



The

Criterion

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No ordinary Joe

Retiring St. Pat's coach leaves lasting legacy, page 13.

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Dream job and friendship



Connie Hessler, left, and Donna Ross are best friends from college who have been teaching fourth-grade classes at St. Jude School in Indianapolis for 40 years. As they prepare to retire on May 23, they pose in front of a mural of the Blessed Mother and Jesus as a boy near their classrooms. The two teachers had the mural created to honor their moms. (Photo by John Shaughnessy)

Best friends who taught same grade at same school for 40 years will retire together

By John Shaughnessy

While nearly everyone has an idea about what would be a dream job, Connie Hessler and Donna Ross have no doubts that they have lived theirs.

For Hessler and Ross, the first part of what makes a dream job is to do something you love—and both of them have loved teaching fourth-grade students in a Catholic school, helping to shape the lives, the faiths and the futures of children.

The second part of what makes a dream job for them is to share it with your best friend—which is what Hessler and Ross are to each other.

Indeed, for the past 40 years, the best friends from college have been teaching fourth-grade students together at St. Jude School in Indianapolis—in classrooms right across the hall from each other.

Their closeness as friends extends far beyond their loyalty to their favorite teams, the Indianapolis Colts and the Cincinnati Reds. They also take summer trips together,

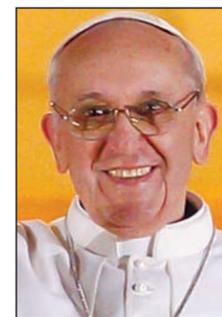
power walk together, talk to each other on the phone for an hour after being together all day, and even dress in complementary costumes on Halloween, including Dorothy and the Scarecrow and Snow White and the Wicked Witch.

And on May 23, they will mark one more significant event as best friends: They will retire together from their dream job of 40 years.

"We made a pact several years ago," Ross recalls. "We said, 'We
See FRIENDSHIP, page 8

Priesthood is not a business, monarchy, orphanage, pope tells students

VATICAN CITY (CNS)—Pope Francis told seminarians not to become "orphan priests," who are motherless without Mary; "businessman priests," who are after money; or "prince priests," who are aloof from the people.



Pope Francis

He also warned them not to give "boring homilies," saying their reflections should be brief, powerful and

address the problems and concerns people are really going through.

In a private audience in the Vatican's Paul VI Hall with thousands of seminarians and priests from around the world who are studying in Rome, the pope spent 70 minutes answering the questions of eight pre-selected participants.

The pope told them that he already had seen the prepared questions, and urged them to feel free to change the questions and go off-script if they wanted. However, the men, who were from the United States, China, Lebanon, Cameroon, Mexico, Philippines and Poland, appeared to stay with the prepared questions.

In his off-the-cuff replies, the pope addressed questions about formation; difficulties living in a religious community; advice about being far from home and living in Rome; how to balance the many duties of being a priest or bishop; what a real leader must be; and what the new evangelization entails.

The pope peppered his serious and detailed advice with a number of humorous anecdotes and sarcasm, like when he warned the men to never forget they have a mother in Mary.

"But if you don't want Our Lady as a mother, you will have her as a mother-in-law and that's not good," he said to laughter and applause.

See POPE, page 8

New Catholics share stories of journey to the faith

By Natalie Hoefler

As the Church marks the Resurrection of Christ at Easter, it also welcomes new members who enter into their own new life as Catholics.

The Archdiocese of Indianapolis welcomed 986 souls into the full communion of the Church Easter weekend through the Rite of Christian Initiation of Adults (RCIA) in parishes throughout central and southern Indiana.

Welcome new Catholics, pages 10-12.

Each new member brings a rich story of their call to Catholicism. Each bears the touch of God calling them closer to him in union with the one, holy, Catholic and apostolic Church founded by Christ.

Here are four of those special stories.

'I felt like I had a big family'

Godparents agree to help raise their godchildren in the Catholic faith. In fulfilling this promise, Jake Skillman came to the faith himself.

Skillman, who was raised as a Protestant and studied at
See FAITH, page 9



Verneta Marchant, center in the red shirt, listens as Conventual Franciscan Father Mark Weaver, pastor of St. Joseph University Parish in Terre Haute, addresses her and her fellow catechumens and candidates during the parish's Easter Vigil Mass on April 19. (Submitted photo)

Pope tells new priests to show mercy to the faithful

VATICAN CITY (CNS)—Always be merciful, just like Jesus, who came to forgive, not condemn, Pope Francis told new priests.

“Always have in front of your eyes the example of the Good Shepherd, who didn’t come to be served, but to serve and to look for and save those who were lost,” he said in his homily on May 11—the World Day of Prayer for Vocations.

The pope’s remarks came during an ordination Mass in St. Peter’s Basilica, where the pope ordained 13 new priests.

Most of the new priests—six Italians, four Latin Americans and one Korean—will serve in the Diocese of Rome. A 36-year-old new priest from Vietnam will serve the Diocese of Vinh in his home country, and a new priest from Pakistan is part of the Order of Discalced Augustinians.

Pope Francis reminded the men that

they were called by Jesus to continue his mission as teacher, priest and shepherd, and to serve the Church and the people of God.

He urged them to read, reflect on and teach the word of God and to be a living example of what they preach.

Nourish God’s people with his word and doctrine, “which isn’t yours. You do not own the doctrine [of the faith]. It is the doctrine of the Lord and you must be faithful to the Lord’s doctrine,” the pope said.

In their new role of administering the sacraments, including reconciliation, he asked them to “never tire of being merciful! Please! Have the same ability to forgive that the Lord has, who didn’t come to condemn, but to forgive! Have lots of mercy!”

He said it pains him terribly “when I see people who don’t go to confession anymore because they had been clobbered, yelled at. They felt that the

doors of the Church had been closed in their face. Please, don’t do this!”

He also encouraged the priests to show mercy.

A good priest “comes in through the door and the doors of mercy are the wounds of the Lord. If you do not enter into your ministry through the Lord’s wounds, you will not be good pastors,” he said.

Later in the day, the pope told those gathered in St. Peter’s Square for the “Regina Coeli” to pray that God “help us pastors always be faithful” to God and to guide his children with wisdom and love.

With Christ as their model, priests must lead their people by showing them the way ahead, they must walk with their flock by showing mercy and friendship, and walk behind their people to help those who are struggling to keep up or who have lost their way, he said. †



Pope Francis lays his hands on a newly ordained priest during Mass in St. Peter’s Basilica at the Vatican on May 11. The pope ordained 13 men to the priesthood during the Mass. (CNS photo/Claudio Peri, EPA)

Pope to beatify Pope Paul VI

VATICAN CITY (CNS)—Pope Francis will beatify Pope Paul VI on Oct. 19 during the closing Mass of the extraordinary meeting of the Synod of Bishops on the family.

Pope Francis signed a decree on May 9 recognizing a miracle attributed to the intercession of Pope Paul, who led the Church from 1963 to 1978, and authorized publication of the Oct. 19 beatification date, according to the Vatican on May 10.

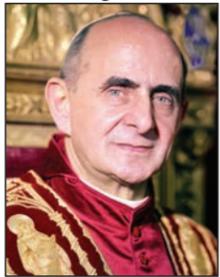
The miracle involved the birth of a baby in California in the 1990s. The family’s name and city have not been released, but according to news reports, a pregnant woman whose life was at risk along with the life of her baby was advised by doctors to terminate the pregnancy. Instead, she

sought prayers from an Italian nun who was a family friend. The nun placed a holy card with Pope Paul’s photograph and a piece of his vestment on the woman’s belly.

The baby was born healthy. For Pope Paul’s sainthood cause, physicians continued monitoring the child’s health up to the age of 12, and everything was normal.

Pope Paul’s connection with the themes expected to be raised at the synod on the family on Oct. 5-19 include the encyclical for which he is most known, “*Humanae Vitae*.” The 1968 encyclical, usually described as a document affirming the Church’s prohibition against artificial contraception, places that conclusion in the context of Catholic teaching on the beauty and purpose of marriage, married love and procreation.

When St. John XXIII died in 1963, Pope Paul reconvened the Second Vatican Council, presided over the final three of its four sessions and oversaw the promulgation of all of the council’s documents. †



Pope Paul VI

“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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Archbishop Tobin to announce Connected in the Spirit decisions

Criterion staff report

Archbishop Joseph W. Tobin has scheduled a news conference for 11 a.m. on May 21 at SS. Peter and Paul Cathedral in Indianapolis to announce his decisions concerning the parishes of the four Indianapolis deaneries that recently completed the Connected in the Spirit planning process.

For the past 16 months, pastoral leaders and lay representatives from the 47 parishes have been meeting to discern where God is leading the Church in central and southern Indiana, and to discuss how the Archdiocese of Indianapolis should change its structures in order to carry out its mission today and

in the future.

After receiving recommendations from the pastoral and lay representatives of the parishes, Archbishop Tobin also consulted with the Archdiocesan Planning Commission, the Council of Priests and the senior managers of the archdiocese.

The Terre Haute and Batesville deaneries have completed the Connected in the Spirit planning process, which resulted in the merging of some parishes, the linking of some parishes by sharing a pastor, and the connecting of other parishes by creating joint programs, ministries and committees.

The remaining five deaneries of the archdiocese will eventually also take part in Connected in the Spirit. †



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Graduations set for Catholic high schools in archdiocese

By John Shaughnessy

As another school year comes to a close, 1,311 students are preparing to graduate this spring at Catholic high schools across the archdiocese.

For the graduates and their families, it will be a time of looking back and looking forward with a mixture of pride, relief, nostalgia and celebration.

It will also be a time to appreciate the impact of a Catholic education as an estimated 97 percent of the graduates will enter college.

"The members of our archdiocesan Class of 2014 join more than 130,000 other young men and women in graduating from our nation's Catholic high schools at a critical time in American history," said Harry Plummer, executive director of Catholic education and faith formation for the archdiocese.

"Many reasons to support this statement could be provided, but the one that I believe is most compelling is the benefit we will receive from the witness of their faith-filled lives at a time when it seems that efforts to drive God out of public life have never been more aggressively pursued. This brings all of us involved in their educational formation great joy and hope."

Here is a listing of graduation-related information for the 12 Catholic high schools—seven archdiocesan and five private—in the archdiocese.

Bishop Chatard High School in Indianapolis has a graduating class of 156 seniors.

The Baccalaureate Mass will be at 6:30 p.m. on May 16 at the school.

The graduation ceremony will be at 2:30 p.m. on May 18 at the school.

The class valedictorian is Anna Elcesser, the daughter of John and Jill Elcesser of St. Simon the Apostle Parish in Indianapolis.

The class co-salutatorians are Claire Etchason and Emma Etchason, daughters of Edmond and Lisa Etchason of St. Lawrence Parish in Indianapolis.

The archdiocese will be represented at the graduation by Annette "Mickey" Lentz, chancellor.

Brebeuf Jesuit Preparatory School in Indianapolis has a graduating class of 184 seniors.

The Baccalaureate Mass will be at 10:30 a.m. on June 1 at the school.

The graduation ceremony will be at 4:30 p.m. on June 1 at Clowes Memorial Hall at Butler University in Indianapolis.

The archdiocese will be represented at the graduation by Rob Rash, assistant superintendent of Catholic schools.

Cardinal Ritter Jr./Sr. High School has a graduating class of 129 seniors.

The Baccalaureate Mass will be at

7 p.m. on May 29 at St. Susanna Church in Plainfield.

The graduation ceremony will be at 7 p.m. on May 30 at the school.

The class valedictorian is Alexis Finnell, the daughter of Todd and Deandra Finnell of St. Monica Parish in Indianapolis.

The salutatorian is Daniel Fesenmeier, the son of Jim and Jane Fesenmeier of St. Malachy Parish in Brownsburg.

The archdiocese will be represented at the graduation by Bishop Christopher J. Coyne, vicar general.

Cathedral High School in Indianapolis has a graduating class of 290 seniors.

The Baccalaureate Mass will be at 10 a.m. on May 17 at the school.

The graduation ceremony will be at 1 p.m. on May 18 at Old National Center in Indianapolis.

There are nine class valedictorians: Katherine Bigelow is the daughter of Kris Bigelow.

Nicolas Bratton is the son of David and Claudia Bratton of St. Malachy Parish in Brownsburg.

Christopher FitzGerald is the son of Edward and Lisa FitzGerald of St. Michael the Archangel Parish in Indianapolis.

Joseph Fulnecky is the son of Mark and Bonnie Fulnecky.

Matthew Gregory is the son of Kevin and Susan Gregory of St. Malachy Parish in Brownsburg.

Michael Melbardis is the son of Andrew and Jean Melbardis of St. Simon the Apostle Parish in Indianapolis.

Melissa Robins is the daughter of Deborah Robins.

Tianna Vander Missen is the daughter of Mike and Michelle Vander Missen of St. Monica Parish in Indianapolis.

Luke Wojtalik is the son of Christopher and Ann Wojtalik of Immaculate Heart of Mary Parish in Indianapolis.

There are two class salutatorians:

Aidan DeSanto is the son of John and Beth DeSanto of St. Simon the Apostle Parish in Indianapolis.

Jack Mourouzis is the son of Ted and Susan Mourouzis of St. Alphonus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese.

The archdiocese will be represented at the graduation by Gina Fleming, superintendent of Catholic schools.

Father Michael Shawe Memorial Jr./Sr. High School in Madison has a graduating class of 18 seniors.

The Baccalaureate Mass will be at 7 p.m. on June 6 at the school.

The graduation ceremony will be at 2 p.m. on June 8 at the school.

Two students are in contention for valedictorian and salutatorian honors as the school year draws to a close:

Christopher Boone, son of Todd and Mary Beth Boone of Prince of Peace Parish in Madison.



Archbishop Joseph W. Tobin congratulates Jackson Lucas during the 2013 graduation ceremony of Bishop Chatard High School in Indianapolis. (Submitted photo Bishop Chatard High School Photography)

Catherine Grote, the daughter of Dominic and Patti Grote of Prince of Peace Parish.

The archdiocese will be represented at the graduation by Harry Plummer, executive director of Catholic education and faith formation for the archdiocese.

Father Thomas Scecina Memorial High School in Indianapolis has a graduating class of 82 students.

The Baccalaureate Mass will be at 7 p.m. on May 22 at Our Lady of Lourdes Church in Indianapolis.

The graduation ceremony will be at 7 p.m. on May 23 at the school.

The class valedictorian is Michael Kennedy, the son of John and Cris Kennedy of Our Lady of Lourdes Parish in Indianapolis.

The class salutatorian is Alex Card, the son of Christopher and Jan Card of St. Michael Parish in Greenfield.

The archdiocese will be represented at the graduation by Bishop Coyne.

Lumen Christi High School in Indianapolis has a graduating class of three seniors.

The Baccalaureate Mass will be at 5:45 p.m. on May 22 at Our Lady of the Most Holy Rosary Church in Indianapolis. The graduation ceremony will immediately follow the Baccalaureate Mass in the church.

The archdiocese will be represented at the graduation by Plummer.

Oldenburg Academy of the Immaculate Conception in Oldenburg has a graduating class of 33 seniors.

The graduation ceremony will be at 1 p.m. on June 8 at the Chapel of the Sisters of St. Francis in Oldenburg.

Five students are in contention for valedictorian and salutatorian honors as the school year draws to a close:

Nichole Flaspohler, the daughter of Nick and Kathleen Flaspohler of St. Louis Parish in Batesville; Isaiah Frey, the son of James and Betty Frey of St. Louis Parish in Batesville; Gabrielle Mungcal, the daughter

of Noel and Luna Mungcal of St. Mary Parish in Greensburg; Elizabeth Siemer, the daughter of Joe and Julie Siemer of St. Michael Parish in Brookville, and Cora Weisenbach, the daughter of Scott Weisenbach and Kim Lang of St. Michael Parish in Brookville.

The archdiocese will be represented by Plummer during a Mass and luncheon at the school on May 16.

Our Lady of Providence Jr./Sr. High School in Clarksville has a graduating class of 132 seniors.

The Baccalaureate Mass will be at 7 p.m. on May 23 at Our Lady of Perpetual Help Church in New Albany.

The graduation ceremony will be at 5 p.m. on June 1 at the school.

The class valedictorian is Justin Nacpil, the son of Antonio Nacpil and Priscilla Villaroman of Our Lady of Perpetual Help Parish in New Albany.

There are co-salutatorians: Scott Hoyland is the son of Bob and Christa Hoyland of Most Sacred Heart of Jesus Parish in Jeffersonville.

Charly Wolford is the daughter of Charles and Theresa Wolford of St. Joseph Parish in Clark County.

The archdiocese will be represented at the graduation by Mary McCoy, assistant superintendent of Catholic schools.

Providence Cristo Rey High School in Indianapolis has a graduating class of 16 seniors.

The graduation ceremony will be at 7 p.m. on June 10 at the school.

The class valedictorian is Jacquelyn Plata-Rosales of St. Patrick Parish in Indianapolis. Her guardian is her sister, Raquel Plata.

The class co-salutatorians are: Victoria Crabtree is the daughter of Theresa Crabtree of St. Mark the Evangelist Parish in Indianapolis.

Doryaun Harvey is the son of Darlene Martin.

The archdiocese will be represented at

See GRADUATIONS, page 8

New education awards honor Cardinal Ritter, Father Boniface Hardin

Criterion staff report

Recognizing their valuable contributions to promoting equality in education, Cardinal Joseph E. Ritter and Benedictine Father Boniface Hardin will be remembered again as their names and their life's works become attached to two newly-created, distinguished awards in Indianapolis.

The awards will be presented on May 16 during the first annual Education Weekend of the Central Indiana Education Alliance, an organization dedicated to raising the level of education in Indianapolis to world-class status.

The first annual Education Weekend is an initiative by the Alliance to "hold a city-wide conversation about the 1954 [U.S. Supreme Court] *Brown v. Board of Education* ruling and its contemporary implications."

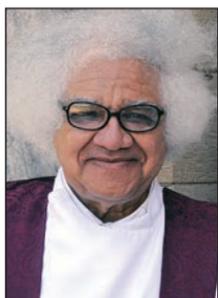
May 16 marks the 60th anniversary of this landmark ruling that desegregated public schools in the United States.

The announcement of the Alliance's initial Cardinal Joseph E. Ritter Award is especially appropriate in the 60th anniversary celebration.

In 1938, then-Bishop Ritter



Cardinal Joseph E. Ritter



Fr. Boniface Hardin, O.S.B.

of Indianapolis ordered an end to racial segregation in all Catholic schools in central and southern Indiana. The Cardinal Joseph E. Ritter Award will be presented to a citizen of central Indiana who is an "unsung hero" for education.

The Father Boniface Hardin Award will be presented to a present or former education administrator from Indiana. Father Boniface furthered the goal of equality in education in 1977 by helping to found Martin University in Indianapolis, a school with a mission of serving low-income, minority and adult learners.

Both awards will be presented during the Rotary Education Weekend Equity Awards ceremony at the Indianapolis Children's Museum at 5:30 p.m. on May 16.

The awards ceremony is part of a weekend of events designed to engage the Indianapolis community about the impact of *Brown v. Board of Education* on education and American society.

The weekend events will start with a panel discussion on "Equity, Quality and Success in Education: Looking Back and Moving Forward... A Faith Perspective." The discussion, which features religious and educational leaders, will be from

10-11:30 a.m. on May 16 at the Marian University School of Osteopathic Medicine in Indianapolis.

More than 70 interactive activities representing science, technology, engineering, arts and math will be featured from 11 a.m. to 4 p.m. on May 17 at The Fashion Mall at Keystone at the Crossing in Indianapolis.

The fun will continue at the Indianapolis Central Library from 2-5 p.m. on May 18 with a family activity that will feature the movie, *Remember the Titans*, and an opportunity to meet some members of the boys' basketball team of Arsenal Technical High School in Indianapolis, a team that won the 2014 Class 4A state championship of the Indiana High School Athletic Association.

The library staff will also recommend books for youths that have a connection to the quest for racial equality in American society.

All the events represent the Central Indiana Education Alliance's goal for the weekend:

"Our goal will be to reflect upon the important lessons of *Brown v. Board of Education*, inform individuals on how they can engage or re-engage with the education system, bond families around education, develop community conversations, honor those who broke both educational and religious barriers for our children, and display the power of education." †



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Editorial



Pope Paul VI and Orthodox Ecumenical Patriarch Athenagoras attend a prayer service in Jerusalem in January 1964. Pope Francis will meet Ecumenical Patriarch Bartholomew on May 25 during his three-day visit to the Holy Land. The ecumenical meeting will mark the 50th anniversary of the 1964 session between Pope Paul VI and Ecumenical Patriarch Athenagoras.

(CNS photo/Giancarlo Giuliani, Catholic Press Photo)

Christians in the Holy Land

(Editor's note: The statistics in this editorial were taken from the translation of an article in the magazine *Il Regno of Bologna, Italy*, written by Giorgio Bernardelli.)

When Pope Francis arrives in the Holy Land on May 24, he'll find a much different place than Pope Paul VI did 50 years ago when he became the first pope since St. Peter to visit the Holy Land. Pope Francis's visit is meant to commemorate the historic meeting in Jerusalem between Pope Paul and the Orthodox Ecumenical Patriarch Athenagoras.

Fifty years ago, there were many more Christians in the Middle East than there are today. In Bethlehem, for example, they were the majority. Even then, though, Pope Paul was able to see an approaching exodus of Christians. It was, in his words, to keep Christianity from becoming a museum piece that, after his visit, he made efforts to maintain a Christian presence in the Holy Land.

As a start, he established Bethlehem University, operated by the Christian Brothers, and he asked the University of Notre Dame to establish the Tantur Ecumenical Institute in Jerusalem. Both continue their work today.

Fifty years ago, there was an atmosphere of optimism that Christians, Jews and Muslims could live together peacefully. Not so today. The Israelis and Palestinians are no closer to settling their problems. Syria is in the middle of a civil war. Egypt is unsettled. Iraq has been devastated. Millions of refugees are trying to find homes.

Through all this, Christians have been suffering terribly, and their exodus has continued.

It is estimated that, out of a population of about 550 million people, in the Holy Land and surrounding region there are now between 10 and 13 million Christians, or roughly 2 percent. But no one knows for sure.

Latin-rite Catholics are now thought to total only about 235,000 in the Middle East, about 7 percent of the Christians in communion with Rome. Of those, about 27,500 are in Israel, 18,000 in Palestine, and 50,000 in Jordan.

Those numbers, though, don't

include the large number of Catholic immigrants who have flooded the Middle East in recent years. It's believed that more than 50,000 Filipinos now live in Israel, or about double the number of Arab Latin-rite Catholics.

The Israeli central statistics office reports that there are 158,000 Christians in Israel, about 2 percent of the population. Most of them live in Galilee. In Jerusalem, there are only about 6,000, half as many as 50 years ago while the city's population has grown from 260,000 then to 780,000 today.

The Latin-rite Catholics, the Greek Orthodox and the Melkites have suffered the most from the exodus. The Greek Orthodox have two patriarchates: Jerusalem, with about 500,000 members in Israel, Palestine and Jordan; and Antioch, with its see in Damascus, Syria. It's the latter that has suffered the most from the fighting going on in Syria. It's believed that at least 450,000 of them have been forced out of their homes and are refugees.

The Melkites are an Eastern-rite Catholic Church that has been in communion with Rome since 1729. There used to be about 235,000 of them in Syria, but they, like the Greek Orthodox there, have been forced out by the war. There are also about 400,000 Melkites in Lebanon and smaller communities in Israel, Palestine and Jordan.

The Maronites are the Eastern-rite Catholic Church with the greatest number of faithful. According to the Vatican's *Annuario Pontificio*, there are 1.6 million of them in Lebanon, which makes that country the one with the highest percentage of Christians in the Middle East, around 36 percent. However, many of them, too, left during the civil war there. It's believed that more than 1.3 million Maronites now live in Latin America.

The Chaldeans, another Eastern-rite Catholic Church in communion with Rome since 1553, suffered during the war in Iraq. Its population dwindled from at least a million to between 300,000 and 400,000.

While in the Holy Land, Pope Francis will meet with Christian, Jewish and Muslim leaders as well as the political leaders of Palestine and Israel. It's likely that, like Pope Paul VI 50 years ago, he will return from the Holy Land determined to maintain a Christian presence there.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

Editing our own genes?

A number of serious diseases are known to occur because of defects or mutations in our DNA. Curing such diseases could in principle be carried out



by rewriting the DNA to fix the mutated base pairs. Yet until recently scientists have remained largely stymied in their attempts to directly modify genes in a living animal.

Findings described

in the March 30, 2014, issue of *Nature Biotechnology*, however, reveal that a novel gene-editing technique, known as CRISPR (Clustered Regularly Interspaced Short Palindromic Repeats), can be used successfully in mice to reverse disease symptoms for a liver defect known as type I tyrosinemia. In humans, this potentially fatal ailment affects about one in 100,000 people.

CRISPR, which enables researchers to snip out the mutated piece of DNA and replace it with the correct sequence, holds the potential for treating other genetic disorders as well. As the *MIT Technology Review* explains, the recently developed CRISPR technique is proving to be remarkably versatile in the hands of biomedical researchers:

"This technology could allow researchers to perform microsurgery on genes, precisely and easily changing a DNA sequence at exact locations on a chromosome. ... CRISPR could make gene therapies more broadly applicable, providing remedies for simple genetic disorders like sickle-cell anemia and eventually even leading to cures for more complex diseases involving multiple genes. Most conventional gene therapies crudely place new genetic material at a random location in the cell and can only add a gene. In contrast, CRISPR and the other new tools also give scientists a precise way to delete and edit specific bits of DNA—even by changing a single base pair. This means they can rewrite the human genome at will."

Correcting mutations in the DNA to remedy a serious medical defect would certainly be desirable and permissible. In 2008, in a document called "*Dignitas Personae*," the Vatican's Congregation for the Doctrine of the Faith (CDF) agreed that trying to restore "the normal genetic configuration of the patient or to counter damage caused by genetic anomalies" would be morally acceptable as long as the person being treated will not "be exposed to risks to his health or physical integrity which are excessive ..."

Our ability to rewrite the human genome at will through precise DNA editing techniques, however, does raise substantial concerns about misusing the technology. In fact, researchers are already discussing the possibility of going beyond therapies and treatments, and instead, using CRISPR and other

gene-alteration technologies to enhance human characteristics.

For example, one possible direction would be to engineer changes in the genes of human muscles so that they could be worked harder and longer, thereby enhancing the performance of athletes and soldiers.

This kind of human re-engineering would cross an important line: instead of helping human beings who are struggling against serious diseases, scientists would now begin manipulating human beings for ulterior motives.

As "*Dignitas Personae*" puts it, "such manipulation would promote a eugenic mentality and would lead to indirect social stigma with regard to people who lack certain qualities, while privileging [others]." The document also notes how attempting to create a new type of human being could unmask a dark and troubling ideology "in which man tries to take the place of his Creator," resulting in an "unjust domination of man over man."

Yet the line separating a therapy from an enhancement is not always an obvious one. Some researchers have claimed that the most common versions of genes that many people carry are not necessarily the ideal versions from the standpoint of health. Thus researchers might be able subtly to improve matters, for example, by rewriting normal genes so that people could better fight off infectious diseases. Would such a step be enhancement or therapy?

Even as scientists move forward with the project of rewriting our own genes to cure grave diseases, some will be tempted to go further and use techniques like CRISPR to engineer designer human embryos during *in vitro* fertilization. Genetically modified monkeys have already been produced using this method in China.

A prior CDF document called "*Donum Vitae*" unequivocally describes the grave problems with subjugating embryonic human beings for research purposes: "To use human embryos or fetuses as the object or instrument of experimentation constitutes a crime against their dignity as human beings having a right to the same respect that is due to the child already born and to every human person."

The remarkable tools becoming available not only for genetic therapies, but also for human enhancement projects and embryonic manipulation raise daunting ethical concerns about the subjugation of man to his own technology, and call for thoughtful measures and vigilance to ensure the proper use of these techniques now and in the future.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters

from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to critterion@archindy.org. †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Salvation in Christ, the source of our joy

These past four weeks since the celebration of Easter Day, I have been writing about joy. It's a very small word, but it speaks to our deepest longing, and our most profound hopes, as human persons. Without joy, life is empty, lonely and full of fear. There are many substitutes for joy stemming from the pursuit of pleasure or status or power, but none of them truly satisfy us.

We Christians believe that the source of lasting joy is our salvation in Jesus Christ. As Pope Francis teaches in "*Evangelii Gaudium*" ("The Joy of the Gospel"), salvation is the ultimate gift from God. "Jesus Christ loves you," the pope says. "He gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you" (#164).

Without Christ, we are in deep trouble. We are trapped by our own selfishness and sin. We need help. We need divine intervention and the gift of freedom in order to break out of the prisons we have made for ourselves by superficiality and self-seeking.

That's what Christ's Resurrection is all

about: Christ gave his life to save us. And that's why we have hope: Jesus is with us now ("living at your side every day") to open our eyes to the truth, to give us the courage to persevere even in tough times, and to free us from the power of sin and death.

In the third chapter of "The Joy of the Gospel," Pope Francis reminds us that the primary way we hear the good news of our salvation in Christ is through the witness of others.

When we see Christ in others, when we hear the words they speak from their hearts, and when we listen to the stories of holy women and men whose faith in Christ set them free, we are enlightened and set free ourselves.

I recently met with a group of campus ministers here in the archdiocese. I was impressed, and very pleased, by the ways they are helping young people proclaim the Gospel.

On a trip to Boston in March, I learned about a program at Boston College called "Agape Latte" where students gather to hear someone (often a faculty member)

share what his or her faith means to them. This is the kind of thing that Pope Francis—and all of our recent popes—believe is so important to the proclamation of the Gospel. We must speak from the heart; we must reach out to others; and we must share our joy.

Are you worried you don't have much joy to share? You're not alone. For many of us, the gift of salvation is hidden deep within our hearts, overshadowed by fear, worry or guilt. That's why Christ gave us the sacraments—especially reconciliation (penance) and Eucharist.

His Resurrection freed us from the power of sin and death, but we still feel their effects in our daily lives. When Pope Francis tells us that Jesus is with us now, living at our side, to enlighten, strengthen and free us, he is encouraging us to take advantage of the ways in which Christ is present to us in sacred Scripture, in the sacraments and in the witness of others, including the poor and the marginalized, "the least of these, my brothers and sisters" (Mt 25:31-46).

Christ is also made present to us in the homilies that are preached at Mass. How

well do we bishops, priests and deacons carry out this awesome responsibility? Do we bring Christ to others and manifest his joy? Or do we obscure him and confuse his message of hope and mercy?

In Chapter 3 of "The Joy of the Gospel," Pope Francis offers practical advice to those of us who are called upon to proclaim the Gospel through homilies at Mass. In a nutshell, the Holy Father admonishes us to speak simply, to make Christ the center of attention (not us), to speak from our hearts to the hearts of our people, and to live what we preach in our daily lives.

Pope Francis strongly opposes "moralistic or doctrinaire" homilies that emphasize what's wrong over what's right with the world (#142). Above all, he tells us to speak of God's love and mercy and, so, share the joy that can only come through our salvation in Christ.

This Easter season, let's share the joy of the Gospel by proclaiming in our words and in our actions the wonderful news that Christ's Resurrection has saved us from sin and death and set us free! †

La salvación en Cristo: La fuente de nuestra alegría

En el transcurso de estas cuatro semanas desde la celebración de la Pascua he venido escribiendo sobre la alegría. Se trata de una palabra muy pequeña, pero nos habla de uno de nuestros profundos anhelos y esperanzas como seres humanos. Sin la alegría la vida se torna vacía, solitaria y minada de temores. Existen muchos sustitutos de la alegría que se originan en la búsqueda del placer, del estatus social o del poder, pero ninguno de estos verdaderamente nos satisface.

Como cristianos, sabemos que el origen de la alegría duradera proviene de nuestra salvación en Jesucristo. Tal como nos enseña el papa Francisco en su "*Evangelii Gaudium*" ("La alegría del Evangelio"), la salvación es el máximo regalo de Dios. "Jesucristo te ama," dice el papa. "Dio su vida para salvarte, y ahora está vivo a tu lado cada día, para iluminarte, para fortalecerte, para liberarte" (#164).

Sin Cristo nos encontramos en graves aprietos. Nos vemos atrapados por nuestro propio egoísmo y el pecado. Necesitamos ayuda. Necesitamos de la intervención divina y del obsequio de la libertad para poder librarnos de las cadenas que nos hemos impuesto a través de la superficialidad y de la búsqueda del propio yo.

Ese es el mensaje de la resurrección de Cristo: Cristo entregó su vida para salvarnos. Y es por ello que tenemos

esperanza: Jesús está con nosotros ahora ("vivo a tu lado cada día") para abrirnos los ojos a la verdad, para infundirnos el valor de perseverar incluso en momentos difíciles y para liberarnos del poder del pecado y de la muerte.

En el tercer capítulo de "La alegría del Evangelio," el papa Francisco nos recuerda que la principal forma para escuchar la buena nueva de nuestra salvación en Cristo es a través del testimonio del prójimo.

Cuando vemos a Cristo en los demás, cuando escuchamos lo que nos dicen desde sus corazones y cuando escuchamos las historias de hombres y mujeres santos cuya fe en Cristo los liberó, recibimos inspiración y nos liberamos.

Recientemente me reuní con un grupo de ministros universitarios aquí en la arquidiócesis. Me impresionó y me sentí muy complacido al conocer sobre las formas en las que están ayudando a los jóvenes a proclamar el evangelio.

Durante un viaje a Boston en marzo me enteré de un programa en Boston College llamado "Agape Latte" (algo así como "Agape de café con leche") en el que los alumnos se reúnen para escuchar a alguien (a menudo un integrante del profesorado) que comparte el significado que tiene la fe para él. Este es el tipo de iniciativa que el papa Francisco—and todos los papas que hemos tenido recientemente—considera

importante para proclamar el evangelio. Debemos hablar desde el corazón; debemos llegar a los demás; y debemos compartir nuestra alegría.

¿Acaso le preocupa no tener mucha alegría para compartir? No está solo. Para muchos de nosotros el obsequio de la salvación se encuentra escondido en las profundidades de nuestros corazones, oculto bajo la sombra del temor, la preocupación o la culpa. Es por ello que Cristo nos entregó los sacramentos: especialmente la reconciliación (penitencia) y la eucaristía.

Su resurrección nos libró del poder del pecado y de la muerte, pero de todos modos sentimos el efecto de estos en nuestra vida cotidiana. Cuando el papa Francisco nos dice que Jesús se encuentra con nosotros y ahora está vivo a nuestro lado, para iluminarnos, fortalecernos y liberarnos, nos invita a que aprovechemos las distintas formas en las que Cristo se encuentra presente entre nosotros: en las sagradas escrituras, en los sacramentos y en el testimonio del prójimo, inclusive de los pobres y marginados "de mis hermanos, aun el más pequeño" (Mt 25:31-46).

Cristo también está presente en la homilía predicada durante la misa. ¿Qué tan bien desempeñamos esta increíble responsabilidad los obispos, sacerdotes y diáconos? ¿Llevamos a Cristo a los demás

y manifestamos su alegría? ¿O acaso lo opacamos y confundimos su mensaje de esperanza y misericordia?

En el capítulo 3 de "La alegría del Evangelio," el papa Francisco ofrece consejos prácticos para aquellos de nosotros que estamos llamados a proclamar el evangelio a través de las homilías en la misa. En pocas palabras, el Santo padre nos conmina a hablar con sencillez, a convertir a Cristo (no nosotros) en el centro de atención, a hablar desde nuestros corazones y hacia los corazones de nuestro pueblo y a vivir en nuestra vida cotidiana lo mismo que predicamos.

El papa Francisco se opone vehementemente a las homilías "moralistas o adoctrinadoras" que hacen énfasis en lo que está mal en el mundo en lugar de todo lo bueno (#142). Por encima de todo, nos dice que hablemos del amor y de la misericordia de Dios y, de esta forma, compartir la alegría que solamente puede venirnos a través de la salvación en Cristo.

Esta temporada de Pascua compartamos la alegría del Evangelio proclamando a través de nuestras palabras y de nuestras acciones la maravillosa noticia de que la resurrección de Cristo nos ha salvado del pecado y de la muerte y nos ha hecho libres. †

Traducido por: Daniela Guanipa

Events Calendar

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.

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **The Office of Pro-Life and Family Life, family Mass and social for separated and divorced Catholics**, 7:30 p.m. Information: 317-236-1586 or 800-382-9836 or dvanvelse@archindy.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.lynych@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.

St. Mary Parish, 415 E. Eighth St., New Albany. **Men's Club, spaghetti dinner**, 4-7 p.m., free-will donation. Information: 812-944-0417.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Black Catholics in the United States**, one-day class by Cecilia Moore, Ph.D., 9 a.m.-3 p.m., \$20 includes lunch. Information: 317-236-1474, 800-382-9836 ext. 1474, or email jpruitt@archindy.org.

May 18
Holy Cross Parish, 125 N. Oriental Ave., Indianapolis. **18th Annual Holy Cross Health**

Fair, 10:30 a.m.-12:30 p.m. Information: 317-637-2620 or hcadmin@holycrossindy.org.

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.

St. Nicholas Parish Hall, 6461 E. St. Nicholas Drive, Sunman. **Whole-hog sausage and pancake breakfast**, 7:30 a.m.-noon, free-will offering to assist the youth to attend a youth conference in Steubenville, Ohio.

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 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 discusses evaluation, diagnosis, and treatment options for couples facing infertility, sponsored by Gospel of Life Ministry, 7 p.m. Information: 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.

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 24
St. Lawrence Parish, 542 Walnut St., Lawrenceburg.

Batesville Deanery, one-day bus trip to Saint Meinrad Archabbey, 14 seats available, bus leaves St. Lawrence at 8 a.m. and returns at approximately 10 p.m., \$80 per person includes two meals. Information: 812-537-9186.

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.

May 26
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon, immediately following Mass veterans will be honored at the Veterans Section (weather permitting). Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Memorial Day**

Mass, noon, immediately following Mass veterans will be honored at the Veterans Section (weather permitting). Information: 317-574-8898 or www.catholiccemeteries.cc.

June 1-July 13
Bishop Chatard High School Athletic Field, 5885 Crittenden Ave., Indianapolis. **Young Adult Ministry, IndyCatholic Intramurals, kickball**, noon-6 p.m. Sundays, one-time \$10 registration fee per person, ages 18-35. Information: 317-592-4067 or ksahm@archindy.org.

June 4
Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. **Finding Jesus Among Muslims, "How Interreligious Dialogue Made Me a Better Catholic,"** Jordan Denari, presenter, 7 p.m., reception following. Information: 317-257-2266. †

Exhibit on architecture on display at Saint Meinrad Archabbey Library

An exhibit on the life and career of Franciscan Brother Adrian Wewer, architect of the Archabbey Church at Saint Meinrad, is on display in the Saint Meinrad Archabbey Library, St. Meinrad, until May 31.

With no formal training but by working with older brothers on construction projects in growing German-American Catholic communities, Brother Adrian designed more than 100 churches, college buildings, seminaries, schools, friaries, convents and hospitals during the second half of the 19th century and beginning of the

20th century. Some of these buildings have become historic landmarks throughout the United States.

The exhibition at Saint Meinrad Archabbey Library is in the lobby on the upper level of the library.

For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library's website: www.saintmeinrad.edu/library/hours/.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time. †

Six parishes change Mass times due to holiday and race

Six parishes in the Indianapolis West Deanery will change their Mass schedule for the Memorial Day weekend on May 24-25 due to the annual Indianapolis 500 race on May 25.

• **Holy Angels Parish, which celebrates Mass at Bishop Chartrand Memorial Chapel on the campus of Marian University, 3200 Cold Spring Road., in Indianapolis**—Mass will be celebrated at 6 p.m. on May 24. No Masses will be celebrated on May 25.

• **Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis**—Mass will be celebrated in English at 4:30 p.m. on May 24. No Masses will be celebrated on May 25.

• **St. Anthony Parish, 337 N. Warman Ave., in Indianapolis**—Mass will be celebrated in Spanish at 6 p.m. on May 24. Mass will be celebrated in Spanish at

8:30 a.m. on May 25.

• **St. Christopher Parish, 5301 W. 16th St., in Indianapolis**—Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 24. No Mass will be celebrated on May 25.

• **St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis**—Mass will be celebrated in English at 5 p.m. on May 24, and a bilingual liturgy will be celebrated at 7 p.m. on May 24. Mass will be celebrated in English at 7 a.m. and in Spanish at 7 p.m. on May 25.

• **St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis**—Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 24. No Masses will be celebrated on May 25.

For information about Mass changes at other parishes in the area, call the parish offices. †



Works of Mercy

Kelly Hertel, far right, alumna of St. Michael School in Brookville and current student at Indiana University-Purdue University Indianapolis, poses with the Connorsville Deanery school's student council and principal, Cindy Johnson, second from right, in this March 20 photo.

Kelly enlisted the aid of St. Michael School to help the Works of Mercy Center, Inc., started by members of St. Michael Parish. She helped the student council raise \$529 and provide three vehicles loaded with food and cleaning supplies for the Works of Mercy Center, Inc.

The Works of Mercy Center, Inc. plans to provide one hot meal a day to anyone, offer temporary housing to those in need, accept and distribute donations of clothing and other supplies, and more.

For more information or to donate, contact Jennifer Wiesemann at 317-213-3732, or log on to www.worksofmercycenter.com. (Submitted photo)

Mental health workshop set for May 22 at SS. Francis and Clare of Assisi Church

Christine Turo-Shields, ACSW, LCSW, from Kenosis Counseling Center, will be sharing information on mental health and illness, and tools that can be used by parishes to better welcome and support those with mental illness and their families.

The workshop will be held from 7-9 p.m. on May 22 in the San Damiano

Room at SS. Francis and Clare Church, 5901 Olive Branch Road, in Greenwood.

All are welcome to attend this free workshop. Free-will offerings will be accepted to offset the cost for the speaker.

For more information or to register, call Erin Jeffries at 317-236-1448 or 800-382-9836 ext. 1448, or e-mail ejeffries@archindy.org. †

'Faith in Action' radio show features local faith stories

Catholic Radio Indy president and general manager Jim Ganley and director of marketing and promotions MJ Krauter host "Faith in Action," a local, 30-minute program featuring Catholic individuals and groups in the Archdiocese of Indianapolis.

The show airs Mondays and Fridays at 10 a.m., Tuesdays at 4 p.m. and Saturdays at 9 a.m. on 89.1 FM and 90.9 FM.

The upcoming programs for May are:
• Week of May 19—Franciscan Father Marwan Di'des, director of the Terra Sancta Schools and the Franciscan Boys Home in Bethlehem, Israel,

which are supported by the Franciscan Foundation for the Holy Land.

• Week of May 26—Matt Faley, director of young adult and college campus ministry for the archdiocese, discusses Theology on Tap (www.indycatholic.org).

If you or a Catholic group you're involved with think you have an interesting story to share on the 30-minute program, call 317-870-8400 and ask for MJ Krauter.

Programs can also be heard at any time by logging on to catholicradioindy.org. †

Miter Society members help ‘carry forth the mission of God’

By Natalie Hoefler

From the young parents of a 9-month-old baby to a woman age 93, from parishes around Indianapolis to parishes in Terre Haute and Floyd County, members of the Miter Society—those who have donated \$1,500 or more to the “United Catholic Appeal: Christ Our Hope”—gathered to celebrate the spirit of generosity.

“This giving group brings together a mix of our Catholic population,” said Jolinda Moore, archdiocesan director of stewardship and development. “Tonight, one couple I talked with mentioned their upcoming 50th wedding anniversary, while another couple talked about their 5-year-old daughter and 2-year-old twins.

“The Miter Society is for people of all ages who commit to supporting vocations, Catholic education, faith formation, priests’ retirement and serving those in need,” she said.

Nearly 200 of the 917 Miter Society members participated in an evening of thanksgiving on May 8. The event started with Mass celebrated by Archbishop Joseph W. Tobin at SS. Peter and Paul Cathedral in Indianapolis, followed by a reception across the street at the Archbishop Edward T. O’Meara Catholic Center.

“It’s great being here,” said Pat Byrnes, a member of St. Mary-of-the-Knobs Parish in Floyd County, who attended with his wife, Brenda. “The trip up seems short when compared with the excitement of breaking bread and talking with our other brothers and sisters.”

One Miter Society member who did not have to travel far was Archbishop Tobin.

“I’ll tell you why I gave,” he said in comments made during the reception. “It’s because I want to thank God for calling me to serve the Church in central and southern Indiana.

“The more I know this Church that’s called the Archdiocese of Indianapolis, the more I see and hear the testimony of faith, the more I greet people in the four corners of this archdiocese, the more I love it.”

Archbishop Tobin noted that the 917 Miter Society members contributed almost \$2.2 million of the nearly \$5.1 million received thus far in the annual appeal. That equates to 44 percent of the monies raised, he said.

“Every dollar that is given is used for ministries to serve the poor, to educate our seminarians and deacons, to care for our retired clergy—in other words, to carry forth the mission of God that has been entrusted to us,” the archbishop said.

Mary Lou Gebuhr, 93, a member of St. Simon the Apostle Parish in Indianapolis, believes in that mission.

“We have to have the churches and schools that the United Appeal helps,” she said.

Being on a fixed income doesn’t stop her from giving. “Giving isn’t difficult because that’s just part of life to me,” she said.

It’s part of life, too, for Susan and Jerry Wagner, parents of four adopted children who are now grown adults, including one with severe disabilities. The couple came from Terre Haute, where they are members of St. Patrick Parish.

“The appeal reaches so many people and so many important causes,” said Susan. “There are so many normal, everyday people who are suffering. They all need the services that we take for granted sometimes—food and clothing and shelter.”



Steven and Rita Beck, left, and Ann and Art Berkemeier hold hands for the Our Father during a Mass for Miter Society members on May 8 at SS. Peter and Paul Cathedral in Indianapolis. The Becks are members of SS. Francis and Clare Parish in Greenwood, and the Berkemeiers are members of St. Mark the Evangelist Parish in Indianapolis. (Photos by Natalie Hoefler)

Larry Timko, a member of St. Malachy Parish in Brownsburg, said that for him, “Priests are the most important part, taking care of those who have already served, and for the future.”

His wife, Debbie, added that the couple also gives “because of the needs of the communities and Catholic schools. Catholic schools produce children with better morals,” she said, noting that Larry’s two grown daughters and his son in college attended Catholic schools.

Catholic education is also a strong motivation for Jarod and AnnCatherine Downing of St. Pius the X Parish in Indianapolis to give to the appeal. The oldest of their three young children will start kindergarten at St. Pius X School in September.

“Giving to the appeal has been part of the experience of us developing our family,” said AnnCatherine. “We want to give back to support the Church long term both in the education of priests and deacons, and to provide Catholic education for our children and know that that will be there for them. We want to make sure that our children and their children have that future opportunity.”

The Downings were seated next to Melanie and Pete Kuester, members of St. Monica Parish in Indianapolis. The Kuesters are the parents of 9-month-old Maggie.

“We adopted Maggie through St. Elizabeth/Coleman [Pregnancy and Adoption Services], which is part of the archdiocese and Catholic Charities,” said Melanie, who herself was adopted through Catholic Charities in the Springfield, Ill., diocese.

“For us, giving to the appeal is just an extension of our lives and wanting to give back, and having that opportunity available for other families and other couples who can’t have children.

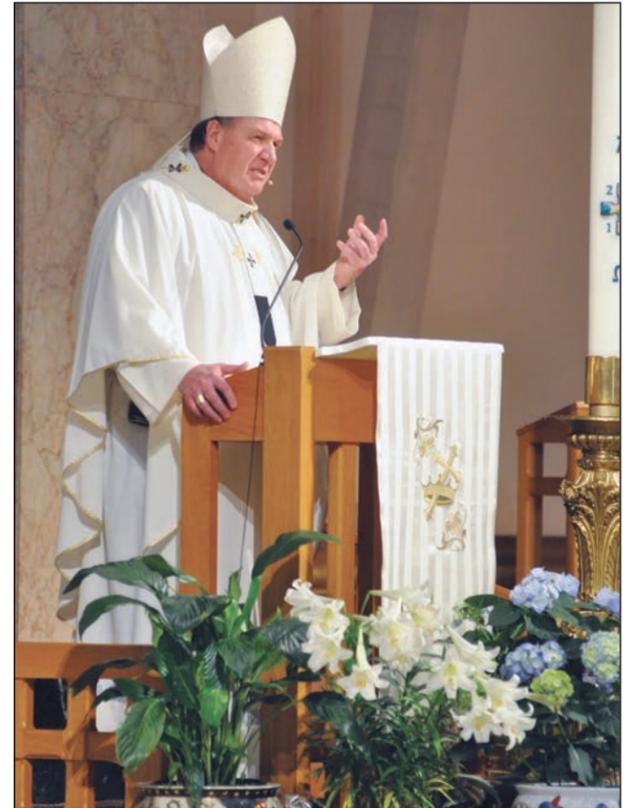
“And both of us want to give back to the world of education and the formation of priests and seminarians and deacons, and having religious and clergy to support the faith and growth of more Catholics,” she added.

Douglas Hunter, a seminarian in a pastoral year of priesthood formation through Saint Meinrad Seminary and School of Theology in St. Meinrad, expressed his gratitude for those who have given to help fund his formation for the priesthood.

“It’s wonderful to get to meet some of the people who help make our formation possible,” he said. “Without them, I don’t think we could do it ourselves. It’s with not only their financial support, but also their prayers that help us along our journey toward the priesthood.”

Archbishop Tobin noted that those in formation for the priesthood are part of the legacy of the United Catholic Appeal.

“We have a lot to be grateful for in our



Archbishop Joseph W. Tobin delivers a homily during a Mass for members of the Miter Society at SS. Peter and Paul Cathedral in Indianapolis on May 8.

archdiocese,” he said. “Four young men will be ordained to the priesthood of Jesus Christ on Saturday, June 7. Your support helped make their formation possible.

“Thank you for what you have done to support their formation, and [the formation of] all of the 29 seminarians who are preparing to serve our archdiocese.

“Please pray for the continued success of the United Catholic Appeal,” he said in his concluding remarks.

“It is a source that makes possible the mission across central and southern Indiana, and even beyond.”

(For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, or to contribute to the appeal, log on to www.archindy.org/ChristOurHope. For questions, contact Jolinda Moore, director of annual major giving, at 317-236-1462 or 800-382-9836, ext. 1462.) †

WHAT COULD MY MEAGER DONATION MEAN TO SVDP?

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- \$20 buys 2,000 grocery bags (we use 15–20,000 a week).
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- \$50 buys weekly diesel fuel for trucks to pick up donated household items on Saturday mornings.
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- \$100 buys a reconditioned mattress and box spring.
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All to serve the needy at no charge to them. Does your donation seem so “meager” now?

To schedule pick-up of household items go to svdpindy.org or call 317-687-1006. You can also make a monetary contribution or become a volunteer online.



svdpindy.org

Society of St. Vincent de Paul
3001 E. 30th Street • Indianapolis, IN 46218



‘The Miter Society is for people of all ages who commit to supporting vocations, Catholic education, faith formation, priests’ retirement and serving those in need.’

—Jolinda Moore, archdiocesan director of stewardship and development

FRIENDSHIP

continued from page 1

walked into this school together, and we're going to walk out together."

There's also one other distinction the best friends share: 40 years ago, they both became teachers for the same school in what has to be one of the easiest and least stressful hiring processes ever.

'Teaching is a heartfelt profession'

Ross and Hessler first met at Marian University in Indianapolis and soon became close friends through the education classes and school visits they shared.

Ross had part of her teacher training at her grade school in Indianapolis—the former St. Andrew School—where she was welcomed by the principal, Providence Sister Mary Justin Gootee.

"In my senior year, in the fall of '73, Sister Mary Justin became the principal of St. Jude," Ross recalls. "I called her to see if she had any openings for teachers. She said 'call me on February 6.' I called and she said, 'Donna, I'm going to have three openings in fourth grade and at least one in third grade.' I asked if I could interview. She said I didn't have to.

"I ran back to my friends, and Connie was one of them. I told them about the openings. A week later, I get a call from Sister Mary Justin saying, 'I have an application from Connie Hessler.'"

Ross told Sister Mary Justin that her friend would be great for one of the fourth-grade positions. The principal called and asked Hessler if she wanted a job. Hessler said yes, and the interview ended.

They started teaching together at St. Jude in 1974. Their influence has since become legendary.

"They exemplify everything about great teaching and love of teaching," says Father Stephen Banet, pastor of St. Jude Parish. To them, teaching is a heartfelt profession. In this day and age, it's unusual for teachers to teach a class for 40 years. It's that consistency that our families have looked forward to for years. They know it will be a wonderful year for their children."

Joe Shelburn has experienced their gifts as teachers from a rare perspective—first as a former student of Hessler and now as the principal of St. Jude.

"I cannot think of two people more dedicated to bringing the Catholic faith alive in a classroom," says Shelburn, from his perspective as principal. "Their love for God and our faith is instantly felt by anyone they meet."

His memories of Hessler as a teacher are just as glowing: "She cared for us as her own children. She told fantastic stories about her own life and had a knack for making learning truly interesting. She had an amazing teacher voice that drew you into whatever she was explaining. She set a great example each and every day, and I can still remember trying to do my best to make her proud."

Hessler and Ross have that same sense of love and pride for teaching children in the fourth grade.

'Put God in your life every day'

"If there's anything a 9- or 10-year-old child can expect out of life, we've helped them with it," Ross says. "We've had kids whose parents have passed away, and exciting times when baby brothers or sisters have been born. And when they turn double digits, that's exciting for them.

"For us, it's really teaching them about life—how to put the good works of Jesus into their lives."

Hessler nods and adds, "I tell them, 'If you put God in your life every day, you can accomplish whatever you want to do.' I also encourage them to be optimistic, to stay positive.

"I love telling stories about growing up when I was their age. My mom and dad owned a little mom-and-pop grocery store. Every day, I try to get in a fun story about growing up. It humanizes us. Sharing stories with them will always be a special memory for me."

The story of their teaching and their friendship extends beyond the classroom.

"Connie is such a dear friend," Ross says. "My father refers to her as his third daughter. When my mom was dying, I stayed at the hospital with my mom, and Connie took over, making sure everything was done for me in my class. If you want to know the definition of a friend, Connie is that for me."

The feeling is mutual for Hessler.

"When I have great news, Donna is always the first one I want to tell," Hessler says. "If I have sad news or bad news, Donna is the first one I want to tell. She's another sister. We're family. I'd also say we laugh the hardest together."

A lasting and touching tribute

As their 40 years of teaching in the same grade at the same school with their best friend nears an end, Hessler and Ross have already received tributes to their teaching ability, their faithfulness and their love for their students.

Still, perhaps the best reflection of them is visible in the tribute that they had created on the wall near their classrooms.

It's a mural of the Blessed Mother and Jesus—a mural they had made in honor of their mothers, Fran Hessler and Julia Ross.

"They were our best teachers," Hessler says.

"It reminds us of our mothers every day," Ross notes. "We were both close to our moms. We wanted to leave something to St. Jude's to remember our moms. So we had a mural made by a former student. It's of Mary and Jesus when he was a little boy."

Even in the wistfulness of remembering their mothers, there's a joy in remembering the influence their moms had on them.

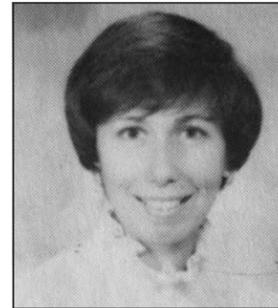
A similar combination of wistfulness and joy marks their nearing retirements.

"We'll be sad," Ross says. "But there are all these

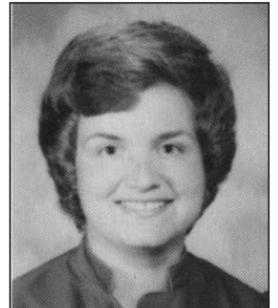


Connie Hessler, left, and Donna Ross are fourth-grade teachers at St. Jude School in Indianapolis whose close friendship has included a love for the Cincinnati Reds and dressing in complementary costumes every Halloween. They will retire together on May 23 after 40 years of teaching together.

(Submitted photos)



1980 St. Jude yearbook photo of Connie Hessler



1980 St. Jude yearbook photo of Donna Ross

doors that will be open to us."

They plan to spend time with their families, do volunteer work, and take vacations that don't just have to be scheduled during summers.

"We will miss the people—the faculty, the students, the families," Hessler says. "The faculty all loves one another here. We're going to miss teaching, too, but it's time to pass the torch. And that's a good thing, too. I think of this as starting a new chapter, not ending teaching."

One of the most beautiful parts of their past 40 years together won't change when they retire.

"Our friendship is going to stay the same as it's always been," Ross says.

"It will be stronger," Hessler says. "Even stronger." And the best friends smile again.

(Anyone whose life has been influenced by the teaching of Hessler and Ross is invited to send them a note of thanks at St. Jude School, 5375 McFarland Road, Indianapolis, IN 46227.) †

POPE

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The comment was part of a lengthy response to a Mexican student's question about remaining faithful to one's priestly vocation.

The key, the pope said, is vigilance—keeping watch over one's heart and feelings, and finding peace during times of personal "turbulence."

Just like a stormy sea, it's impossible to see what's going on inside one's heart when life is in turmoil, he said.

The only way to calm the waters and be able to reflect intelligently on what's going on is to turn to Mary for help, he said, and to "seek refuge under the mantle of the Holy Mother of God."

"Some of you will say, 'But Father, in this era of so many modern benefits, in psychiatry, in psychology, I think it would be better during these times of turbulence to go to a psychiatrist to help me.' I'm not eliminating that [possibility], but go to the mother first before anything else."

When there's trouble, children "always go to their mother. And we are children in our spiritual life," the pope said.

"To forget a mother is a terrible thing," he said, and when a priest forgets Mary or does not have a good relationship with her, "something is missing. He is an orphan priest."

The pope later warned against becoming a "businessman priest" or a "prince priest" in response to a question from a Filipino student about the qualities needed to best lead the people of God.

Parishioners are usually very forgiving of a priest's missteps, except when they are sins of greed and vanity—the "two hazards" that St. Augustine warned about that come with the priestly office.

The people of God "don't forgive you if you are a pastor who is attached to money, if you're vain and don't treat people nicely because the conceited don't treat people nicely."

He said the early monastic Desert Fathers used to say that "vanity is like an onion:" the vain keep peeling back and showing off all their layers until "you end up with nothing," but the repelling "smell of onion."

Instead, "humility must be the weapon of the priest," who is close to his people and lives a life of sacrifice, poverty and service.

"There is only one path to leadership: service. There is no other way," the pope said.

A priest can be a great communicator and have other wonderful talents, "but if you aren't a servant, your leadership will collapse, it won't matter, it won't be able to summon" others or guide them.

Service is always being available to others, responding to their needs, and helping them "grow and walk" with Jesus.

When asked about the "new evangelization," Pope Francis said it requires "going out of one's self" and "getting closer to the people, to everyone."

"You can't evangelize without being close" to others, which means being "cordial" as well as being physically present and aware of what others are going through.

One of the reasons why there are so many "boring homilies" is because priests aren't "close" to their people, he said. The measure for seeing how close a priest is to his parishioners is his homily, he added.

Pope Francis lamented long homilies, telling the students he knows the 40-minute homily "isn't something made up. It happens!"

Homilies also should not be "about abstract things," he said.

While it expresses "the truth of faith," a homily shouldn't be a classroom lesson, a conference or an academic reflection, but be "something else," that borders on the sacramental, and is "brief and powerful."

He said "we are late" in picking up on this problem, and that the Church has a lot to do to ensure homilies are under 10 minutes and done well "so that people understand" the word of God.

In response to the challenges of living in a religious community, diocese or seminary, the pope said "gossip is the plague" and will destroy a community.

He said, it's not true that gossip is "a female thing. Men, too," can get wrapped up in backstabbing, jealousy, envy and power struggles.

"Community life isn't paradise. At any rate, it's purgatory, but it's not paradise," he said to applause.

The best advice, he said, is to speak face to face with the person with whom one disagrees or has a problem or go to one's superior for help. Also, always pray for that person, "and the Lord will do the rest." †

GRADUATIONS

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the graduation by Lentz.

Roncalli High School in Indianapolis has a graduating class of 250 seniors.

The Baccalaureate Mass will be at 6 p.m. on May 23 at the school.

The graduation ceremony will be at 9 a.m. on May 24 at the school.

The class valedictorian is Stephanie Marie Asdell, the daughter of Steven and Tessa Asdell of St. Barnabas Parish in Indianapolis.

There are two class salutatorians:

Emily Meryl Elliott is the daughter of Brooks and Sheila Elliott of St. Jude Parish in Indianapolis.

Cameron Scheele Smock is the son of Andrew and Suzanne Smock of St. Barnabas Parish in Indianapolis.

The archdiocese will be represented at the graduation by Archbishop Joseph W. Tobin.

Seton Catholic Jr./Sr. High School in Richmond has a

graduating class of 18 seniors.

The Baccalaureate Mass will be at 6 p.m. on May 30 at St. Andrew Church in Richmond.

The graduation ceremony will be at 2 p.m. on June 1 at the school.

There are co-valedictorians:

Kaylee Cox is the daughter of Brian and Suzanne Cox of St. Andrew Parish in Richmond.

Brady Gray is the son of Vince and Denise Gray of St. Andrew Parish.

The archdiocese will be represented at the graduation by Plummer. †

FAITH

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a Bible college, had a love for Christ that many Hispanic and Burmese parents witnessed as he taught their children at Nora Elementary School in Indianapolis.

"They started asking me to be a godfather or sponsor for confirmation," said the 39-year-old teacher. "I would say I'm not Catholic, but they knew I loved the Lord and am a believer."

Since a non-Catholic godparent of a Catholic child is permissible as long as the other godparent is Catholic, Skillman agreed.

"I took them to Sunday school classes [in the parishes]. I talked with them about their faith," he said. "If a question came up that I didn't know the answer to, I would say I'm not sure, but I'll look it up."

"The more I started studying, the more I got interested."

The turning point came two years ago as one of his goddaughters prepared for her *quincenera*—her coming-of-age celebration as she turned 15.

In a talk with the priest who celebrated the *quincenera* Mass, Skillman revealed that he was Protestant.

"I told him my background. He said, 'What's important as a godfather is that you lead them to Christ. I don't see why you can't be that example.'

"He affirmed me and my faith. That right there was the water on the seed, and the seed was trying to help kids understand their faith. At the altar [during the *quincenera* Mass] I thought, 'I want to be Catholic.'"

He started to ask his cradle Catholic co-worker, Alice Winslow, questions.

"She didn't give 'we're better than non-Catholics' answers," said Skillman. "That drew me closer to the [Catholic] faith."

When she took him to Mass at her parish, St. Pius X in Indianapolis, Skillman knew he was "home."

"I grew up going to a Korean-American church," he said. "I walked into the church, and there were all these faces of Burmese students that I taught. I felt at home. I felt like I had a big family."

Skillman went through RCIA at St. Pius X with Winslow as his sponsor. He received the sacraments of confirmation and the Eucharist at the parish's Easter Vigil Mass on April 19.

Through the process, he's grown closer to his Catholic, 17-year-old son, Pedro, a former godchild from Mexico whom he adopted when the boy was 9.

Pedro isn't the only one Skillman has grown closer to. "Going through this process has drawn me closer to the Lord," he said. "God cares so much for my happiness he led me to where I am."

'How happy I am, how excited I am'

Ten years ago, James Foutz decided to see Mel Gibson's film *The Passion of the Christ*, despite hearing that it had "a Catholic slant."

"I was raised Protestant," he said. "'Catholic' was almost a bad word in our house when I was growing up. "But I liked Mel Gibson and thought I'd give him the benefit of the doubt."

The film left Foutz intrigued.

"The Passion history, speaking in Protestant terms, isn't as real as what it is from *The Passion of the Christ*," said Foutz. "The thing most striking about it was Mary, how they brought Christ off the crucifix and placed her shredded son in her lap, and she invited you in with her eyes. I'd never seen that in other renditions besides *The Passion of the Christ*."

A year later, Foutz was working as a utility locator in central and southern Indiana. He noticed a Catholic church across the street.

"A little voice said, 'Go in and get a rosary,'" he said. "I went in and someone was there. I talked to this guy about what was going on, how I had this deep desire to learn more about Catholicism, and how I was really wanting and needing a rosary."

"This was on St. Patrick's Day. The guy looked around, and the only rosary they had was from Our Lady of Knock [an apparition that took place in Ireland]."

Through the course of the next several years, Foutz slowly continued his quest. He read pamphlets and books on Catholicism, watched Eternal Word Television Network (EWTN) cable shows and "watched *The Passion of the Christ* about 12 more times," he said.

Two years ago, Foutz decided he was ready to pursue RCIA at St. John the Apostle Parish in Bloomington. He was unable to complete the process due to a turnover in staff, but he finally fulfilled his desire to become Catholic this year at the church's Easter Vigil on April 19.

He said his two daughters in college, both Christians, are happy for him and asking questions.

He welcomes their curiosity.

"A lot of people don't understand the huge pull and desire to have the Eucharist, and belong to the Church that Christ established," he said.

"You have no idea how happy I am, how excited I am to be receiving the Eucharist. The sacraments, to me, are very dear."

Foutz noted that there seem to be "a lot of Protestants coming into the Church. The Lord has been calling them for a reason."

"If the Lord can pull someone that was at one point as anti-Catholic and so set in his ways as I was, no matter how wrong, and set him on fire for his Church, then hold on—there's a whole lot coming!"

'I wish I'd been raised Catholic'

For Verneta Marchant, the journey to the Catholic faith started 69 years ago, when the 75-year-old woman was just 6 years old.

"My dad was raised Catholic, but he was not a practicing Catholic," she recalled. "He was going to go back to the Church. I remember being at the rectory in Paris [Illinois] with my mom and dad, and they met with this one priest, Father Nolan."

Sadly, her father died the next year before coming back to the Church.

"Over the years, I would always say I wish I'd been raised Catholic," she said. "I felt at home there."

"But since I didn't go to Catholic school, I just figured it'd be too hard to join the Church."

Throughout her life, Marchant attended Methodist churches since she had been baptized in that tradition.

"I would go to church and think, 'OK, this is good that I'm going to church.' But I felt nothing," she admitted.

"A year ago on Good Friday, I went to St. Mary's [Parish in Paris, Ill.] and spoke to [the priest] to see if he could find out anything about that priest, Father Nolan. I talked with him for about an hour."

"I left and I got in my car, and all of a sudden I felt like I was embraced in the love of God," she said.

"All these years [going to Methodist churches] I would think, 'Please God, let me feel something.' And this feeling [in the car] was so powerful. That was just an awe-inspiring day. It was like God was saying, 'Now you're on your way home.'"

"Home" became St. Joseph University Parish in Terre Haute, where Marchant was received into the full communion of the Church during the Easter Vigil on April 19.

She was drawn to the parish by a member of Compassionate Friends, a support group for those suffering from the death of a child.

Marchant has lost two of her three children—a son to a motorcycle accident and a daughter to suicide.

"At RCIA, they took us into church and did the Stations of the Cross," she recalled. "I teared up because Mary, she went through so much pain watching her son die. I just had this feeling that Mary knows how I feel."

That connection led Marchant to choose Mary as her confirmation name.

"My life has been this journey moving toward this thing I'd always wished for."

"Before, I just went to church and that was it. But I want to participate in different things now," said Marchant, who volunteers at the Catholic Charities food pantry in Terre Haute.

"It's an awe-inspiring thing that I am here, that I've finally started this journey."

'We're home now'

What started as a calling for Dave Adams also became the passion of his wife, Jan.

A lifelong Protestant, Dave's journey to Catholicism began in 1991 among the Trappist monks at Gethsemani Abbey in Kentucky.

That was the first year he and other members of his men's group went there for a silent retreat weekend.

"I've gone every year since then except one," he said.

He and Jan continued going to Protestant churches until three years ago when they moved to Danville.

"I asked God to lead us to where he wanted us to go," Jan recalled. "But there was no church we felt a desire to visit."

"It was a dry time in the desert," Dave added.

Meanwhile, as he attended Mass on his yearly retreats at the abbey and developed a friendship with a Trappist monk, he slowly but surely felt a call to become Catholic.

"He came home one day last year, and said he'd talked to the priest [at Mary, Queen of Peace Parish in Danville]," said Jan. "I wondered what had taken him so long. I'd known for a long time his heart was for the Church."

It was fear of Jan's response that had held him back, Dave said.

Neither he nor Jan could have imagined the full outcome of her response.

"When he told me [about his decision], I wondered, 'What's this going to do to our marriage?'"

"I decided to go with him [to RCIA] because I wanted to know what he knew. At the first meeting I told everyone, 'I'm just here to support Dave.'"

"It was maybe by the third class that I realized [the journey] was not just about him, but also about me," said Jan.

As for her concerns for their marriage, Jan needn't have worried.

"There's nothing better than to share a love of God," she said. "It was unexpected how much deeper our



Dave and Jan Adams pose before the Easter Vigil liturgy at Mary, Queen of Peace Church in Danville, where they were received into the full communion of the Church. (Submitted photos)



Jake Skillman, right, stands with his sponsor, Alice Winslow, after the Easter Vigil at St. Pius X Parish in Indianapolis, when Skillman came into full communion with the Church.



James Foutz joins others outside of St. John the Apostle Church in Bloomington at the beginning of the Easter Vigil, when Foutz was received into the full communion of the Church.

relationship is and how much closer we are, and we didn't even know we could be [closer]."

Lent was a particularly special time for Dave and Jan. "In the Protestant Church, they have Palm Sunday and Easter, but that's it," Dave explained.

"I'd never lived or experienced or felt [Lent and Easter]," Jan said. "[Non-Catholics] are so cheated, and they don't even know it."

Dave recalled something he said to Jan when he spoke to her of his desire to become Catholic.

"I told her, 'I need to go home,'" he said.

Now Jan is the one who says with joy, "We're home now." †

WELCOME, NEW CATHOLICS



Bailey Wilson is baptized by Father Eric Johnson, pastor at Our Lady of Perpetual Help Parish in New Albany, during the Easter Vigil at the parish's church on April 19. Deacon Jeffrey Powell assists Father Johnson. (Submitted photo by Crit Fisher)

We welcome the new Catholics who were received into the full communion of the Church since last Easter. Most of the people listed here received initiation sacraments during the Easter vigil on Saturday, April 19. The names listed here were provided by religious education leaders in local parishes.

The 448 catechumens listed are people who have never been baptized and—within the past year—were baptized, confirmed

and received their first Eucharist.

The 538 candidates listed were baptized in other Christian traditions and were received into the full communion of the Catholic Church with a profession of faith, confirmation and first Eucharist during the past year.

Most people are listed in the parishes where they received their religious formation and the sacraments of initiation. †

Batesville Deanery

St. Mary of the Immaculate Conception, Aurora
Taylor Bedal, Miranda Marlis, Eric McDaniel and Marcella Segbers (catechumens); Esther Pierce (candidate)

St. Louis, Batesville
Ava Allen, Eileen Allen, Emma Allen and Melissa Cook (catechumens); Chad Allen, Chassi Cook, Debra Flaspohler, Jacob Flaspohler, Jay Meyers and Jennifer Schebler (candidates)

All Saints, Dearborn County
Paula Boyd, Marian Cappel and Zandra Yarber (candidates)

St. Mary, Greensburg
Jeremy Alexander, Amy Lunsford, Megan Macke, Cheryl Meister, Nicole Moorman, Morgan Munson, Ashley Reed and Chris Tewmey (catechumens); Ellie Acra, Kirk Acra, Lydia Acra, Aaron Caudill, Sara Caudill, Brandy Fields, Erika Kramer, Jacob Kramer, Logan Kramer, Kyle Lanter, David Lawrence, Duane McKinley, Greg Phillips and Richard Schilling (candidates)

St. Lawrence, Lawrenceburg
Lindsey Jenkins (catechumen); Michelle Best, Rhonda Gridley and Eileen Sattie (candidates)

St. Anthony of Padua, Morris
Angela Kinker (candidate)

Holy Family, Oldenburg
April Dhamal, Ashish Dhamal, Krystle Enzinger, Brandon John, Hilary Johnson, Amanda Schwegman and Jerry Taul (catechumens); Denise Smith and Scott Smith (candidates)

St. Vincent de Paul, Shelby County
Ellowin Capps, Glenn Rodgers and Traci Rodgers (catechumens)

St. Joseph, Shelbyville
Kim Azua, Jason Collins, Abigail Cox, Mindy Contreras-Revilla, Michelle Valdez and Amanda Vazquez (catechumens); Allen Benfield, Luedith Carter, Eric Degelow, Steve Gardner, Mary Kazue Maeda, Kile Stevens and Stan Wilkison (candidates)

St. Catherine of Siena, Decatur County
Mark Burry (candidate)

Bloomington Deanery

St. Vincent de Paul, Bedford
Bobbi Benish, Alyssa Gill, Derrick Goodman,

James Hitchcock, Reagan Norman, Vicki Ragsdale and Nichole Webb (catechumens); Eli Benish, Gatlin Benish, Gracie Cady, Trinity Cady, Heather Couch, Kailey Fields, Carter Saunders and Jaynell Simmons (candidates)

St. Charles Borromeo, Bloomington
Hannah Arroyo, Michelle Lee, Stephanie Murray, Zackarie Pearcy, Ren-Jay Shei, Collin Sullivan and Kamila White-Alomar (catechumens); Kimberly Disque, Elizabeth Hernandez, Angie Hipskind, Chad Liersch, Tom Norris, Elizabeth Osborne, Sinikka Roinila, Ginger Thomas and Crystal White (candidates)

St. John the Apostle, Bloomington
Tony Brown, Joshua Campbell, James Foutz, Randy Gugenheim, Perla Mateo-Lujan, Kimberly Schneidt and Kaitlin Tucker (candidates)

St. Paul Catholic Center, Bloomington
Korey Burke, Daniel Fan, Cara Maffini, Casey McCoy, Robert McCoy and Megan Rothrock (catechumens); Annette Bunjan, Michelle Currier, Claire Foley, Michael Kersulov, Michelle Rodrigues, Zach Roeder and Thomas Williams (candidates)

St. Martin of Tours, Martinsville
Kimberly Lang, Donna Steimel and Sheryl Yeadon (candidates)

St. Mary of the Assumption, Mitchell
Jackson Reynolds and Taylor Reynolds (catechumens); Ashlee Boyce (candidate)

St. Agnes, Nashville
Rosalba Bowling (candidate)

St. Jude the Apostle, Spencer
Kaitlin Tucker (candidate)

Connersville Deanery

St. Michael, Brookville
Rachel Ratz (catechumen); Logan Allen (candidate)

St. Gabriel, Connersville
Beverly Jarrett and Shawna Volz (candidates)

St. Bridget of Ireland, Liberty
Pamela Kay Phillips (catechumen)

Richmond Catholic Community, Richmond
Derek Brehm, Heather Jackson, Amanda Moore, David Brian Moore, David Matthew Moore and Benjamin Spears (catechumens); Shay Berger, Raymond DeMotte, Robert Kay, Kimberly Moore, Rachael Reavis, Kevin Toschlog, Melisa Toschlog and Osvaldo Zamorano (candidates)

St. Mary, Rushville
Ciara Harr and Amy Burke (candidates)

Indianapolis East Deanery

Holy Cross
Kimberly Deaton, Jerrie Goldsworthy, Adam Sellers, Larry Sexton and Regan Woodruff (catechumens); Kristen Vantwoud and Kelly Wire (candidates)

Holy Spirit
Adrian Aguirre, Brian Bernal, Brandi Blakley, Miranda Bradley, Jaribel Chinchilla, Ivan Cinto, Mya Dodson, Mark Earnest, Jennifer Eichholtz, Jorge Evangelista, Michael Fuentes, Casandra Gomez, Scott Grinder, Mary-Kelly Heslin-Burch, Crystal Hodges, Claudia Jimenez, Elizabeth Jimenez, Saul Jimenez, Aubrey Lowry, Russell McCallister, Julisa Mendez, Abby Nagel, Erin Nagel, Christopher Palapa, Destiny Rodriguez, Kevin Rodriguez, Jazlyn Saenz, Alan Santes and Tina Scaringe (catechumens); James Aldridge, Rhumonia Bauer, Lisa Hartman, Michele Maddox, Holly McCoy and Freeman Parks (candidates)

Our Lady of Lourdes / St. Bernadette
Lijun Zheng (catechumen); Becky G'Sell and Jasen Ward (candidates)

St. Mary
Lennie Coleman (catechumen); Sally Barker, Michelle Comstock and Breanna Moore (candidates)

St. Philip Neri
Laura Marisol Cano Amezola, Lidia Coyuchi Anotonio, Carlos Antonio Castro, Sara Gonzalez Cruz, Erick Miguel Iturbide Martinez, Gilberto Ramirez Sarabia (catechumens); Rodolfo Amaro, Antonia Alejandra Olivares Cabrera, Dario Rivera Cervantes, Nancy Cortes, Lorenzo Juarez Gomez, Abner Manuel Ochoa Lopez and Jaime Mecatl Mones (candidates)

St. Therese of the Infant Jesus (Little Flower)
A.J. Arvin, Jake Bray, Abigail Brown, Payton Brown and Tiffany Guthrie (catechumens); Bob Byers, Susan Byers, Monica Glawatz, Monica Knott, Susan Scott and Calin Wheeler (candidates)

St. Michael, Greenfield
Patricia Wyatt (catechumen); Anthony Bachtel, Ashley Bachtel, Robert Cougill, Rebecca Jo Drennen, Jennifer Jank, Sandra Marcum and Tanya Pechous (candidates)

Indianapolis North Deanery

Christ the King
Chandra Coffee, Kelly Nicholls and Jacob Sipe (catechumens); Brittany Barnett, Dan Holdcroft, Michael Hylton, Katelyn Lynch, Kevin Lynch and Julie Meek (candidates)

Immaculate Heart of Mary
Melissa Gee, Ashli Pettibone, Greg Prosser, Stephanie Rice, Laura Smith and Josh Wolfington (catechumens); Tim Gee, Sarah GiaQuinta, Mike McKendry, Aubrey Noltemeyer, Randy Smith and Chuck Weddle (candidates)

St. Joan of Arc
Philip Jackey and Stephen Taylor (catechumens); Rachel Bacon, Samuel Bacon, Mandi Fagan, Ryanne Forbes, Sarah Hargis, David Miller, Alison Moore and Andrew Perkins (candidates)

St. Lawrence
Micah Cole, Jasmin Cuahuizo, Anthony Gonzales, Bradley Pitcock and Marc Torres (catechumens); Antonio Easterling (candidate)

St. Luke the Evangelist
Cody Adams, Jackson Alter, Rachael Bonnet, Braxton Ford, Greg Peters, Hannah Smith and Laura Walker (catechumens); Gabriel Bonnet, Des Neiges Buchanna, Kimberly Goletz, Michael Goletz, Caroline Higley, Katy Miller, Scott Molander, Dylan Peters, Michelle Peters, Terri Smith, Amy Traub and Brian Wolff (candidates)

St. Matthew the Apostle
John Minnick (catechumen); Joseph Bach, Mardena Detamore, Carla Jackson, Nicole Melvin and Jalen Shirley (candidates)

St. Pius X
Sean Fredrickson, Jacob Gault, Kelsey Gault, Sha Meh, Julie McGovern and Griffin Sinsabaugh (catechumens); Holly Bougher, Ann Engel, Lisa Kinnett, Shelly Miller, Holly Sinsabaugh, Jeremy Sinsabaugh, Jake Skillman, Marcia Spies, Pete Wamsley and Alicia Wilson (candidates)

St. Simon the Apostle
Jessi Armbruster, Brendan Burney, April Jay and Ryan Turner (catechumens); Abraham Beaber, Jacquie Berry, Kenny Dennison, Dustin Glant, Alli Poore, Kevin Reese and Lisa Rehme (candidates)

St. Thomas Aquinas
Melissa Kocsis (catechumen); Rachel Grogan and Mary Rose Tryon (candidates)

Indianapolis South Deanery

Good Shepherd
Arianna Bergman, Darian Bergman, Devon Bergman and Nevaeh Bergman (catechumens); Mary Ann Lawton (candidate)

Nativity of Our Lord Jesus Christ
Joseph Bertram, Jackie Shearer, Brittany Sorter and David Youngs (catechumens); Douglas Clark, Gordon Grogan, Amy Haase, David Hilt and Joseph Sutherland (candidates)

Our Lady of the Most Holy Rosary
Alexis Hofmeister and Meghan Woodard (catechumens); Ryan Garrison, Heather Hofmeister, John Mullins, Amanda Ortman, Michael Ortman and Andrew Piekarcz (candidates)

St. Ann
John Cobb, Rhonda Combs, Kristy Gray and Chelsea Smith (candidates)

St. Barnabas
Haley Bohland, Jennifer Brault, Robert Brown, Joshua Campbell and Aurora Mundy (catechumens); Leann Beckner, Kelly Claypool, Dayton Livingston, Tristan McGill, Andy Roell and Meghan Roell (candidates)

St. John the Evangelist
Julie Bullard, Billy Carney, Krystal Cole, Lindsey Faight, Billy McGill, Craig Nentrup, Coleen Rhea and Vidya Singh (catechumens); Jonathan Bendinger, Kristen Bendinger, Veronica Boyle, John Cochran, Emily Dusel, Laura Fry, Justin Gangestad, Jessica Goodman, Stephanie Harris, Kristen Jackson, Elyse Leahy, Christianne Ludwik, Marlaina McGinley, Cole Morin, Russ Oberholtzer, Andrew Orman, Kelsey Robertson, Tamara Robinson, Ashley Spalla, Lawrence Walter, Alex Warren, Devon Woodburn, Beth Wright, Christina Wright and Thomas Wright (candidates)

St. Jude
Jessica Bell, Carlie Brosseau, Mychelle Brosseau, Vicky Dew, Alyssa Harvey, Kyle Hartell, Peter Heugel,

Lynn O'Malia, Wayne Moss, Aaron Smith, Craig Vetur and Michael Wilson (catechumens); Kory Bell, Christa Bunch, Melissa Heugel, CJ Heugel and Tina Marsh (candidates)

St. Mark the Evangelist
Kristen Casselman, Michael Harlan, Jared Jones and Angelina Villegas (catechumens); Elizabeth Dickinson, Ray Hagan, Jeffrey McDole, Jr., Richard Rowley, Corey Slick, Jason Vilches and Elizabeth Wilhite (candidates)

St. Patrick
Zenaïda Castro, Angela Ferrer, Patricia Miranda, Luis Alberto Sanchez, Abel Tajonar and Carlos A. Vazquez (catechumens); Noemi Abad, Adrian Cruz, Jose Carlos Flores, Ana k. Gonzalez, Nazario Martinez, G. Juan Meza, Reynaldo Reyes, Irma Rojas, Yeudi Sedano and Viridina Tajonar (candidates)

St. Roch
Eli Appleby, Kale Appleby, Gretchen Armstrong, Norman Banister, Deeva Barr, Deborah Herzner, Elizabeth Lyon, Cecilia McCool, Pamela Michael, Jason Smith and Amanda Treadwell (catechumens); Geoffrey Appleby, Carl Bowser, Paula Durbin, Taryn Ginder, Jason Jenkins, Lee Lowry, Alan Ready, William Schmidt and Stephanie Woodburn (candidates)

Holy Name of Jesus, Beech Grove
Kaliyah Alexander, Madelyn Busutil, Anthony Gigli, Taylor Harmon, Makenzie McGee and Lushawna Wilson (catechumens); Kristen Bedwell, Susan Icenogle, Jennifer Spink and Sarah Wood (candidates)

Our Lady of the Greenwood, Greenwood
Christina Cabrera, Ryan Curtis, Sheldon Curtis, Spencer Curtis, Brian Ferguson, Christopher Gordon, Veronica Hernandez, Katie Hobson, Amy Murrey, Selina Pinon and Alanna Rossitis (catechumens); Jaidly Anciso, Jason Holloway, Rebeca Holloway, Katherine Manuel, Catherine Morgan, Susanne Smith, Ryan Stinson, Christina Weiner and Travis Wilson (candidates)

SS. Francis and Clare of Assisi, Greenwood
Jessica Birchler, Nicholas Catellier, David Gregory, Margaret Murray, Kimberly Myers and Angela Tougas (catechumens); Christina Cary, Courtney Lynn, John McCullen, Michael Miller and Matthew Tandy (candidates)

Indianapolis West Deanery

St. Malachy, Brownsburg
Stephanie Brecheisen, Brayden Dean, Mya Dean, Dan Hockaday, Haley Husk, Vasco Kirby, Nicholas Medjeski, Caitlin Morrissey, Jennifer Morrissey, Jordan Noel, Patricia Snodgrass and Hailey Stallard, (catechumens); Marcos Barbosa, Charles Bartek, Christopher Bartek, Jonathan Bewley, Jacob Catalan, Julia Catalan, Nelson Catalan, Sydney Catalan, Amy Dorris, Araceli Duran-Ramirez, Victor Duran-Ramirez, Edgar Garcia, Jordan Griffin, William Handt, Thomas Harper, David Holt, Jamie Hunt, Alexander Kuzma, Lynda Lilly, Alex Magallanes, Maria Magallanes, Michael Milner, Carlos Munoz, Paola Perillo, Connie Petrucci, Amber Volz, Macy Walters and Zachary Wood (candidates)

Mary, Queen of Peace, Danville
Kyla Burris, Aubrey Haight, Bryce Haight, Carrie Haight, Chris Haight, Jennifer Haight, Mike Haight, Jacque Miller, Erin Siebenmorgen, Stephen Steward and Brandee Wornhoff (catechumens); Dave Adams, Janet Adams, Aaron Ashby, Kate Ashby, Lauren Ashby, Madelyn Ashby, Vicki Crawford, Junelle Dreyer, Katherine Hamstra, Janice Kulka, Chris Miller, Teresa Miller and Jordan Schmitt (candidates)

St. Anthony and Holy Trinity
Elisa Torres Cortes, Cristy Estrada, Alex Estrada, Ethan Gaitner, Saúl González, María de los Angeles Guzmán Guadalupe, Gail Humphrey, Deja Stovall, Karen Thomas, Brandon Tunison, Jakwon Wright and Javon Wright (catechumens); Camilo Francisco Pedro Cazares, Edgar Guillermo Palafox González, Alis Briseyda Radilla Guzman, Israel Ballesteros Hernandez, Jose Manuel Betancourt Lara, Camilo Pedro Pablo, José Luis Palafox, Enrique Juárez Pérez, José Antonio Rubio Pérez, Aurora Reyes and Ana Luisa Reyes Zurita (candidates)

CATHOLICS

continued from page 11

St. Christopher

Aaron Clason, Lauren Clason, Casey Dregits, Andrew Eller, Nelda Farrar, Monica Lucas and Shelby Willhoite (catechumens); Justin Eller, Melissa Eller, Troy Eller, Zachary Eller, Joshua Engle, Heather MacLeod, Mary Roberds and Carrie Sermersheim (candidates)

St. Gabriel the Archangel

Cindy Betancourth, Sharon Fahrner, Emilio Guetierrez, Johana Guetierrez, Heidy Lopez-Martinez, Leonardo Olivares, Alejandro Reyes, Eric Tabique and Zuly Tabique (catechumens); Yasmin Cortez, Fabiola DeAnda, Fernando Hernandez Luna, Jose Manuel Medina, Enequina Morales, Rebecca Nelson, Abel Rojas, Adaela Rojas Pina and Dustin Smith (candidates)

St. Joseph

John Bowen and Jamie Graves (catechumens)

St. Michael the Archangel

Nicole Brye, Jayne Dennis, Onyinye Ezeilo, Megan Haney, Lesley Hayes, Debra Manzano and Elaina Szeszycki (candidates)

St. Monica

Ricardo Adjahi, Aylin Almazan, Chequita Andre, Nadia Andre, Osnel Andre, Paris Andre, Jesus Balderrama, Marie Benavidez, Alexander Carvajal, Gilberto Carvajal, Jr., Alexander Catalan, Brian Catalan, Ulices Catalan, Jose Chavez, Ayesha Chou, David Estudio, Luz Teresa Enriquez, Gabriel Gonzalez, Jr., Maria Hermosillo, Briana Hernandez, Christopher Jarquin, Adele Kouni, Ana Lopez, Danny Lopez, Ana Marie Marroquin, Axel Martinez, Jonathan Martinez, Katherine Menjivar, Maritza Mezo, Yair Mezo, Ivan Miller, Ella Muldoon, Fermin Nunez, Lydia Nunez, Porfirio Nunez, Monserrat Padilla, Jennifer Sanchez, Juan Sanchez, Kariely Sanchez, Rances Sanchez, Alizon Santana, Yessica Santillan, Tran Thi, Aysa Thruston, Nicole Valdez and Martin Vicente, Jr. (catechumens); Juan Pablo Mata Alvarez, Aldo Armendariz, Eliazar Ascension, Karla Balderrama, Abigail Bernal, Ivonne Bernal, Melanie Carvajal, Alexandra Chacon, Emely Chacon, Mathew Chacon, Julieta Chavez, Angel Dominguez, Joselin Dominguez, Jackie Flores, Rogelio Gomez, Brenda Guillermo, Johnny Guillermo, Jesus Hollins, Angel Jimenez, Gabriella Lopez, Jesus López, Servando Lopez, Kevin Juarez, Yadiar Macias, Christian Maldonado, Ruben Maldonado, Elizabeth Martinez, Miguel Angel Mezo, Jr., Arelly Miramontes, Abigail Monjaras, Luis Enrique Monjaras, Carrie Murphy, Kevin Nunez, Kenia Ortiz, Jose Pereyda, Melanie Reyes, Leslie Rodriguez, Cynthia Ruiz, Edwin Ruiz, Miles Talib, Israel Vargas, Bianca Vergara, Martin Vicente, Sr., Jose Juan Villanueva and Leslie Zepeda (candidates)

St. Thomas More, Mooresville

Kent Kanouse and Noel Phillips (candidates)

St. Susanna, Plainfield

Craig Anderson, Kenzie Bane, Donna Brobst, Jeffrey Brobst, Shelby Brobst, Bonnie Draher, Dorothy Lewis, Megan Lewis, James McNeely, Kathryn Nicely, Olivia Nicely, Cooper Overton, David Porter, Alex Thompson and Andrew Thompson (catechumens); Amber Anderson, Stefanie Jackson, Thomas Maples, Danny McDaniel, Chad Nelson, Kimberly Nicely, Craig Overton, Tiffany Overton and Heather Thompson (candidates)

New Albany Deanery

St. Michael, Bradford

Zachary Robbins, George Voll and Samantha Voll (catechumens); Jill Beyerle and Chase Timberlake (candidates)

St. Anthony of Padua, Clarksville

Austin Rosenberger, Brandon Rosenberger, Brianna Rosenberger, Courtney Rosenberger, Jacob Rosenberger and Alcindor Smith (catechumens); Suzanne Catt (candidate)

St. Joseph, Corydon, St. Peter, Harrison County and Most Precious Blood, New Middletown

Jack Lawson, Heather Schmelz and Cynthia Ware (catechumens); Adam Roe and Barbara Savard (candidates)

St. Mary-of-the-Knobs, Floyd County

Timothy Eads, April Falk, Robert Falk, David Faulkenburg and Hailey Marلمان (catechumens); Amber Banet, Joseph Meier, Brooke Penrod, Brian Thomas and Logan Young (candidates)

St. Francis Xavier, Henryville

Christian Gregory and Matthew Gregory (catechumens); Betty Hayes (candidate)

Most Sacred Heart of Jesus and St. Augustine, Jeffersonville

Dylan Coomer, Kaitlyn Driver, Stephanie Driver, Anthony Grant and Nick Melton (catechumens); Sheila Densford, William Densford, Jennifer Groher and Jonathan Robinson (candidates)

St. Mary, Lanesville

Dustin Dilbeck (catechumen); Kaitlin Dilbeck and Jeffrey Lehman (candidate)

St. Mary, Navilleton

Ryan Dold and Lindsay Smith (catechumens)

Holy Family, New Albany

Kerri Caldwell, Amber Heiskell, Andrew Heiskell, Stephanie Stratford, Jaymes Teeters, Angela Thompson-Loesch and Jose Zarate (catechumens); Ryan Raelson, Cheryl Stewart, Jacquelyn Wright, Amy Wyatt and Lorena Zarate (candidates)

Our Lady of Perpetual Help, New Albany

Evan Harder, Mary Loya, Terri Schemmel and Jodie Wilson (catechumens); Sonya Kauchak, Aimee Mullis, Jason Mullis and Whitney Zayas (candidates)

St. Mary, New Albany

Silvia Camilo Cruz and Carlos Ortega (catechumens)

St. Joseph, Clark County

Vannessa Christopher, Toshua Poff and Amado Gomez (catechumens); Willett Lee (candidate)

St. Paul, Sellersburg

Adrienne Fuller, Angela Higdon, Christian Higdon, Courtney Higdon and Amy Jo Sad (catechumens); Kimberly Egli-Niesse, Jason Fuller, David Graves, Nicholas Hawker and Sean Smith (candidates)

St. John the Baptist, Starlight

Kay Holsclaw and Justin Wilkinson (candidates)

Seymour Deanery

St. Bartholomew, Columbus

Shannon Beatty, Joseph Gordon II, Savana Gordon, Shelby Gordon, Kristin Jackson, Henry Kehoe, Isabel Kehoe, Liesel Kehoe, Sandra Kong, Nathan Laswell, Senaida Melendres, Julia Merial, Vicki Munn, Matt Percifield, Maranda Roberts, Jared Stadtmiller, Aldair Arron Gomez Suarez, David Oswaldo Gomez Suarez, Jeffrey Tindell, Allison Volmer, Mary Weichman and Melanie Whipple (catechumens); Linda Balzano, Benjamin Beatty, Mathew Caudill, Joseph Cordova, Kelsey DeClue, Agustina Fainguersch, Camila Fainguersch, Joseph Gordon, Brittany Haberman, Joby Jerrells, Francisco Juarez Castaneda, Elizabeth Kehoe, Jesus Montiel, Martha Julia Montiel, Danielle Mugasa, Todd Nethercutt, Brock Patterson, Stephanie Percifield, Shannon Poling, Julissa Saenz, Meredith Sanders, Donald Schmidt, Elizabeth Gomez Velazquez, Jacqueline Vidaurri, Megan Whipple, Lawrence Williams and Rebekah Williams (candidates)

Holy Trinity, Edinburgh

Kyle Yamsuan (candidate)

St. Rose of Lima, Franklin

Alejandro Garnica (catechumen); Ana Garnica, Isaac Garnica, Justin Poff and Rachelle Todaro (candidates)

St. Ann, Jennings County, St. Joseph, Jennings County and St. Mary, North Vernon

Nathaniel Baugh, Leah Benefiel, Ray Gerkin, Jacky Koenig, Jonah McClellan and Matt Sharp



Jodie Wilson is baptized by Father Eric Johnson, pastor at Our Lady of Perpetual Help Parish in New Albany, during the Easter Vigil at the church on April 19. (Submitted photo by Crit Fisher)

(catechumens); Jeff Brunner, John Ernestes, Kendra Ernestes, LeAna Matern, Tommy McDaniel, Erin Poyner, Erica Speer and Shawn Spurlock (candidates)

Prince of Peace, Madison

Leonardo Garcia-Nonato, Tarcila Garcia-Nonato, Kristy Lessley, Stephanie McLaughlin, Brandon Segundo-Maya, Marina Segundo-Maya, Ainsley Sipples and Austin Sipples (catechumens); Barry Brown, Joy Carter, Travis Clegg, Jack Reeder, Randy Riedel, Pam Scroggins and Kris Sipples (candidates)

St. Ambrose, Seymour

Luis L. Gonzalez Hernandez and Nicholas Yatsko (catechumens); Joshua Campbell, Ashley Clemente, Higinio Clemente, Josefina Gonzalez, Brittany Johnson, Jace Johnson, Kenzi Johnson, Feliciano Leal, Johana Leal, Isidro Marcos, Alfredo Mota, Alonso Perez, Audencio Santiago, Jessica Schroer, Lane Schroer, Rafael Torres and Alexandra Weaver (candidates)

Tell City Deanery

St. Paul, Tell City

Muriel Spindler (catechumen); Joshua Maffia, Kevin Teague and Megan Teague (candidates)

Terre Haute Deanery

Annunciation, Brazil

Joseph Ballard, Billy Lee Carrico, Jennifer Johnson, Annette Schutter and Joshua Tubbs (catechumens); Andrew Ballard, Bradley Ballard, Jacoba Ballard and Christina Carrico (candidates)

Sacred Heart, Clinton

Pearl Wallace (catechumen)

St. Paul the Apostle, Greencastle

Jacob Baker and Joseph Baker (catechumens); Emma Tobin (candidate)

St. Mary-of-the-Woods, St. Mary-of-the-Woods

Joanne Kahl and Brent Powell (catechumens)

Saint Mary-of-the-Woods College, St. Mary-of-the Woods

Amanda Payton and Artishmie Robbins (catechumens); Penny Arney, Dottie King and Wayne King (candidates)

Sacred Heart of Jesus, Terre Haute

Melissa Mason (catechumen); Carey Cummins (candidate)

St. Benedict, Terre Haute

David Barnes, Hannah Bledsoe, Lisa Borgnini, Marcia Curran and Benjamin Meadows (catechumens); Cathryn Allen and Emily Dransfield (candidates)

St. Joseph University Parish, Terre Haute

Artemis Arlic, Thomas Balduf, Anita Cheek, Daniel Cleveland, Sarah Cleveland, Stephen Gallion, Derrick, Gibson, Verneta Marchant, Tiffanyann McKanna, Janna Newell, Shannon Rosser, Hannah Switzer, Nikki Travarthan and Sally Whitehurst (candidates)

St. Margaret Mary, Terre Haute

Judith Brosche and Carl Sullivan (catechumens); Rebecca Lock, Linda McHolland-Reader, Kevin Rogers and Tina Striegel (candidates)

St. Patrick, Terre Haute

Ryan Dyer, Kelly Oehler and Kirstin O'Rourke (catechumens); Terri McConnell (candidate) †

No ordinary Joe: Retiring St. Pat's coach leaves lasting legacy

By Mike Krokos

TERRE HAUTE—The heartfelt note from the military parent serving in Afghanistan still moves Joe Etling.

Yet it also reminds him of the blessings he had accumulated through his 17 years of coaching basketball at St. Patrick School in Terre Haute, a career that came to an end this season with his retirement.

"I just wanted to thank you for what you've done over the past two seasons for both the team and my daughter. I wish I could have been there to witness the season, but I am already looking forward to next year. ... Judging from the little I was able to witness in person and what I've learned from e-mails, these girls have improved and my own daughter has improved beyond my imagination," the parent wrote in the 2010 e-mail.

"She still needs skill work, but from the limited time she's played, I'm very pleased with her improvement, and that improvement is a result of your work with her and the team.

"The most important thing you've taught this team is what it takes to win. They play hard, and they do not let the other teams walk all over them. They bounce back from adversity, and they do it as a team without emphasis on any one player.

"I love little signs of respect as you shake the other coach's hand, displaying good sportsmanship, prayer before practice and the games, and applying a dress code for games days. I appreciate these values that will stick with these girls throughout their adulthood. I know my daughter has grown as both a player and a person under your tutelage. Thank you very much."

Etling pauses as he puts the note down, searching for the right words to frame what the e-mail meant to him. He talks about the parent serving overseas—"in harm's way, protecting our country, protecting our rights, including my own" and taking the time to send him the note.

"That humbles you, that he's doing all he's doing [and] thinks what you're doing for his daughter is that meaningful, and enough for him to reach out and write that to you," Etling says. "If anything, I'm the one getting a lot more out of it, in my opinion, than the kids are getting out of it."

A reason to coach

Etling does not hesitate when asked about why he got into coaching.

"It was more selfish than anything. It gave me the opportunity to coach my own children," he says. "It just kind of evolved more from the standpoint of really getting to work with great kids. That had a lot to do with the parents of the kids here, and the caliber of the kids in school here."

Etling first coached biddy basketball—a league for preschool and kindergarten-age children—then began coaching the school teams at St. Patrick, a prekindergarten through eighth-grade school.

Over the years, the lawyer coached both boys and girls teams, though in recent seasons, he served as the seventh- and eighth-grade girls coach.

He and wife, Gretchen, who celebrated their 25th-wedding anniversary in April, have five children, and Joe coached all of them during his career at St. Patrick—Joey, 22; Mary Kate, 21; Danny, 19; Meaghan, 16; and Gretchen Anne, 14,

who will graduate from St. Patrick's eighth-grade class this year.

Teaching the fundamentals of basketball—and life

As a parent of two daughters who played basketball at St. Patrick School, Brian McMurtry knows about Etling's coaching style. He admits he had a little more access than most parents because he was the unofficial scorekeeper for the team. He remembers the trademark green and white neckties, and the person who instructed on things beyond basketball.



Brian McMurtry

"It was the life lessons, without question [that Etling taught]. He's all about doing it right," says McMurtry, whose daughters, Margaret Mary (a sophomore) and Emma Kate (a freshman) are students at Terre Haute North High School.

"When you really get behind the curtain, everything is about the kids and their experience and what are they getting out of it. It has very little to do with wins and losses, although he wins more than anybody I know."

Patty Mauer has also seen Etling's coaching firsthand. Her two daughters, Kristen and Laura, played for Etling at St. Patrick's, and though their sport of choice was volleyball, she said their basketball skills improved under Etling's tutelage.

"He took them to a level where they could have made the high school [basketball] team, I have no doubt," says Mauer, who is assistant principal at St. Patrick School and also serves as athletic director. "It is just his focus and commitment, to pushing them, for making them strive [for] what is their best, and not settling for less."

Etling, for his part, says he had a simple philosophy he shared with his players.

"I always tried to preach to the kids, and they buy into that, that we're not all blessed with the same type of talent," he says, "but get all you can out of your talent, and to carry that over, that ... whatever you're going to do in life, whether you're going to be a teacher, you're going to be a lawyer, you're going to be a doctor, you're going to be a priest, whatever you're going to do, bring it every day, bring your best every day."

He later adds, "I always try to talk about competing to the kids, as opposed to we've got to win this game."

"I try not to talk about winning as opposed to losing. My attitude has always been if you're giving your best effort, then you are winners."

Faith on the hardwood

Etling's basketball teams may have practiced and played hard, but they also made time for prayer.

"Faith is woven through every minute" of time spent with Etling, McMurtry says.

Mauer agrees, adding "I just love when you could walk through the gym, and before they started practice, I'd see them at center court [praying]. I'd see them putting on their coats to go over to our adoration chapel before games. ... He's done it with every team."



Above, wearing a jacket and one of his trademark neckties—a gift given to him by one of his teams—coach Joe Etling stands on the court at St. Patrick School in Terre Haute on April 24. Etling is retiring after coaching Irish basketball teams at the school for 17 years. (Photo by Mike Krokos)



Left, the seventh- and eighth-grade girls basketball team at St. Patrick School in Terre Haute presented coach Joe Etling this special yearbook of memories following the 2012 season. On the cover, they each pose wearing neckties, one of Etling's trademarks as a coach. (Photo by Mike Krokos)

"It's kind of neat because I think that was the model for many of the coaches that are following him," she continues. "I see it in our other coaches, but I don't know if it would have necessarily happened on their own had they not witnessed it through Joe."

Father Rick Ginther, pastor of St. Patrick Parish, appreciates faith being a hallmark of Etling's coaching style, too.

"There is always a spiritual element to it. There's prayer before games, there's visits to the Blessed Sacrament chapel here—the balance he also sees between what they're doing on the court and what they do in life as well as in school, it's a whole package," Father Ginther says. "It's not just we're going to play sports. It's his genuine care for the athletes."

The culture at St. Patrick makes faith come naturally—even through sports—Etling says.

"It's an easy transition considering the kids are in school at St. Patrick's, so obviously faith is important to the families that send their children here," Etling says. "It seems to be a natural extension of that with athletics. I think that is important."

A basketball family

There was the 2009 eighth-grade boys team winning the archdiocesan Catholic Youth Organization (CYO) basketball tournament—the first time they ever participated.

And the 2012 seventh- and eighth-grade girls team, which finished as runner-up in the archdiocesan CYO basketball tournament.

But ask Etling about the wins and losses, and he talks about the players and families who made his tenure at the school so enjoyable.

"In this day and age, obviously, we probably are real cautious talking about loving kids, and things of that nature, but I think you do develop those types of relationships where you really cherish those times, those moments," he says.

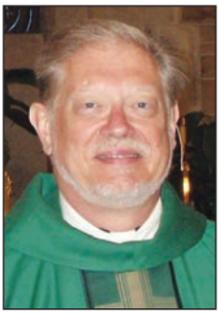
"What I'll miss the most is practicing with kids, not games, but when you get in the gym and practice. Some people think we're probably in there having a concert instead of a basketball practice because I like to have music playing, and make it so kids can learn to do more than

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"I just love when you could walk through the gym, and before they started practice, I'd see them at center court [praying]. I'd see them putting on their coats to go over to our adoration chapel before games. ... He's done it with every team."

—Patty Mauer, assistant principal and athletic director at St. Patrick School in Terre Haute



'There is always a spiritual element to it. There's prayer before games, there's visits to the Blessed Sacrament chapel here—the balance he also sees between what they're doing on the court and what they do in life as well as in school, it's a whole package.'

—Father Rick Ginther, pastor of St. Patrick Parish in Terre Haute

ETLING

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one thing at one time. ... They should be able to listen to music, listen to me, and understand what they're doing. It makes it fun for them, so those are the times you miss the most.

"When you see these kids [later in life], and they still call you coach, that's, other than being called dad, I think that is as warming to your heart as you can have," he adds.

A heartfelt goodbye

The 2012 St. Patrick's girls team presented Etling with a yearbook of memories from their season. Inside were heartfelt letters of thanks from each player.

"They sang the national anthem before basketball games, we went out at Christmas and caroled at nursing homes, we went to a couple parishioners' homes,

we'd go to the supermarket and carol for the people," Etling says.

"It was just their relationship with one another. There were girls that were on that particular team that weren't superior athletes, and there were girls that were superior athletes on that team, but you would never know from the best player to the least talented player because of how they interacted and cared about each other."

McMurtry adds the girls came up with the idea about writing letters to the coach.

"If you read those letters, I don't think there is a basketball memory in them. It's about the caroling, it's about the dinners, it's about going to the movies, it's about practice and singing and dancing."

Other former players, like Mike Eilbracht, remember a coach who taught them about much more than basketball.

"Coach Etling was by far a coach who taught his players the importance



The 2009 St. Patrick School eighth-grade boys team won the archdiocesan Catholic Youth Organization (CYO) basketball tournament—the first time they ever participated. Coach Joe Etling is pictured at the far left in the back row. (Submitted photos)

of a person's character and team spirit above the fundamentals of the sport," says Mike, who played for Etling in fourth through eighth grades—including on the 2009 CYO championship team—and just completed his freshman year at Indiana State in Terre Haute. "We believed his motto to be a champion at whatever we did in life. He shared his faith with us, and showed us that faith in yourself is winning the battle to conquer what you are to achieve."

Mauer adds the St. Patrick community

is thankful not only for Etling's contributions, but also for his wife, Gretchen, who took the lead to get the cross country and track programs started at the school.

"The two of them really transported our sports program, to 'let's not settle for just what we have, let's look beyond what we've been doing,'" Mauer says.

For Joe Etling, the basketball memories will last a lifetime.

"They were just special kids. That's all I can say." †

What was in the news on May 15, 1964? Proposals for the use of vernacular in the Mass are approved, and discussion about the pill

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 15, 1964, issue of *The Criterion*:

• U.S. vernacular proposals reported approved by Rome

"BOSTON (RNS)—Cardinal Richard Cushing, Archbishop of Boston, said here that the U.S. bishops' proposals

for the use of the vernacular [English] in some parts of the Mass and in the administration of sacraments had received the complete approval of the Vatican. His announcement came during an address

before 1,200 delegates attending the 28th Annual Diocesan Congress of the League of Catholic Women. The cardinal said the forthcoming use of English in the Mass was 'only one indication' of the Second Vatican Council's aim to foster widespread renewal of the Church. Official announcement of the Vatican's ratification of the U.S. bishops' proposed usage of English in the liturgy could be expected within three weeks, he told the delegates."

• \$378,125 distributed: Home Missions Office issues summary report

"LONDON—The Catholic hierarchy of England and Wales, in a 1,500-word statement issued here, warned that 'a new contraceptive pill now being advertised' must remain banned to Catholics along with all other artificial birth control 'instruments.' At the same time, noting that

research is being conducted on a pill to make the time of ovulation predictable, the bishops said this was something on which the Second Vatican Council might be asked to give moral guidance."

- Urges nuns to simplify their garb
- Richmond rights march scheduled this Sunday
- Cremation penalties mitigated
- Lady of Grace takes control of Hermitage
- Raise due for Sisters
- Plan prayer day for human rights
- Declares economic aid is not enough
- Laymen and the council: The layman in the world
- Hoosier missionary saves the day
- Adopts Congo music for Mass
- Widow becomes nun after 47-year wait
- Ordination class of 1939 plans joint 25th jubilee celebration
- Pope names four legates
- Some dating seen good for youth
- Question Box: How can married man be ordained?
- Laity urged to speak out
- Men can change selves, world, symposium

- Scripture scholarship seen at fault in texts
- Radio series deals with Latin America
- Scouting is seen as effective answer to delinquency
- Warns of 'pushing' in vocations work
- Bishop Wright addresses Methodist conference
- St. Louis deacons slated for summer in-service training
- Pope comments on the dignity of motherhood
- 'Pill' that meets moral norms seen on the way
- Proves sharp debate: Legal questions raised by 'prayer amendment'
- Pope sends a message: 3 cardinals take part in ND library rites
- St. Peter's holds novena for unity
- Argentine president quotes Pope John
- Polish primate sees Pope Paul

(Read all of these stories from our May 15, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

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Love of one's neighbor is at the heart of Christian morality

By David Gibson

Neighbors are an enigmatic reality of life, a sort of riddle to solve. Many people can be of two minds when it comes to "neighbors" in the larger sense of the term found in the Gospels.

People the world over welcome Pope Francis' call for a more loving world where neighbors are never left alone to suffer life's wounds. Neighbors of all kinds deserve love, respect and care, the pope affirms. He repeatedly accents the dignity of the poor.

The positive reception accorded this message astonishes many commentators. For, even though few people want a neighbor-free existence, many nowadays do not even know their next-door neighbors' names and do not consider that an issue.

Pope Francis laments the fact that in today's urban centers, "houses and neighborhoods are more often built to isolate and protect than to connect and integrate," as he said in his apostolic exhortation "The Joy of the Gospel" (*"Evangelii Gaudium,"* #75).

Some people shy away from neighbors out of fear of being imposed upon. Neighbors are human beings, after all, who might one day request something of us that we either do not want or do not feel able to provide, such as a listening ear, a chunk of our time, assistance during an emergency.

Some undoubtedly fear they are not competent to respond to others in the manner of a Pope Francis. Responding to others' needs is best done by more experienced people, they decide.

People wonder, too, if following the pope's lead will collapse the walls protecting their personal time. Some think, "I cannot take on anything more at this point."

Christians are called to stretch their imaginations when it comes to recognizing who holds a place among their neighbors. An additional challenge is to discern how best to respond to others in real-life situations.

These concerns are central in the Gospels. When Jesus is asked what commandment ranks highest, he replies: "You shall love the Lord, your God, with all your heart, with all your soul and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself" (Mt 22:37-39).

Whatever it means to love a neighbor as oneself, it has to mean loving them well. Christians are encouraged to bring the best of themselves to situations of all kinds involving neighbors, who may live next door or far away. The word "neighbors" in its larger sense can refer to people we know well or not at all.

It may sound odd to suggest that a husband and wife are neighbors, but they are. Certainly, spouses are not meant to take each other for granted.

Spouses are meant to respect each other, listen to each other, never overlook each other's God-given dignity and serve as warm, welcoming presences in each other's lives, all of which are qualities essential to the law of love for neighbors.



A blind boy stands outside his makeshift shelter in Islamabad. In his apostolic exhortation "The Joy of the Gospel," Pope Francis writes that "whenever the New Testament authors want to present the heart of the Christian moral message, they present the essential requirement of love for one's neighbor" (#161). (CNS photo/Zohra Bensemra, Reuters)

"We were created for love as a reflection of God and his love," Pope Francis said in remarks on marriage in April.

An old friend debilitated by Alzheimer's disease who no longer remembers my name is a neighbor. Perhaps he cannot feed himself, which helps clarify what it could mean for me to be his neighbor.

A neighbor could be someone who long ago created a real problem for us. Bringing the best of ourselves to an encounter with this person will require exercising our best possible judgment, something we have to do in all relationships.

It always is possible that in the attempt to be a neighbor to such a person, a simple smile will open a window to discovering that this person grew delightfully over the years by learning not only to take, but to give.

Some people feel ambivalent about the Church's expansive use of the term "neighbor," suspecting it could lead to acting naively toward strangers and even some friends. I doubt that suspending good judgment in human relationships is ever wise.

But isn't it good judgment to conclude that people do indeed grow through human relationships and in

community? People need each other. Figuring out what this means for oneself is the task of a lifetime.

What does loving others as we love ourselves imply? Most of us tend to look out for our best interests. Does this imply we should look out for our neighbors' best interests? If I recognize my life's value, must I recognize the value of my neighbors' lives?

"To love God and neighbor is not something abstract but profoundly concrete," Pope Francis said during a May 2013 visit to a Church-run soup kitchen in Rome. "It means seeing in every person the face of the Lord to be served, to serve him concretely."

Viewing others through God's eyes is of the essence for Christians. In "The Joy of the Gospel," Pope Francis puts it this way:

"Clearly, whenever the New Testament authors want to present the heart of the Christian moral message, they present the essential requirement of love for one's neighbor" (#161).

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

Jesus expanded the Jewish notion of 'neighbor' to include all humanity

By Fr. Lawrence Mick

It was a question posed in the midst of a discussion about gaining eternal life. When the scholar of the law asked Jesus what he must do to accomplish this goal, Jesus replied with the dual commandment to love God and love your neighbor.

A scholar of the law should have known that answer,



A boy looks on as meals are served to residents of a Salvation Army shelter for homeless women and children in Detroit. In the Gospels, Jesus taught his listeners to consider all people their neighbor and to show them loving care. (CNS photo/Jim West)

but he was trying to test Jesus, so he asked the follow-up question we read in the Gospel of Luke, "And who is my neighbor?" (Lk 10:29)

This is a crucial question, and it has little to do with who lives next door. In the Old Testament, the law commanded the Jews to love their neighbor. Leviticus reads: "Take no revenge and cherish no grudge against your own people. You shall love your neighbor as yourself. I am the Lord" (Lv 19:18).

As this text suggests, "neighbor" was generally understood to mean any member of the Jewish people. It was not limited to those who lived nearby, but it also did not extend beyond the nation to include the gentiles, no matter how close they might live.

So when Jesus heard the scholar of the law ask, "Who is my neighbor?" he recognized it as an issue that was debated among the scholars: just who belongs to God's people, and is therefore to be an object of neighborly love.

The parable of the good Samaritan that Jesus told in response addresses the issue clearly. The "neighbor" is the one who acts like a neighbor. It is not based on national or tribal identity.

The Samaritan, despised and rejected by most Jews, showed by his actions that he was a neighbor to the Jewish man who was beaten and robbed. In the process, he showed that his view of "neighbor" was not limited

to his kind.

At the end of the parable, Jesus asked the scholar, "Which of these three, in your opinion, was neighbor to the robbers' victim?" He answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise" (Lk 10:36-37).

Jesus challenged the scholar to show mercy to everyone, not just to his fellow countrymen. The parable was surely shocking to Jesus' hearers that day. To treat Samaritans and other infidels with the same love with which Jews treated one another called for a broader view, and a wider love than they had been taught.

This parable fits well with St. Luke's frequent emphasis on the universal nature of salvation. Jesus came to reconcile everyone to God and to one another. His mission extends beyond the boundaries of the Jewish nation or any boundaries that we establish.

This teaching challenges us today. How wide is our love? Whom do we include in our definition of "neighbor?" Can we exclude anyone from our care and concern if we claim to follow Jesus? He commands us to imitate the good Samaritan in his reaching across boundaries: "Go and do likewise" (Lk 10:37).

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

From the Editor Emeritus/John F. Fink

Old Testament: The Israelites arrive east of the Jordan

(Nineteenth in a series of columns)

Chapter 20 of the Book of Numbers begins with the death of Miriam, Moses' sister, and ends with the death of Aaron, his brother.



In between, we have the incident at Kadesh where the Israelites again complained about the lack of water. God told Moses to order a rock to yield its

water. Instead, Moses struck the rock twice with his staff, and water gushed out. Because God deemed that Moses did not have sufficient faith to work the miracle with only one blow, he told him that he would not lead the Israelite community into the Promised Land.

Chapter 21 includes the story of the bronze serpent. Again, the people complained because there was no food or water. This time, as punishment, God sent serpents to bite the people, and many died. When Moses prayed to God, God told him to make a seraph serpent and mount it on a

pole. If anyone was bitten and looked at the seraph, he would be healed.

In the New Testament, Jesus referred to this incident when he told Nicodemus, "As Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in him may not perish, but may have life everlasting" (Jn 3:14-15).

Chapter 21 also tells of the military victories over Sihon, king of the Amorites, and the giant Og, king of Bashan, who refused to let the Israelites pass through their territories. The Israelites slaughtered all the people—men, women and children—and took possession of their lands, including 60 cities in Bashan. These victories are repeated in the Book of Deuteronomy.

The Israelites finally arrived on the plains of Moab, northeast of the Dead Sea in modern Jordan. They remained there until they crossed the Jordan River into Canaan.

Chapters 22-24 might be the most fascinating part of the Book of Numbers because they tell the story of Balaam, a mysterious prophet from Mesopotamia.

Balak, king of Moab, summoned Balaam to curse the Israelites. We have the story of Balaam's talking ass that balked at moving ahead because it, but not Balaam, saw an angel with a drawn sword.

Eventually, Balaam proclaimed four oracles, but instead of cursing the Israelites he blessed them, and then went his way. (However, in Chapter 31, the Israelites executed Balaam when they killed five Midianite kings.)

Chapter 25 tells us that the Israelites "degraded themselves by having illicit relations with the Moabite women" (Nm 25:1), and offered sacrifices to their god, the Baal of Peor. God told Moses to hold a public execution of those who were guilty, and 24,000 were killed. God praised Phinehas for his zeal in carrying out the execution.

The concluding chapters of Numbers include the defeat of the Midianites, the second census, and the allotment of the lands of Canaan to the various tribes after they conquered them. It was agreed that the tribes of Gad and Reuben could stay east of the Jordan, in Gilead, as long as their men aided in the conquest. †

Reflection/Briana Stewart

Remember, in life, 'nothing is as it seems'

"Nothing is as it seems."

Confusion was the only reaction I had

when Father Dustin Boehm, chaplain for Cardinal Ritter Jr./Sr. High School in Indianapolis, spoke those words during a talk on my recent senior retreat.

I thought to myself, he must be wrong, maybe forgetting to

add a disclaimer at the end of the comment, like "most of the time" or "frequently," but no.

Instead, he continued to look at each of us intently and repeat his phrase until it echoed in my mind even when the week had passed.

At first, I didn't understand what Father Dustin was saying, but when I went on spring break in late March with a school group to Tennessee, I no longer heard a paradox but a statement of truth.

This year, I decided to go on what is called Alternative Spring Break (ASB), a trip where a small group of students travel somewhere inside the country to do service for others.

A few months ago, our trip leader, Mr. (Joel) Hubert, briefed the 14 of us about what we should expect to see in Tennessee. Although he didn't give us much information then, the only word that

clung to my memory was "Appalachia."

I immediately logged on to Google and typed in that sole word to see what I was going up against. Not to my surprise, I was greeted with pictures of poverty that I have grown to associate with the Appalachian region. My excitement for the trip grew even stronger.

"I'm really going to be in the mountains, feeding and clothing these people. I can make a difference this week. I will have a life-changing experience."

Those thoughts filled my mind until March 29, the first day of our break arrived. After a six-hour haul to Norris, we all settled in, anticipating the day ahead.

A change of attitude

Disappointment. That was all I felt as the sun set on our first day of service on this supposedly "life-changing" experience.

I could feel the emotion creeping inside of me when we were driving to our destination earlier that morning.

"This area is much too nice and populated." "It's almost cleaner than Indy here." "This retirement home even has gardeners!" Those thoughts came to me throughout the day. Disappointment.

Why do these people at Samaritan Place—who can afford top security in their building, three square meals a day, and separate bedrooms for everyone—need high school students from another state to rip wallpaper off their perfectly fine walls?

Where is the poverty?

The start of the next day wasn't much different, and my friends felt the same way.

I remember thinking that this would be a complete waste of time, that tearing paper and sanding walls were things I could have done in my town, my house. I didn't need to travel this far to experience the joys of building maintenance. After a few deep breaths and an attitude change, things started to slowly go uphill at Samaritan Place—especially during shift two on the third day.

We had all begun the second phase of wall repair which was sanding, undisputedly the worst way anyone could spend their free time. Everyone was covered in white dust, choking on the air, and silently wondering, "When will our break come?"

Finally, Mr. Hubert called us into the main room to discuss plans for the rest of the day when one of my friends and music aficionado, Anthony Ryback, spotted the old, wooden piano and sat down on the worn bench. Soon, everyone was gathered around him requesting songs, singing songs, or making up words to songs.

It attracted some of the residents who had been milling around and talking to us throughout our time in the sandy halls. They too joined in our impromptu concert, singing as we sang, laughing as we laughed. It was the first time on the trip that

See STEWART, page 19

Your Family/Bill Dodds

Jotting down the family tales and a trove of history

Let's start with possible reasons you may give for not writing your memoirs now:

I'm too young (or too old) to write my memoirs. I've led an ordinary, uneventful life. I'm not a writer. No one would want to read them. I'm not good at remembering family stories. I don't have the time. I can't write a book. Heck, I'm not even sure what a "memoir" is.

I have no idea where to begin. There's always later.

All of those may seem true, but on the other hand, consider the following:

- If you're young, you more easily remember stories about your youth. If you're older, you have more family stories to tell. And you may be the only one still around who knows them.

- No one leads an ordinary and uneventful life. And what seemed

"ordinary" to you as a child half a century or more ago is a different world to youngest family members today. Radio shows for kids? Only one (black-and-white) TV in the house? No video games?

- There's no need to be a writer. Be a storyteller. Grammar, punctuation and spelling don't matter. (Forget what Sister Mary told you in the fifth grade. Just get it down on paper.)

- It might be true that no one will want to read your stories now. But in 10, 20, 50 years, these stories will be treasured. They'll be priceless.

- Yes, you may confuse some facts. That's OK. All "history" is what was written down at one time, and it all has at least a few errors.

- You don't have to make a big commitment of time. Write one story a week and in a year the results of those little, regular commitments add up quickly. You don't need to write a book. Again, just tell stories. Some may be long, some may be short, some may be off-the-record or best forgotten and

there's no need to include those.

- A memoir can take a lot of different forms. Yours doesn't have to be chronological, biographically complete or follow a structure. You don't need to call what you write your "memoirs." A "collection of family stories" or "stories from my life" works just fine. It sounds less stuffy, too.

Here's more good news: You don't need to begin at "the beginning," whatever that may turn out to be, just jot down a favorite story, a strong memory, then stop. Come back and do another.

Writers of books, articles and columns quite often don't start at the beginning. They write first and then rearrange.

Part of your collection might well include how your faith, your Catholicism, shaped and enriched your life. That's a lovely legacy to pass on to younger generations, those present now and those yet to come.

(Bill Dodds writes for Catholic News Service.) †

Catholic Evangelization Outreach/

Peg McEvoy

Turn to Mary, Star of Evangelization

It is May—a month that begins with the feast of St. Joseph the Worker, virtuous



spouse of Mary and provider for the Holy Family, and ends with the feast of the Visitation of Mary. Throughout the month, there are May crownings and celebrations of Mary. May is Mary's month!

Did you know Mary is called "Star of Evangelization?" There are a number of reasons for this title, all of which help unlock our roles as disciple and evangelizer.

First, we see Mary's critical and history-changing "yes" to God in her acceptance of Jesus' Incarnation. She trusted God, but still wondered "how could this be?"

Our sense of wonder is also peaked by evangelization. How can this really happen with just us—average, normal people? Mary's trust was more pure than ours could ever be on this side of heaven, but Jesus left us the Church guided by the Holy Spirit to animate us, and his mother to encourage and intercede for us in the great work of evangelization.

Second, we know that Mary didn't stay put after her "yes." She took the message "on the road" to her cousin Elizabeth's home, and literally made Jesus present there. Her great prayer, the Magnificat (Lk 1:46-55), illustrates the attitude that we must also have when sharing the Good News of Jesus Christ. It is an attitude of wonder, trust and confidence in God's grace. The visitation reminds us of the need to "go out" from our comfort zones to help others encounter Jesus.

Third, we know that Mary can and will intercede for us, especially when we ask for help sharing the faith. Just as any earthly mother wishes to help her children and will do what she can toward that end, so does Mary. We ask for her prayers with confidence in her place in heaven. Mary knows the difficulties of carrying Jesus and his message, and we know that she will help us and those we serve to know Jesus better. We simply need to ask, and pray and do the work God calls us to do.

Through Mary's role in the Incarnation, she has always participated in the mission of Jesus. She never wavered in her devotion to Jesus even when standing at the foot of the Cross. In the work of evangelization, there are occasionally situations that cause suffering for us—rejection, disrespect, maybe even ridicule. But as Jesus' disciples, we know that he will lead us and those we evangelize through the suffering to resurrection.

So what should a parish evangelization team (whatever form it takes) do? Pray! Ask Mary, Star of Evangelization, to pray for you and your efforts to serve all people in your parish territory.

- Pray together with sacred Scripture asking for guidance on the practical, hands-on things you can do to share the Gospel.

- Look to the teachings of the Church for guidance.

Pope Francis' apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel") provides much encouragement and challenges us as we move forward with our evangelization efforts.

The last section of it talks about Mary and her role in helping us understand evangelization, and ends with a beautiful prayer asking Mary's help. The second half of the prayer (below) highlights our duty to witness the Gospel in the world. May this always be our prayer!

*Star of the new evangelization,
help us to bear radiant witness to
communion,
service, ardent and generous faith,
justice and love of the poor,*

See MCEVOY, page 19

Fifth Sunday of Easter/Msgr. Owen F. Campion

Sunday Readings

Sunday, May 18, 2014

- Acts 6:1-7
- 1 Peter 2:4-9
- John 14:1-12

The Acts of the Apostles once more is the source of the first reading. The early chapters of Acts marvelously reveal to us the lives led by the early Christians. Very obvious, and important, in this glimpse into events so long ago is the place of the Apostles and, among them, the place of Peter.



The Apostles led the community. Moreover, the Christians recognized the Apostles' leadership. The people listened to the Apostles. Indeed, reverence for the Apostles was so deep that the people placed their possessions at the Apostles' feet, allowing the Apostles to control even the material assets of the community.

In Acts, this community was situated in Jerusalem. Although the very heart of Jewish life, and a city extraordinarily unique in meaning for Jews, Jerusalem was not Corinth. It was not Antioch. It most certainly was not Rome. In the total scheme of things in the Greco-Roman world, it was not a very important city.

Actually, the Romans maintained as their capital for Palestine the city of Caesarea, a seaport on the Mediterranean Sea. (The ruins of this city now are in the suburbs of modern Tel Aviv.) In Caesarea, the Roman governor resided, and the Roman occupation had its headquarters.

(It is interesting, incidentally, that the only relic of the administration of Pontius Pilate as governor, aside from mention in the Gospels, is a stone carved with his name, and the stone was found in the ruins of Caesarea.)

The vast Roman Empire, under one system of laws, allowed for movement from place to place. Thus, nationalities mixed. So Acts refers to Jews, but also to "Greeks," as Jews at the time called foreigners.

Care of the needy—and widows were very needy—seemed to prefer Jews. The Apostles responded that their task was

to proclaim the Gospel, but they did not dismiss the obligation to care for the needy.

So they chose seven holy men to be deacons to carry out this service to those in need. It was an exercise not just of organization but also of innovation, in the name of Jesus.

The passage from the First Letter of St. Peter in the second reading focuses on Jesus as essential in salvation. He is the promise of God. The reading urges Christians to be true to Jesus.

St. John's Gospel supplies the last reading. Not a Resurrection narrative, it recalls the Lord's discourse during the Last Supper with the Apostles, consoling them as to what they should expect in the future.

He will be with them always. He is "the way, the truth, and the life" (Jn 14:6), which belong only to the Son of God.

Reflection

Almost a month has passed since Easter. For weeks, the Church joyfully has told us of the Resurrection. Christ lives!

Before long, the season will end. We will return to life in 2014, with its burdens and uncertainties.

The Church tells us not to lose heart. Jesus still is with us. He is our rock and our shield. He lives in the community of Christians that is the Church. However, if authentic, this modern community must be the same as the community described in Acts.

Applying the picture in Acts to the present is interesting. Which Christian community actually resembles the gathering of Christians in Jerusalem long ago, precisely in their reliance upon the Apostles with Peter at their head? It has to be the Catholic Church.

The community profoundly is dedicated to the Lord. It cares for the sick and the needy. Care for others is no charming sideline for Christians. It is of the essence of the religion.

The Church tells us, as the Easter season winds down to its conclusion, that Christ is with us. But, in turn, we must draw ourselves into the Church that the Lord established. He is in this community.

Being in the Church, however, is more than joining a club. We must completely give our hearts to the Lord. †

Daily Readings

Monday, May 19

Acts 14:5-18
Psalm 115:1-4, 15-16
John 14:21-26

Tuesday, May 20

St. Bernardine of Siena, priest
Acts 14:19-28
Psalm 145:10-13b, 21
John 14:27-31a

Wednesday, May 21

St. Christopher Magallanes, priest, and companions, martyrs
Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 22

St. Rita of Cascia, religious
Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, May 23

Acts 15:22-31
Psalm 57:8-12
John 15:12-17

Saturday, May 24

Acts 16:1-10
Psalm 100:1b-2, 3, 5
John 15:18-21

Sunday, May 25

Sixth Sunday of Easter
Acts 8:5-8, 14-17
Psalm 66:1-7, 16, 20
1 Peter 3:15-18
John 14:15-21

Question Corner/Fr. Kenneth Doyle

Healings in the New Testament often were related to the healed person's faith

Q Why don't we see many healings today? I'm told that they were more



numerous in the early Church. (I read that the theologian Athanasius in the year A.D. 354 wrote, "We know bishops who still work signs.")

Recently, I was watching on television when Pope Francis embraced and kissed

what seemed to be a seriously ill child. What if he had laid hands on that child and miraculously cured him, as did some of his predecessors in the past? What an impression that would have made in today's ultrasecular world! (Columbus, Ohio)

A Certainly, some miracles do still occur. Recently, we learned of a Costa Rican woman who recovered from a brain aneurysm after praying to Pope John Paul II—leading to that pontiff's canonization. And at last count, after extensive scrutiny, the medical bureau at Lourdes in France had documented 69 miracles since the Blessed Virgin Mary appeared there in 1858.

But I have the same impression as you—that miracles are not as frequent now as they were in the early Church—so it is reasonable to ask why.

It may have something to do with our faith not being sufficiently strong. In Acts, we read Paul cured a crippled man after seeing "that he had the faith to be healed" (Acts 14:9), and in the Gospel of Luke, when Jesus said to a blind beggar, "Have sight; your faith has saved you" (Lk 18:42). Faith, lively and strong, seems to have been an essential ingredient in a miracle and a necessary prerequisite.

Jesus, it should be pointed out, did not cure every sick or disabled person that he met. The number of Christ's miracles was limited. He seems to have healed not to "put on a show," but only when it seemed critical to his messianic mission or when, moved with special compassion, he wanted to reward a person's faith.

Why he did not heal everyone is the same question as why God doesn't cure each sick child whom Pope Francis embraces with obvious affection—and the answer is something I don't think we'll fully know while we are on this

side of heaven.

Meanwhile, it may be important to broaden our view as to what we consider to be a healing. In the 1960s, after my sister had been sick for several years with multiple sclerosis, my family took her to Lourdes. We were hoping that by bathing in the spring waters of that shrine, she might be freed from her illness. She was not.

But what did happen was that from that day until she died four years later, she seemed perfectly at peace. She evidently felt that she had done everything that God had asked of her, and so she bore her suffering with true serenity. I had wished and prayed for a different outcome, but the Lord, I am confident, was wiser than I.

Q In the Church that I attend, there are several mothers who breast-feed their children during Mass. Is that, in the Church's view, appropriate? (Indianapolis)

A There is, as you might suspect, no particular canon in the Church's Code of Canon Law that covers this. To some extent, the appropriateness would depend on local culture and customs. But mothers who want to breastfeed discreetly during a Church liturgy now seem to have a new advocate—and one with considerable standing.

In January 2014, Pope Francis baptized 32 babies at a Mass in the Vatican's Sistine Chapel. During a short and unscripted homily, he said: "Some [children] will cry because they are uncomfortable or because they are hungry. If they are hungry, mothers, let them eat, no worries, because here they are the main focus."

That matched what Pope Francis had told an Italian newspaper a month earlier, about a woman whose infant had been crying forcefully at a general audience: "I told her, 'Ma'am, I think your baby is hungry.' And she replied, 'Yes, it would be time.' I replied, 'Well, please feed him.' She was modest and didn't want to breast-feed him in public while the pope drove by."

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

My Journey to God



The Soul Is a Butterfly

By Maria Vespo-Harr

The body created in God's image is like a caterpillar's cocoon. It covers something hidden within, waiting to change into something beautiful.

The soul is enveloped inside as a chrysalis. It craves a closeness to the Almighty, aiming to connect with the body's mind, while causing it to metamorphose between this world and the next.

The body and soul work together. They connect the visible with the invisible, bringing the beauty within to outside like a butterfly, as it emerges from its cocoon making all things new.

(Maria Vespo-Harr is a member of Christ the King Parish in Indianapolis. A butterfly rests on the stem of a flower in Medvode, Slovenia.)

(CNS photo/Srdjan Zivulovic, Reuters)

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.

BAKER, Laura A., 59, St. Anthony, Indianapolis, April 24. Wife of Paul Baker Jr., Stepmother of Jennifer and Justin Hart. Daughter of Lillian Brinker. Sister of Dennis and Earl Brinker.

BARNHILL, Mary Ann, 83, St. Barnabas, Indianapolis, April 23. Mother of Dottie Linton, Debbie McCammack, Libby Wenclewicz, David and Tom Barnhill. Sister of Dorothy Weidekamp, Richard and Robert Sitzman. Grandmother of 11. Great-grandmother of two.

BAYT, Henry, 90, St. Roch, Indianapolis, April 23. Husband of Santa (Constantino) Bayt. Father of Antonia, Mary, Demetrio, Hank, Jack, Mike, Phillip and Tony Bayt. Brother of Chet Bayt. Grandfather of 22. Great-grandfather of one.

CATES, Richard M., 79, St. Charles Borromeo, Bloomington, April 26. Husband of Patricia Ruth Cates. Father of Michael, Peter and Thomas Cates. Brother of Kathleen Laweck. Grandfather of six.

Di BORTOLO, Olinto, 84, St. Pius X, Indianapolis, April 24. Husband of Iole (Lovisa) Di Bortolo. Father of Mary Ann Cohen, Linda Swanson and Frank Di Bortolo. Grandfather of two.

EHRINGER, Marguerite Irene, 94, St. Joseph, Clark County, April 25. Mother of Teresa McInnes, Jane Wilson and Mike Ehringer. Sister of Mabel Balmer and Raymond Allen. Grandmother of four. Great-grandmother of eight.

FANGMAN, Carole Sue, 80, Holy Spirit, Indianapolis, April 26. Mother of Kathleen Carrel, Phyllis Jenkins, Ann Reeves, Lee Carole Roseman, Kris Short, John and Scott Fangman. Sister of Mary Lou Roberts, Jim and Mike Sanders. Grandmother of 28. Great-grandmother of 21. Great-great-grandmother of two.

FRAZIER, Luella, 70, St. Patrick, Terre Haute, April 26. Wife of Bob Frazier. Mother of Lawrence Frazier. Sister of Kenneth Ferrell.

GEMPERLE, Judith A., 73, St. Lawrence, Lawrenceburg, April 25. Wife of Edward Gemperle. Mother of Karen Ahr, Maureen Everhart, Sheila Steimle, Angela Weisgerber and Edward Gemperle. Daughter of Rose Burdick. Sister of Susan Anders and Mary Jo Lewalski. Grandmother of 10.

HAVERKOS, Phyllis Monica, 76, St. Charles Borromeo, Milan, April 29. Mother of Sue Erhart, Trina Hetzer, Aimee

Hollingsworth, Julia Strasemeier, Dore, David, Peter and Thomas Haverkos. Grandmother of 28. Great-grandmother of six.

HOTH, Anne, 47, St. Malachy, Brownsburg, April 25. Wife of Denny Hoth. Mother of Lexi and Ryleigh Hoth and Caitlan and John Short. Daughter of John and Elizabeth Sarsfield. Sister of Cathy Denton and Mary Town. Grandmother of one.

KIEFFER, Arthur, 90, St. Mary Magdalene, New Marion, April 25. Husband of Eileen (Gigerich) Kieffer. Father of Carol Byard, Joan Hanna and Kathleen Kieffer. Brother of Walter Kieffer. Grandfather of three. Great-grandfather of five.

LAUGLE, Eugene E., 84, Our Lady of Lourdes, Indianapolis, April 28. Father of Jeanette McAtee, Cecilia Pitman, Theresa Slauter, Bernadette Stackhouse, Gerriane Vance, Christopher and Joseph Laugle. Brother of John Laugle. Grandfather of 15. Great-grandfather of two.

McCREARY, Ruth Mary (Hill), 86, St. Paul Hermitage, Beech Grove, April 28. Wife of Harold McCreary. Mother of Sue Aton, Tammy Sandefur, Theresa, Bill and Robert McCreary. Sister of John Hill. Grandmother of nine. Great-grandmother of 14.

MILLER, Robert E., 93, St. Pius X, Indianapolis, April 26. Father of Margaret Hall, Mary Miller and Deborah Nelson. Grandfather of four. Great-grandfather of five.

PATTERSON, Regina, 53, St. Andrew, Richmond, April 24. Daughter of Logan Patterson. Sister of Leslie Elmore, Denise Morris, Teresa Thurston, Franklin, Jonathan and Patrick Patterson.



Protecting the pope

A new recruit of the Vatican's Swiss Guard gestures while holding a flag during the swearing-in ceremony at the Vatican on May 6. New recruits are sworn in every year on May 6, commemorating the date in 1527 when 147 Swiss soldiers died defending the pope during an attack on Rome. (CNS photo/Tony Gentile, Reuters)

PINION, Ray V., 69, St. Mary, New Albany, April 23. Husband of Betty Pinion. Father of Kerri Stallings, Joe Meek and David Pinion. Brother of Evelyn Friedel and Thomas Pinion. Grandfather of seven. Great-grandfather of three.

RADEZ, William Robert, Sr., 88, Holy Trinity, Indianapolis, April 25. Father of John and William Radez Jr. Brother of Rose Hickman. Grandfather of three.

ROSENBERGER, Donald J., 83, St. Michael, Brookville, April 28. Father of Patricia Marmouze, Greg, Ryan and Tim Rosenberger. Brother of Donna Gessell, Shirley Helms, Joyce Lambert, Janet Miller, Karen Wier and Herbert Rosenberger. Grandfather of two. Great-grandfather of two.

SCARDINE, Robert J., 69, St. Malachy, Brownsburg, April 23. Husband of Dolores Scardine. Father of Danielle Snyder. Son of Salvatore and Elizabeth (Martello) Scardine. Brother of Frances Kopp, Marlene Rodells, Albert and Selvin Scardine. Grandfather of two.

SCHMUTTE, Carl Herman, 84, Christ the King, Indianapolis, April 28. Father of Carol Jones and Dieter Schmutte.

SCHNEIDER, Margaret E., 102, St. Matthew the Apostle, Indianapolis, April 16. Mother of Sandra Jones and Robert Schneider. Grandmother of eight. Great-grandmother of 11.

SMARELLI, Helen, 86, Holy Family, Richmond, April 27. Mother of Angela, Jim

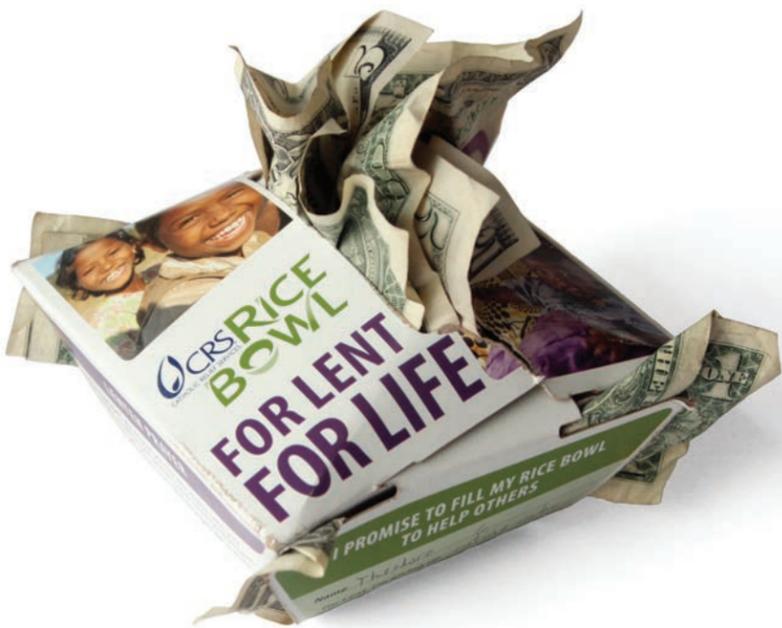
and Matt Smarelli. Grandmother of nine.

STRUEWING, Victor, 76, Holy Family, Oldenburg, April 24. Husband of Mary Ann (Weberding) Struewing. Father of Amy Jones, Greg, John, Mark, Mike and Roger Struewing. Grandfather of 13. Great-grandfather of one.

TREBING, Pearl Catherine, 86, St. Joseph, Corydon, April 19. Mother of Nick Trebing. Sister of Sue Summers, David and Larry Hammett. Grandmother of four. Great-grandmother of six.

ZIMMER, Laetitia, 82, St. Jude, Indianapolis, April 28. Mother of Betty Ann Eash, Cathy McNulty, Ginny Zimmer-Stout and Tish Zimmerman. Grandmother of eight. Great-grandmother of two. †

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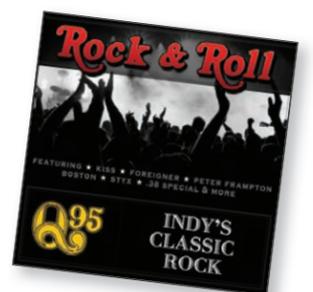
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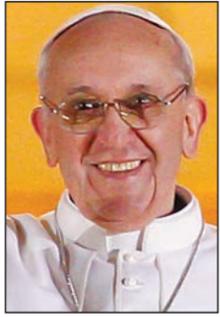
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Pope: Never forget to pray! Speak from the heart, ask God for help

VATICAN CITY (CNS)—Never forget to pray, even while commuting, taking a walk or when waiting in line, Pope Francis said.



Pope Francis

And don't just stick to prayers memorized from childhood, but include heartfelt requests and pleas for help, advice and guidance, he said.

During his weekly general audience in St. Peter's Square on May 7, the pope continued a series of audience talks on the seven gifts of the Holy Spirit: wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord.

Looking at the gift of counsel, Pope Francis said people know how important it is to go to the right person—to "people who are wise and who love us"—to get the best advice, especially concerning difficult or "thorny" situations.

Through the Holy Spirit, God is there to enlighten people's hearts and "help us understand the right things to say, the

right way to act and the right road to take" when it comes to an important decision, the pope said.

By opening one's heart to God, "the Holy Spirit immediately begins to help us perceive his voice and guide our thoughts, our feelings and our intentions" to be in harmony with God's will.

Jesus becomes the reference point for modeling one's behavior and finding the right way to interact with God and other people, he said.

The Holy Spirit helps people to grow in the virtues, to stop being "at the mercy of egoism" and to see the world and its difficulties with "the eyes of Christ," he said.

The Holy Spirit "enables our conscience to be able to make a concrete choice that's in communion with God, and according to the logic of Jesus and his Gospel."

But how can people make sure God is the one speaking to them and not their own biases, fears, limitations and ambitions? he asked.

The right counsel comes through prayer, he said.

"We have to give room to the Holy Spirit so that he can counsel us. And

giving him room means praying, praying that he come and always help us."

"Prayer is very important," he said, and "never forget to pray, never!"

"Nobody can tell when we are praying on the bus, on the road. We pray in silence, with the heart, so let's take advantage of these opportunities to pray."

Don't just recite the prayers "that we all know from childhood, but also pray with our own words, pray to the Lord: 'Lord, help me, advise me, help me right now, let me know what we should do.'"

This gift of counsel can also come through other men and women of faith, who can help those in need recognize God's will, he said.

To give an example, the pope told a story of an event, before he was pope, when he was hearing confessions at the sanctuary of Our Lady of Lujan in the province of Buenos Aires, Argentina.

"There was a huge line," he said, and up next was "a big guy, all modern with an earring, tattoos, the whole nine yards, and he came to tell me something that had happened."

The pope said the man had been going through something very serious and had asked his mother for help.

"That humble, simple woman gave her son the best advice that was spot-on," the pope said, because she told her son to turn to Mary, who would tell him what to do.

The mother "had the gift of counsel," he said, because she didn't try to steer him with her own opinions, but pointed him in "the right direction."

The man explained how he had prayed to Our Lady, who told him exactly what to do. "I didn't have to say a word," the pope said. "It was all the mother, Our Lady and the boy. This is the gift of counsel."

The pope urged mothers in the audience: "You, moms, who have this gift, ask for this gift for your children, the gift of advising your children. It's a gift from God."

At the end of his catechesis, Pope Francis addressed several groups and associations in the crowd, including family members of young people living at the San Patrignano rehabilitation center in Italy—a home for those tackling substance abuse.

The pope said he joined their call for an end to illegal drug use. He said the audience was a good opportunity to "tell everyone simply: No to every kind of drug, OK? You can do it!" †

STEWART

continued from page 16

I was genuinely surprised. Father Dustin's words floated back into my mind, "Nothing is as it seems."

I had been going through the day only looking forward to the night, but as I stood around the piano, laughing with my old and new friends, I felt joy in being at Samaritan Place. I realized, finally, that this trip is what you make of it, your life is what you make of it, and if you decide to live for happiness, your days will be bliss even when they are ordinary.

More 'aha' moments

Mr. Hubert told us on Thursday afternoon that there would be adoration at St. Joseph's, the quaint church next to our temporary home. It had been another long day of work at Samaritan Place and, honestly, I just wanted to stay in. But I knew I wouldn't, so I headed down the wooden stairs to the little church.

Our group was somehow filled with musicians like young ukulele prodigy Anya Andrews. She volunteered to play some tunes as those who were present, even some people from the Noris community, revered the Eucharist. It took longer than I would like to admit to finally focus on God, but when I did, it was another "aha" moment where nothing was as it seemed.

I was suddenly caught up in the beauty of the simple church, the sweet ukulele sounds. The sun streamed through a large window, passing through a clear cross and reflecting off the gold monstrance, casting a warm glow throughout the gray church.

I glanced around, hoping to find someone in as much tranquil awe as I was, and found a woman sitting on the other side of the church. The soft smile on her lips and the mistiness in her eyes told me she was experiencing the same emotions.

As I returned my gaze to the shining altar, feeling so much peace and happiness, I smiled. The music continued to float through the air, making me feel completely calm, completely relaxed.

'The love in the room was astonishing'

It was our final day at Samaritan Place. I couldn't believe it, but I was sad to leave all those people. Some of the residents really stood out to us, like sweet Barbara, feisty Cletus, and the always joking Jimmy. Mr. Hubert told us that we would be stopping early for a surprise—I was ecstatic because we had to sand walls again and you know how I feel about that.

We gathered around the piano again, until we were ushered into the dining room. All the residents sat there, waiting for us with cake and lemonade and open chairs. The director of the home stood up and gave a small speech about the work we did, and how much all the residents and staff appreciated it.

Again, I was hit with the realization that what Father Dustin said to us 36 seniors the week before held true. I came into Samaritan Place with a crummy attitude, thinking that changing the walls doesn't do anything to help anyone. I was wrong. It did help these people. It made them happy.

After enjoying the refreshments, it was time for pictures and goodbyes. The love in the room was astonishing, something I won't soon forget. When we left on our two small buses, Barbara and Jimmy stood outside bidding us farewell, and Barbara cried even more.

We drove away feeling like we left a family behind, promising ourselves and each other that we will write to them and come back during the summer. As we turned the corner out of the parking lot, many of us had tears in our eyes, too.

Finding paradise in unexpected ways

I scrolled through my Instagram, looking at all the pictures of people in Florida, Mexico and other tropical places. All I saw were beaches and bikinis, sand and tans.

Normally, I would have been envious of all those people who were basking in paradise. But I didn't feel jealous of my classmates. I went to Tennessee with 14 other students and four teachers to help people. I rode in a school bus to a church instead of a plane to a resort. I spent most of my days with people over the age of 70, not 17.

My experience was not normal, but it was extraordinary.

I found my beach sanding the white walls of a three-hallway rest home.

I found my sun sitting in adoration watching the light burst through the windows and hearing the Hawaiian vibes come from the strings of Anya's ukulele.

I found my paradise surrounded by friends as I helped people who needed me.

Nothing was as it seemed, but everything was as it should have been.

(Briana Stewart, an intern for The Criterion, is a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis.) †

MCEVOY

continued from page 16

that the joy of the Gospel may reach to the ends of the Earth, illuminating even the fringes of our world.

Mother of the living Gospel, wellspring of happiness for God's little ones, pray for us. Amen. Alleluia! (EG, #288)

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

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