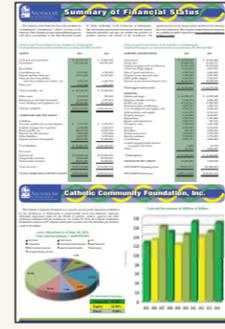




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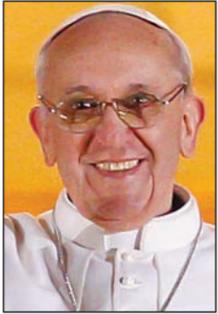
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Pope says Year of Mercy will be time to heal, to help, to forgive

VATICAN CITY (CNS)—Mercy is what makes God perfect and all-powerful, Pope Francis said in his document officially proclaiming the 2015-16 extraordinary Holy Year of Mercy. “If God limited himself to only justice, he would cease to be God, and would instead be like human beings who ask merely that the law be respected,”



Pope Francis

the pope wrote in “*Misericordiae Vultus*,” (“The Face of Mercy”), which is the “bull of indiction” calling a Holy Year to begin on Dec. 8.

Standing in front of the Holy Door of St. Peter’s Basilica on April 11, Pope Francis handed copies of the document to the archpriests of the major basilicas of Rome and to Vatican officials representing Catholics around the world.

Portions of the 9,300-word proclamation were read aloud before Pope Francis and his aides processed into St. Peter’s Basilica to celebrate the first vespers of Divine Mercy Sunday.

In his homily at vespers, the pope said he proclaimed the Year of Mercy because “it is the favorable time to heal wounds, a time not to be weary of meeting all those who are waiting to see and touch with their hands the signs of the closeness of God, a time to offer everyone the way of forgiveness and reconciliation.”

The boundless nature of God’s mercy—his willingness always to forgive anything—has been a constant subject of Pope Francis’ preaching, and is explained in detail in the document, which outlines some of the specific projects the pope has in mind for the year.

The Old Testament stories of how God repeatedly offered mercy to his unfaithful people and the New Testament stories of

See MERCY, page 20

‘A Love So Strong’



Jennifer Trapuzzano snuggles with her daughter Cecilia in the bedroom where Cecilia sleeps in a crib beneath a crucifix and a photo of her parents. Cecilia was born on April 25, 2014—24 days after her father Nathan Trapuzzano was shot and killed during a robbery as he took a walk through their Indianapolis neighborhood. (Photo by John Shaughnessy)

A year after her husband’s tragic death, Jennifer Trapuzzano leans on faith and unexpected friendship

By John Shaughnessy

For a long time, she had dreaded the first anniversary of the death of the love of her life.

On the day before that anniversary, all the heartbreak overwhelmed Jennifer Trapuzzano once again as she thought of her husband Nathan.

Just a year before—on March 31, 2014—the couple had been looking forward to their first wedding anniversary, the birth of their first child, and Nathan’s 25th birthday.

Then, a day later, Nathan was shot and killed during a robbery as he took a morning walk through their Indianapolis neighborhood.

So much of the past year has been a heart-wrenching blur of thoughts and

emotions for Jennifer—thoughts and emotions she has occasionally shared in her blog called, “A Love So Strong.” On March 31, 2015, those emotions poured from her again as she wrote another entry that included this thought:

I can still feel him. I can see him when I close my eyes, feel his love and warmth. It doesn’t feel possible that he has been gone for one year. That in less than 24 hours I will no longer be able to say “last year Nate and I were doing this together...”

I have a voicemail from him on March 31st last year. I have listened to it over and over and over again. His voice sounds so familiar still, like it was yesterday. I miss him. I miss everything about him. In so many ways, it feels like he has only been gone for 10 seconds. And yet it feels like 100 years.

Shortly after those words appeared online, Jennifer received a text message of support from a woman who knows that same pain, a woman who has become one of her closest friends.

“I sent Jennifer a text telling her I was praying for her and offering up my heartache for her,” says Cristina Buerkle, who is also a young Catholic widow. “I wanted to let her know that she wasn’t in that pain alone, that we are in this together.”

Touches of hope and humanity

As Jennifer’s recent blog entry shows, the loss of Nathan still haunts her heart and her soul.

At the same time, the past year for her has been marked by touches of help,

See FAITH, page 12

Sisters of Providence keep ties to history, extend Mother Theodore’s mission of faith



(Editor’s note: The Church’s Year of Consecrated Life began in late November, and will conclude on Feb. 2, 2016. During that time, The Criterion will publish a series of articles featuring the life and history of each of the religious communities based in the Archdiocese of Indianapolis. This is the first article in that series.)

By Sean Gallagher

ST. MARY-OF-THE-WOODS—Oct. 15, 2006, was a bright sunny Sunday

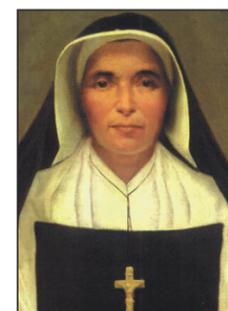
in Rome. Tens of thousands of Catholics gathered in St. Peter’s Square at the Vatican for a Mass in which Pope Benedict XVI declared four men and women saints.

One of them was Mother Theodore Guérin, the foundress of the oldest religious community in the Archdiocese of Indianapolis, the Sisters of Providence of Saint Mary-of-the-Woods.

The canonization Mass was celebrated at the geographic heart of the Church. But much of the life of faith that led to Mother Theodore’s growth in holiness took place on the margins of the Church—both literally and figuratively.

She was truly in mission territory on the American frontier when she and five religious sisters arrived from France in 1840 in a vast wilderness in western Indiana to begin their life and ministry in the fledgling Diocese of Vincennes.

They soon founded a school on the grounds of their motherhouse at St. Mary-of-the-Woods, and then spread



St. Theodora Guérin

across the state to teach in parish schools, often populated by the children of immigrant Catholics.

Mother Theodore and her sisters also cared for orphans, and operated a pharmacy which dispensed medicine

free of charge to the poor.

The congregation continued to grow and spread after Mother Theodore’s death

See SISTERS, page 2

SISTERS

continued from page 1

in 1856. Less than a century later, its members were ministering across the country and as far away as China.

Providence Sister Marcelline Mattingly, who will celebrate her 100th birthday in November, has been a member of the order for almost half of its 175-year history, joining it in 1933.

Experiencing a connection to her community's long history, and especially Mother Theodore, through her many decades of teaching high school biology in Illinois, Indiana and Washington, D.C., has been important for Sister Marcelline.

"It's what gives us life," she said. "[Mother Theodore] has given us the legacy. We lean on Providence. We go to God. No matter what happens, God is going to take care of us. And even though it might not seem that he's taking care of us, eventually that's it. That's how we're taken care of."

Sister Marcelline was in St. Peter's Square when Pope Benedict declared Mother Theodore a saint.

"It was a wonderful, rewarding affirmation," she said. "I think every Sister of Providence, from the time of Mother Theodore, shared in the joy of the canonization."

Also in attendance was Providence Sister Denise Wilkinson, who, as general superior of the Sisters of Providence, is the 18th successor of Mother Theodore. She had only recently been elected to the position when the canonization Mass was celebrated.

"It was challenging and comforting at the same time," said Sister Denise of the canonization. "... It was very clear to me how she related with her sisters, the Church, neighbors [and] those who opposed her. Her strength, courage, compassion and kindness stood out very clearly in what the ... Church recognized in her.

"She once said to one of the sisters, 'No one will ever love you as your old Mother Theodore does.' I count on her love daily—a million times a day."

Mother Theodore's continued love for the Sisters of Providence extends as broadly as its current ministries, which still include education, but also involve service to the elderly and poor, parish pastoral ministry and care for the environment.

But no matter how many ministries members of the order might undertake and how spread out they may become, Sister Denise says there is a close tie in all its members to the motherhouse at St. Mary-of-the-Woods that Mother Theodore established in 1840.

"This congregation has a very deep sense of this being home," Sister Denise said. "Everybody comes home every summer. That strengthened our unity and our attachment to the place."

She also said the sisters take pride in helping to build up the Church in central and southern Indiana and elsewhere over the past 175 years.

"Like every women's congregation, we don't have as much money," Sister Denise said. "But there's a real sense that, no



Providence Sister Arriane Whittaker reads a book on March 12 to Victoria Dillinger, left, and Ari Monroe at an Early Learning Indiana day care center in Indianapolis. (Photo by Sean Gallagher)

matter what, we want the mission to go on. So we make choices for the mission or the ministries. That gives me a sense of pride. That's still where our hearts are, where our passion is."

Providence Sister Arriane Whittaker joined the congregation in 2012 and professed temporary vows last year. She currently helps extend the mission of the Sisters of Providence by serving at an Early Learning Indiana day care center in Indianapolis. She also hopes to minister as a physician in the future, and is currently in the process of applying to medical school.

"We're just following where God is calling us to be—geographically and ministerially," Sister Arriane said. "I'm kind of an example of that flexibility of just letting the Spirit take us where we need to go. I've discerned [applying to medical school], but the community has also been supportive of this path."

Although she joined the Sisters of Providence only three years ago, she values its long history much like Sister Marcelline does. That history is made tangible for Sister Arriane when she visits the order's cemetery at St. Mary-of-the-Woods.

"There's a spirit there," she said. "Maybe that's why the Woods is so sacred, why there's such a connection with the land. It's because that's where we lived. It's where those women walked, where they were formed in religious life and often where they left religious life in death.

"I look around and see all those tombstones. There's a sense that these women have walked it before me. There's definitely a spirit there. If you can listen and be still, you can tap into it."

(For more information about the Sisters of Providence of Saint Mary-of-the-Woods, visit www.spsmw.org.) †



Providence Sister Marcelline Mattingly sits in prayer during a March 5 Mass at the Church of the Immaculate Conception on the motherhouse grounds of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. (Photo by Sean Gallagher)



Providence Sister Theophane Faustich teaches music at St. Patrick School in Terre Haute in the 1950s. She died in 1997 at age 81. (Photo courtesy of the Sisters of Providence of Saint Mary-of-the-Woods)

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John E. Etling led Catholic Charities Terre Haute for 32 years

By Sean Gallagher

John E. Etling, who led Catholic Charities Terre Haute from its inception in 1973 until retiring in 2005, died on April 6. He was 85.

The Mass of Christian Burial was celebrated on April 11 at St. Patrick Church in Terre Haute. Burial followed at Calvary Cemetery, also in Terre Haute.

Born on June 28, 1929, in Terre Haute, Etling earned degrees in education at his hometown's Indiana State University and at the University of Cincinnati in Cincinnati. He also served in the U.S. Navy from 1951-53 during the Korean War.

During his teaching career, Etling taught in public schools in and around Terre Haute and at the Gibault School for Boys, which is sponsored by the Knights of Columbus.

Etling's oldest child, John C. Etling, was in eighth grade when his father helped start Catholic Charities Terre Haute. He took over from his father as agency director in 2005.

"He didn't like meetings a lot," said Etling of his father. "He wanted to get things going and see action take place."

"I think my dad understood a lot of the ways to get things done, who to call, who to make

a compelling case to, who would be moved and accept that call to action."

Sometimes it was the younger Etling and his siblings that were called into action as what he described as "reluctant volunteers."

Etling said that the burgeoning services of Catholic Charities Terre Haute that his father spearheaded "became part of our family, a common thread, a part of our DNA."

He recalled a story when he was a college student in 1980 to describe how his father served—and continues to serve—as an inspiration for him in reaching out to people in need.

His father had asked him to help care for Cuban refugees who were part of the Mariel boatlift, which saw as many as 125,000 Cubans flee the communist country for the U.S. that year.

A couple of city and county officials came to the younger Etling to protest the welcoming of the refugees. John E. Etling then came and spoke to the officials and convinced them, in part by "getting in their faces," to allow the refugees to stay.

"He stood up for the little guy, the underdog," Etling said of his father. "He told me that when you know you're on the side of God, you can't lose. When you really know that God's on your side,

what else do you need?"

In addition to being an advocate to people in need, John E. Etling was always ready to lend a hand to people who asked for help.

In the days before cell phones, Etling kept a phone on his night stand at home through which he could take phone calls to Catholic Charities Terre Haute at all hours.

"He knew that a crisis, a trauma, a house fire didn't know what time it was," Etling's son said. "A crisis just doesn't have a clock. It happens when it happens."

Etling said that his father showed his selflessness first at home, where he was father of 10 children.

"You can't have that many kids and be very selfish," he said of his father. "He certainly put others first in his life. I think he knew that, for a lot of people, their only chance was going to be through some of the programs that Catholic Charities could provide here in this community."

Among the programs that John E. Etling helped establish were Bethany House, an emergency homeless shelter, Terre Haute Catholic Charities Foodbank, Ryves Youth Center at Etling Hall and Terre Haute Catholic Charities' Christmas Store.

"John's passion for serving some of the most vulnerable

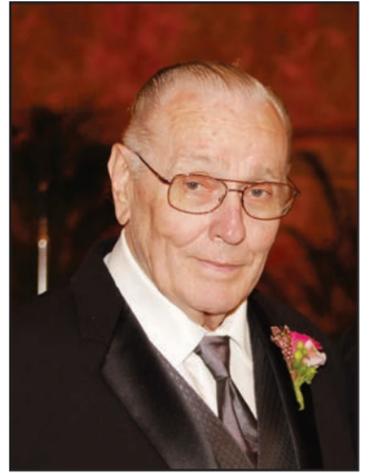
people in and around Terre Haute was absolutely infectious," said David Siler, executive director for the archdiocesan Secretariat for Catholic Charities. "My first tour of the agency with John lasted about four hours and, by the end, I was in awe of what he was able to accomplish, and my own passion for our work took a quantum leap forward."

Many people in need across west central Indiana continue to be served through the programs that John E. Etling was critical in starting and which are operated by many staff members and volunteers.

"The legacy that he left is a legacy of caring, a legacy of providing help," said Etling of his father. "When you do that, you make everybody better."

John E. Etling's survivors include his wife of 59 years, Patricia Jeanne (Carbon) Etling, children, Pamela Devine, Patti Beddow, Paje Felts, Polly Harshberger, Miranda Goodale and James, Jay, John, Joseph, and 31 grandchildren.

Etling, who was received into the full communion of the Catholic Church years after beginning his service with Catholic Charities Terre Haute, was a longtime member of St. Patrick Parish and the Knights of Columbus.



John E. Etling

In 1995, Etling received from St. John Paul II the *Pro Ecclesia et Pontifice* Award, the highest Church honor a lay person can receive. He also received an honorary doctorate degree in humanities from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, the archdiocese's Archbishop Edward T. O'Meara Respect Life Award, the Award of Merit given by the Knights of Columbus Council #541 in Terre Haute, and a Sagamore of the Wabash award from the State of Indiana.

Memorial contributions can be sent to Catholic Charities Terre Haute, 1801 Poplar Street, Terre Haute, IN 47803. †

Pope warns religious against 'crisis of quality' in consecrated life

VATICAN CITY (CNS)—Despite fewer vocations to consecrated life, those responsible for formation in religious institutes must know how to say no to unsuitable candidates, so as to avoid a "graver crisis of quality" down the road, said Pope Francis.

During an audience with about 1,300 novice directors and other formation ministers at the Vatican on April 11, the pope said seeing consecrated people "in such great numbers" would give the impression "that there is no vocations crisis."

"But in reality, there is an indubitable decrease in quantity, and this makes the work of formation—one that might truly form the heart of Jesus in the hearts of our young people—all the more urgent," he said.

The formation staffs were in Rome for an international congress on April 7-11, organized by the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. The congress was one of several events organized for the Year of Consecrated Life, which Pope Francis opened in November. Its aim was to reflect upon the main aspects of consecrated life and the demands placed on formation today.

The pope described consecrated life as "beautiful," and "one of the most precious treasures of the Church." He called it "a privilege" to be in formation work, and to "participate in the work of the Father, who forms the heart of the Son, in those whom the Spirit has called."

Novice directors and others responsible



'If there is no witness, if there is no coherence, there will not be vocations. This is the testimony to which you are called. This is your ministry, your mission. You are not only "teachers." You are above all witnesses to the discipleship of Jesus within your proper charism.'

—Pope Francis

for formation must have "a great heart for the young, so as to form in them great hearts, able to welcome everyone, rich in mercy, full of tenderness," he said.

He also noted that initial formation is only the first step of a lifelong process.

Rejecting the idea that young people today are "mediocre and not generous," he said they need to experience that it is "more blessed to give than to receive, that there is great liberty in an obedient life, great fruitfulness in a pure heart, and great richness in possessing nothing."

He emphasized the need for formation staff members to be "lovingly attentive" to each candidate and "evangelically demanding" in every phase of formation, so that the "crisis of quantity might not produce a much graver crisis of quality," he said, adding that "this is the danger."

Underlining the importance of vocational discernment, the pope noted that psychologists and spiritual directors have said "young people, who unconsciously

feel they have something of an imbalance ... or a deviation, unconsciously seek solid structures that protect them, to protect themselves."

"And here is the discernment: knowing how to say no," the pope said.

Just as formation experts accompany candidates upon entry to their institutes, so too sometimes they must "accompany the exit, so that he or she will find a life path, with the necessary help," he continued.

Those involved in formation also must imitate God in exercising the virtue of patience, the pope counselled.

"God knows how to wait. You, too, must learn this attitude of patience, which many times is a little martyrdom," he said.

The pope noted the fine quality of many consecrated people. He said there is much to learn in particular from the faithful, years-long witness of missionary sisters and the wisdom among the aged. He said visiting elderly consecrated people would be good for young people, who seek

wisdom and authenticity.

Thanking the formation staffs for their "humble and discreet service," he urged them not to be "discouraged when the results do not correspond to the expectations" and to learn from these "failures" as part of their own formation.

"It is painful when a young man or young woman, after three or four years [of formation] comes and says, 'This is no longer for me. I found another love that is not against God, but I cannot [continue] and I am leaving.' This is difficult. But this is also your martyrdom," he said.

The pope said some religious who work in formation may live their charge as a burden. "But this is a lie, a temptation," he said.

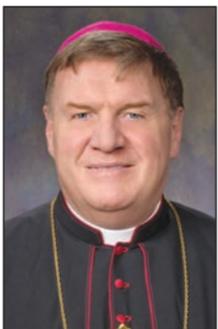
When they feel their work is not appreciated, he said, they should "know that Jesus follows you with love and the entire Church is grateful."

"Some say consecrated life is heaven on Earth," the pope said. "No. If anything it is purgatory! But go forward with joy."

The pope also said he is "convinced" there is no vocations crisis where consecrated people witness to "the beauty of consecration."

"If there is no witness, if there is no coherence, there will not be vocations," he told the group. "This is the testimony to which you are called. This is your ministry, your mission. You are not only 'teachers.' You are above all witnesses to the discipleship of Jesus within your proper charism. And this can be done if every day you rediscover the joy of being disciples of Jesus." †

Archdiocesan Pastoral Council to have its first meeting on April 18 in Columbus



Archbishop Joseph W. Tobin

Criterion staff report

After two years of shepherding the faithful of central and southern Indiana, Archbishop Joseph W. Tobin has decided to re-establish a consultative body known as the Archdiocesan Pastoral Council (APC). The group will have their first business meeting—preceded by a welcome and blessing—at St. Bartholomew Parish in Columbus on April 18.

The APC serves as a forum for discussion and dialogue on issues of pastoral significance in the archdiocese, providing a link for communication and a means of unity between the archbishop, archdiocesan departments, parish pastoral councils

and the faithful of the archdiocese.

It will function as a consultative pastoral planning team for the archdiocese with a focus on mission and planning—investigating, considering and proposing practical conclusions about those things which pertain to the pastoral works in the archdiocese.

The recently formed council of 19 includes members representing the broad spectrum of the faithful in the archdiocese. Members hail from the entire central and southern Indiana region and include men and women, lay, clergy and religious, various races and ethnicities, and a broad range of ages.

The concept of an archdiocesan pastoral council stems from a Second Vatican Council document, the "Decree on the Pastoral Office of Bishops in the Church." The document states that it is "greatly desirable that in each diocese a pastoral commission be established over which the diocesan bishop himself will preside and in which specially chosen clergy, religious and lay people will participate. The function of this council will be to investigate and weigh matters which bear on pastoral activity and to formulate practical conclusions regarding them" (#27).

In a future edition, *The Criterion* will report on the first APC meeting, its members and its goals. †



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Mike Krokos, Editor
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Editorial



Barbara Henning, wife of British aid worker Alan Henning, who was beheaded by Islamic State militants, and Michael Haines, brother of British aid worker David Haines who also was beheaded by the Islamic State, leave Pope Francis' general audience in St. Peter's Square at the Vatican on March 25. (CNS photo/Stefano Rellandini, Reuters)

Understanding ISIS's beliefs

Back in our Feb. 20 issue of *The Criterion*, we published an editorial about the condemnation of ISIS (Islamic State of Iraq and Syria) by moderate Muslims for the barbarism it has perpetrated against Christians and other Muslims, including crucifixions and beheadings. To understand why ISIS leaders pay no attention to moderate Muslims, we must understand what they believe.

The Obama administration has denied ISIS's religious nature, but that's a mistake. As hard as it is for us 21st-century people to realize, ISIS really is a religious group with a sincere commitment to returning civilization to a seventh-century legal environment, and ultimately to bringing about the apocalypse.

It isn't often that we recommend a secular periodical to our readers, but the best explanation of ISIS we have seen is "What ISIS Really Wants," by Graeme Wood, in the March issue of *The Atlantic*. It's almost book-length, but well-researched and thorough.

It's clear that ISIS won't heed the admonitions of moderate Muslims because it believes that only it has the true Muslim faith, and moderate Muslims are apostates. Wood writes, "That means roughly 200 million Shia are marked for death. So too are the heads of state of every Muslim country, who have elevated man-made law above Sharia by running for office or enforcing laws not made by God."

ISIS is committed to purifying the world by killing vast numbers of people, Wood writes. "Individual executions happen more or less continually, and mass executions every few weeks."

ISIS is anti-Christian. Its chief spokesman, Sheikh Abu Muhammad al-Adnani, said, "We will conquer your Rome, break your crosses, and enslave your women." According to Princeton scholar Bernard Haykel—a leading expert on ISIS's theology—slavery, crucifixion and beheadings are medieval traditions that ISIS fighters are bringing wholesale into the present day.

ISIS publishes a magazine called *Dabiq*, named after the Syrian city near Aleppo. It is here where Muhammad reportedly said that the "armies of Rome" will set up their camp for a final showdown. Since the pope has no army, "Rome" might mean any "infidel" army, and America will do nicely.

In the video showing the beheading of Peter (Abdul Rahman) Kassig, the masked executioner said, "Here we are, burying the first American crusader in Dabiq, eagerly waiting for the remainder of your armies to arrive." Of course, they expect to win the battle.

Here is the rest of the prophecy, according to Wood: "After its battle in Dabiq, the caliphate will expand and sack Istanbul. An anti-Messiah, known in Muslim apocalyptic literature as Dajjal, will come from the Khorsan region of eastern Iran and kill a vast number of the caliphate's fighters, until just 5,000 remain, cornered in Jerusalem. Just as Dajjal prepares to finish them off, Jesus—the second-most-revered prophet in Islam—will return to Earth, spear Dajjal, and lead the Muslims to victory."

You can understand why it's hard to believe that ISIS members are as devout as they claim to be, or as backward-looking or apocalyptic as their actions and statements suggest. However, Wood writes, this "reflects another kind of Western bias: that if religious ideology doesn't matter much in Washington or Berlin, surely it must be equally irrelevant in Raqqa or Mosul. When a masked executioner says *Allahu akbar* while beheading an apostate, sometimes he's doing so for religious reasons."

Now that ISIS has been declared a caliphate with Abu Bakr al-Baghdadi as caliph, Wood writes, Muslims who believe what ISIS teaches have been flocking to Syria and Iraq. That's because a caliphate requires territory to remain legitimate. Therefore, if ISIS loses its territory, it will cease to be a caliphate.

However, Woods believes that an invasion of the Islamic State would be a huge propaganda victory for ISIS, confirming that the United States wants to embark on a modern-day crusade to kill Muslims. Rather, he writes, "Properly contained, the Islamic State is likely to be its own undoing. No country is its ally, and its ideology ensures that this will remain the case."

And he says, "With every month that it fails to expand, it resembles less the conquering state of the Prophet Muhammad than yet another Middle Eastern government failing to bring prosperity to its people."

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

Pondering the implications of three-parent embryos

An ethical Rubicon was crossed when the first *in vitro* fertilization (IVF)-conceived baby came into the world in 1978.



children bit-by-cellular-bit.

As they mixed and matched these cells, they soon were drawn into other twists and turns of the advancing technology, including screening the genes of their test-tube offspring and eugenically weeding out any undesired embryonic children by freezing them in liquid nitrogen or simply discarding them as laboratory refuse.

Recent developments have exacerbated this situation by offering additional options and choices for generating children, recasting human embryos as modular constructs to be assembled through cloning or through the creation of three-parent embryos.

While cloning involves swapping

With human reproduction no longer limited to the embrace of a man and a woman, people felt empowered to take their own sperm and eggs, or those of others, and create their much desired

out the nucleus of a woman's egg with a replacement nucleus to create an embryo, three-parent embryos are made by swapping out additional cellular parts known as mitochondria through the recombination of eggs from two different women. Even more baroque approaches to making three-parent embryos rely on destroying one embryo (instead of an egg) and cannibalizing its parts so as to build another embryo by nuclear transfer.

We risk trivializing our human procreative faculties and diminishing our offspring by sanctioning these kinds of "eggs-as-Lego-pieces" or "embryos-as-Lego-pieces" approaches. Ultimately, there is a steep price to be paid for the ever-expanding project of upending our own beginnings and rupturing the origins of our children.

Part of that price includes the significant health problems that have come to light in children born from IVF and other assisted reproduction techniques. Researchers have found an overall doubling in the risk of birth defects for children born by these technologies when compared with rates for children conceived in the normal fashion.

For retinoblastoma, a childhood eye cancer, a six-fold elevated risk has been reported. Assisted reproduction techniques

See PACHOLCZYK, page 19

Be Our Guest/Rep. Todd Rokita

Our moral obligation is to lift people out of poverty, congressman says

The March 27, 2015, article in *The Criterion*, "Catholic advocates push Congress for budget that protects poor



people," alleges that potential reductions to some social service programs demonstrate a failure to make the needs of the poor and vulnerable people a priority. These sentiments are misguided.

Why are Christians coming to government to do what we are called to do as individuals under the Gospel of Jesus Christ? I challenge the assertions of the religious sisters that more government programs and more money spent on them are better for the poor. Rather, a system that lifts people out of poverty instead of perpetuating a permanently poor citizenry is needed.

It was President Lyndon B. Johnson that first declared a "War on Poverty" in 1964, stating our national goal to "not only relieve the symptoms of poverty, but to cure it and, above all, to prevent it."

Fifty years and \$21.5 trillion later, the poverty rate has only fallen 2.3 percent, from 17.3 to 15 percent. Today about 22 percent of children and 46 million Americans live in households near or below the poverty line. The federal government now administers at least 92 federal programs designed to help lower-income Americans, including dozens of education and job training programs, 17 different food aid programs, and more than 20 separate housing programs. It is clear that the approach of simply throwing money at more programs is not working. If insanity can indeed be defined as doing the same thing over and over expecting different results, then it may be past time to try something different.

Rather than the failed approach offered by the subjects of the article, the budget proposed by the Republicans in Congress offers a different approach to the age-old problem of poverty. It proposes to reform federal programs so they can continue to

serve the poor, while empowering them to find work and incentivizing Church and other groups to help people lift themselves out of poverty. If we continue down the path we're on, these vital safety programs will go bankrupt and cease providing any services at all.

Even President Franklin Delano Roosevelt, arguably the father of modern-day social welfare programs, stated repeatedly that the federal government must be the last resort in providing for social needs, and that government intervention should be employed only after the family, churches and local charity programs have done all they could for an individual.

In words that may now seem prescient, Roosevelt warned, "of human needs, we can't expect 'the government will take care of it.'" He added that relief is the primary responsibility of the family and citizens of that community, through the churches and the community chest of social and charitable organizations of the community.

With FDR's admonition in mind, we have crafted a budget that balances in 10 years—meaning a healthier economy today and greater economic opportunity for tomorrow.

Rather than ignoring the needs of the poor, as was suggested in the article, the House Republicans offered an alternative plan to reform these programs for the long term. Our budget speaks to the dignity of work and transitioning people away from public assistance

As noted in the article, "the budget is a moral document." Many believe it is immoral to hand every child born today a bill for \$50,000 to pay the debt left them by this generation, a debt that will increase the likelihood of living in poverty. I fail to see how the immoral status quo of spending money we don't have follows the Gospel.

What does follow the Gospel is helping someone realize the dignity of work and earning one's success, rather than forcing the dependency on failed government programs and bureaucracies.

(Rep. Todd Rokita represents Indiana's fourth congressional district in the U.S. House of Representatives. He is a member of St. Malachy Parish in Brownsburg.) †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Forgiveness is preached to all nations, beginning from Jerusalem

The Gospel reading for the Third Sunday of Easter (Lk 24:35–48) begins immediately following the wonderful story of the disciples on the way to Emmaus who encountered Jesus on the road, walked with him not knowing who he was, and then finally recognized him “in the breaking of the bread” (Lk 24:35). Eager to tell the other disciples how their hearts were burning within them, they hurried back to Jerusalem to the place where the other disciples were hiding behind closed doors.

While the two disciples “were still speaking about this,” Jesus “stood in their midst and said to them, ‘Peace be with you.’ But they were startled and terrified and thought they were seeing a ghost” (Lk 24:36).

Jesus assures them he is no ghost by showing them his hands and his feet, and by eating with them a piece of baked fish. “The disciples rejoiced when they saw the Lord” (Lk 24:41). And he said to them again, “Peace be with you.”

Jesus is not a ghost. He is a real flesh-and-blood human being who has been raised from the dead. This is a great mystery of our faith. The humanity of Jesus was not a temporary occurrence.

It was not a hologram, or a work of the ecstatic disciples’ imagination.

Standing there in front of their faces is the man they knew and loved, the one who was mocked, scourged and crucified—while most of them fled and hid beyond locked doors like these. He is really with them now, comforting them (“Peace be with you”), but also challenging them to accept that he is the fulfillment of the law and the prophets.

“Thus it is written,” says the risen Lord to his fearful friends, “that the Christ would suffer and rise from the dead on the third day” (Lk 24:46).

But there’s more—much more. Jesus reminds the disciples that they are witnesses to the mystery of redemption. As witnesses, they will be called to testify to the truth about the forgiveness of sins, which will be “preached in his name to all the nations, beginning from Jerusalem” (Lk 24:47).

I was in Jerusalem for the first time a little more than a month ago, and I shared many of my first impressions of this ancient and holy city in my columns for the season of Lent.

It’s amazing to me that Jerusalem was the place where our Church’s evangelizing

mission began. It’s an unlikely place in many ways. Jerusalem, which means “city of peace,” has been, and continues to be, anything but a peaceful city. This city has known more than its share of war, religious and racial intolerance, hunger (both physical and spiritual) and inhumanity.

But Jerusalem is also a holy city revered by Jews, Christians and Muslims everywhere. There is no peace in Jerusalem today, but *the longing for peace* is so intense that you can feel it in the air. Jews, Christians and Muslims who are true to their scriptures and faithful to the best of their traditions share a desire for peace (and, with it, unity) that is almost palpable in Jerusalem, the city of peace.

Where can we find peace? How can we ever achieve an authentic and lasting peace that guarantees the end of all violence and hatred, but includes much more, including the recognition that we are all sisters and brothers, members of the one family of God with equal rights and dignity?

Recent popes—John XXIII, Paul VI, John Paul II, Benedict XVI and now Francis—insist that peace is only possible through repentance and the

forgiveness of sins. Only by letting go of past wrongs (no matter how egregious), and by the recognition of equal rights and responsibilities on all sides, can we ever achieve lasting peace. Only by recognizing that we are brothers and sisters (the indispensable first step), and then forgiving each other for the sins we have committed against God and one another (the second step), will we ever hope to find peace.

Every family has its hurts and disagreements. Some are very serious. Some tear families apart. Only repentance and forgiveness can heal the wounds that divide families, nations and religious, racial or ethnic groups. Peace is indisputably the work of justice and charity, but above all it is the fruit of genuine, heartfelt forgiveness.

When the risen Lord appeared to his disciples, he wished them peace (twice!). But he challenged them (and us) to find peace through preaching, and practicing, repentance and the forgiveness of sins to all nations—beginning from Jerusalem, the city of peace.

May the God of mercy open our hearts to repentance and the forgiveness of sins this Easter season and always! †

El perdón se predica en todas las naciones, comenzando por Jerusalén

La lectura del Evangelio de este tercer domingo de Pascua (Lc 24:35–48) comienza inmediatamente con la maravillosa historia de los discípulos que iban camino a Emaús y quienes encontraron a Jesús por el camino, caminaron junto con él sin saber quién era y finalmente lo reconocieron “cuando partió el pan” (Lc 24:35). Ansiosos por relatar a los otros discípulos cómo ardían sus corazones, se apresuraron a volver a Jerusalén, al lugar donde los demás discípulos estaban escondidos a puertas cerradas.

Mientras los dos discípulos “todavía estaban hablando acerca de esto,” Jesús “se puso en medio de ellos y les dijo:—La paz sea con ustedes. Aterrorizados, creyeron que veían a un espíritu” (Lc 24:36).

Jesús les asegura que no es un espíritu y para ello les enseña sus manos y sus pies, y come con ellos un trozo de pescado asado. Los discípulos “no acababan de creerlo a causa de la alegría y del asombro” (Lc 24:41). Y les repitió: “—La paz sea con ustedes.”

Jesús no es un espíritu; es un ser humano de carne y hueso de verdad que se levantó de entre los muertos. Este es uno de los grandes misterios de nuestra fe. La condición humana de Jesús no era una situación temporal; no se trataba de un holograma ni era obra de la

imaginación eufórica de los discípulos.

De pie allí, delante de ellos, se encontraba el hombre al que conocían y amaban, aquel que sufrió burlas, fue azotado y crucificado, mientras la mayoría de ellos huyó y se escondió a puertas cerradas como estas. Ahora realmente se encuentra con ellos, consolándolos (“la paz sea con ustedes”), pero también los reta a aceptar que en él se han cumplido las leyes y las profecías.

“Esto es lo que está escrito—les dice el Señor resucitado a sus temerosos amigos—que el Cristo padecerá y resucitará al tercer día” (Lc 24:46).

Pero hay más, mucho más. Jesús les recuerda a los discípulos que ellos son testigos del misterio de la redención y que como tales, estarán llamados a declarar la verdad sobre el perdón de los pecados pues “en su nombre se predicarán el arrepentimiento y el perdón de pecados a todas las naciones, comenzando por Jerusalén” (Lc 24:47).

Hace poco más de un mes estuve en Jerusalén por primera vez y durante mis columnas de la temporada de la Cuaresma compartí muchas de mis impresiones iniciales acerca de esta antigua y sagrada ciudad.

Me resulta maravilloso pensar que Jerusalén fue el lugar donde comenzó la misión evangelizadora de nuestra Iglesia. Se trata de un lugar peculiar por muchos motivos. Jerusalén, cuyo nombre

significa “ciudad de la paz,” ha sido y continúa siendo todo menos una ciudad pacífica. La ciudad ha sufrido varias guerras, intolerancia religiosa y racial, hambre (tanto física como espiritual) y actos inhumanos.

Pero Jerusalén también es una ciudad sagrada, reverenciada por judíos, cristianos y musulmanes de todas partes. Hoy en día la paz no existe en Jerusalén, pero las *ansias de paz* son tan intensas que casi se sienten en el aire. Judíos, cristianos y musulmanes fieles a sus escrituras y a sus tradiciones comparten el mutuo deseo de alcanzar la paz (y, junto con esta, la unidad) de una forma que resulta casi palpable en Jerusalén, la ciudad de la paz.

¿Dónde podemos encontrar la paz? ¿Cómo podemos alcanzar la paz auténtica y duradera que garantiza el fin de toda la violencia y del odio, pero que abarca mucho más, incluso el reconocimiento de que todos somos hermanos, miembros de una sola familia de Dios con iguales derechos y dignidades?

Los papas recientes—Juan XXIII, Pablo VI, Juan Pablo II, Benedicto XVI y ahora Francisco—insisten en que la paz solo es posible a través del arrepentimiento y el perdón de los pecados. Solamente al deslastrarnos de las acciones erróneas del pasado (sin importar cuán egregias sean) y al reconocer igualdad de derechos y

de responsabilidades para todos los involucrados, podremos alguna vez alcanzar la paz duradera. Solamente al reconocer que somos hermanos y hermanas (el primer paso indispensable) y posteriormente perdonarnos por los pecados que hemos cometido contra Dios y contra nosotros mismos (el segundo paso), tendremos esperanzas de encontrar la paz.

Todas las familias sufren sus dolores y sus desacuerdos; algunos de ellos son muy graves, otros destruyen familias. Solamente el arrepentimiento y el perdón pueden curar las heridas que dividen a las familias, las naciones y los grupos religiosos, raciales o étnicos. La paz es indiscutiblemente la obra de la justicia y de la caridad, pero por encima de todo es fruto del perdón genuino y sincero.

Cuando el Señor resucitado se le apareció a sus discípulos, les deseó la paz (¡dos veces!) Pero también los desafió (y a nosotros también) a hallar la paz predicando y practicando el arrepentimiento y el perdón de los pecados para todas las naciones, comenzando por Jerusalén, la ciudad de la paz.

Que el Dios de la misericordia abra nuestros corazones al arrepentimiento y el perdón de los pecados durante esta temporada de la Pascua y siempre.

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

April 17
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Faith, Family and Football," Joe Reitz, lineman, Indianapolis Colts, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

St. Bartholomew Church, 1306 27th St., Columbus. **Healing Mass, Anointing of the Sick**, 7 p.m. Information: 812-379-9353, ext. 240.

April 18
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**, Mass and Divine Mercy Chaplet at 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Indoor Garage Sale** benefitting youth programs, 8 a.m.-3 p.m., **Women's Club, chicken and noodle dinner**, 6 p.m. Information: 317-831-4142 or mshea@stm-church.org.

Saint Mary-of-the-Woods, White Violet Center,

1 Sisters of Providence, St. Mary-of-the-Woods. **"Earth Day Celebration,"** 11 a.m.-3 p.m., freewill donation. Information: 812-535-2932 or wvc@spsmw.org.

April 20-25
On WSPM 89.1 FM/WSQM 90.9 FM, Faith in Action radio show, **"Catholic Aviation Association,"** Tom Beckenbauer, 10 a.m. April 20 and 23, 4 p.m. April 21 and 24, 9 a.m. April 25. **"Knights of Columbus,"** Scott Cunningham, 4 p.m. April 20 and 23, 10 a.m. April 21 and 24, 9:30 a.m. April 25.

April 21
St. Matthew the Apostle School, 4100 E. 56th St., Indianapolis. **School tours**, 9 a.m.-2 p.m. Information: 317-252-3997, ext. 3913.

April 22
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Parish Nurse/Health Ministry annual meeting**, 6:30-8:45 p.m. Information: 317-236-1475 or jlebeau@archindy.org.

April 25
Castleton United Methodist Church, 7160 Shadeland Station, Indianapolis, April 25. **Stephen Ministry Introductory workshop**,

half-day workshop, 8 a.m. check-in, 9 a.m. workshops, \$15 per person, \$50 for four or more from the same congregation. Information: 317-428-2600 or stephenministry.org/workshop.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **Spring Fling Dinner and Dance**, 5-11 p.m., \$17 per person includes dinner, \$7 per person dance only, children 16 and under with an adult no charge. Reservations: 317-632-0619.

April 27-May 2
On WSPM 89.1 FM/WSQM 90.9 FM, Faith in Action radio show, **"An 8-Year-Old's Letter to President Obama,"** Sara Cabrera and her mother, Maria Hernandez, 10 a.m. April 27 and 30, 4 p.m. April 28 and May 1, 9:30 a.m. May 2. **"Haiti Mission,"** Wendy Braun and **"Do Not Worry,"** Thomas Lamb, 4 p.m. April 27 and 30, 10 a.m. April 28 and May 1, 9:30 a.m. May 2.

St. Michael Parish, 11400 Farmers Lane N.E.,

Greenville. **Dessert card party**, 6-9:30 p.m., \$5 per person. Information: 812-364-6646 or www.saintmichaelschurch.org.

April 30
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, card party and quilt raffle**, 11 a.m.-2:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

May 1
Marian University Chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 7-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

May 1-2
Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Immersive Weaving Weekend,"** John Salamone and Providence Sister

Ruth Johnson, instructors, Fri. 6-9 p.m., Sat. 9 a.m.-5 p.m., \$200 per person, registration deadline May 12. Information: 812-535-2932 or wvc@spsmw.org.

May 2
Saint Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Dedication of Commemorative Marker for seven Sister-Nurses who served at City Hospital, Indianapolis, 1861-1865,"** marker donated by the Gov. Oliver P. Morton Chapter, National Society, Daughters of the Union, gathering 1 p.m., dedication, 1:30 p.m. Information: 317-892-4798 or Skenn63523@aol.com.

Ivy Tech Community College, 50 Walnut St., Lawrenceburg. **Pregnancy Care Center of SE Indiana, "Life Walk/Run 2015,"** registration, 8:30 a.m., walk/run, 9 a.m., \$20 entry fee. Information: 812-537-4357.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass

at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

May 6
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

May 8
Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **Pro-Life ministry and the Sanctity of Life Committee of St. John the Evangelist Parish, Pro-Life film, "Eggsploration,"** 6:30-8:30 p.m., admission is free, simple supper will be served. Registration: 317-408-0528 or holyrosary.prolife@gmail.com. †

Retreats and Programs

May 1
Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **First Friday devotions and lunch**, 11:45 a.m. Information: 812-923-8817 or www.mountsaintfrancis.org.

May 3
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee talk: "I Am the True Vine,"** Franciscan Sister Olga Wittekind, presenter, 10:45 a.m.-noon, freewill offering. Information: 812-933-6437 or oldenburgfranciscancenter.org.

May 4
Benedict Inn Conference and Retreat

Center, 1402 Southern Ave., Beech Grove. **Personal Retreat Day: Spend a Day with God**, 9 a.m.-4 p.m., \$35 per person includes a room for the day and lunch, spiritual direction available. Information: 317-788-7581 or www.benedictinn.org.

May 5
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **A Day for those who Grieve, "Grieving Gracefully ... Into a Future Full of Hope,"** Providence Sister Connie Kramer, presenter, 9 a.m.-2:30 p.m., \$40 per person. Information: 317-545-7681 or Marcia.johnson@archindy.org.

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.) †

June festival to help St. Boniface Parish in Fulda celebrate 150th anniversary of current church building

St. Boniface Parish in Fulda will celebrate the 150th anniversary of its historic church building with a two-day festival in June.

The Fulda parish was established in 1847 by Father Joseph Kundek. The original church was a log building, but in 1860 construction began on the current church.

The church features a seven-foot-thick stone foundation and a limestone slab above the door with the words "St. Boniface Kirche, 1865." "Kirche" is German for "church."

The interior boasts baked stone tile, original stenciling on the ceiling, and oversized Gothic arched windows made of stained glass. The pillars inside the church are actual tree trunks covered in plaster.

The church's three bells were cast by J.G. Stuckstede & Brothers of St. Louis. The organ, purchased in 1898, was made by Edmund Giesecke of Evansville, Ind. The console is made of Indiana oak and has 10 ranks and 535 pipes, manuals of 58 keys and pedals of 25 keys.

The St. Boniface Church building

was placed on the National Register of Historical Places on Oct. 30, 1980.

The parish festival will begin at 3 p.m. on June 5 with live music, food, children's games and a beer garden.

On June 6, the events include kids' games, a school reunion, a corn hole tournament, food stands and dinner, beer and wine garden, and live music.

The celebration Mass will be held at 4 p.m. on June 6.

The parish is also sponsoring a raffle, with a 2015 Jeep Wrangler Unlimited Sport 4x4 (automatic transmission, four door, hardtop, fully equipped from Expressway Dodge Inc.) as the grand prize. The drawing will be held on June 6, along with three drawings for \$500 cash prizes. The grand prize winner may choose a \$20,000 cash option as an alternative for the Jeep.

Raffle proceeds will be used to establish a perpetual endowment for the ongoing care and preservation of St. Boniface Church.

(For more information, visit the website at www.sbfulda.org. All times listed are Central time.) †

Knights of Peter Claver Ladies Auxiliary hosting trip to Saint Mary-of-the-Woods on May 9

The Knights of Peter Claver Ladies Auxiliary Court #191 of SS. Peter and Paul Cathedral Parish in Indianapolis is hosting a day trip to Saint Mary-of-the-Woods from 6:30 a.m.-7 p.m. on May 9. Times are subject to change.

The day outing is a fundraiser for the Ladies Court #191 Scholarship Fund.

The cost of the event is \$50, which includes lunch at Saint Mary-of-the-Woods, plus tax and tip.

Registration is required by April 28. A complete itinerary is available upon request.

For the itinerary, to register or for more information, call 317-832-2532 or e-mail noonie8000@att.net. †

Benedict Inn will open Peace and Nature Garden with ceremony on April 29

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove will celebrate the grand opening of their new Peace and Nature Garden from 6-8 p.m. on April 29.

Together with Keep Indianapolis Beautiful, the Benedict Inn has created a meditative place that is quiet, safe and accessible per American with Disabilities Act standards.

Featuring shaded and open portions, sitting areas, walkways and art, the space highlights the native plant palette to further the bio-diversity of the local environment.

The grand opening event will offer garden tours, light hors d'oeuvres and a blessing ceremony.

There is no admission cost—the Peace and Nature Garden is free for all to enjoy. †



Mexican folk art sculpture

Sophia Kemple, a fourth-grade student at St. Mary School in Rushville, shows off her "alebrijes," or Mexican folk art sculpture, that she made in the school's Spanish class on Feb. 27. Fifth-grade students Sophie Wessling, left, and Savannah Westphal work behind Sophia on their alebrijes. Students at St. Mary's school and preschool in Rushville take a weekly Spanish course, and those in third through sixth grades can choose to participate in an extracurricular Spanish Club. (Submitted photo)

Authentic mercy draws people together in equality

By David Gibson

It is time to come to terms with mercy! Recent popes insist on it.

On the surface, Christian mercy appears easy enough to understand. Still, it frequently is misunderstood in ways that are a concern. Moreover, mercy often is viewed in ways that diminish its scope and empty it of essential qualities.

Is divine mercy sometimes viewed only as God's decision to look the other way when confronted by human weaknesses? Is the mercy that Christians extend to others sometimes viewed simply as a willingness to wipe the slate clean in the face of an offense?

On a Christian's part, looking

the other way or wiping the slate clean may seem like generous ways to treat others. But doing so does not require any ongoing relationship with the person who is forgiven. It is possible to turn a blind eye to someone's offense and at the same time to turn a blind eye to the person himself, forgetting him for the future.

In the mind of Pope Francis, the demands of Christian mercy extend beyond that. Rather than shoring up the walls that divide people and keep their lives separate, mercy closes up the distance between them and creates a new closeness.

"True mercy takes the person into one's care, listens to him attentively," Pope Francis told the priests of Rome in March 2014.

It shortchanges God's mercy to consider it only a divine decree in our regard, the pope has suggested. Mercy, he repeats, is

God's "caress" of love.

Mercy "is the very substance of the Gospel of Jesus," Pope Francis wrote in a March 3, 2015, letter to the Catholic University of Argentina. Five days later, he announced in a homily in a suburban Rome parish that Jesus does not cleanse hearts with a whip, as he cleansed the temple. The pope asked:

"Do you know what the whip is that Jesus uses to cleanse our soul? Mercy."

St. John Paul II very much wanted "the whole message" on mercy to be heard in contemporary times. He said so during a Mass in Rome on April 30, 2000, for the canonization of St. Faustina Kowalska. The Polish nun, who

died in 1938, "made her life a hymn to mercy," the pope commented.

During the canonization, St. John Paul declared that the Second Sunday of Easter henceforth would be celebrated

as Divine Mercy Sunday. He recalled that in her diary St. Faustina wrote:

"I feel tremendous pain when I see the sufferings of my neighbors. All my neighbors' sufferings reverberate in my own heart."

Divine mercy involves the mercy of God that human beings receive. Yet mercy involves something more, St. John Paul explained. "The path of mercy ... creates new relations of fraternal solidarity among human beings."

Highlighting the rich scope of mercy in the Christian vision of life, St. John Paul told those gathered in St. Peter's Square for the canonization that "it is not

easy to love with a deep love," the kind of love that reflects an "authentic gift of self."

But, the pope advised, in becoming one with God's "fatherly heart" it becomes possible "to look with new eyes at our brothers and sisters with an attitude of unselfishness and solidarity, of generosity and forgiveness. All this is mercy!"

In his canonization homily, St. John Paul repeated words from the encyclical on mercy that he issued 20 years earlier. "Mercy is an indispensable dimension of love; it is as it were love's second name," he wrote in that encyclical, titled "Rich in Mercy" (#7).

The encyclical cautioned against a scaled-down understanding of mercy that distorts its fuller meaning. Sometimes, appraising experiences of mercy "only from the outside" looking in, so to speak, people conclude that mercy is "above all a relationship of inequality between the one offering it and the one receiving it" (#6).

As a result, it added, people quickly may "deduce that mercy belittles the receiver," that it offends human dignity (#6).

However, "mercy that is truly Christian is also, in a certain sense, the most perfect incarnation of 'equality' between people," according to the encyclical (#14). Viewed in this context, "mercy becomes an indispensable element for shaping mutual relationships between people in a spirit of deepest respect for what is human and in a spirit of mutual brotherhood" (#14).

Pope Francis often shares his description of the Church as a field hospital. For him, this description connects directly with the very meaning of Christian mercy.

Speaking to the priests of Rome, he observed that so many

'The path of mercy ... creates new relations of fraternal solidarity among human beings.'

—St. John Paul II



A Divine Mercy image is seen during a candlelit vigil in St. Peter's Square at the Vatican on Oct. 11, 2012. The teaching of St. John Paul II and Pope Francis have emphasized the importance of mercy in the life of faith, and how it brings people together in equality. (CNS photo/Paul Haring)

people today are wounded by material problems, by scandals or "by the world's illusions." Their wounds, he insisted, must "be treated." The first step is to treat the "open wounds."

Mercy, for Pope Francis, "first means treating the wounds."

Commenting on the importance of mercy, he said:

"We forget everything far too quickly," but it is essential not to forget "the great content, the great intuitions and gifts that have been left to the people of God. And divine mercy is one of these."

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

Devotion to Divine Mercy is a reminder of God's love for humanity

By Daniel S. Mulhall

Divine Mercy Sunday is celebrated each year on the Second Sunday of Easter. This designation was established by St. John Paul II in the jubilee year 2000 on the canonization of St. Faustina Kowalska, a Polish nun who had visions in the 1930s of Jesus as the Divine Mercy.



People pray near a 10-foot-tall Divine Mercy image in Chicago's Daley Plaza on April 29, 2011. The image was being displayed for the annual Divine Mercy novena. (CNS photo/Karen Callaway, Catholic New World)

On this day, the Church remembers and celebrates that Jesus is the fulfillment of God's love for the world.

There are many people who have a special devotion to Divine Mercy, following in the practice begun by St. Faustina. There are numerous websites related to Divine Mercy, and there are national and international conferences held in conjunction with this feast. There is a Divine Mercy chaplet, which is prayed like the rosary, and a Divine Mercy novena, which is prayed for the nine days prior to the feast.

All of these celebrations and prayers are designed to help us remember and reflect upon the mercy that God has shown us in our lives, especially in giving us his only Son for our salvation.

In speaking about the revelations to St. Faustina and in declaring the feast day, St. John Paul made one point abundantly clear: This is not new revelation. The Church has always been aware of God's loving mercy for us, and Jesus has always been seen as the living embodiment of that mercy.

St. Faustina's visions and the feast serve the purpose of focusing our attention on this fact, and encouraging us to remember God's great love for us. The feast day serves as a clarion call for us to hear and believe the good news, and to intentionally turn to God to accept the divine mercy that is always being offered to us.

One of the things Catholics are asked to do on Divine Mercy Sunday is to reflect on how they experience God's mercy in their own lives, and to consider how they have been the vehicle for God's mercy to others.

Reading the Gospels is a good place to find stories that illustrate how Jesus had mercy upon those in need of healing. The story found in John 5 seems particularly appropriate for this reflection, for it shows Jesus helping, without being asked, a man he comes upon who is infirm.

In our reflection on this story, we might ask ourselves when have we noticed someone in need and reached out to help them. We might also ask ourselves about times when we have not cared enough to notice, or when we noticed and chose not to get involved.

Pope Francis speaks often about God's great mercy. The Holy Father has frequently compared the Church to a field hospital, a place where hurt and forgotten people can turn for love and affection, where their immediate injuries can be healed and where they can experience the love of God without exception.

That is what we celebrate on Divine Mercy Sunday, that God's love and care for us is unceasing and without end.

(Daniel S. Mulhall is a freelance writer and a catechist for adults. He lives in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

Early Church: What we know about St. Peter

(Second in a series of columns)

About 14 years after Jesus ascended into heaven, in the year 44 A.D.,



King Herod Agrippa had the Apostle James, the brother of John, beheaded. Then he had Peter arrested, apparently planning to have him executed, too.

Chapter 12 of the Acts of the Apostles tells of Peter's

miraculous release from prison by an angel. He went to the home of Mark's mother, where people were praying for him, and knocked on the gateway door. I love the story of what happened next because it shows that Luke, the author of Acts, wasn't afraid to include some humor in his account.

The maid Rhoda answered the knock at the door. When she saw Peter, instead of letting him in, she rushed to tell the people that Peter was there, leaving Peter to continue knocking. When they finally

opened the door, he quickly explained what had happened and told them to report it to James, the cousin of Jesus. Then Peter "left and went to another place" (Acts 12:17), leaving James in charge of the community in Jerusalem.

Although it's disputed, scholars believe that this James was the son of Alphaeus, the Apostle usually called James the Less by tradition. It's believed that his mother was the sister of Mary, the mother of Jesus. I'll write more about him next week.

Where did Peter go when he went to "another place?" We don't know. After the episode mentioned above, Acts concentrates on Paul's missions rather than Peter's. We know that he was in Antioch while Paul was there because Paul upbraided him for eating only with Jewish converts and not with Gentiles, too, as he had been doing before the Jewish converts arrived (see Gal 2:11-14).

However, Peter was back in Jerusalem by the year 50, when the Council of Jerusalem agreed that Gentile converts did not have to practice all of the Law of Moses. He spoke on behalf of the Gentiles, saying, "We believe that

we are saved through the grace of the Lord Jesus, in the same way as they" (Acts 15:11). This is the last mention of Peter in Acts.

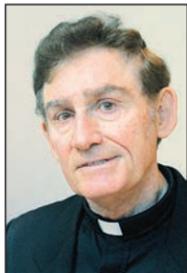
From other sources, we learn that Peter then embarked on an extensive preaching tour of Asia Minor, apparently accompanied by his wife, whose name might, or might not, have been Perpetua. Paul mentions Peter's wife in his First Letter to the Corinthians when he was defending himself, saying that he should have the same rights as other Apostles: "Do we not have the right to take along a Christian wife, as do the rest of the Apostles, and the brothers of the Lord, and Cephas?" (1 Cor 9:5).

Peter ended up in Rome, but we don't know when he arrived there. Tradition holds that he was imprisoned for nine months in the Mamertine Prison before he was crucified upside down in 64 or 67. However, the *Catholic Encyclopedia* says that there is no reliable evidence that he was imprisoned there. Of course, there *is* reliable evidence that he was buried where St. Peter's Basilica now stands. †

The Human Side/Fr. Eugene Hemrick

The missionary spirit that moves the Church

It is one thing to read history, yet more impressive to touch it. Recently,



I had the pleasure of a visit to the Mission San Carlos Borromeo del Rio Carmelo in Carmel, Calif.

The mission, which was founded in June 1770, is where Blessed Junipero Serra

worked and died. As I viewed the cell in which he slept, it brought back memories of his life.

He was born in Spain and joined the Franciscans. Even though he was a brilliant student and teacher and could have remained in Spain, he opted instead to embark for the missions of Mexico.

Early on, he injured his leg, an injury that would plague him throughout his life. The injury, however, did not deter him from establishing missions

and making long journeys on foot to baptize and confirm thousands of indigenous people.

As I viewed an old saddle used by the early missionaries, I wondered what it was like to come from the Spanish culture to a foreign culture and learn its languages, customs and how easy it is to violate a custom.

For example, in one case I read about, many of the indigenous children the missionaries encountered were undernourished. As was customary in Spain, milk was given to children to bolster and improve their strength. However, the indigenous children couldn't tolerate milk. It was one of many hard lessons the Franciscan missionaries had to learn.

As I viewed the old kitchen, sitting rooms and crude tools of the times in the museum, I wondered about what drives the missionary spirit in our Church. Why do men and women opt for a foreign culture, learn its customs and literally

forsake family and the comforts of home?

No doubt a sense of youthful adventure is one of the driving forces in missionaries. But as I learned, when I visited Guatemala, wanderlust fades quickly when you get amebic dysentery or the weather is dismal for weeks on end. You need more than a sense of adventure to survive.

Ultimately, the drive behind the missionary spirit is the spirit of Christ who taught that the purpose of life is to serve others, especially those in most need. It is to live the Golden Rule: to treat others as you want to be treated; to let your heart rule over your mind, allowing it to warm another's heart.

Come September, Blessed Serra will be canonized. Yes, we will extol his virtues, but it will also be a time to extol the missionary spirit upon which our Church is founded.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

That All May Be One/Fr. Rick Ginther

Spirit will lead ecumenical participants to fulfill Jesus' call for unity

Acronyms abound in our world today. What once was Kentucky Fried Chicken is now KFC.



The same is true in the Church. We have RCIA (Rite of Christian Initiation of Adults), DRE (director of religious education) and UCA (United Catholic Appeal).

In ecumenical work, acronyms also abound.

Take ARCIC: "Anglican Roman Catholic International Commission" created in 1969, which seeks to make ecumenical progress between the Roman Catholic Church and the Anglican Communion.

For more than four decades, ARCIC has sought to find common ground between the Anglican and Catholic faiths. Their meetings have been worldwide, with many notable results.

In the first phase of the commission from 1970-81—known as ARCIC I—the group produced reports on such topics as mixed religion marriages, eucharistic doctrine, ministry and ordination, authority in the Church, and more.

ARCIC II spanned from 1983 to 2011. Their published works from this time covered areas such as the doctrine of salvation and the Church, the Church as communion, the gift of authority, Mary,

and other documents.

The documents from both ARCIC I and II resulted in follow-up comments and criticisms by the Anglican Church and the Pontifical Commission. (For a complete listing and access to the documents produced, log on to <http://bit.ly/1NUDi2w>.)

The International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM) was established in 2002. Their focus is to find ways to put into practice the agreements which ARCIC has reached and which have been accepted by the two communions.

Meanwhile, parallel work has been ongoing in the United States and Canada through ARC/USA (Anglican-Roman Catholic Dialogue in the United States of America), sponsored by the United States Conference of Catholic Bishops.

For example, ARC/USA's brief document, "Five Affirmations on the Eucharist as Sacrifice," is directly connected to the larger process of dialogue. (For the text, log on to <http://bit.ly/1NaUCoQ>.)

The results of dialogue have been impressive.

Nevertheless, some Catholics and members of the Anglican Communion have found them less than satisfactory. Challenges to the dialogue do exist.

For instance, the Anglican ordination of women to the priesthood and episcopacy in the U.S. and in the

United Kingdom (Episcopalian), and the Anglican ordination of a man in a committed gay relationship in the U.S. led then-Pope John Paul II to suspend the international dialogue from 2003-05.

Later, a stumbling block for the Anglicans arose when Pope Benedict XVI established the personal ordinariate of the Chair of St. Peter in England and Wales in 2011, and in the U.S. in 2012. The ordinariate allows Anglicans to be received into the full communion of the Church while retaining aspects of their spiritual patrimony.

But IARCCUM resumed its work in 2005 when the dialogue moratorium ended. And ARCIC finally took up the dialogue again in 2011, thus beginning the group's third phase. They are now looking at the Church in local and universal communion, and how the local and universal Church comes to discern right ethical teaching.

Dialogue is a massive undertaking. It requires years of patient work, rooted in charity and a common longing for unity. Though there are obstacles and challenges, the Holy Spirit will lead the participants to fulfill Jesus' call for unity.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

Catholic Education Outreach/

Gina Fleming

We are called to serve as God's instruments in building his kingdom

"I am a little pencil in the hand of a writing God who is sending a love letter to the world."



These words were once spoken by Blessed Teresa of Calcutta, and remind us of our role as Christian stewards. Our bishops explain that stewards are disciples of our

Lord Jesus Christ who consciously decide to follow him no matter what. In a sense, we are called to be the "little pencils" or "writing utensils" with which God can continue his love letter to the world.

As the source of all goodness, the Creator of life, God simply invites us into relationship with him. There is no better way to show our love and appreciation for the gifts with which we have been blessed—including one another—than to follow the teachings and example of Jesus Christ, and to serve joyfully knowing that "all things work for good for those who love God" (Rom 8:28).

The work of Christian stewards throughout central and southern Indiana is seen as a partnership with God—a collaborative endeavor in which he is the artist, and we are entrusted to serve as the tools used to create and develop masterpieces.

As Archbishop Joseph W. Tobin reminds us, "We are called to respond in love to God who loved us first." This collaborative response can be seen in the wonderful work of our parish councils, boards and commissions.

We observe this collective spirit when planning festivals, fundraisers and social events. We witness it through the spiritual development opportunities that are provided through our Church ministries—retreats, book studies and other pastoral initiatives. How blessed we are to experience these joyful encounters with our Father in heaven, and to serve as "pencils" in God's drafting of his beautiful love letter to the world.

Such stewardship does not come without its struggles. We often busy ourselves with daily expectations at work, and with tasks and chores at home. We can become complacent as we look around and see that there are many others who can serve in our place.

Yet Jesus calls each of us by name to join him in the building of God's kingdom. Through his grace, our hands, hearts and minds can be used to honor and glorify him. When we remain open to God's call to service, the struggles are simply heightened opportunities to be guided by the palm of his writing hand.

On behalf of all of us in the archdiocesan Office of Catholic Education, thank you to each and every individual who has said "yes" to God's call as Christian stewards.

God has entrusted us to work collectively with him and one another, and by saying "yes," our Catholic Church is stronger and more equipped to spread God's love through Catholic education in our schools, faith formation, youth ministry and young adult/college campus ministries.

As God's utensils in the beautiful masterpiece that only he can create, we shall come to know him more deeply, love him more fully, and serve him completely.

(Gina Fleming is superintendent of Catholic schools for the archdiocese.) †

Third Sunday of Easter/Msgr. Owen F. Campion

Sunday Readings

Sunday, April 19, 2015

- Acts of the Apostles 3:13-15, 17-19
- 1 John 2:1-5a
- Luke 24:35-48

The Acts of the Apostles furnishes the first biblical reading for this weekend's



Mass readings. Almost every Sunday in the Easter season features a reading from this book of the New Testament.

In this reading, Peter preaches to crowds in Jerusalem. Americans are very accustomed to impassioned preaching. They hear

it in their own churches, hear it on the radio or see fiery preachers on television. Preaching about salvation and God's mercy is common.

Actually, to preach is to assume a mighty role and a great responsibility. Preaching, after all, by definition is not simply lecturing or speaking aloud. It is speaking in the very name of God.

Those who preached, by ancient Jewish standards, were privileged people in this sense. None chose to be a preacher. Rather, God selected each preacher. Peter stood before this Jerusalem crowd after having been called to preach. Most importantly, though, he spoke in the place of Jesus.

He preached the words of Jesus, on behalf of Jesus. This reading makes three points. First, it establishes the identity of Peter. He is an Apostle. Second, he is the chief of the Apostles. He speaks in the names of them all.

Finally, through Peter and the other Apostles, the salvation given by Jesus still reaches humanity. They continue the Lord's work.

The First Epistle of St. John provides the second reading. The epistles of John are alike in their eloquence and splendid language. They are alike in the depth of their theology and revelation.

This reading proclaims the majesty of Jesus, the Savior. It cautions, however, that accepting Jesus as Lord is more than lip service. It is the actual living of the Commandments by which and through which humans realize the perfection, love,

order and peace of life in God.

St. Luke's Gospel provides the last reading.

It is another resurrection narrative, and it looks back to the Emmaus story, which describes two disciples walking to a small town outside Jerusalem encountering the risen Lord and then recognizing him in the "breaking of the bread," or Eucharist (Lk 24:35).

As this pair of disciples recounted their story to fellow believers in Jerusalem, Jesus stood in their midst. He was no longer bound by location or time. Risen from earthly life, victorious over sin, Jesus now lived in the fullness of eternity—still in the Incarnation, true God and true man.

He showed them his pierced hands and feet. The disciples were indeed encountering the Crucified. But the Crucified had overcome death and had lived!

Reflection

The Church continues to summon us to the joy of Easter celebration. Christ lives! The readings once more this week exclaim the Church's great trust in, and excitement about, the resurrection. As St. Paul said, the resurrection is the bedrock of our belief.

In these readings, the Church calls us to the fact that our redemption is in Jesus. He rescues us from death, from the living death of sin and hopelessness, from eternal death.

All people, even all believers, must die. But as Jesus rose, they too will rise if they do not relent in their love of and obedience to God. Thus, all believers can anticipate eternal life in God.

Christians further can rejoice in the fact that salvation did not pass away when Jesus, who lived for a time on Earth, ascended into heaven. His mercy and power remain. His words endure. God has provided for us, so that we, too, may have salvation. We may encounter Jesus. We may hear the Lord's words.

We reach and learn of the risen Jesus from the Apostles and their successors, the Church's bishops. The Church carefully protects and re-speaks the words of Jesus as repeated by the Apostles. He lives for each of us! †

Daily Readings

Monday, April 20

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

Tuesday, April 21

St. Anselm, bishop and doctor of the Church
Acts 7:51-8:1a
Psalm 31:3cd-4, 6, 7b, 8a, 17, 21ab
John 6:30-35

Wednesday, April 22

Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, April 23

St. George, martyr
St. Adalbert, bishop and martyr
Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, April 24

St. Fidelis of Sigmaringen, priest and martyr
Acts 9:1-20
Psalm 117:1bc, 2
John 6:52-59

Saturday, April 25

St. Mark, evangelist
1 Peter 5:5b-14
Psalm 89:2-3, 6-7, 16-17
Mark 16:15-20

Sunday, April 26

Fourth Sunday of Easter
Acts 4:8-12
Psalm 118:1, 8-9, 21-23, 26, 28, 29
1 John 3:1-2
John 10:11-18

Question Corner/Fr. Kenneth Doyle

Use of tobacco products is not inherently evil, but has negative moral effects

Q During the 1970s, at least in our part of the country, there were many priests who smoked cigarettes or cigars. Some of them were effective in their ministry, and obviously loved God greatly. When they die, as some of them already have, can they still go to heaven? Does Jesus' admonition, "Nothing that goes into a man can harm him, but only that which comes out of him—avarice, greed, etc." apply here? (New Jersey)



A I'm confident that the priests of the 1970s who smoked tobacco products are probably in heaven—certainly, those of them who, as you say, "were effective in their ministry and loved God greatly."

At that time, evidence of the long-term health hazards of smoking was only starting to be assembled. As recently as 1997, the *Catechism of the Catholic Church* said that the virtue of temperance cautions against excess and therefore forbids "the abuse of food, alcohol, tobacco or medicine" (#2290)—the clear implication being that smoking was not an intrinsic moral evil.

Today, though, there might well be a stricter moral calculus as information grows about the risks of tobacco use. The World Health Organization says, for example, that every 6.5 seconds someone dies from tobacco-related causes.

Such scientific documentation is making inroads on the ethical judgments of the Catholic Church—as seen in a 2004 article in the scholarly Italian Jesuit review *La Civiltà Cattolica* which, while stopping short of branding smoking as per se sinful, declared that smokers cannot damage their health and that of others "without moral responsibility." (Significant here is that articles in *La Civiltà Cattolica* are prescreened for doctrinal orthodoxy by the Vatican Secretariat of State.)

As for the quote you mention from Matthew 15:11, (the New American Bible renders it as, "It is not what enters one's mouth that defiles that person; but what comes out of the mouth is what defiles one"), that passage does not exculpate smokers. Its context was a comment by Jesus on Jewish dietary laws, and it has nothing to do with ingesting products that are medically harmful.

Q Why can't penitents have the option of confessing their sins either face to face or in a traditional confessional? Since some find it uncomfortable to sit directly in front of the priest and be identified, why do some churches force that method? (City of origin withheld)

A Catholic penitents do, in fact, have the right to anonymity in confession if they so desire. The Church's *Code of Canon Law* says: "The conference of bishops is to establish norms regarding the confessional; it is to take care, however, that there are always confessionals with a fixed grate between the penitent and the confessor in an open place so that the faithful who wish to can use them freely" (#964.2).

Many people do feel comfortable sitting in front of a priest and confessing face to face.

When I hear confessions each Saturday afternoon, probably 85 percent of penitents choose the face-to-face option, while the others kneel or sit behind an opaque screen—and the choice seems to bear no relationship to the age of the penitent.

Still, care must be taken to accommodate those who prefer the traditional manner of confessing, and so confessional rooms are typically constructed to allow either option. And at a penance service, when there are several individual confessionals, at least one of the priests should be seated behind a screen or grate to allow for the choice of anonymity.

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

My Journey to God



Angels

By Dr. C. David Hay

(Dr. C. David Hay is a member of St. Joseph University Parish in Terre Haute. A statue of an angel carrying Christ's cross is seen on the Castel Sant'Angelo bridge in Rome. The angel statues on the bridge each carry an element of Christ's passion. The statues were designed by Gian Lorenzo Bernini and executed by his students in 1688.)

(CNS photo/Paul Haring)

We each have a guardian angel
Blessed by the peace she brings
And although we cannot see her
We feel the brush of wings.

No heavenly clash of thunder,
Nor vision of golden throne,
Just the faithful certitude
That we are not alone.

She brings us light in darkness,
Gives calm in times of fear;
Hope lives in the knowing
That she is always near.

Compassion for our tears
Comfort with each nod;
Her mission is no chance of fate—
She is a gift from God.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to nhoefer@archindy.org. †

2015 INDIANA CATHOLIC WOMEN'S CONFERENCE 'THE HOLY SPIRIT IS ALIVE HERE'

By Natalie Hoefler

More than 400 Catholic women from around Indiana gathered at the Indianapolis Marriott Downtown on March 21 to hear four dynamic speakers discuss "The New Evangelization: Bringing Jesus to the World" at

Marian Center of Indianapolis' 2015 Indiana Catholic Women's Conference.

Along with opportunities for eucharistic adoration, confession, Benediction and a healing service, the gathering featured Mass celebrated by Archbishop Joseph W. Tobin.

Throughout the day, participants also heard talks from Society

of Our Lady of the Most Holy Trinity Father James Blount, Catholic magazine publisher and talk-show host Danielle Bean, internationally known Catholic singer/songwriter Annie Karto, and Yvonne O'Brien, co-founder of the Catholic missionary foundation Christ in the City.

Below are excerpts from each talk.

'Loving until it hurts'

Excerpts from Yvonne O'Brien's talk on women as missionaries in their families and communities.

"Mother Teresa [of Calcutta] had a term, 'loving until it hurts.' She was a witness of love in all situations. She said, 'Not of all of us can do great things, but we can do small things with great love.' [She] was such a witness to hope and love to the forgotten of the world.

"There are specific moments in [Pope Benedict XVI's encyclical] 'God is Love' where he is speaking to charitable workers. If you just put 'women' [instead of 'charitable workers'], I think we've got it down.

"Seeing with the eyes of Christ, [women] can give to others much more than their outward necessities; [women] can give them the look of love which they crave [Part I, #18]."

"We are dealing with human beings, and human beings always need something more than technically proper care. They need humanity [Part II, #31a]."

"[A woman's] heart sees where love is needed and acts accordingly [Part II, #31b]."

"[Women] realize that a pure and generous love is the best witness to the God in whom we believe, and by whom we are driven to love [Part II, #31c]."

"[Women know] when it is time to speak of God, and when it is better to say nothing and to let love alone speak [Part II, #31c]."

"I think relational ministry is what Catholic charity is all about, that look of love for which

[the needy] crave. Not just giving them all the resources, but talking with them, asking them how they're doing.

"Here's a perfect scenario: You pull up to a red light. You see a woman there, and you put your flashers on. You roll down your window. You shake her hand and say, 'Hi, I'm Yvonne. What's your name? How are you today, Mary? I have a goody bag that my kids made. Would you like to have it? Is there anything that I can pray for you today? I hope you have a great day.'"

"People may be honking at you, but don't worry—it's that person that's important. Show everybody else that it's OK to stop and talk with someone. If you get rejected, that's a privilege

because they live with rejection every day.

"Don't wear sunglasses. They need to see the goodness in your eyes, that look of love.

"Some things to keep in mind when making a goody bag. Keep in mind what you would eat, not necessarily what's cheap. Also, a lot of them don't have teeth, so applesauce, gummies, water, homemade cookies that are soft. If you have kids, have them write a note or draw a picture.

"For those of you who don't know what the Lord is asking of you, don't waste that time. Do as much good as you can as a single person. Just love the Lord with abandon, and everything else will take care of itself."

'You were made for heaven'

Excerpts from Society of Our Lady of the Most Holy Trinity Father James Blount's talk on the gift of spiritual healing.

"St. John Paul the Great said that mankind is living in the greatest battle between light and darkness since the very flood of Noah" [reference to a talk given by Cardinal Karol Wojtyla at the Eucharistic Congress in Philadelphia in 1976].

"We're living in very special times. Just look at what's happening in the Middle East. It's a time of intense darkness and spiritual warfare. But you know we win—you know the end of the Book, right?"

"The Bible says Jesus has won for us every spiritual blessing in the heavens. His sons and daughters don't often know about or make use

of the many gifts he has won for us. Even our mistakes can be used by God for glory.

"You were made for heaven. We can easily lose that message because we get so busy doing different things. Realize this: the reason God made you was to live with him in love forever in heaven. That's our purpose of living. That's the purpose of our Catholic faith.

"Remember what the *Baltimore Catechism* said about why we're made? 'To know God, to love him and serve him in this world, and to be happy with him forever in the next.'"

"The more you work conscientiously trying to

get to heaven and trying to get others to heaven, the more God will manifest spiritual gifts in your life. The more you depend on Jesus and try to get others to heaven—the more you need Jesus, because you can't do that without him—then he comes.

"In an interview before he retired [Pope Benedict] said that 'It is time now for the therapeutic gifts of Christ the King to come to the very forefront of the Holy Catholic Church' [a reference to a statement made by Pope Benedict in *Light of the World*, a published interview of the former pope by Peter Seewald].

"I believe that every woman of God can be a gift of divine healing to her family members and to others. The Holy Spirit will work through any woman who is open.

"At the heart of Catholicism is a relationship with Jesus Christ. It's not a set of laws. He reveals his Father to us, and you need to know that his Father is utterly, tenderly loving. Reach out in love to Jesus. Tell him you want to know him and his father as your best friend, that you need him. He desires our love and friendship. Give Jesus your love, your heart. He will come to you."

'How to culture-proof your family'

Excerpts from a talk by Danielle Bean, Catholic magazine publisher, women's talk show host, author and mother of eight.

"I'm speaking not just to mothers of young children, but grandmothers, and neighbors and parish members and religious sisters—we're all responsible for raising up the next generation for God, for how these kids turn out, for helping these kids face a culture that's hostile to our Church and the truth.

"Vocation isn't what you do, it's who you are. It's who God made you to be, and every one of us has a vocation.

"Point out to children what their gifts are, and nudge them a little. Say, 'I noticed you're really good with children. I wonder how God wants you to use that in your life?' Or 'I noticed you really have a gift for writing. I wonder what God wants

you to do with that?"

"Part of the way in which we respond to our vocation is in our sexual identity. In her wisdom, the Church tells us that men and women are different, and we're meant to express our gifts in service to our families and our communities in ways in which it matters if you're a man or a woman.

"Women are meant for so much more than [motherhood]—that's what our culture tells us. How degrading is that to every woman who knows in her heart that she's called to motherhood?"

"And I don't mean to say that every woman is called to biologically bear children. Many of us are. Some of us are called to adopted

motherhood. And some of us are called to spiritual motherhood, which is played out beautifully in the lives of religious sisters.

"Culture-proof" means to prepare [children] to be exposed to the culture. Let children ask questions. Our Church has the answers. Our Church has the truth. And if you're not a scholar, that's OK—there are so many great resources out there. Our culture isn't going to accept a rule just because we say it's a rule. We need to know the why behind it, and to teach that to our children.

"It's so important to instill the value of making time for one another, and to do that while they're young. You can be creative in how you do this. You need to run errands, go to the grocery store,

drop kids off—make that your time when you bring one child along.

"Media is how our culture seeps into the culture of our families. I always try to empower parents: 'You are in charge of the screens in your household. You are in charge of whether your teenager has a phone or not. You are in charge of whether they have a Twitter account or Facebook.'"

"The truth is a great gift that's liberating and empowering. The Church doesn't give us rules that contradict the culture because it wants to ruin our fun. These rules are based on timeless truths, the truths that are universally known, based on natural law, and it's by knowing these truths that we can know what we're made for."



Aster Bekele, a member of St. Rita Parish in Indianapolis, left, Franciscan Sister Jeannette Pruitt, center, and Janice Slaughter, a member of St. Monica Parish in Indianapolis, front, listen during the Indiana Catholic Women's Conference on March 21 in Indianapolis. (Photos by Natalie Hoefler)



At the 2015 Indiana Women's Catholic Conference on March 21 in Indianapolis, Archbishop Joseph W. Tobin delivers a homily during the Mass he celebrated for the participants.



Yvonne O'Brien



Fr. James Blount, S.O.L.T.



Danielle Bean



Annie Karto



"We get so many messages saying that what we believe is weird or wrong. It's nice to be with so many other people who believe and think like you do. It's good to get the inspiration and see other people be inspired, too."

—Maureen Devlin, Rite of Christian Initiation of Adults director at Mary Queen of Peace Parish in Danville

"There are parts of this vineyard where only your voice will be heard, certainly in your families, possibly in your work place, with some of your friends. And knowing the Lord, you'll be given what to say, and you will touch people in a way that no priest or bishop can ever touch."

—Archbishop Joseph W. Tobin during the homily at the Mass he celebrated for Indiana Catholic Women's Conference participants

"I thought it would be a wonderful opportunity to share with other women our Catholic faith—and it has been. The Holy Spirit is alive here."

—Linda Weigel, a member of St. Mary Parish in Greensburg

"My daughter and her girlfriend asked me if I wanted to come. I've never been to a women's conference before. It's been a lot of fun!"

—Cecilia Orr, a member of St. Mary Parish in Rushville

"I think it's always fun to come out and hear the different speakers. I thought it was something I could do to enrich my Lenten experience. The Mass was tremendous. You also feel like you're supporting a really good organization with the Marian Center."

—Kathy Willis, a member of Our Lady of Perpetual Help Parish in New Albany

"It's a really good way to get in touch with fellow believers. It's a renewal of your faith."

—Annette Gadomski, a member of St. Luke the Evangelist Parish in Indianapolis

"I'm a new convert [since 2013], so I thought I'd see what goes on [at this conference]. I am very glad I came. I'd recommend it to other women because it makes us stronger when we get to meet and greet other women of our faith, and to have Mass. It's just a great atmosphere."

—Patricia Scott, a member of Holy Angels Parish in Indianapolis

"I am so happy to be here, so blessed. The speakers are awesome. I would definitely recommend it to other women. It's spiritually fulfilling, and it's so good to see so many other people with your same values and core beliefs in the same room."

—Cindy de Saeger, a member of Our Lady of the Greenwood Parish in Greenwood †

FAITH

continued from page 1

humanity and hope—and even small steps toward healing.

The 26-year-old member of Our Lady of the Most Holy Rosary Parish in Indianapolis has known the help and the humanity of her friends, her family and the Catholic community.

She feels hope and a living connection to Nathan every time she holds and looks into the eyes of her daughter Cecilia, who will celebrate her first birthday on April 25.

She continues to strive toward the promise of a future as she works to earn a master's degree to become a physician's assistant—a goal she is scheduled to complete in November, a goal that will help her fulfill her longtime dream of helping people in need.

Then there are the small steps she has made toward healing emotionally, including her unexpected, close friendship with Cristina Buerkle and the support group they have started for young Catholic widows.

A heartbreaking connection

In truth, the friendship between Jennifer and Cristina started from a shared heartbreak that both of them desperately wish they could have been spared.

They both knew the joy of finding the right person to marry.

They both felt blessed in being married to someone who shared their deep Catholic faith.

They both knew the excitement of becoming pregnant with their first child during the first year of their marriage, and sharing that anticipation with their husbands.

They also both experienced the tremendous shock and devastation of having their husband's lives—and all those blessings—end suddenly before their first wedding anniversary.

Just 27, James Buerkle died unexpectedly of an enlarged heart condition on Nov. 22, 2013, just five months after he and Cristina were married. He passed away in his sleep, next to Cristina.

So Cristina was struggling with her own grief and heartache when a friend told her about the details of Nathan's death, and suggested that Cristina should reach out to Jennifer.

Two weeks later, Cristina did. In

mid-April of 2014, she sat down in her Florida home and wrapped a special gift that she sent to a young widow in Indiana that she had never met.

'We are in this together'

Cristina's present to Jennifer was modeled after a gift she had made for her son—after James had died and she was still pregnant with their son, who would be named James Paul and be called "JP."

"There's a kids' board book version of *Heaven is for Real*," Cristina says. "I was just 12 weeks pregnant when James passed away, and I just want JP to get to know his dad as much as possible. I'm sure James is in heaven, and I printed

pictures of my husband and pasted them throughout the book. I read the book to JP at night."

She made a similar version of the book for Cecilia, using baby shower photos of Nathan and Jennifer from their Facebook page. Jennifer was touched when she received the book in the mail.

"She included a message, telling me her story and that we were in this together," Jennifer recalls. "It touched me. I had other people reach out to me, and I appreciated that, but with Cristina, it was even deeper from the beginning because of our Catholic faith, and being able to talk about things, and because there were so many similarities between us.

"There aren't that many newlyweds who are pregnant who lose their husbands, and who are also deep in their Catholic faith. I think we both gave each other the inspiration we needed. I was newer to widowhood than she was, but I

also had my baby before she did. When she was getting ready to deliver her son, I was able to tell her, 'You will get through this. I've gotten through this.'"

Jennifer also came to visit her new friend for the first time during a difficult period in Cristina's life.

'She's my sister now'

"She came to visit in November which was a hard time for me, with James' birthday and the first anniversary of his death," says Cristina, a member of St. Luke Parish in Palm Springs, Fla. "By then, we had gotten to know each other through e-mails back and forth.

"It was good to meet each other and hug each other. We stayed up late one night talking about things that were on our hearts. We talked about James and Nate, our marriages, our struggles and what we've been missing. We talked

continue on next page



While sharing time together in Florida in November 2014, Cristina Buerkle and her son James pose with Jennifer Trapuzzano and her daughter Cecilia. Cristina and Jennifer have become close friends after the tragic deaths of their husbands. (Photo courtesy of Melissa Ashley Photography)

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about how we don't want to grieve forever. We want our children to see us happy and strong and faithful."

During that visit, Jennifer arranged for a surprise for Cristina. She contacted a Florida photographer to do a sunrise photo shoot with the two of them and their children. When photographer Melissa Ashley learned their stories, she did the photo session free of charge.

"It was just fun to smile and laugh and take pictures," Cristina recalls. "Later in the evening, we had a little bit of a happy hour."

The two friends met again in Florida in March, this time during an emotionally difficult period for Jennifer. When she turned 26 on March 17, it was her first birthday since Nathan's death. She missed having him by her side. There was also the approaching anniversary that she dreaded.

"Cristina was there on my birthday so that was nice," Jennifer says. "Our friendship has been a stronger gift than I first realized. When I first met her, I knew we had this connection, but I didn't know how important it would be. She's my sister now. Our lives are so interwoven. She's one of the few people who can really understand what I'm going through."

Jennifer takes a deep breath and adds, "There are times when I just feel like I'm going crazy. I can call her up and tell her what's going on, and she'll say, 'I'm going through the exact same thing' or 'I've been there.' And I don't feel so crazy anymore."

"When you lose your spouse, you lose a part of yourself. I'm learning how to live in this new life, but half of me is gone. So finding someone else who has an equal understanding, and sharing that grief, it's just helpful."

That understanding led Jennifer and Cristina to form a Facebook page called the St. Paula's Young Catholic Widow Group, in honor of the patron saint of widows.

"There are 15 of us," says Cristina, during a phone conversation from her home in Florida. "It's nice to have that sisterhood with women who have been in our shoes and have our faith in common."

Jennifer notes, "Because we felt that need between each other, we knew that after your husband dies, you can pray for them and also ask them for their prayers. That's just a different, special relationship that we as Catholics believe in."

"It's nice to have other women who believe in that perspective, who are using their faith rather than turning away from it—like I had found in a lot of secular groups. I needed someone to support me. My faith was my rock, but I was also shaken. So it's nice to have people around me who could demonstrate that it could still be a rock."

The bond between a dad and a daughter

As Jennifer talks, she sits at a table in the home of her parents, Ann and Karl Swihart. Behind her, on the wall, is a sign that was given to her by her mother's family, a sign that notes, "Because someone we love is in heaven, there's a little bit of heaven in our home."

On Jennifer's lap, Cecilia smiles, squirms and laughs as she eats a snack. Holding their daughter, Jennifer naturally thinks of Nathan—her connections to him, and his connections to the child who has his eyes and his temperament.

"She looks like Nate, which helps. She has her own mind. She's a stubborn girl. She's free-spirited. She gets that from Nate, too," she says with a laugh. "He was stubborn. He didn't change his mind easily. He was humble, too."

Jennifer pulls Cecilia toward her as she adds, "She is what keeps me going. I don't know, without her, if I would have had the motivation to finish school or just get out of bed in the morning, especially in the beginning. But to provide a future for her motivates me to get up every morning and get going. There are still days when I want to stay in bed, but she wakes up talking. And I just want to see her and see what she is doing. I don't want to miss a



Jennifer and Nathan Trapuzzano are all smiles on their wedding day on May 11, 2013. (Submitted photo)

moment of it."

One moment that stands out to Jennifer occurred during a recent Sunday Mass when Cecilia repeatedly said, "Da Da."

"I don't know if it's a coincidence, but I like to think she's talking to her dad. I want her to know that he loves her and he's watching over her. I want her to know just how good of a man he was. One of the things that upsets me the most is she's not going to have that father role model that little girls need, that's so important—and that role model of how a husband should treat his wife."

"Nate was a wonderful husband, and he would have been a wonderful dad, too. I want her to know those characteristics about him—and how important his faith was to him. I want her to grow up being just as faith-filled."

Nathan's faith has also helped Jennifer in the past year.

Prayers for help

"I didn't even have the energy to pray in the beginning," she says. "It was difficult. But I never doubted God. I feel like, if anything, it's brought me closer because I know where Nate is. I know where he strived to go. And I don't want to turn away from him."

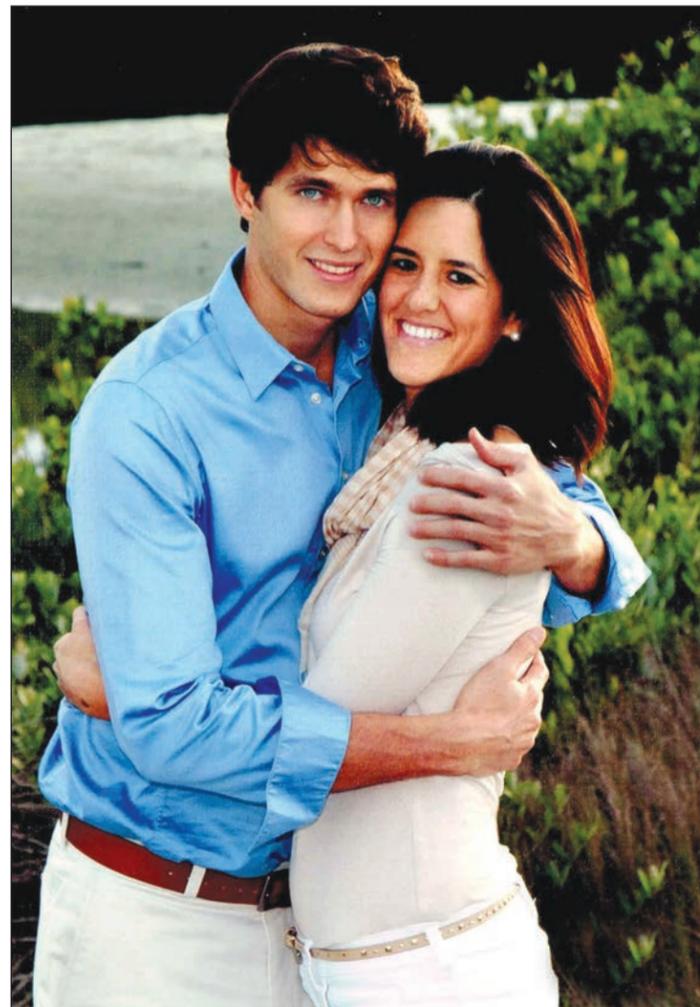
"It almost makes my faith in Jesus stronger now. I never felt it was lacking before, but the emotions I get whenever I think of seeing Nate again in heaven are so real that I think I feel just 10 times better about meeting Jesus—and that's not something I ever really felt. So it almost gives a more realistic view on that love that God has for us—and what that can mean. I'm still working on that."

As she does, she calls upon Nathan to intercede for her. She admits that her reasons for those requests aren't always faith-directed.

"Sometimes, I'm selfish and ask Nate to help Cecilia sleep through the night so I can get a good night's sleep," she says with a smile. "I feel like that's his shift sometimes."

She pauses before adding, "I actually have stories of people who have asked Nate to intercede for them as well. And they've seen results."

"A mom was struggling in labor, and it looked like they would have to do a C-section. She started asking saints for their prayers, and she also thought of Nate and asked if he could help her. It was the one last chance to get the baby out, and she was able to. After that, the nurses were calling him 'miracle baby.' She didn't know why. The nurses told her



James and Cristina Buerkle are the picture of happiness in this 2013 photo. James died unexpectedly of an enlarged heart condition five months after they were married. (Submitted photo)

he had two knots in his cord and almost didn't survive. The mom said she thinks the prayers to Nate helped him survive."

Jennifer shares another story, this one from a woman who has had several previous miscarriages.

"She said her husband had written a letter to Nate and asked him for his intercession to help them have a child. And she's 20 weeks pregnant now."

A reminder of faith and love

Easter Sunday of this year—April 5—marked the first anniversary of Nathan's funeral. That connection made an impact on Jennifer.

"I think it's kind of beautiful that the day we buried Nate last year is Easter Sunday this year," she says. "In some ways, it's like I've had my year to adjust to my new life and to grieve. It's been a year of grief and sorrow. My goal for the second year is to take charge of my life and treat it like a new year."

On the morning of March 31, the day before the first anniversary of Nathan's death, Jennifer gave herself time to grieve. It was also a time that helped her take another step toward healing. Acknowledging how much she missed him, she filled part of the time by reading through the letters that Nathan had written her through the years.

In her blog entry from that day, Jennifer offered this thought about reading the letters: "How blessed I am that he should leave such a lasting memory of his love for me! It is not without coincidence that I opened the following letter first; for even after death he always knows the right thing to say."

She then shared this letter—dated March 25, 2013—from Nathan:

Dear Jen,
This morning I found out that an old classmate of mine has died. I was never very close to him, but we did become friends in middle school when we were both into skateboarding and football.

As these kinds of things are wont to do, the news made me think of my own life and death. One of my biggest fears is not dying so much as it is leaving my loved ones uncertain, be it about my affections for them, things I may have said to or about them, or even the state of my own soul.

When I die, I want my friends and family—and you especially—to know that I left this world in God's friendship and so await you in heaven for when your own time should come.

And as I thought about this, it struck

me that the only way to pass on such assurance (to myself not least of all) is to love radically at every moment. For death does not pre-announce itself, not for most people at least. What a terrible thing it would be to die after an argument with you or after sinning against God! To die unreconciled is surely the worst thing that can happen to anyone.

I must continue drinking from the source of love Himself if I am to become a flowing spring to others. Please pray that God will teach me how to love like Him. I love you.

Love, Nate

After sharing Nathan's letter, Jennifer finished her blog entry with a message that was part a reminder for herself, and part a reminder for everyone else who read it:

"Let us all remember to have faith and love like Nate." †

Fundraisers to benefit foundation that supports children who have lost a parent

The family of Nathan Trapuzzano has established The Nathan Trapuzzano Memorial Foundation to honor the life of the 24-year old newlywed father-to-be who was murdered on April 1, 2014, near his home in Indianapolis.

The foundation's purpose is to provide financial relief and support to children who have lost a parent.

Two fundraisers in May in central Indiana will benefit the new foundation.

The second annual Trapuzzano Benefit Ride will begin at 10 a.m. on May 16 at Heavy's Bar & Grill in Camby with kickstands up at noon.

On May 17, NateWalk is scheduled to start at 1 p.m. at Edna Balz Lacy Park in Indianapolis. Activities will include a memorial walk, auction, 50/50 raffle, food, vendors, live music and games.

Online registration and donation forms are available at www.thenathanfoundation.org/get-involved.html. †

Child care bill would minimize 'cliff effect' for low-income families

By Brigid Curtis Ayer

A bill to assist low-income families by providing a graduated phase-out of their child care subsidy is moving through the Indiana General Assembly and is eligible for conference committee negotiation. The Indiana Catholic Conference (ICC) supports the legislation.



The proposal, House Bill 1616 authored by Rep. Ed Clere, R-New Albany, addresses the economic phenomenon known as the "cliff effect" by providing a tapering off of child care benefits rather than an automatic cut off.

The "cliff effect" phenomenon occurs when a family begins to earn above the limits set by the state, and becomes ineligible for various government



Rep. Ed Clere

subsidies for food, housing, child care and other benefits. For some low-income families, this means earning more income creates a more serious financial hardship for them.

Glenn Tebbe, executive director of the ICC, who represents the Catholic Church in Indiana on matters of public policy, said, "Helping low-income families become self-sufficient is good public policy. The legislation would have a big impact on families in need while having a minimal impact on the state's budget."

Clere said, "It's a very simple bill, and I hope the beginning of a larger conversation about this concept of the 'cliff effect' and how we might apply this with other assistance programs where we want to help transition people off of assistance and to self-sufficiency."

Clere added that currently the child care benefit is eliminated at 170 percent of the federal poverty level. "Someone can make just a little bit more money and lose their entire benefit. These individuals are doing better, yet are worse off financially due to the loss of their child care benefit," he said. "This affects thousands of Hoosiers who rely on this benefit who are trying to improve themselves through education."

Clere explained that the bill increases



'Helping low-income families become self-sufficient is good public policy. The legislation would have a big impact on families in need while having a minimal impact on the state's budget.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC)

the phase-out for the child care subsidy from the current 170 percent of the federal poverty level to 250 percent of the federal poverty level. He added the legislation also helps families of five or more to be able to continue to receive the subsidy.

"As families get higher and higher on the income scale, they would make higher and higher co-pays to their child care subsidy," Clere said. "The bottom line is we ought to be structuring programs such as this to encourage families to gain more skills to advance in the workforce and become self-sufficient."

Sen. Vaneta Becker, R-Evansville, a Senate sponsor of the bill, said, "I think it's important for us as legislators to be reminded that 69-71 percent of all jobs in Indiana do not pay a living wage. We are always talking about how great we are at economic development and job growth, but when I hear these statistics, it's extremely alarming because it really means that these families can work all they want, and they're still not going to have enough money. We need to be doing more about providing and incentivizing good paying jobs, not just jobs that are below the federal poverty level."

Derek Thomas, senior policy analyst for Indiana Institute for Working Families,

a program of the Indiana Community Action Agency, testified in support of the legislation.

"We've been researching benefit cliffs. We hear stories from families who are turning down raises and full-time work, or not gotten married in order to keep their benefits," he said. "Poverty is still growing in Indiana. The middle class is still shrinking by even the most generous of estimates. This is just one small way that we can allow access to the middle class and reward hard work."

Tebbe said, "This bill received strong support in the House, passing 94-0, and by a Senate panel. Even though it got held up in the Senate Appropriations committee and failed to pass the full Senate, because it passed one chamber it is eligible to be part of a conference committee process."

"We are going to continue to work to get it passed before the April 29 session adjournment deadline."

(For more information about the Indiana Catholic Conference, its Indiana Catholic Action Network and the bills it is following in the Indiana General Assembly this year, log on to www.indianacc.org. Brigid Curtis Ayer is a correspondent for The Criterion.) †



'I think it's important for us as legislators to be reminded that 69-71 percent of all jobs in Indiana do not pay a living wage. We are always talking about how great we are at economic development and job growth, but when I hear these statistics, it's extremely alarming because it really means that these families can work all they want, and they're still not going to have enough money.'

—Sen. Vaneta Becker

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Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis ("Archdiocese") reflects activities of the chancery of the Archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Joseph

W. Tobin, Archbishop of the Archdiocese of Indianapolis. The information presented has been derived from the audited financial statements and does not include the activities of parishes, missions and schools of the Archdiocese. All

significant transactions among entities detailed in this summary have been eliminated. The complete audited financial statements are available for public inspection at www.archindy.org/finance/archdiocese.html.

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Financial Position as of June 30, 2014, and 2013

ASSETS	2014	2013
Cash and cash equivalents	\$ 63,176,741	\$ 53,883,925
Investments	156,728,106	142,985,945
Receivables:		
Contributions, net	5,175,831	6,756,225
Deposit and loan fund, net	37,173,461	36,707,207
Amounts due from parishes and other archdiocesan entities, net	3,307,972	3,307,972
Other, net	3,479,504	3,853,201
Total receivables, net	\$ 49,848,152	\$ 50,624,605
Other assets	2,514,174	707,432
Burial spaces and other inventories	3,685,783	3,779,934
Land, buildings and equipment, net	22,589,039	22,212,496
TOTAL ASSETS	\$298,541,995	\$274,194,337
LIABILITIES AND NET ASSETS		
Liabilities:		
Accounts payable and accrued expenses	\$ 5,577,522	\$ 6,753,571
Capital campaign due to parishes	2,690,098	3,942,335
Bonds payable, net	40,358,123	43,689,743
Reserves for self-insurance	1,900,000	2,234,000
Other liabilities	4,827,987	8,138,643
Deposit and loan fund payable	38,053,425	35,344,293
Total liabilities	\$ 93,407,155	\$100,102,585
Net assets:		
Unrestricted	\$174,608,634	\$133,862,926
Temporarily restricted	8,069,600	18,349,865
Permanently restricted	22,456,606	21,878,961
Total net assets	\$205,134,840	\$174,091,752
TOTAL LIABILITIES AND NET ASSETS	\$298,541,995	\$274,194,337

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Activities for the years ended June 30, 2014, and 2013

SUPPORT AND REVENUES	2014	2013
Assessments	\$ 10,593,348	\$ 10,387,806
Service fees	25,288,118	23,425,777
Capital campaigns and contributions	11,487,228	10,394,658
Christ Our Hope Appeal	5,214,070	4,957,975
Sales of goods and services	4,910,700	4,684,260
Program service fees and other	7,186,827	6,565,901
Other public support	5,632,213	5,362,517
Interest income and investment return	26,040,499	18,600,898
Total support and revenues	\$ 96,353,003	\$ 84,379,792
EXPENSES		
Salaries and wages	\$ 13,998,877	\$ 13,789,328
Employee benefits and taxes	5,326,533	6,810,494
Health care costs	15,618,664	15,909,925
Retirement plan contributions	4,058,545	3,890,741
Cost of equipment and supplies sold	1,996,563	2,406,430
Administrative and supplies	2,211,459	2,394,113
Property insurance	2,318,006	4,643,057
Depreciation	1,589,076	1,495,680
Repairs and maintenance	1,065,973	965,765
Occupancy costs	1,520,920	1,461,948
Interest	2,523,847	2,474,976
Bad debts	238,347	4,093,482
Professional services	5,870,019	5,705,129
Specific assistance	1,738,294	1,753,829
Contributions	4,801,101	4,860,060
Capital campaign funds donated to parishes and others	1,000	69,510
Other	432,691	4,644,387
Total expenses	\$ 65,309,915	\$ 77,368,854
CHANGE IN NET ASSETS	31,043,088	7,010,938
NET ASSETS: Beginning of year	174,091,752	167,080,814
NET ASSETS: End of year	\$205,134,840	\$174,091,752

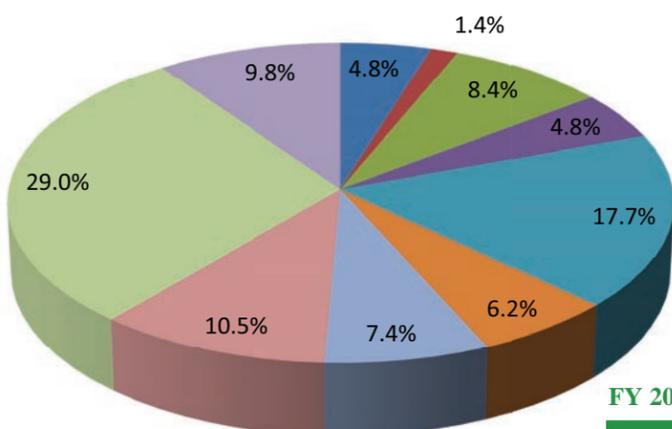


Catholic Community Foundation, Inc.

The Catholic Community Foundation is a separate, not-for-profit corporation established by the Archdiocese of Indianapolis to professionally invest and administer numerous individual endowment funds for the benefit of parishes, schools, agencies and other institutions affiliated with the Archdiocese. As of June 30, 2014, the Catholic Community Foundation comprised 435 separate endowment accounts and 106 charitable gift annuities worth \$169 million.

Asset Allocations as of June 30, 2014 Cash and Investments = \$168,970,702

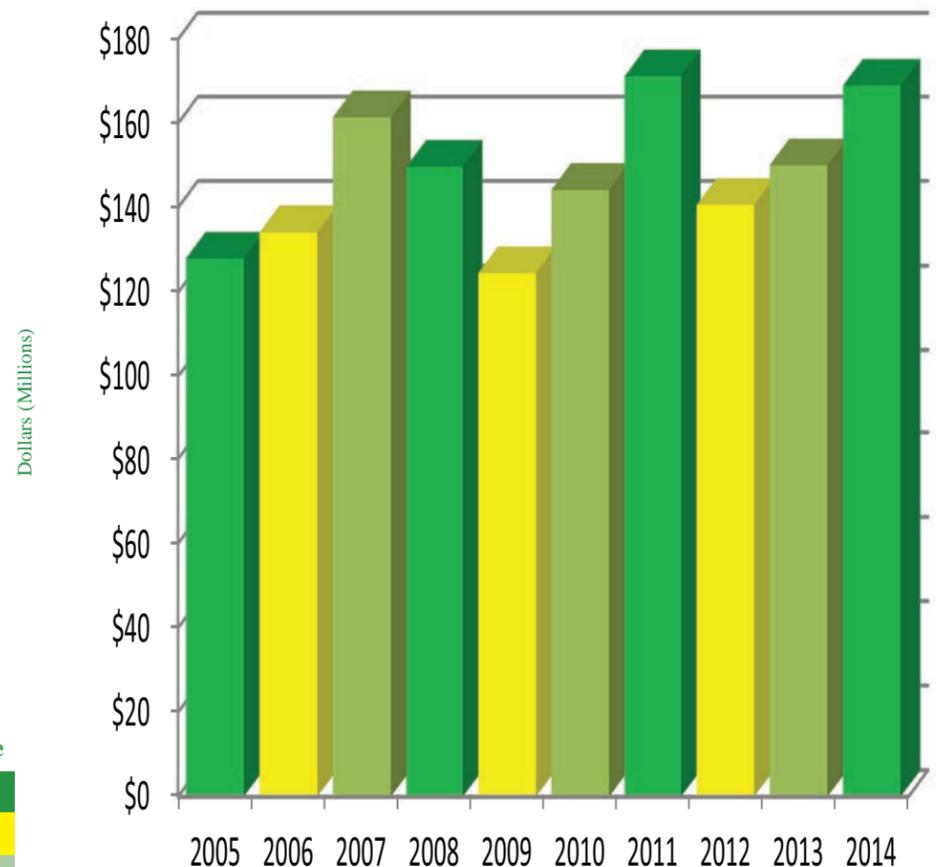
- Real Estate
- Commodities
- Mid Cap Equity Securities
- Emerging Markets and other
- Private Equity
- International Equity Securities
- Large Cap Equity Securities
- Cash
- Small Cap Equity
- Fixed Income



FY 2014 Fund Performance

Composite	15.40%
Equity	24.30%
Fixed	5.00%

Cash and Investments in Millions of Dollars





Chief Financial Officer's Report

The Chancery provides leadership, guidance and support to the Catholic community to proclaim the word of God, celebrate the sacraments and exercise the ministry of charity. The following accountability report reflects that the Archdiocese operates by the Archbishop's definition of stewardship and continues to be good stewards of the Church's resources in leading the Catholic Church of central and southern Indiana. For fiscal year 2014, the chancery and agencies of the Archdiocese continue to operate at a balance or surplus as compared to budget. The financial results were benefitted by a very generous bequest, lower parish bad debt expense, and the reversal of an uncertain tax liability. The parish bad debt expense continues to

trend down as we proactively identify and work with parishes experiencing negative financial issues. Our foundation's net assets increased to \$170 million with \$7.1 million distributed to parishes, schools, cemeteries and ministry agencies this past year. The clergy and lay retirement plans continue to show improvement from the underfunding during the 2008-2010 time periods due to the positive trends in the equity markets.

The Archdiocese welcomes students and their families who are committed to the mission and vision of our Catholic schools to choose Catholic education. In the 2013-2014 school year, the Archdiocese accepted 5,144 Indiana Choice Scholarships, which is 29.8% of our total enrollment, an increase from 3,724, 21.6% of total

enrollment in the 2012-2013 school year. As a participant in the Indiana Choice Scholarship program, we continue to comply with the policies and procedures required under the program as good stewards of any resources we have received.

In conjunction with parish charitable ministries, Archdiocesan Catholic Charities works with individuals, families and communities to help them meet their needs, overcome their obstacles, eliminate oppression, and build a just and compassionate society in central and southern Indiana. Our five agencies, located in Bloomington, New Albany, Indianapolis, Tell City and Terre Haute provide 35 programs, including homeless shelters, food banks and pantries, pregnancy and

adoption services, counseling, adult daycare and support services, and disaster relief assistance. In fiscal year 2014, the agency provided help and created hope for over 181,000 people within the state of Indiana with a budget of \$12 million utilizing 200 staff members and 3,300 volunteers.

Similar to all organizations, the Archdiocese faces many challenges associated with various government laws and regulations enacted over the last several years. They've presented many operational and philosophical issues. We continue to be committed to providing our employees with the solid benefits and other services which are in-line with Catholic teaching, balanced with controlling costs to the employees and parishes, schools and agencies.

Chancery Fiscal Year 2014 Operating Results

The chancery offices and agencies of the Archdiocese of Indianapolis completed its ninth consecutive year with a break even or surplus operating budget. For fiscal year 2013-2014 we ended the fiscal year \$3.3 million or 10% ahead of budget on \$34 million of operational expenses. The operations surpluses were generated mostly from unexpected bequests and contributions.

The Archdiocese continues to be challenged by parish

operating deficits. The financial impact of these parish deficits shows up in the deposit and loan fund operated by the Archdiocese for its parishes ("ADLF"). The ADLF has approximately \$12.7 million in negative net equity as a result of parish loans and interest forgiven over the last 20 years. The ADLF currently operates at a small surplus (inclusive of the current level of annual parish operating deficits) designed to slowly recover this negative equity over a period

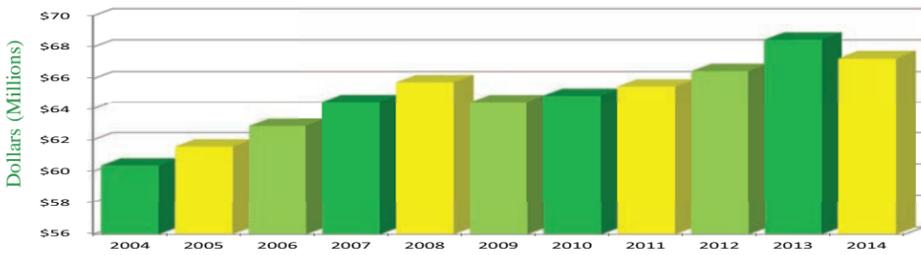
of years. Over the past several years, we've implemented a plan that is designed to help the struggling parishes navigate their financial troubles by identifying areas for improvement, improving the transparency to the parishioners, and reducing or eliminating operating deficits and accumulated debt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

Parish and Archdiocesan Stewardship

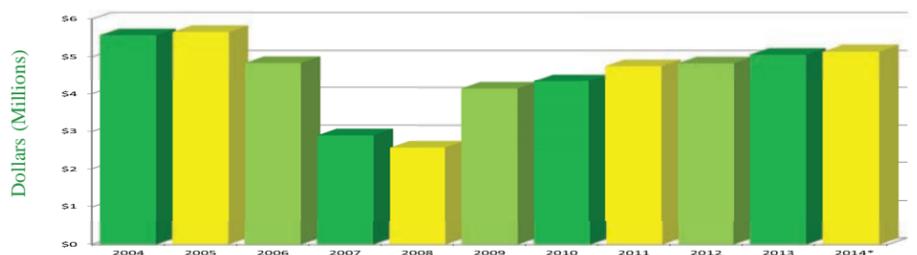
For the fiscal year ended June 30, 2014, parish stewardship, through Sunday and holy day collections, experienced a slight decrease compared to the previous fiscal year. The less than 2% decrease compared to fiscal year 2013 is partially related to financial reporting issues as the Archdiocese implements the Connected in the Spirit initiative in many of our deaneries. Many of our parishes continue to see the positive trend of increased or consistent giving at the parish level, which demonstrates the strong and steady member commitment despite our current economic environment and the changes facing many of our parishes.

The FY 2014 annual parish and archdiocesan community United Catholic Appeal: Christ Our Hope experienced a modest increase in recorded revenues. The FY 2014 appeal also enabled parishes to direct resources into those ministries closest to their community. The appeal received pledges totaling \$5.2 million in fiscal year 2014, compared to the pledges of \$5.1 million in FY 2013. While the annual appeal continues to trend upward, we are still below our historic highs.

Parish Sunday and Holy Day Collections (2004 through 2014)



United Catholic Appeal: Christ Our Hope (2005 through 2014)



*2014 fiscal year appeal not complete as of printing.

Parish Services: Insurance and Benefit Plans

The Archdiocese operates several insurance plans, employee and priest benefit plans, and other services on behalf of parishes, schools, agencies and employees. Two of the larger plans are the lay employee health insurance plan and the property and liability insurance plan. Despite the challenging economic environment, both of these plans continue to experience positive results.

Lay Employee Health Insurance Plan

Since 2007 the Archdiocese has been operating a high deductible health insurance plan, complete with Health Savings Accounts (HSA) for our lay employees. While medical and dental expenses trend upward on a national basis, our claims experience has trended much lower and has contributed to generating a surplus in this plan. Most years since the inception of our high deductible plan, we have been able to give back to both the employees participating via bonus contributions to their personal HSA and back to parishes, schools and agencies via premium reductions. We have also funded an endowment with some of the surplus that is designed to be used to offset significant expense increases in the future. In fiscal years 2012 and 2011, we spent a portion of the surplus from the Lay Health plan to close the funding gap for our Lay Retirement plan (see section Parish Services: Priest and Lay Employee Retirement Plans).

Property and Liability Insurance Plan

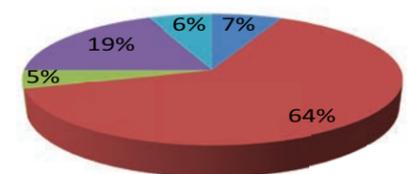
The property insurance plan also experienced positive results for the 2013-2014 fiscal year. The continued positive results have enabled us to fund a property insurance reserve fund in the Catholic Community Foundation of \$9 million. The reserve fund was established to protect parishes, schools and agencies against catastrophic losses and will help to mitigate annual insurance cost increases. The Archdiocese was also able to maintain our self-insurance level at \$1 million for the 2013-2014 fiscal year, which translates into lower premiums paid by our parishes, schools, and agencies for property and liability insurance.

Priest and Lay Employee Retirement Plan

The Archdiocese administers a defined benefit plan for the priests and both a defined benefit plan (Lay Pension Plan) and defined contribution plan (Lay 403(b) Plan) for eligible lay employees employed at the various parishes, schools, and agencies throughout the Archdiocese. Over the past several years we've communicated the funding challenges the Archdiocese and individual parishes face to fully fund the two defined benefit plans. While positive investment results will assist in closing the gap, the Archdiocese has also contributed additional funding to assist in alleviating the funding deficit. In fiscal years 2011 and 2012, additional contributions to the Lay Pension Plan of \$6.3 million were made. Our most recent report from our plan actuaries as of January 1, 2013, indicates that the Lay Pension Plan was underfunded by \$10.9 million for a funding level of 84%, an improvement from a 76% funding level in 2011. In September 2011 the Chancery announced changes to this plan and effective January 1, 2012, no newly hired employees are eligible to participate in the Lay Pension Plan. Existing employees as of that date will continue to accrue benefits in the Lay Pension Plan. In addition to the Lay Pension Plan, the Archdiocese provides a retirement savings plan, or 403(b) Plan, whereby both employees and employer can contribute. Beginning in January 2012 the Archdiocese increased the match of employer contributions. The Archdiocese matches 50% of up to a maximum of 8% of employee eligible compensation. This match is an increase from 50% of 6% of eligible wages prior to 2012. The Archdiocese remains fully dedicated to providing retirement benefits to its employees that meet or exceed market recommendations upon retirement. However, as we continue to focus on funding levels of our existing retirement plans and research industry practices in this area, we may need to re-assess the specifics of our retirement plan structure.

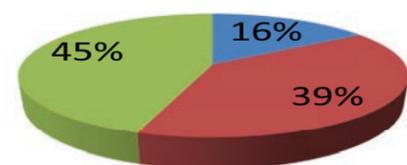
FY 2014 Health Care Expenses

- Administration
- Health claims
- Health premiums
- HSA Contributions
- Wellness

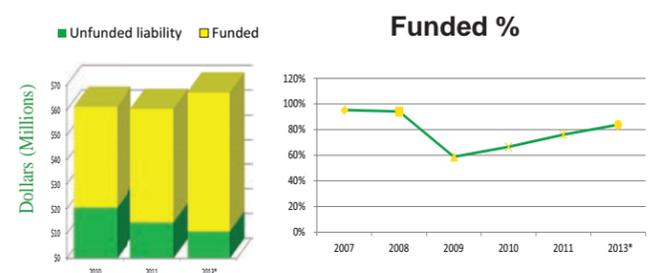


FY 2014 Property and Liability Expenses

- Administration-related expenses
- Property and liability claims expenses
- Insurance premiums expenses



Lay Employee Retirement Plan Funded Status



*Actuarial valuation reports are obtained every other year starting in 2011.

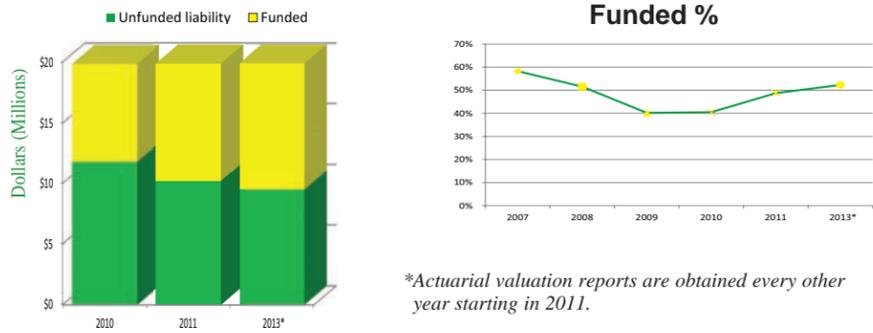


Chief Financial Officer's Report

Priest and Lay Employee Retirement Plans (cont.)

Similar to the Lay defined benefit plan, the most recent actuarial valuation report as of January 1, 2013 indicates that the priest retirement plan is underfunded by \$9.5 million, which represents a funding level of only 52%. This is also an improvement over the 2011 actuarial funding analysis that reported a funding level of 49%. We look to invest new dollars and continue to recover investment losses in the plans, as the funding level of each of these benefit plans is a priority for the Archdiocese. For financial reporting purposes, these pension plans are considered to be multiemployer plans, since the financial activity of parishes and other entities of the Archdiocese, which contribute to these plans, is not included in the audited combined financial statements. There are neither separate valuations of plan benefits nor segregation of plan assets specifically for the Chancery.

Priest Retirement Plan Funded Status



Expenses Related to Sexual Misconduct Lawsuits

In fiscal year 2014, approximately \$43,000 was spent to provide counseling for victims of sexual misconduct perpetrated or alleged to have been perpetrated by priests or lay employees of the Archdiocese. Approximately \$47,000 was spent for these purposes in fiscal year 2013. Through January 2014, we have settled a total of twelve sexual abuse lawsuits through mediation with an average settlement per case of \$150,000. Additionally, approximately \$56,000 was spent for legal fees to defend the Archdiocese from sexual misconduct lawsuits in 2014. In 2013, \$60,000 was spent in legal defense costs. There are currently two additional cases in litigation.

Archdiocesan Grants Awarded

Thanks to the generosity of the parishes in the Archdiocese and a special bequest, we have three endowments in the Catholic Community Foundation that have been established such that the annual distributions are used to award grants in the Archdiocese to parishes, schools and agencies. These grant opportunities are awarded through an application process and target home mission opportunities; growth and expansion initiatives in the Archdiocese; and matching grants for capital needs in our parishes, schools and agencies.

St. Francis Xavier Home Missions Fund

The St. Francis Xavier Home Mission Endowment Fund was established to provide grants to home mission parishes in the Archdiocese. The annual distribution from the endowment is combined with the funds the parishes direct that are collected over and above the parish United Catholic Appeal goal. These funds are then awarded to home mission parishes and schools. These grants began in 2002, and since their inception we have disbursed approximately \$3.9 million to support our parishes and schools with the greatest needs. The endowment that is established to support these grants had a June 30, 2014 balance of \$4.4 million, which allows us to distribute approximately \$200,000 in grants each year. In 2014, the United Catholic Appeal overages added an additional \$100,000, which allowed for a total of over \$300,000 in grant awards.

Growth and Expansion Endowment Fund

The Growth and Expansion Endowment Fund was established to provide grants to parishes, schools and agencies in the Archdiocese that are growing their existing ministries consistent with the overall strategic plan of the Archdiocese. Since the inception of this granting fund we have disbursed approximately \$930,000 to support various growth opportunities in ministry and capital throughout the Archdiocese. The endowment that is established to support these grants had a June 30, 2014 balance of \$3.4 million, which allows for approximately \$155,000 in annual grant funding.

James P. Scott Capital Improvement Endowment Fund

This endowment fund was made possible by an undesignated estate gift to the Archdiocese from James P. Scott. The annual distributions will be provided in the form of a matching grant or award to support parish, school and agency capital projects that demonstrate the greatest potential impact on an archdiocesan program, parish or the larger Catholic community. The endowment had a June 30, 2014, balance of \$5.7 million, which generates annual grants of about \$270,000.

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

Catholic Community Foundation, Inc

The Catholic Community Foundation's total cash and investments were \$169 million at June 30, 2014. The composite investment returns for the year were 15.4%, driven by the equity returns which were quite volatile over the course of the year. The Foundation investments have returned a very respectable 5.8% (annualized) since the inception of the current investment structure in January 1995 despite facing one of the worst 10-year periods in history of the U.S. equity markets. Parishes, schools and agencies of the Archdiocese added 31 new endowments during the year, bringing the total number of endowments held in the foundation to 435. The endowments distributed over \$7.2 and \$6.7 million respectively in fiscal years 2014 and 2013, to support parish, school and agency ministries, demonstrating the ability of endowments to provide long-term funding for ministries.

Operating Budget for 2014-2015

For the 2014-2015 fiscal year we anticipate a break-even operating budget on approximately \$35.9 million of total operating expenses. We anticipate the most significant challenges to include:

- Continuing to manage and assist parishes challenged by operating deficits.
- Strengthening the support with our parishes for the United Catholic Appeal and other Archdiocesan-wide mission initiatives.
- Continuing to manage and assist our center city schools in balancing their supported budgets.
- Providing parishes, schools and agencies with sound employee benefits, which include health and other employee insurance programs and retirement plans, while minimizing cost.
- Managing and assisting parishes, schools and agencies with compliance issues to protect our organization's assets, employees, volunteers and any other stakeholders.

On the other hand, we have several positive opportunities:

- Utilizing the benefit of state vouchers in our school system while providing quality Catholic-based education.
- Structuring our assets to better match liabilities, enabling us to manage our risks and opportunities.
- Continuing strong growth in the Catholic Community Foundation with an increase in endowments and charitable gift annuities.

Accountability

Accountability is an important part of our stewardship responsibilities. Each year, the Archdiocese subjects itself to the scrutiny of an independent audit. The firm of Deloitte & Touche LLP performed the audit for the last fiscal year. The audited financial statements are available for inspection through the Office of Accounting Services or at www.archindy.org/finance/archdiocese. Archdiocesan leadership has established and regularly confers with the Archdiocesan Finance Council. The council, whose existence is required by canon law, focuses on financial policies, procedures and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

Rev. Joseph W. Tobin..... Archbishop, Chairman
 Rev. William F. Stumpf..... Vicar General and Moderator of the Curia

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

Members

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

Brian Burkert..... Chief Financial Officer, Staff

This past fiscal year marked continuing financial advancement for the parishes, schools and agencies of the Archdiocese of Indianapolis as we worked to build a sound financial footing. Revenues continued to grow, expenses generally fell in line with or below budget expectations, and we've seen a recovery in the investment markets. We continue to place great emphasis on improving the financial stability of those parishes experiencing deficit operations. May God lead us toward continued success in our ministries.

Respectfully submitted,

Brian Burkert, CPA
 Chief Financial Officer

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.

ANDERSON, Kelley, 25, St. Lawrence, Indianapolis, March 11. Son of John and Michelle Anderson. Brother of Makahla Marass, Danielle Young, Derrick McKinney, Jonathan and Zachery Anderson.

BOTTORFF, James S., 88, St. Anthony of Padua, Clarksville, March 26. Husband of Betty Jean Bottorff. Father of Christy Freund, Brenda Wilton, Jay and Lester Bottorff. Brother of Lester Bottorff. Grandfather of five. Great-grandfather of four.

CREAMER, James J., 86, St. Luke the Evangelist, Indianapolis, March 27. Husband of Shirley Creamer. Father of Catherine Haddad, Christine Marsella, Colleen Ward, Mary Ann, Jim and John Creamer. Grandfather of 16.

CRONIN, Thomas J., Jr., 82, SS. Francis and Clare of Assisi, Greenwood, March 26. Father of Margaret Craig, Catherine Krings, Daniel and Thomas Cronin. Brother of Mary Dausch

and Jack Cronin. Grandfather of six. Great-grandfather of one.

HAFLEY, Carmen, 78, St. Lawrence, Indianapolis, March 12. Mother of Gene and Hank Hafley. Sister of Valentina Valdz, Ursula Vigil, Elizabeth, Hank, Joseph and Richard Arellano. Grandmother of seven.

HANNEFEY, Rita Helen, 83, Holy Spirit, Indianapolis, March 24. Mother of Mary Jenkins, Patty Liford, John, Mike and Robert Hannefey. Grandmother of six. Great-grandmother of two.

HAYES, Foster A., 64, St. Lawrence, Indianapolis, March 2.

HOWARD, Rosalyn Willese (Tucker), 70, Our Lady of Perpetual Help, New Albany, March 24. Daughter of Evelyn (Wilson) Tucker Smith. Sister of Paula Butler, Rosalyn Burks and Gwendolyn Hardin. Aunt of several.

KELLER, Marquite H., 98, St. Lawrence, Indianapolis, March 14. Sister of Rosemary Keller Gill.

MacKENZIE, Veronica (Willis), 89, St. Lawrence, Indianapolis, March 15. Mother of Anne, Judy, Niki and Jimmy Mackenzie.

McMAHON, Betty (Ellis), 91, St. Therese of the Infant Jesus (Little Flower), March 25. Mother of Mary Abel, Susan Godme, Catherine Holle, Jacqueline, Daniel, Joseph and Steven McMahon. Grandmother of 25. Great-grandmother of 40.

REEDER, Wayne H., 78, St. Lawrence, Indianapolis, March 21. Husband of Jane Reeder. Father of Amy, Alan and Dave Reeder. Brother of Chuck and Paul Reeder. Grandfather of two.

RHINEHART, Rose Marie, 101, Most Holy Name of Jesus, Beech Grove, Feb. 16. Mother of Marcia Elliott, Cheryl Hoch, Fay Munsey, Rita Siener, Brian, Donald, Glenn, Jerry and Mark Rhinehart. Grandmother of 31. Great-grandmother of 59. Great-great-grandmother of 10.

SCHMELZ, Irene, 88, St. Mary, New Albany, March 26. Mother of Brenda Baxter, Martha Gibson, Bonnie Krider, Suzy Visser, Thelma Weisbacher, Paul and Stephen Schmelz. Sister of Alice Eichoff. Grandmother of 10. Great-grandmother of 13.

SCHRADER, Leonard P., 93, St. Michael the Archangel, Indianapolis, March 22. Father of Sandra Barner, Linda Griffis, Anna Snyder, Michael and Paul Schrader. Grandfather of 11. Great-grandfather of four.

TUCKER, Steven, 63, Holy Family, New Albany, March 22. Father of Abbie Ward. Son of Kenneth and Rose Marie (Ringley) Tucker. Brother of Patty Duffy, Tammy Simms, Linda Stein, Carol Wibbels, Gary and Rick Tucker. Grandfather of three.

VOGEL, Nancy (Morris), 96, Sacred Heart of Jesus, Indianapolis, March 27. Mother of Myrna Mosconi, Frances Schwen, Rada Tilson, Ernest and Paul Morris. Sister of Donna Arianoutsos and Barbara Bowers. Grandmother of 20. Great-grandmother of 48. Great-great-grandmother of seven. †



Priest for a day

St. Louis Archbishop Robert J. Carlson washes the feet of Brett Haubrich, a sixth-grader at St. Mark School in Affton, Mo., who was diagnosed with a brain tumor last summer, during Mass on Holy Thursday, on April 2, at the Cathedral Basilica of St. Louis. At the invitation of Archbishop Carlson, Brett took his place beside the altar at the cathedral as "Priest for a Day." (CNS photo/Lisa Johnston, St. Louis Review)

Franciscan Sister Jacinta Stein ministered in Catholic schools for more than 50 years

Franciscan Sister Jacinta Stein died on April 5 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 84.

The Mass of Christian Burial was celebrated on April 8 at the Motherhouse Chapel in

Oldenburg. Burial followed at the sisters' cemetery.

Dolores Julia Stein was born on April 10, 1930, in Cincinnati. She entered the Sisters of St. Francis on Oct. 3, 1947, and professed final vows on Aug. 12, 1953.

Sister Jacinta earned a bachelor's degree at Marian University in Indianapolis and a master's degree at the University of Dayton in Dayton, Ohio.

During more than 50 years of ministry in education, Sister Jacinta served in Catholic schools in Indiana, Missouri and Ohio.

In the archdiocese, she ministered in Indianapolis at Little Flower School from 1959-60, St. Monica School from 1960-64, St. Lawrence School from 1974-76 and at

Our Lady of Lourdes School from 1976-77 and 1986-91. She also served at St. Vincent de Paul School in Bedford from 1984-85, St. Mary of the Immaculate Conception School in Aurora from 1985-86 and at the motherhouse in Oldenburg from 2001-2005.

In many of her ministry assignments, Sister Jacinta also served as a volunteer catechist, parish director of liturgy, extraordinary minister of holy Communion, lector and cantor.

Surviving are siblings Joan Brassfield, Marianna Hungler, Betty Seay, Notre Dame Sister Rita Stein and William Stein.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †



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Cancer claims freshman basketball player known for ‘determined spirit’

CINCINNATI (CNS)—Lauren Hill, a Mount St. Joseph University freshman who gained international attention when she pursued her dream of playing college basketball even as her inoperable brain cancer advanced, died overnight on April 10. She was 19.



Lauren Hill

She suffered from a fatal brain cancer called diffuse intrinsic pontine glioma, known as DIPG. “God has a new game plan for Lauren Hill,” said a statement from Tony Aretz, president of Mount St. Joseph University. “Her light will continue to shine on us all as her supporters worldwide continue her mission of increasing awareness and finding a cure for DIPG,” he said.

“We are forever grateful to have had Lauren grace our campus with her smile and determined spirit. She has left a powerful legacy. She taught us that every day is a blessing; every moment a gift.”

Hill rose to national fame on Nov. 2 after Mount St. Joseph, a Catholic university, petitioned the NCAA to open the season early so that she could achieve her dream of playing collegiate basketball. Hill scored a layup to open the game, a highlight that has been viewed on YouTube more than half a million times.

Readers of TheCatholicTelegraph.com, the website of Cincinnati’s archdiocesan newspaper, voted Hill’s story the No. 2 story of 2014.

The university held an evening memorial service for Hill on April 13.

“As Lauren’s family and friends grieve, I am sure I speak for many who will choose to reflect on her incredible life with admiration and find ways to remember her selfless generosity,” Aretz said. “We thank God for the gift of Lauren, and thank her parents and family for the honor of allowing the Mount to be a part of her life. Her love and laughter will remain in our hearts.”

Following her diagnosis, Hill worked tirelessly to raise money and awareness for research on her cancer with the Cure Starts Now Foundation, granting interviews and

making appearances even as her conditioned worsened.

“We are saddened to hear that our friend Lauren Hill has passed away this morning,” said a foundation posting on Facebook. “Our thoughts and prayers go out to her family during this difficult time. ... Throughout her diagnosis, Lauren was a tireless advocate and spokesperson for the Cure Starts Now’s efforts to find the ‘homerun cure.’ Lauren captured the hearts of people worldwide with her tenacity and determination to play in her first collegiate basketball game with her Mount St. Joseph University team.”

The Cure Starts Now Foundation added that Hill’s efforts have raised \$1.4 million for research on diffuse intrinsic pontine glioma.

In a commentary in *The Catholic Telegraph* last November, John Stegeman, the paper’s new media editor, called Hill “a witness to life.”

“Various reports suggest Hill has until December to live. It isn’t clear,” he wrote. “She knows the end of her life is coming, but she doesn’t know when. In the time she has, she will live more fully than many of us ever do. Lauren Hill is truly dying with dignity.” †

What was in the news on April 16, 1965? School aid bill, Palm Sunday tornadoes and the funeral of Cardinal Meyer

By Brandon A. Evans

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

Here are some of the items found in the April 16, 1965, issue of *The Criterion*:

• Vast school aid bill is signed into law

“WASHINGTON—The U.S. government now stands on the brink of launching a vast program pioneering federal recognition of the educational needs of both public and private school pupils. By a vote of 73 to 18, the Senate [April 9] added its endorsement to House approval on March 26 of President [Lyndon B.] Johnson’s \$1.3 billion proposal. The president hailed passage of the measure. He predicted that it would prove to be ‘just the beginning, the first giant stride toward full educational opportunity for all of our school children.’ ”

• Dies at age 62: Funeral Mass held for Cardinal Meyer

“CHICAGO—Pontifical Requiem Mass for Cardinal Albert Meyer of Chicago, the reserved scholar who became head of the nation’s largest Catholic

diocese and a leader at the ecumenical council, was offered Tuesday, April 13, in Holy Name Cathedral. ... Chicago was plunged into deep mourning by the cardinal’s death, just two days before Palm Sunday and the start of Holy Week. Children in parochial schools said prayers for the repose of his soul. Black bunting draped all Catholic churches. The archdiocesan board of consults met to select an administrator for the two-county archdiocese which, with more than 2.3 million Catholics, is the largest in the U.S. and is topped in size by only a dozen others on the world.”

• Pope makes new appeal for peace

• Gives norms for services in common

• Rural parish renders community service

• Seek help for victims of tornadoes

“Parishioners of St. Malachy’s Church, Brownsburg, are spearheading a drive to collect clothing and funds for the homeless survivors of the disastrous tornadoes which swept central and northern Indiana on Palm Sunday evening. Part of the devastated area is just a few miles north of Brownsburg.”

• Dispel war omens: Pontiff’s prayer

• Thank benefactors: Hoosier missionaries back home

for visit

- **Funeral held for Sherman Minton**
- **Theology professor: Supports morality of Alabama boycott**
- **Pope’s car to go on block**
- **2 nuns among bandit victims in Colombia**
- **Archabbot to lead tour of Holy Land**
- **One-Act Play Contest honors cornered by parishes outside of Indianapolis**
- **Denied permission to appear: Nun’s message to Methodists delivered via tape recording**



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PACHOLCZYK

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are also associated with heightened risks for a number of rare and serious genetic disorders, including Beckwith-Wiedemann syndrome, Angelman’s syndrome and various developmental disorders like atrial septal and ventricular septal defects of the heart, cleft lip with or without cleft palate, esophageal atresia and anorectal atresia.

Considering the various harsh and unnatural steps involved in moving human reproduction from the marital embrace into the petri dish, it should perhaps come as little surprise that elevated rates of birth defects have been observed, even when certain genetic defects may have been previously screened out.

As children born by assisted reproductive techniques become adults, they are starting to be tracked and studied

for various psychiatric issues as well. A growing number of young adults are vocalizing their strong personal concerns about the way they were brought into the world through techniques like anonymous sperm donations because they find themselves feeling psychologically adrift and deprived of any connection to their biological father.

It should be obvious how any approach that weakens or casts into question the integral connection between parents and their offspring will raise grave ethical concerns. Whether it be three-parent embryos, anonymous sperm donations or surrogacy, we need to protect children from the harmful psychological stressors that arise when they are subjected to uncertainties about their own origins.

As one fertility specialist bluntly commented, “As a nation, we need to get a conscience about what we are doing here. Yes, it’s nice when an infertile couple is

able to build a family, but what about the children? Shouldn’t their needs be in the mix from the very beginning too? I think it is ridiculous that a donor-conceived child would need to ‘research’ to find out their genetic origins. Give me a break. What if you had to do that? Is it fair?”

Beyond these immediate concerns about the well-being and health of our progeny, we face further serious concerns about our human future in the face of these burgeoning technologies. As procreation becomes reduced to just another commercial transaction, and our children become projects to be assembled piecemeal in the pursuit of parental desires, we invariably set the stage to cross another significant ethical line.

That bright ethical line involves the creation of humans that have heritable genetic modifications (changes that are passed on to future generations).

When the first three-parent baby is

born, which will likely take place in the next year or two, we will have stepped right into the middle of that hubris-filled brave new world of manipulating the genetic traits of future children. We will have transitioned to a paradigm where biomedical experimentation on future generations is seen as acceptable and justifiable.

Now is the time to ponder carefully the implications of our rushed reproductive choices, and to stand firm against the preventable injustices that inexorably flow from assisted reproductive technologies.

(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.) †

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MERCY

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Jesus' compassion, healing and mercy demonstrate, the pope said, that "the mercy of God is not an abstract idea, but a concrete reality through which he reveals his love," just like mothers and fathers love their children.

"How much I desire that the year to come will be steeped in mercy, so that we can go out to every man and woman, bringing the goodness and tenderness of God," he wrote. "May the balm of mercy reach everyone, both believers and those far away, as a sign that the kingdom of God is already present in our midst."

Nothing in the Church's preaching or witness, he said, can be lacking in mercy.

Pope Francis asked that all dioceses around the world designate a "Door of Mercy" at their cathedral or another special church or shrine, and that every diocese implement the "24 Hours for the Lord" initiative on the Friday and Saturday before the fourth week of Lent. In Rome the last two years, the pope has opened the celebration with a penance service in St. Peter's Basilica, and churches around the city were open for the next 24 hours for confessions and eucharistic adoration.

The pope said he will designate and send out "Missionaries of Mercy" to preach about mercy; they will be given special authority, he said, "to pardon even those sins reserved to the Holy See." Under Church law, those sins involve: a man who directly participated in an abortion and later wants to enter the priesthood; priests who have broken the seal of confession; priests who have offered sacramental absolution to their own sexual partners; desecrating the Eucharist; and making an attempt on the life of the pope. Usually, the Apostolic Penitentiary, a Vatican court, handles those cases.

And he urged all Catholics to spend more time practicing what traditionally have been called the corporal and spiritual works of



Pope Francis preaches during first vespers of Divine Mercy Sunday in St. Peter's Basilica at the Vatican on April 11. Before celebrating vespers, the pope released a 9,300-word document officially proclaiming the 2015-2016 extraordinary Holy Year of Mercy. (CNS photo/Cristian Gennari)

mercy. The corporal works are: feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick, visiting the imprisoned, giving drink to the thirsty and burying the dead. The spiritual works are: converting sinners, instructing the ignorant, advising the doubtful, comforting the sorrowful, bearing wrongs patiently, forgiving injuries and praying for the living and dead.

The date the pope chose to open the year—Dec. 8—is the feast of the Immaculate Conception and the 50th anniversary of the closing of the Second Vatican Council. Both dates, he wrote, are related to the Year of Mercy.

Mercy, he said, is "the bridge that connects God and man, opening our hearts to a hope of being loved forever despite our sins." That bridge was made concrete

when God chose Mary to be the mother of his son.

The Year of Mercy, Pope Francis wrote, is also a way to keep the Second Vatican Council alive. "The walls which too long had made the Church a kind of fortress were torn down, and the time had come to proclaim the Gospel in a new way," he said. The council recognized "a responsibility to be a living sign of the Father's love in the world."

The life and action of the Church, he said, "is authentic and credible only when she becomes a convincing herald of mercy," a mercy that "knows no bounds and extends to everyone without exception."

While some people try to argue that mercy, even God's mercy, is limited by the demands of justice, Pope Francis said mercy and justice are "two dimensions of a single reality that unfolds progressively until it culminates in the fullness of love." Preaching mercy, he said, is not the same as ignoring sin or withholding correction. Instead, mercy invites repentance and conversion and ensures the sinner that once God forgives a sin, he forgets it.

The pope addressed direct appeals in the document to members of the mafia and other criminal organizations, as well as to officials and others involved in corruption. "For their own good, I beg them to change their lives," he wrote. "I ask them this in the name of the Son of God who, though rejecting sin, never rejected the sinner."

"Violence inflicted for the sake of amassing riches soaked in blood makes one neither powerful nor immortal," he continued. "Everyone, sooner or later, will be subject to God's judgment, from which no one can escape."

At the same time, Pope Francis wrote, many of those who insist first on God's justice are like the Pharisees who thought they could save themselves by following the letter of the law, but ended up simply placing "burdens on the shoulders of others and undermined the Father's mercy."

"God's justice is his mercy," the pope said. "Mercy is not opposed to justice, but rather expresses God's way of reaching out to the sinner, offering him a new chance to look at himself, convert and believe."

Recognizing that they have been treated with mercy by God, he said, Christians are obliged to treat others with mercy. In fact, the Gospel says that Christians will be judged by the mercy they show others.

"At times how hard it seems to forgive," he said. "And yet pardon is the instrument placed into our fragile hands to attain serenity of heart. To let go of anger, wrath, violence and revenge are necessary conditions to living joyfully."

Pope Francis also noted that God's mercy is an important theme in Judaism and Islam, and he urged efforts during the Year of Mercy to increase interreligious dialogue and mutual understanding with followers of both faiths. †

Do more to help the poor, pope tells leaders at Summit of the Americas

VATICAN CITY (CNS)—With an obligation to lead and protect everyone in their nations, government officials cannot be content "to hope that the poor collect the crumbs that fall from the table of the rich," Pope Francis said in a message to the Summit of the Americas.

Thirty-five heads of state from North, Central and South America met on April 10-11 in Panama City, Panama, for discussions under the theme, "Prosperity with Equity: The Challenge of Cooperation in the Americas."

Cardinal Pietro Parolin, Vatican secretary of state, was invited to the meeting and read a message from Pope Francis to the participants, who included U.S. President Barack Obama and Cuban President Raul Castro.

In his message, the pope said he liked the theme of the gathering and hoped the leaders would find ways not only to promote economic growth, but also to guarantee the rights of the poor to the "basic needs" of land, jobs, shelter, health care, education, security and a healthy environment—things "no human being should be excluded from."

While everyone says they want greater equality and justice, the pope said, "unfortunately, it is still far from a reality. There continue to be unjust

inequalities that offend human dignity."

Some countries of the Western hemisphere have enjoyed economic growth in recent decades, but others are still "prostrated by poverty," he said. "What is more, in the emerging economies a large portion of the population has not benefited from the general economic progress," and the gap between rich and poor has grown.

Pope Francis also repeated what he said in his apostolic exhortation, "Evangeliium Gaudium" ("The Joy of the Gospel"), that "trickle-down" economics doesn't work. The theory held that increased wealth stimulates the entire economy, and its benefits "trickle down" to the poorer sectors of society.

Poverty, discrimination and exclusion, he said, push people to immigrate and breed resentment and violence.

"The immense disparity of opportunities between one country and another means many people feel obliged to abandon their homeland and family, becoming easy prey to human traffickers and slave labor," he said. In situations like those, he said, "it is not enough to enforce the [immigration] law" because true justice requires defending the rights of the powerless. †

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