- Sharp hike predicted in vocations
- Priest is named rights group head by Cardinal Ritter
- U.S. liturgists press for practical changes
- Precedent in Madrid
- Millhousen plays host to Knights of St. John
- Stick with the land, Pope urges farmers
- May pilgrimages are being held at St. Meinrad shrine
- Interracial Council slates card party
- Dialogue is urged on family planning
- Birth control views stir up controversy
- Hospital chaplain training is urged

(Read all of these stories from our May 9, 1964, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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# Record crowd celebrates St. Elizabeth Catholic Charities 25th anniversary

By Patricia Happel Cornwell

LOUISVILLE—"The angels of Catholic Charities made me feel like a valued individual."

Valerie Carter described her journey from abused wife to independent member of the community before a record crowd of more than 600 people at the April 24 gala celebrating the 25th anniversary of the founding of St. Elizabeth Catholic Charities.

Carter was one of four former or current clients who spoke after the dinner at the downtown Marriott hotel in Louisville.

Louisville radio and TV personality "Kelly K" was mistress of ceremonies at the gala. More than \$50,000 in corporate sponsorships had been pledged before the event, and auctions during the evening generated another \$50,000. Pledges from those attending increased the total raised to \$190,000.

Last year's gala raised \$172,797. Over the 20 or so years the gala has been held, it has yielded close to \$2.4 million. The annual event is the New Albany-based agency's major fundraiser.

The program opened with a video produced by students at New Albany High School, featuring a greeting from Archbishop Joseph W. Tobin. Father Wilfred "Sonny" Day, dean of the New Albany deanery, offered grace before the meal in a ballroom decorated with bouquets of white flowers.

"It was so exciting to see a record crowd," said David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. "It was a fitting way to celebrate the establishment of St. Elizabeth's. The clients who had the amazing courage to share their personal stories represent the thousands of lives that have been changed over the years. It was a beautiful night."

This year's gala featured both a silent and live auction, the latter led by auctioneer Doug Harritt. Guests bid on donated goods ranging from tickets to the Masters golf tournament valued at \$5,000 to a handmade "teething ring" pattern baby quilt deemed "priceless."

Carter, a client of the agency's supported living program, has struggled with a lifelong developmental disability, but said the staff has helped her thread her way through life's difficulties. After a divorce from an abusive spouse and knee replacement surgery, they helped



David Siler



More than 600 guests enjoy a gourmet meal in the ballroom of the downtown Marriott hotel in Louisville as part of the 25th anniversary gala and fundraiser for St. Elizabeth Catholic Charities on April 24. (Photos by Patricia Happel Cornwell)

her find an apartment and a job, enroll in the YMCA, navigate bus routes, and earn her GED high school diploma equivalency with the help of two tutors.

"I respected myself more as I learned," she said. "Catholic Charities listens to me and helps me to get my arthritis medications and treatments and helps me to be a happy person. They helped me live on a budget."

"They helped me realize there are many kinds of people in the world, and they helped me find a place where I fit in. I am now a door greeter at my church, I go to Bible study, and I applied for Section 8 [subsidized housing] and moved to my own house. I decided to stop smoking, and Catholic Charities helped me stop. I am proud because on my birthday this year, I am no longer a smoker."

A standing ovation followed Carter's heartfelt appeal to "help Catholic Charities provide love and support for others."

Standing ovations were also given to LeeAnn Wiseheart, a Floyd County CASA (Court Appointed Special Advocate) volunteer; Paula Fullerton, whose daughter placed her baby for adoption through St. Elizabeth's; and Marla Case, a single mother of two who escaped an abusive relationship.

Wiseheart told the heart-wrenching story of four siblings. "These kids are special because they have endured physical, sexual and emotional abuse," she said. "They have been removed from their parents because of their mother's drug use. On my first visit, I didn't take a notebook and pen or wear a name tag. I came wearing jeans and bearing candy."

She told of the violence, drugs and sexual abuse that caused the children to be placed in four different homes in three years. Their father was deported, and their mother continued using drugs.

"People ask me, how do you have the time?" Wiseheart said. "I don't have time. I make time. I have six cases. How do I handle it? It's simple. If I don't, who will? Charlie had his angels [in the old TV show]; Judge [Terrence] Cody has his CASAs."

Paula Fullerton, a retired oncology nurse, related the dilemma she faced when her daughter became pregnant. She also has a special needs daughter and was concerned that their home environment would not be ideal for a baby.

Her pregnant daughter was upset, but Fullerton said, "Instead of freaking out, I turned nurse on her."

She called St. Elizabeth's and talked to Emily Baumann, their adoption specialist, who made monthly, then weekly visits to her and her daughter during the pregnancy. They decided on an "open" adoption.

"I was continually praying for peace about this adoption," she said. "We got to choose the parents—imagine that. We met them and talked for an hour. It turned out my daughter and the prospective parents had picked the same name for the baby girl."

"Now the adoptive mom sends us pictures and updates. It's amazing how complete strangers can be connected through one little child. I'm convinced she has the best family ever."

Marla Case was in an abusive relationship when she turned to St. Elizabeth Catholic Charities in desperation.

"In early 2010, I was scared to even sleep, for fear of what would happen. I had two children." She contacted St. Elizabeth's, and she and her children entered their residential and transitional program until she could get become independent.

"I was being offered a fortress, a safe place," she said. "I gained safety, peace of mind, counseling, a structure for my life. I began to remember that I was a capable person."

"The moms living there were constantly reminded of our responsibilities to ourselves and our children," Case said. "We moms would have little kitchen meetings. We were there for each other. It was like an accidental support system. Friends don't let friends' lives be ruled by fear."

Case related how delighted her little girls were with the toys in the St. Elizabeth's play room and how the staff welcomed them. "The whole office staff kept a stash of fruit and snacks for the children. Countless times, the staff stopped their work to make my children feel special."

Case ended her residency in early 2012, was newly married in November, and is now attending school.

Following the clients' stories, former St. Elizabeth's council member Paula Robinson made an appeal to the audience to be generous in supporting the agency's growing ministries. Those in attendance were asked to fill out pledge cards. "Give from the heart," Robinson urged.



Alexandria Hawkins, left, and her mother Lynn Hawkins, members of St. Edward Church in Jeffersontown, Ky., attend the St. Elizabeth Catholic Charities gala to support the agency's efforts in southern Indiana and Louisville.



Nancy Boman, left, assistant vice president and branch manager of the Allison Lane First Savings Bank in Jeffersonville, and Amy Burnette, a St. Elizabeth's council member, admire a designer dress during the silent auction at the agency's 25th anniversary gala on April 24 at the downtown Marriott hotel in Louisville. Brian Burnette looks on.

Development director Danielle Archer told the crowd that fundraisers have to generate one-third of the organization's \$1.4 million operating budget.

"That is where you come in," she said.

In his remarks, agency director Mark Casper described the growth of St. Elizabeth's over the quarter-century of its service to southern Indiana and Louisville. The New Albany-based agency presently has nine programs.

"This year, we added a third housing program and consolidated our administrative offices into one building to make room for more housing," Casper said. "We helped over 400 families after the March 2, 2012, tornadoes in Henryville. We added adoption and mental health services as needs arose. We built transition homes for moms who chose to parent. We opened offices in Salem and Louisville."

"Last year, we added an affordable supportive housing unit, a big step in self-sustainability. Last July, St. Mary's [parish in New Albany] and the archdiocese gave us another building. When it is all renovated, we will have capacity to house 52 women and children."

Casper praised the 219 volunteers who donated 13,425 hours of service in 2013 alone.

"We've certainly come a long way," he reflected. "All of our programs have waiting lists. I wonder what would have happened if we had not been here."

"Tonight is not about bricks and mortar," Casper added. "It's about the clients we are honored to serve. They are why all of this makes sense, and why we have such a passion for this work."

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon.) †

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## Live like Christ in this life to know his Resurrection in the next

By H. Richard McCord

The book *A New Catechism: Catholic Faith for Adults*, also known as the Dutch Catechism, tells the story of Christian missionaries who visited a pagan king.

They preached a new religion that he was uncertain about accepting. He consulted his advisers, and one of them told him the story of a bird that quickly flies into a hall during a cold winter night and just as quickly leaves.

“A person’s life is much the same. We are here for a short time. We don’t know what went before, and we cannot see what will follow us. But if the new religion can speak with certainty of these questions, then it is well for us to follow it.”

At the story’s conclusion, the authors tell us: “They found the answer they sought in the message of Jesus.”

What is this message? Jesus tells us: “I am the Resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die” (Jn 11:25-26).

Unlike the king in the story, we know we come from the creative hand of God and we are destined to return to God’s embrace when our time on Earth ends if we die in his friendship and grace.

Pope Francis addressed the Christian meaning of death in his Nov. 27 weekly general audience. He said if we look at life’s painful moments, when we have lost a loved one, for example, “we realize that even amid the tragedy of loss, the conviction arises in the heart that everything cannot be over, that the good given and received has not been pointless.

“There is a powerful instinct within us that tells us that our lives do not end with death. This thirst for life found its true and reliable answer in the Resurrection of Jesus.”

If we are to die in Christ, we must first live in him and then be raised up to dwell with him. To live one’s life in Christ means to allow the pattern of his life to become ours. This pattern comes into focus during Holy Week and Easter.

In the Gospel of Mark, Jesus told his disciples, “Behold, we are going up to Jerusalem” (Mk 10:33).

Do we hear this as an invitation? Are we ready to go with him to the place of his death and Resurrection? Can we see



Miami Archbishop Thomas G. Wenski baptizes a youngster at the Easter Vigil on April 19 at St. Mary’s Cathedral in Miami. To experience the Resurrection of Christ in our own life, we must live like him in our daily lives. (CNS photo/Tom Tracy)

*‘To live one’s life in Christ means to allow the pattern of his life to become ours.’*

ourselves in his story and make it our story in faith?

A verse in a hymn often sung during Holy Week asks “Were you there?” at the passion, death and Resurrection. We can’t say we were there physically, but we can say, “Yes, I’m present there now in faith as I try to walk the same journey as Jesus did.”

We do not walk this road alone. Together with our sisters and brothers in the faith, we unite our lives to Christ when we receive the sacraments, pray alone and with others, meditate on God’s word,

and engage in the works of charity and justice, particularly for those with whom Jesus identifies.

“For I was hungry and you gave me food, I was thirsty and you gave me drink ... whatever you did for one of these least brothers of mine, you did for me” (Mt 25:35, 40).

In his audience talk, Pope Francis said that we express our belief in the resurrection of the dead and the life of the world to come in a special way by “caring for the bodily and spiritual wounds of our neighbor ... sharing sorrow and

infusing hope.”

The Holy Father repeated three times, “The one who practices mercy does not fear death.” Then he asked, “Why?”

“Because he looks death in the face in the wounds of his brothers and sisters, and he overcomes it with the love of Jesus Christ.”

*(H. Richard McCord is the former executive director of the U.S. bishops’ Secretariat of Laity, Marriage, Family Life and Youth. He is currently a freelance writer and ministry consultant.) †*

## Leave the things of death behind and follow the risen Christ in life

By Fr. David O’Rourke, O.P.

I’ve come to appreciate stories in my work as a writer and documentary maker.



Easter lilies and a white cloth lie in an empty tomb at Resurrection Cemetery and Mausoleum in Peoria, Ill., signifying Christ’s Resurrection. The risen Christ leaving behind his burial cloth calls his followers to live in his unending life and turn away forever from the way of death. (CNS photo/Nellie Gould, *The Catholic Post*)

Maybe that came from growing up as the youngest child in a large and verbal clan of storytellers. Now I tell the story that they all are gone.

I am the only one of my generation left. That makes for a great change. As the youngest, I grew up in a world that had no beginnings. Everyone, everything was there when I was born. There was life and vitality. It was always there. Now it’s gone. The present without the comforts of the past can be so new, so upending.

I now understand, better than ever, the Gospel accounts of the death and Resurrection of Jesus. They were written as human stories from a world and from a time when the records of life were all stories.

It must have been so painful, so bleak for the followers, friends and family of Jesus to have him gone. Yet what is recorded is the opposite. Looking at it as a story, after the first few days following the Resurrection, the past seems to be gone. What we are given in the Gospel narrative is a rattling dismissal of the past.

How is that past symbolized? By the cloth used to wrap dead bodies. We first see it in the raising of Lazarus. He is alive, but in the tomb, wrapped, tied hand and foot, with the religiously prescribed windings of death.

Jesus orders the others to untie him, to take the bonds of death off of him.

In the Gospel of St. John, we see the same: The cloth

in which the dead Jesus was wrapped is put aside. John thinks it is so important that he says it twice.

There is a symbolic truth in these passages for us to grasp. The tomb, the cloths, all that had to do with death, was put behind. There was no need to cling to the backward views of the ancestors, their laws and controls.

Those of us who profess to be followers of the risen Christ also need to leave behind the things of death.

It is common to walk through life with the bands of deaths and failures wrapped around us. Those ties can be wrapped around our hearts, around our minds. They keep us from life.

I suspect we all have a collection of these—of situations, alliances, attitudes, relationships and memories—that we hang onto with stainless steel claws. They are as life-giving as a hangman’s noose.

We need to take these wrappings, fold them up and put them aside. Forget them. It is easy to live as prisoners of past memories, easy to live in prisons of our making, being the jailer and the jailed.

That is foolish. The tomb is empty. It is no longer needed. Like all the things of a dead past, it can be left behind.

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

From the Editor Emeritus/John F. Fink

## Old Testament: The Israelites leave Mount Sinai

*(Eighteenth in a series of columns)*

The Book of Numbers, the fourth book in the Old Testament, is a combination of history and laws. Historically, it tells the story of the 38-year journey of the Israelites from Mount Sinai to the east side of the Jordan River, ready to cross into the Promised Land. The laws relate to their experiences and need to keep order.

The book derives its name from two censuses, one taken near the start and the other near the end of the journey. They were for military purposes, so they included only the men 20 years of age or older, and did not include the Levites since they were priests. The first census found 603,550 men and the second 601,730.

The first nine chapters tell of the preparations for departure from Sinai after being there for two years, and there entering into a covenant with God.

Cornucopia/Cynthia Dewes

## Taking the time to ponder obscure mysteries of life

As Easter people, we should make hope the dominant emotion in our lives. Springtime makes it easy to feel hope, as do seasonal events like weddings and graduations which look to the future.

Another sign of hope is the ability to feel no guilt in “wasting time” now and then. Somehow, sitting in the sun on a balmy day, chewing on a blade of grass and watching puff clouds roll by, is what we need to be doing. Schedules and deadlines and appointed tasks lose their importance, and we feel free to let our minds wander.

We have years of experience to reflect upon and memories to enjoy—or not. But mainly, we feel we have the time to contemplate things we’ve always wondered about. We’re not in a hurry.

We’re not talking biggies here—not “What is the meaning of life?” or “What is the secret of the universe?” No, things more like those nagging questions that pop into one’s mind at odd moments: As in, “Why do women never like the hair (looks, figure, smarts) that God gave them?”

Take my own hair (please!). I have

Interspersed among the preparations are laws, such as the ordeal for a suspected adulteress in Chapter 5 and laws concerning Nazirites (those who dedicate themselves to God) in Chapter 6. That chapter ends with the priestly blessing, which the Catholic Church reads in the first scriptural reading at Masses on New Year’s Day.

The actual journey begins with Chapter 10. But this is no ordinary trip. It’s a military campaign that won’t end until the Israelites conquer the tribes in Canaan. At least, that’s the idea. However, this vast army is also marching with women and children, and it’s marching through a desert. So it’s not long before the people are rebelling—in Chapter 11. Even Moses’ brother and sister, Aaron and Miriam, oppose him, in Chapter 12, and God punishes Miriam by turning her into a leper—temporarily.

While camped in the desert of Paran, on the northeast side of the Sinai Peninsula, Moses sent 12 scouts to reconnoiter the land of Canaan. They returned and reported that the land “does indeed flow with milk and honey” (Nm 13:27), but the

people were fierce giants and the towns fortified. Only Caleb and Joshua thought that they could defeat them.

The others spread the word through the camp, and the people were again ready to revolt. God again threatened to destroy them and, again, Moses spoke in their defense. God then decreed that, of all the men 20 years or more registered in the census, only Joshua and Caleb would enter the Promised Land. All the others would wander in the desert until their death.

Chapters 16 and 17 tell about the rebellion of a man named Korah and another by Dathan and Abiram. God destroyed Korah and 250 followers by fire, and Dathan and Abiram and their followers were killed by being swallowed alive by an earthquake.

Chapters 18 has laws pertaining to the priests in the tribe of the Levites, their share in the food offered to God in sacrifice, the tithes due to the Levites and what they are to do with them.

Chapter 19 tells how the Israelites were to purify themselves if they touch a dead body. †

and others go for Shaker reproductions? Or where did people like Frank Lloyd Wright and the Arts and Crafts designers live in a world with rococo and baroque buildings?

Now, such frivolous concerns may strike the more serious among us as unworthy of our time. After all, what’s to be gained from speculating on such things except to pass time?

There are so many really important problems to worry about such as our failing economy, global warming, prevalent obesity and increasing division between the upper and lower economic classes, not to mention the erosion of the middle class altogether. And that’s just in our own country! Don’t even get me started on the international threats we’re dealing with: Russian expansion, militant Muslim terror and systemic greed.

But that’s why we need to back off now and then and rest our minds by thinking about trivia. We do what we can: keep informed, vote, raise responsible children, and work for the good of others in every way we can. But when we’ve done all that, it’s not a cop-out to rest a bit. It’s knowing when to let go and let God.

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



Norwegian hair. It is lank, thin, fine and tends to disappear with age. It’s probably the exact opposite of African-American hair, which appears to me to be thick, curly and shiny. However, many of my African-American friends complain about their hair as much as I complain about mine. Ditto with wishing to be tall when we are short, shorter when we are tall, slender when we are curvy, and curvy when we’re not.

Then we have the question of why language changes for no apparent reason. I am old enough to actually have heard the phrase “hubba hubba” used as an expression of appreciation for feminine beauty. This often accompanied another now-outdated compliment, the wolf whistle.

To express approval of other things, we’ve run through “copasetic,” “hip,” “cool,” and “rad,” among many others. For other opinions, apologies or comments, we’ve said, “heading south,” “my bad” and “downer.” Ours but to wonder why.

Not just words, mind you, but how they’re strung together as well. Reading any educational document would drive a terse wordsmith like Hemingway crazy. And try to read Shakespeare in rap style sometime.

Or did you ever wonder about differences in taste? Why do some folks love over-decorated, frilly, ruffled décor

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

## The significance of the sign of the cross in our lives of faith

The words are so familiar, and we say them so often that we owe it to ourselves to reflect on their deeper meaning. “In the name of the Father, and of the Son, and of the Holy Spirit.”

The words are said as the fingers of the right hand touch the forehead, move to the sternum or breastbone, and then cross from the left to right shoulder of the believer seeking God’s blessing or initiating an experience of personal or communal prayer.

The descent of the right hand suggests the incarnational descent of the Second Person of the Trinity; the crossover from left shoulder to right suggests the movement of the Holy Trinity in our world.

The sign of the cross is there at the beginning of Mass. It introduces “grace” before meals. It initiates one’s entrance into the sacrament of reconciliation. It sets one apart momentarily from the distractions of daily life for the experience

of quiet prayer.

Even when done hastily, perhaps casually and without much thought, the sign of the cross has special meaning for the believer.

One dimension of that meaning is the reminder that another body, not yours, hung on that cross on Calvary. Now, centuries removed as we are from that event, we can recall that we are called to walk the Way of the Cross in our own day, in our own corner of the world.

We are called to participate in the repair work Jesus initiated, the work of reparation for sin. What St. Paul said to the Galatians applies to us: “I have been crucified with Christ; yet I live, no longer I, but Christ lives in me” (Gal 2:19).

When you trace it on your own body, the sign of the cross serves to remind that you too are crucified; you too hang there. By the grace of the living Christ, you hang there with him now for the salvation of the world.

The crucifix that we display in our homes is there not as artwork to be admired; it is there to serve as a reminder of God’s love. The difference between the

cross and the crucifix is the corpus—the body attached to the cross.

That dead body rose again so that we might have life. We are not embarrassed by the spectacle of a bruised body—brutally beaten and hanging in death—wearing only a loin cloth and exposed in full view. We are not embarrassed; we are profoundly grateful.

The crucifix says so much more than the cross. It says death on the way to resurrection.

By the crucifixion, Jesus literally poured out his blood and last breath for us. We will not experience the suffering he experienced.

But each of us, in the circumstances of his or her own life, will experience some suffering that, in faith, we can unite with his for the salvation of the world. All the more reason to make the sign of the cross something more than a flea-flicking gesture.

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

Twenty Something/

Christina Capecchi

## Biking across Iowa for the heart and soul

When Father Joe Schneider climbs onto his 27-speed Trek Pilot and dips its front tire into the Missouri River, his summer vacation has officially begun. Then he pushes off and bikes across Iowa.

The Register’s Annual Great Bicycle Ride Across Iowa, better known as RAGBRAI, began in 1973 when two reporters from the *Des Moines Register* decided to pedal the width of the state—from Sioux City to Davenport—in a quest for writing fodder.

The seven-day, eastward voyage winds bikers through a different route every year, averaging 67 miles a day. For the past 31 years, Father Schneider has been among them.

It’s a chance for the 66-year-old pastor of St. Mary Parish in Manchester, Iowa, to ditch his clerics and his priestly responsibilities. For one July week, he looks like all the other bikers—helmet, jersey, sunburned nose—and he is treated as one. Few realize he is a priest.

“I’m just one of 20,000 bikers,” he told me. “I’m able to leave the office behind. I can just be myself. I’m not the priest. Some [bikers] call me Joe. And if someone asks what I do, I usually say teacher.”

Fresh air and freedom wash over him—lungs filling, heart pumping, forearms tanning. “I feel really energized,” he said.

Father Schneider begins each ride at 5 a.m., when it’s still cool, and bikes into the sunrise. “You pray all the time. You find yourself singing a hymn—‘Glory and Praise to Our God,’ ‘How Great Thou Art.’”

He’s been to nearly every small town in Iowa and recalls routes as if they lined his palms: the hilly 90-mile stretch from Lakeview to Webster City; the flat stretch on Highway 20 when it rained all the way from Waterloo to Manchester; the big curve in Quimby where a state trooper stopped a biker for texting as she rode; the strong south wind from Coralville to Sigourney, where an Amish clan countered the humidity by handing out ice milk.

On Sunday, the prairie churches fill to capacity, road-weary travelers resting in worship. At night, the bikers set up tents in parks or fields. A local Catholic family enlisted by the church secretary often invites Father Schneider to stay in their home, serving lasagna and offering up a basement couch or guest bedroom.

Those little kindnesses—cold shower, hot meal, soft pillow—illustrate the generosity of strangers, said Father Schneider. “It shows you the real goodness of Iowa people.”

He’s known that generosity his whole life, which began under difficult circumstances: a 20-year-old mom and her 17-year-old boyfriend, an alcoholic who would father 24 children.

At age 4, the future priest and his younger brother, Charlie, wound up in St. Mary’s Orphanage in Dubuque, operated by the Franciscan sisters. “It was survival of the fittest,” Father Schneider said, yet it also planted the seed of his vocation, thanks to Father Bill Menster. The Navy chaplain entertained orphans by dressing as a cowboy and playing Stephen Foster songs on guitar—“The Blue-Tail Fly,” “Oh, Susanna.”

Two years later, a married couple pulled up in a ’53 Pontiac to adopt Joe and Charlie. They gave the boys a happy childhood in Cedar Falls—milk and cookies after school, Sunday Mass, family rosary, support and stability.

This month, Father Schneider marks his 40th anniversary as a priest and looks back on the many graces he’s been given—and he looks forward to his next RAGBRAI. “I’ve encountered God in many ways.”

He boils it down to a simple philosophy: “Love comes from God. God gives you that gift, and you can’t keep it to yourself. You have to give it away.”

*(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of [SisterStory.org](http://SisterStory.org), the official website of National Catholic Sisters Week.) †*



Fourth Sunday of Easter/Msg. Owen F. Campion

# Sunday Readings

Sunday, May 11, 2014

Acts 2:14a, 36-41

1 Peter 2:20b-25

John 10:1-10

The Acts of the Apostles again furnishes the first biblical reading. As was the case



last weekend, it is a passage recalling a time when St. Peter spoke on behalf of all the Apostles.

This event occurred on Pentecost, an important Jewish feast. As last week, the sermon has a kerygmatic literary

style. It goes to the essence of the Christian message. Jesus is Lord. He is the Redeemer. In Jesus, and only in Jesus, is salvation. Jesus bears God's mercy and eternal life.

However, this mercy and eternal life are not thrust upon us. We must ourselves accept Jesus. We must turn to God. We must repent and reform.

The reference to Pentecost is not just simply to provide a date. Rather, its mention reminds us that the Apostles stood in the current of God's long process of salvation and protection.

It further links the salvation offered by Christ, and salvation offered by the Apostles in the Lord's name, in the context of God's constant loving care.

The First Letter of St. Peter once again supplies the second reading. Scholars dispute that the Apostle Peter literally authored this epistle. Such questions in no sense demean or discount the assertion that this epistle is the authentic and revealed word of God.

The tests of the authenticity of Scriptures is that they were believed to be divinely inspired by the early Christians and, most importantly, that they were accepted as such, and formally and officially identified by the Church.

Whatever its exact origins, First Peter fully meets these tests.

Its message is twofold. First, Jesus is the Savior. His blood, spilled on Calvary, reconciles God with created humanity for all time. Secondly, we must link ourselves

with Jesus, affirming our love for God and faith in the Lord by our faith and total rejection of sin.

St. John's Gospel is the source of the last reading. It dwells on a theme obviously preferred by Jesus and emphasized in the Gospel of John. This theme is that Jesus is the Good Shepherd.

Raising and herding sheep were common livelihoods in Palestine at the time of Jesus. The images of shepherds and sheep would have been instantly understood. Jesus and the Evangelists employed these images to make clear and direct the message of salvation.

The very technique in itself reveals the holy yearning of God to be united with us.

This reading insists that Jesus is the only route to heaven. Without the Lord, we reach for heaven in vain.

Also important in this reading is its reference to a thief who slyly, and under the cover of darkness, steals the unsuspecting and helpless sheep away, taking them away to death and destruction.

We need Jesus. Sheep are tame, unassuming, non-predatory animals. They are vulnerable. So are humans. Indeed, thieves lay in wait for us. However, the Lord, the victor over death itself, is our Good Shepherd.

## Reflection

The Church continues to proclaim its joy and faith in the Risen Lord now several weeks after Easter. Still, it speaks the message long ago spoken by Peter on Pentecost. Jesus is Lord! He lives! Repent, renounce sin, and turn to God!

These readings introduce a new element. The devil, or at best forces unfriendly to Jesus, await us. We are unable to withstand these forces without God's help. We are sheep. We are limited. We are weak. Temptation and the human condition weaken us.

Nevertheless, if we are in Jesus, and with Jesus, we are strong. No power can overwhelm us because no power can overwhelm the Lord, the victor over death itself.

The Church bids us to face the facts about ourselves—and about the power of the Lord. †

## Daily Readings

### Monday, May 12

St. Nereus, martyr,  
St. Achilleus, martyr,  
St. Pancras, martyr

Acts 11:1-18

Psalm 42:2-3; 43:3-4

John 10:11-18

### Tuesday, May 13

Our Lady of Fatima

Acts 11:19-26

Psalm 87:1b-7

John 10:22-30

### Wednesday, May 14

St. Matthias, Apostle

Acts 1:15-17, 20-26

Psalm 113:1-8

John 15:9-17

### Thursday, May 15

St. Isidore

Acts 13:13-25

Psalm 89:2-3, 21-22, 25, 27

John 13:16-20

### Friday, May 16

Acts 13:26-33

Psalm 2:6-11b

John 14:1-6

### Saturday, May 17

Acts 13:44-52

Psalm 98:1-4

John 14:7-14

### Sunday, May 18

Fifth Sunday of Easter

Acts 6:1-7

Psalm 33:1-2, 4-5, 18-19

1 Peter 2:4-9

John 14:1-12

## Question Corner/Fr. Kenneth Doyle

### Communion services are intended for people who cannot attend Mass

**Q**I am a member of a Saturday morning prayer group consisting of nine people.



We come from six different Catholic parishes, and each of us is active in them. I have led Communion services at a local nursing home weekly and, in past years, I have held a Communion service twice annually for this prayer group (prior to our Christmas luncheon and, again, just before we break for the summer).

Recently, my parish was assigned a new pastor. When I asked him about getting nine hosts consecrated for our prayer group, he said that he was not able to do that because "the Catholic Church frowns on Communion services."

I am fully aware that: 1) I myself cannot consecrate hosts; 2) a Communion service should be considered a "special event" and not an everyday occurrence; and 3) a Communion service does not replace the sacrifice of the Mass.

But it seems to me that if a group of active, practicing believers wants to share in the body and blood of Christ at a different time of the week, in addition to attending Sunday Mass, they should be accommodated. Otherwise, we are being prevented from worshipping outside of the church building. (Baltimore County, Md.)

**A**Your new pastor is right. A Communion service is meant for people who are unable to get to Mass. Your weekly service at the nursing home is a perfect example of its intended use.

As the U.S. Conference of Catholic Bishops says on its website, under "Weekday Celebrations in the Absence of a Priest," "this rite is designed for 'those who are prevented from being present at the community's celebration.'"

The reception of holy Communion is not a purely private devotional practice, but is linked—intimately and necessarily—with the sacrifice of Jesus. It is that same sacrifice that is recalled and re-presented in the Mass, which is why the Mass has been called the center of the entire Christian life.

Imagine if any well-meaning group of three or four Catholics could be given consecrated hosts to be received whenever they wanted to get together.

Not to minimize their laudable desire, but what would this do over time to their appreciation of the Eucharist as an act of

"public worship," as the central prayer of the gathered community of faith, presided over by a priest commissioned by Jesus to offer sacrifice on behalf of the faithful?

**Q**At the church where I attend Mass, the priest has been telling the congregation (or has the lector tell us) that people do not fulfill their Sunday obligation if they leave Mass before the final blessing. Is there any documentation to validate that?

I understand that priests don't like parishioners to leave before Mass is completed, but this sort of threat does not sit well with me. I remember years ago when we were told that we had to hear the scriptural readings in order for Mass to "count," but aren't such rules technicalities that miss the point of why we participate in the Eucharist? (Clarksville, Tenn.)

**A**A half-century ago, before the Second Vatican Council, canonists and moral theologians would sometimes try to answer your question with technical precision: They spoke of three principal parts of the Mass—the offertory, the consecration and the priest receiving Communion—and said that if you missed any one of those parts, you could not "count" the Mass.

Since the liturgical renewal, with its emphasis on the overall unity of the Mass as an act of worship, no one takes such a minimalist approach. The current *Code of Canon Law* says simply, "On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass" (#1247). Note that it doesn't say "part" or "certain parts" of the Mass.

By answering your question directly, I might give the misimpression that some parts of the Mass are unimportant. But I'll take that risk by saying that I think one who leaves just before the final blessing has substantially fulfilled the Sunday obligation.

My question, though, would be, "Why would you want to leave at that point?" Not only are you depriving yourself of the priest's blessing, but you at the least give the appearance that you are insulting the faith community with whom you have joined in a public act of worship.

You have also taken away the opportunity to thank God properly for the gift of his Son. I remember being taught that "the priest is the last to enter church and the first to leave." That strikes me still as good advice. †

## My Journey to God

### God Loves You and He Always Will

By Thomas J. Rillo

Our eternal God loves you and he always will  
But he never forgets and he will love you still  
Others might forget you and that you ever existed  
God will forgive you despite sins you committed.

No matter what the sins that you are guilty of  
Your sins will never convey you beyond his love  
God will forgive you when your life comes to an end  
God will always and forever be your faithful friend.

Others might scorn you and try to get into your face  
God will always protect you and keep them in place  
Nothing ever escapes God nor can it hide from his eye  
He admonishes persecutors and asks you to look to the sky.

God will always be present and will keep you in his loving care  
Wherever you may wander and stray he is always there  
He will give you the faith and spirit and all that it takes  
He will set you on your journey to him and never forsakes.

Your destination is not some far flung and inaccessible place  
It is as close to you as your reverence and prayers interface  
All that God asks is to search for him and for your journey to begin.  
That you hear his voice with the ear of your heart as it sounds within.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Pope Francis hears confession from a man during a penitential liturgy in St. Peter's Basilica at the Vatican on March 28.)

# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**ACHGILL, Colin J.**, 19, St. Matthew the Apostle, Indianapolis, March 23. Son of Dennis and Helene Achgill. Brother of Eleanor, Isabelle, Madeleine, Christian and Nathaniel Achgill. Grandson of Jim and Lucy Achgill and Carl and Betty Meyer.

**BACKHERMS, Melvin Norman**, 76, St. Mary of the Assumption, Mitchell, April 16. Husband of Nita Kay Backherms. Father of Cindy Farmer, Suzie Sehr and Michael Backherms. Brother of Dennis and Laurel Backherms. Grandfather of two.

**BITTNER, Alvin**, 79, All Saints, Dearborn County, April 10. Husband of Mary Bittner. Father of Joan and Mark Bittner. Brother of Martena Kuebel and Irvin Bittner.

**BLACKWELL, Jay D., Sr.**, 73, St. Mary of the Assumption, Mitchell, April 11. Husband of Victoria Gale Blackwell. Father of Emmett, Jay, Paul and Randall Blackwell. Brother of Donald, Phillip and Richard Blackwell. Grandfather of eight. Great-grandfather of two.

**BROWN, Catherine (White)**, 94, St. Meinrad, St. Meinrad, April 20. Mother of Benedictine Brother Benjamin, James and John Brown VI. Grandmother of 12. Great-grandmother of 13. Great-great-grandmother of one.

**CIACCIO, Vita**, 84, St. Barnabas, Indianapolis, April 20. Brother of Stephen Ciaccio.

**CONNERLEY, Donald L.**, 76, St. Mary of the Assumption, Mitchell, March 14. Father of Maggi Snack, Bradly, Brian, Brett and Donald Connerley. Grandfather of eight.

**DAVIS, Patricia**, 88, Christ the King, Indianapolis, April 12. Wife of Walter Davis. Mother of Janet Espiritu, Christine Welcher and Thomas Davis. Grandmother of three. Great-grandmother of six.

**DUCHENE, Norma Jean**, 87, Sacred Heart, Clinton, April 21. Mother of Rose Shew and Paul Duchene. Grandmother of six. Great-grandmother of one.

**GRANECKI, Stanley**, 98, St. Mary of the Assumption, Mitchell, March 17. Father of Joe Granecki. Grandfather of one.

**HERMAN, Allan**, 81, Holy Family, New Albany, April 23. Husband of Dorothy Herman. Father of Mark and Steve Herman. Grandfather of eight. Great-grandfather of four.

**HIPSKIND, Margaret**, 94, Christ the King, Indianapolis, April 23. Sister of Marie Herbert.

**JONES, Joseph**, 95, St. Bridget, Liberty, April 12. Husband of Martha Jones. Father of Charles and James Jones. Grandfather of seven. Great-grandfather of eight.

**LEUSING, Rita Josephine**, 88, St. Patrick, Terre Haute, April 17. Sister of Joan Keelor, Ruth Rice and Margaret Leusing.

**LINK, David M.**, 49, St. Pius X, Indianapolis, April 22. Husband of Elizabeth Link. Father of Alexandra, Grant, Jack and Will Link. Son of Michael and Nancy Link. Brother of Diann Smith, Doug, Michael and Tom Link. Grandson of William and Mary Alice Wayland.

**LIPHARDT, Marcia May (Coopriider)**, 70, Mary, Queen of Peace, Danville, April 21. Wife of John Liphardt Sr. Mother of Barbara, John Jr. and Kurt Liphardt. Sister of Linda Tekulve, Carol Williams and Edmund Coopriider.

**MENNEL, Joseph**, 87, St. Barnabas, Indianapolis, April 24. Husband of Barbara Mennel. Father of Jane Brenton, Dawn Knapp, Tina McNulty, Susan Rolfsen, Stacia Safranek, Nancy Sauer, Christopher, Daniel, David, James, Joe Jr. and Kenneth Mennel. Brother of Mary Jane Berger and George Mennel. Grandfather of 35. Great-grandfather of 34.

**MORAN, James F.**, 91, St. Pius X, Indianapolis, April 21. Father of Anna Moran Pfeifer, Maureen Moran Sullivan, John and Patrick Moran. Grandfather of nine. Great-grandfather of two.

**NAUGHTON, John W.**, 48, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 18. Son of Ellen Cronin. Brother of Karen Branson, Anne Burns, Maureen Carr, Kathryn Forestal, Jean Greiner, Susan Lienhop, Joseph and Patrick Naughton.

**NIESE, Carol**, 69, All Saints, Dearborn County, April 5. Wife of Dennis Niese. Mother of Linda Yost, Cindy, Michael and Paul Niese. Sister of Linda Auel, Ann Reisman, Patricia Schuman, Franciscan Sister Rose



## Honoring St. John Paul II

Clergymen stand outside a church during an unveiling ceremony of a statue of St. John Paul II in Sarajevo, Bosnia-Herzegovina, on April 30. The statue was erected to honor the new saint, who had called for peace during the Bosnian war of the 1990s. (CNS photo/Dado Ruvic, Reuters)

Marie, Russell, Tom and Vernon McCann. Grandmother of three.

**OLIVEIRA, Mary Elizabeth**, 87, Annunciation, Brazil, March 21. Mother of Bob Oliveira. Sister of Thelma Shewmaker and Bill Danhour. Grandmother of three. Great-grandmother of five.

**REED, Robert D.**, 85, St. Joseph, Shelbyville, April 23. Father of Charles and Morris Reed. Grandfather of six.

**ROMERO, Trinidad M.**, 91, American Martyrs, Scottsburg, March 13. Mother of Soledad Barclay, Ramona Barger, Lupe Brunner, Janie Clouse, Rita Fields, Rosie, Armando, Rene, Ricardo and Rosendo Romero. Sister of Rebecca Rocha and

Ramon Camarillo. Grandmother of 28. Great-grandmother of 43. Great-great-grandmother of seven.

**SLOAN, Zachary W.**, 20, St. Mathew the Apostle, Indianapolis, April 7. Son of John and Kathy (Schalk) Sloan. Brother of Samantha Sloan.

**SPALDING, Carl Thomas**, 66, American Martyrs, Scottsburg, April 19. Husband of Gloria (Stroud) Spalding. Father of Frances Long and Beverly Newcomb. Son of Aliene (Akers) Spalding. Brother of Betty Atcher, Marilyn Currier, Shirley Richmere, Bob, George and Pat Spalding. Grandfather of five.

**TENNYSON, Raymond J.**, 59, St. Joseph, Shelbyville,

April 22. Brother of Ann Maria Seldomright and Robert Tennyson.

**VOGELGESANG, Willard**, 84, All Saints, Dearborn County, April 3. Husband of Julene Vogelgesang. Father of Vicki Clark, Amanda Cox and Nick Vogelgesang. Brother of Ruth McCool and Millie Simmermeyer. Grandfather of nine. Great-grandfather of 11.

**WHITE, James R., Sr.**, 75, Annunciation, Brazil, March 25. Husband of Susan (Lawson) White. Father of Cara Ann, Brad and James White. Brother of Barbara Philabaum and Herschel White. Grandfather of three. †

## Providence Sister Luke Crawford ministered in education, communications and public relations

Providence Sister Luke Crawford died on April 25, 2014, at Union Hospital in Terre Haute. She was 88.

The Mass of Christian Burial was celebrated on April 29 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Kathryn Ann Crawford was born on Nov. 6, 1925, in Terre Haute.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1948, and professed final vows on Jan. 23, 1956.

Sister Luke earned a bachelor's degree in journalism at Saint Mary-of-the-Woods College and a master's degree in English at the University of Notre Dame.

During 65 years as a Sister of Providence, Sister Luke ministered for 22 years in education in schools in Illinois, Indiana and Washington, D.C. In 1977, she was elected to leadership in the order, in which she served for seven years. Sister Luke

then ministered in communications and public relations in Florida and Indiana, and for 14 years in various ministries at St. Michael the Archangel Parish in Sarasota, Fla. In 2008, she returned to the motherhouse where she ministered in a variety of ways. In 2012, she dedicated herself entirely to prayer.

In the archdiocese, Sister Luke ministered at St. Philip Neri School in Indianapolis in 1956 and at Our Lady of Providence Jr./Sr. High School in Clarksville from 1965-66. She also ministered in campus ministry at Indiana University in Bloomington from 1968-70, at Our Lady of Fatima Retreat House from 1975-77 and at the Indiana Catholic Conference from 1984-85.

Sister Luke is survived by nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



## The Fredrick Ozanam Free Legal Clinic's 11th anniversary of serving those in need

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The Fredrick Ozanam Free Legal Clinic is a permanent project of the Society of St. Vincent de Paul, a Catholic lay charity. The Clinic is located at the Pratt-Quigley Center, 3001 E. 30th Street, Indianapolis, IN 46218.

If you would like to join us, please contact the volunteer director, Kevin Tyra, at kevin.tyra@tyralaw.net



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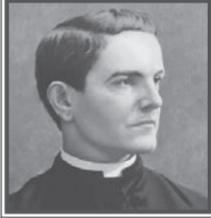
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THE SPIRIT OF CARING®

# Archdiocesan priest, seminarian take part in canonization events

By Sean Gallagher

In their years of priestly formation and graduate work in Rome, seminarian Anthony Hollowell and Father Martin Rodriguez have witnessed great historical events up close.

Last year, they were present for the last days of the papacy of Pope Benedict XVI, the first bishop of Rome to resign in centuries, and for the election of Pope Francis, the first pontiff from the Americas.

On April 27, the pair witnessed Pope Francis, in the presence of retired Pope Benedict, solemnly declare as saints two great popes of the 20th century: Pope John XXIII and Pope John Paul II.

Father Rodriguez, who was ordained in Indianapolis last May, returned to Rome to do graduate work in liturgy, which he is completing this spring.

Hollowell is completing his second of four years of priestly formation at the Pontifical North American College in Rome.

The night before the canonization, Father Rodriguez received a ticket to serve as a Communion minister at the Mass. He ended up giving Communion to Catholics from South America and Italy standing near the colonnade in St. Peter's Square.

"The canonizations brought people from all over the world, and I felt that the Church was young and alive," Father Rodriguez said. "The experience of faith of the pilgrims was strengthened by the lives of these two popes since both of them tried to bring the Gospel of Jesus closer to the people in their own ways."

Hollowell spent a lot of time prior to the canonization and during the liturgy itself with a group of pilgrims from his alma mater, Roncalli High School in Indianapolis, which is named after St. John XXIII. Included among them was his father, Joseph Hollowell, the school's president.

But the seminarian also took to the streets of Rome on the night before the canonization and visited a number of churches where various national groups



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—Father Martin Rodriguez

were holding prayer vigils. He also saw groups of people walking the streets the night before waving national flags, singing and praying, all while making their way to St. Peter's Square.

"This is really the fundamental good of an event like this: to see the universal Church alive and thriving," Anthony Hollowell said. "The city was filled with many souls from all over the world, and they too were attracted to and impacted by the lives of these two saints."

"It was very special to celebrate this moment with many other people who I have never met but who are still part of the Catholic family, and it was a reminder of the universal scope of God's gift of salvation to the world."

Hollowell was also drawn to the canonization of Pope John and Pope John Paul because both of these men began their ministry in the Church as diocesan priests—which is what he is in formation for as well.

"Though they were both great popes,

their identity and work was one of a [diocesan] priest, and it was by staying faithful to their duties assigned to them that they fulfilled God's will for them," Hollowell said. "Their fidelity to their vocation to the [diocesan] priesthood, combined with a great enthusiasm and zeal for this vocation, is an inspiration to me."

Although the events surrounding the canonization were the thrill of a lifetime, Father Rodriguez looked to the next life in the middle of it all.

"The fact that many pilgrims were in Rome from all over the world reminded me that we are all pilgrims toward the heavenly Jerusalem, where there are many saints waiting for us, including St. John Paul II and St. John XXIII," Father Rodriguez said.

"It also reminded me that we are not alone. We count on the help of the Church in heaven, and now we have two more great saints that intercede for us who are still on our way there." †



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*'This is really the fundamental good of an event like this: to see the universal Church alive and thriving. The city was filled with many souls from all over the world, and they too were attracted to and impacted by the lives of these two saints.'*

—Seminarian Anthony Hollowell

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Qualifications include a bachelor's degree and past working experience with teens.

Application deadline: May 27, 2014.

Please email a cover letter and resumé to Alan Sims, Stewardship Minister ([alansjpc@owens.twcbc.com](mailto:alansjpc@owens.twcbc.com)).

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This full-time position is responsible for the overall administration, coordination and evaluation 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 Resource Generalist with experience as a Human Resources Director. HRCI Certification preferred.

#### Source of Supervision/Direction:

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All interested candidates should send their resumé 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

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P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548  
[chill@archindy.org](mailto:chill@archindy.org)

# Spirit of Service honorees help transform lives of others

By John Shaughnessy

Looking back on a year when 48,000 people in need were helped by Catholic Charities Indianapolis, David Bethuram said the agency always pursues one goal: To transform lives.

“Our agency has always had one simple charge—seek out and help people in need,” Bethuram told an audience of about 600 people at the annual Spirit of Service Awards Dinner on April 30 at the Indiana Roof Ballroom in Indianapolis.

The director of Catholic Charities Indianapolis, Bethuram noted that the agency’s staff members and volunteers strive to transform the lives of people who have been affected by hunger, job loss, domestic violence, mental illness and homelessness.

“As we have embraced this charge, we find ourselves becoming part of a journey to provide help and create hope for people who are lost, defeated, confused and fragile.”

That focus on hope and human dignity is also evident in the six individuals who received this year’s Spirit of Service Awards during the dinner.

Consider the young life of Billy Cross, who was honored with the archdiocese’s Youth Spirit of Service Award.

## ‘It’s what God wants me to do’

Cross’ introduction to service came when his grandmother distributed Communion to people in nursing homes, and she brought Billy along to have the then-4-year-old boy play his violin.

While Cross continues to touch the lives of the elderly through his music at nursing homes, the 18-year-old son of William and Christine Cross makes his biggest impact on children and teenagers.

He helps teach a Sunday religious education class for first- to third-grade children at St. Mark the Evangelist Parish in Indianapolis. He assists with retreats for the parish’s eighth-grade students and confirmation candidates. A longtime altar server, he teaches younger servers.

An extraordinary minister of holy Communion, he also lives his faith by baby-sitting at Holy Family Shelter and volunteering at the Cathedral Soup Kitchen, both in Indianapolis.

“I think it’s what God wants me to do,” he said. “We are called to help people in their time of need, and that’s the sole reason I volunteer.”

That belief has also guided Larry Heil.

Ever since a priest asked for his help with a folk music group at a state penitentiary in Oregon 30 years ago, Heil has continued singing—in recent years joining the Hispanic choir at his home parish of Holy Spirit in Indianapolis.

At 57, Heil sees his involvement in the choir as a way to be a bridge between the Hispanic and Anglo members of the parish. Indeed, his life has been about creating connections.



Catholic Charities Indianapolis presented six individuals with Spirit of Service Awards during an April 30 dinner in Indianapolis. Award recipients, seated from left, are Larry Heil, Mary Ann Browning, Art Berkemeier, Ann Berkemeier and Billy Cross. Standing, from left, are Bishop Christopher J. Coyne, keynote speaker Andrew Luck and Archbishop Joseph W. Tobin. Michael Browning was also honored, but he was unable to attend the event because of another engagement. (Submitted photo by Rich Clark)

A former Peace Corps volunteer, he is involved in the parish’s Honduras mission ministry. An engineer, he has done extensive construction work at Holy Spirit. He is also a team manager for the St. Vincent de Paul Society, an organization he has served for 25 years.

He and his wife of 22 years, Teresa, have also led the parish’s marriage preparation program for 15 years.

“When I pray, God leads me to where I should go,” he said. “I do believe God has things prepared for us. Our challenge is to listen and be responsive.”

## ‘It changes you’

Art and Ann Berkemeier share a bond marked by 40 years of marriage, four children and three grandchildren. They also share 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 St. Vincent de Paul Society food pantry in Indianapolis. Art coordinates the computer technology efforts at the pantry.

Art has served on the boards of the archdiocese’s Serra Club, Catholic Community Foundation and the Bishop Simon Bruté College Seminary. Ann has been a volunteer greeter for the recent Super Bowl in Indianapolis, the chairperson for the parish’s welcoming committee and a caretaker for parishioners in need.

Both Ann and Art have also been involved in the parish’s Catholic Youth Organization efforts.

“You get so much from helping others—the gratitude,

the warm feelings,” Ann said.

“It changes you,” Art said. “You really start to see God in the people you help.”

## Setting an example for children

Michael and Mary Ann Browning also embrace the connection between faith and service.

“Faith in God has everything to do with helping others,” Mary Ann said.

That approach guides the Brownings in their extensive efforts to create a more caring and more vibrant community throughout the archdiocese and Indiana.

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

The couple was instrumental in the capital campaign at 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 Indianapolis. She has also served on the advisory board of the archdiocese’s Secretariat of Catholic Charities.

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.

“We all need to help and set an example for our children to continue with our efforts,” Mary Ann said. †

## LUCK

continued from page 1

obligation to serve one another.”

Luck appreciates how that message of “serving each other” also extends off the field for the Colts’ players.

“Guys on the team take it out to the rest of the community. I know I get a sense of pride every Monday when I walk by the community board outside our locker room. On it, there are pictures of Colts in the community—at elementary schools, clothing drives, food drives, hospitals, libraries—trying to touch as many people as possible, especially children.

“We talk about this a lot in the locker room. The conversation always turns to how much of an effect the kids really have on us.”

Luck makes his best connections at Riley Hospital for Children in Indianapolis, where he visits patients, helping them with their homework and science experiments.

He told the audience of nearly 600 people how the children affect him near the end of a season when he sometimes whines about the aches and bruises that come with playing football.

“You go up to the cancer ward, and you talk to the first kid and the family, then the next kid and the family, and the next kid and the next kid. By the end of it, you’re admonishing yourself to get your act together. The issues you’re dealing with pale in comparison to the real crises of real people in the world.

“But it also provides a lot of motivation, a refreshing perspective. Spirit of service is a two-way street. We’ve all been on the receiving end and, I hope, we’ve all been on the other end as well.”

During the event which also honored six individuals in the archdiocese for their service, Luck talked about how he “benefitted mightily” as a child and a youth from the service of others, including Boy Scout leaders, youth coaches and teachers “who went out of their way to help me

outside the classroom.”

The 2012 Stanford University graduate also shared the story of how his alma mater came into existence in 1891. During a family vacation in Italy, the only child of Leland and Jane Stanford died at age 15 of typhoid fever.

“Legend has it that Jane wakes up from a dream and realizes she can no longer do anything for her child. He’s gone,” Luck told the audience. “So she and Leland decided they would make the children of California ‘our children.’ In 1891, Leland Stanford Junior University opened. The university was started to serve the youth.”

Luck also noted how St. John Paul II—who was recently canonized—is “a personal favorite of mine.”

“What an example he was, breaking down boundaries and reaching out to people from all walks of life in different areas,” Luck said. “He’s a great example in terms of service across the board.”

The quarterback closed his talk with this thought: “To be of service to others is for everybody and anybody—anytime, anywhere. It’s our duty as humans to engage in service.”

Archbishop Joseph W. Tobin also reflected upon the impact of teamwork, service and popes at the end of the event.

Sharing some of the reasons he’s happy to be in Indianapolis, the archbishop mentioned having a winning pro football team and people who have an attitude of caring for others in need.

“How wonderful it is to work with winners like you,” the archbishop told the audience. “A unique characteristic of the whole community of Indianapolis

is that there are so many institutions that are pulling in the same direction for the betterment of the community for all the people.”

Discussing the recent canonizations of St. John XXIII and St. John Paul II, the archbishop considered them defining figures of the Church and the 20th century.

From a personal standpoint, the archbishop noted that St. John XXIII was the pope when he was a boy, and St. John Paul II was a pope he “was privileged to sit with at table a number of times.”

“Both of these men lived lives of heroic virtue, both of them had their faults, but neither of them gave up. Pope Francis said during his homily at the canonization Mass that St. John XXIII and St. John Paul II were not afraid to look upon the wounds of Jesus, touch his torn hands and his pierced side.

“Isn’t that what Catholic Charities does, with your support—touch the torn hands, the ravaged souls, the damaged spirits of so many of the poor and the vulnerable? They touch them, and through that touch, God heals. This is what we try to do every day in Catholic Charities—to see Jesus in the person who suffers, struggles and comes to us for help.”

The work of Catholic Charities Indianapolis in transforming the lives of the 48,000 people the agency helped last year shows that “life is not a spectator sport,” the archbishop told the audience.

“It’s a team sport. It’s a team effort. For your help, for your kindness, for your generosity, in the name of all those poor who will be touched, thank you.” †



*‘Isn’t that what Catholic Charities does, with your support—touch the torn hands, the ravaged souls, the damaged spirits of so many of the poor and the vulnerable? They touch them, and through that touch, God heals. This is what we try to do every day in Catholic Charities—to see Jesus in the person who suffers, struggles and comes to us for help.’*

—Archbishop Joseph W. Tobin