Cardinal George dies after long fight with cancer

CHICAGO (CNS)—Cardinal Francis E. George, the retired archbishop of Chicago who was the first native Chicagoan to head the archdiocese, died on April 17 at his residence after nearly 10 years battling cancer. He was 78.

His successor in Chicago, Archbishop Blase J. Cupich, called Cardinal George “a man of peace, tenacity and courage” in a statement he read at a news conference held outside Holy Name Cathedral to announce the death.

Archbishop Cupich singled out Cardinal George for overcoming many obstacles to become a priest, and “not letting his physical limitations moderate his zeal for bringing the promise of Christ’s love where it was needed most.”

A childhood bout with polio had left the prelate with a weakened leg and a pronounced limp throughout his life.

With the cardinal’s death, the College of Cardinals has 223 members, of whom 121 are under 80 and thus eligible to vote for a pope.

Cardinal George’s funeral Mass was scheduled to be celebrated on April 23 at Holy Name Cathedral, followed by a communal service at All Saints Cemetery in Des Plaines. The cardinal wished to be buried in the George family plot.

In an April 18 telegram to Archbishop Cupich, Pope Francis expressed his condolences to all in the Chicago Archdiocese and imparted his apostolic blessing. He recalled Cardinal George’s “witness of consecrated life” as a Missionary Oblate of Mary Immaculate, “his service to the Church’s educational apostolate,” and his years of episcopal ministry.

“I join you in commending the soul of this wise and gentle pastor to the merciful love of God our heavenly Father,” said the pope.

Cardinal George was a philosophy professor and regional provincial then vicar general of his religious order, the Missionary Oblates of Mary Immaculate, before being named a bishop in 1990.

The universality of our Church

Mass for Asian and Pacific Island Catholics celebrates ‘how good and pleasant it is to dwell together in unity’

By Natalie Hofer

Pray Nmeh, a 15-year-old member of St. Pius X Parish in Indianapolis, lived the first 10 years of her life in a refugee camp in Myanmar, formerly known as Burma. She and five of her family members moved to Indianapolis five years ago.

On April 12, she and her family took great joy in worshiping at Mass at SS. Peter and Paul Cathedral in Indianapolis. It was the first ever Asian and Pacific Islander Mass celebrated in the archdiocese. Archbishop Joseph W. Tobin was the principal celebrant.

But for Pray, it was also the first Mass she had shared with some very dear people in more than five years.

“My grandfather and two of my uncles just came [from Myanmar] last week,” she said with a smile, laying a hand on her grandfather’s arm.

It was a joyous reunion for Pray’s family—and an opportunity for unity among the Catholic Asian American communities in central and southern Indiana.

After the Mass, during a reception that followed at the Archbishop Edward Joseph Cardinal Amphile Mass, Mr. and Mrs. Pray Nmeh are seated in the front row, left and right, respectively. (Photo by Natalie Hoefer)

Archdiocesan Pastoral Council re-created ‘to pray, study and recommend’ pastoral plan for central and southern Indiana

COLUMBUS—When Archbishop Joseph W. Tobin began shepherding the Catholic Church in central and southern Indiana in December of 2012, he noticed that something was missing.

“How much I’ve looked forward to this day,” he said. “For me, Christmas has come in April.”

But the re-established APC is important to more than just himself, Archbishop Tobin noted.

Today, especially in the geographic and cultural circumstances we find ourselves in in central and southern Indiana, [an archdiocesan pastoral council] is invaluable.”

After the installation of 17 of the 22 members of the re-created Archdiocesan Pastoral Council (APC) at St. Bartholomew Church in Columbus, on April 18, the joy in the archbishop’s voice was audible.

Brothers and sisters, I can’t tell you how much I’ve looked forward to this day,” he said. “For me, Christmas has come in April.”

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UNITY
continued from page 1

T. O’Meara Catholic Center. Archibishop Tobin told the standing-room-only crowd that Pope Francis has placed a strong emphasis on the Church in Asia. “He has visited Asia more than he has visited Europe,” the archbishop said. “He went to show his support for Asian Catholics and their mission.”

“I think if Pope Francis called me, he would ask, ‘Archbishop Tobin, what are you doing for the Asian Catholics in the Archdiocese of Indianapolis?’” he said. “We are trying. With your help we will do more.”

The special Asian and Pacific Islander Mass was one that Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Intercultural Ministry, hopes to see happen annually.

“As a matter of fact, they all want this to happen every year,” he said. “Each of these communities has developed their own very well organized ministry, but coming together gives them a different sense of being Church—the Asian American Church in the archdiocese.”

Brother Moises said it is recognition of the universality of the Church that prompted the Mass.

“One of the reasons the archdiocese hosted this Mass was to help people in central and southern Indiana become more aware of our Catholicism—universal values—right here in the archdiocese,” he explained. “It is a great treat when we experience the universality of the Church. We want to help people experience ‘how good and pleasant it is to dwell together in unity’ [Ps 133:1].”

Brother Moises said the Mass was also intended to “validate the identity of the Asian American Catholic community and each of the identities that are presented.

“We validate their culture, their faith and their identity,” he said. “The fact that the archdiocese hosted this Mass is a great sign that recognizes their presence, a sign that the archdiocese values and appreciates their presence.”

Brother Moises feels that goal of validation was a success. “They all got so many compliments about their traditional dresses, about their food, about their faith, about their language, about who they are,” he said.

Indeed, the chairs of the cathedral were a spectrum of vibrant colors from the native garb of the various cultures. Scripture and the petitions were read in different languages, and some ethnic community choirs sung hymns in their native tongue.

The intercultural celebration continued at the reception, where homemade cuisine from each country was shared.

Archbishop Tobin, who said “thank you” at the end of Mass in the various languages of those present, spoke to the crowd about the importance of worshipping in one’s native language.

“My grandparents came from a little island called Ireland,” he said. “My grandparents spoke English, but when they prayed, they prayed in the language of the Irish—my grandmother said she wasn’t sure if God understood English!

“So I think it’s good that in the archdiocese we are able to pray in many languages.”

Hearing those many languages touched Maria Manalang, a member of St. Mary Parish in Indianapolis, the Filipino choir director and the coordinator for the Filipino Ministry of the archdiocesan Office of Intercultural Ministry.

“Hearing the different prayers in different languages—there’s something that touches you inside,” she said. “It’s heartfelt for that person from that ethnicity to hear their language. You know their words are coming from the heart.”

“And to celebrate at the cathedral with the archbishop—who could ask for more?” she added with a smile.

Vu Hong, a member of the Vietnamese Catholic Community at St. Joseph Parish in Indianapolis, felt that “the Mass was just beautiful, and everyone seemed so happy here.”

Maria Choay agreed, and noted the appropriateness of the time of the Mass.

“We are all sons and daughters of Jesus,” said the member of the Korean Catholic Community in Indianapolis. “We all come, spoke to the crowd at the reception of their unity regardless of cultural differences. Archbishop Tobin reminded those present at the reception of their unity as Catholics, and the source of that unity.”

“I think it is important for us to realize that Jesus Christ is here in our midst with his words, with his sacrament and in our community,” he said. “You enrich our Church, and I pray for you every day.”

Wearing a traditional South Korean costume known as a hanbok, Jiye Lee drinks from a chalice during a special Mass for those of Asian and Pacific Island ethnicity at St. Peter and Paul Cathedral in Indianapolis on April 12. Lee is a member of the Korean Catholic Community in Indianapolis. (Photos by Natalie Hoefer)

Members of the Filipino choir, wearing one of many national costumes of the Philippines, pose with Archbishop Joseph W. Tobin at the reception after a special Mass for those of Asian and Pacific Island origins. The reception was held at the Archbishop Edward T. O’Meera Catholic Center in Indianapolis on April 12. Maria Mantanang, kneeling on the far left, is the coordinator for the Filipino Ministry, which falls under the archdiocesan Office of Intercultural Ministry.

During the Asian and Pacific Islander Mass at St. Peter and Paul Cathedral in Indianapolis on April 12, Archbishop Joseph W. Tobin accepts an offering from Dauree S. A. of St. Pluc X. Parihs in Indianapolis and a Miyam Catholic of the Karenni tribe. The offering, a Karenni traditional food called dee ku, is a symbol of unity.

Pope Francis prayer intentions for May

• Universal: Care for the suffering—that, rejecting the culture of indifference, we may care for our neighbors who suffer, especially the sick and the poor.

• Evangelization: Openness to mission—that Mary’s intercession may help Christians in secularized cultures be ready to proclaim Jesus.

(To see Pope Francis’ monthly intentions, go to www.evvm.org/faith/papalPrayer.htm)
Shroud of Turin on display; city readies for visit by pope, pilgrims

TURIN, Italy (CNS)—A thin white cloth draped over the glass-covered Shroud of Turin was pulled down and bowed to the floor, marking the official opening of the venerated icon’s exposition to the public.

The unveiling came during a Mass held in the city’s cathedral of St. John the Baptist on April 19 in the presence of a small group of dignitaries, religious and faithful.

“We have put ourselves in the wake of generations of pilgrims” who come to contemplate the shroud, and “it will do us good to look over ... one of a humanity in need of God, of his affectionate mercy,” Archbishop Cesare Nosiglia of Turin, papal custodian of the shroud, said in his homily.

Pope Francis authorized the public display of the shroud to help commemorate the 200th anniversary of the birth of St. John Bosco, a 19th-century priest from the Turin region who was a pioneer in vocational education, worked with poor and abandoned children, and founded the Salesian order.

The pope is scheduled to visit Turin on June 21-22 and is to venerate the shroud.

After reciting the “Regina Coeli” prayer at St. Peter’s Square on April 19, the pope said he hoped venerating the shroud “may help us all to find in Jesus Christ the merciful face of God, and to recognize it in the faces of our brothers and sisters, especially those who suffer most.”

As it was for countless pilgrims over the centuries, the shroud continues to be an invitation to reflect on Jesus’ incarnation, death and resurrection, which in turn inspires and calls people to reach out to others in need, Archbishop Nosiglia said at the morning Mass. “The shroud invites us to never let ourselves be beaten down by evil, but to overcome it with good,” he said.

As people gaze at the image, they no longer feel alone or afraid as soon they can discover “it is not we who are looking at that image,” but it is Christ who is gazing back at them, he said.

The shroud, believed by many Christians to have wrapped the crucified body of Christ, will be on public display through June 24. More than 2 million people are expected to visit, and before the official opening in mid-April, 1 million people had already pre-booked their visit through the archdiocese’s free but mandatory online and on-site reservation process.

One couple from Paris with their two small children stood disappointed on the flagstone street alongside the long metal barricades that kept them and scores of others visiting the shroud from coming through Turin as a shortcut.

“I saw on the Internet that today is the first day the shroud is being shown, so we came to see, but we won’t have the possibility, Constant said, because they hadn’t booked ahead and had family waiting for them.

She said she remembered seeing the shroud as a young girl with her parents, and “I have memories of it being like a ‘shock’ when you see it,” trying to find the right word in English for the impact and amazement she felt. She said she wanted her kids and husband to experience the shroud for the first time, too.

Media outlets were given an exclusive preview on April 18 when Archbishop Nosiglia had the shroud unveiled for reporters.

Flanked by uniformed members of the Italian military and police forces, the shroud’s high-tech protective case was positioned upright like a large landscape portrait, surrounded by large red velvet drapes and with a small box of green ivy and white tulips below.

At least 100 journalists were perched on a winding three-tiered platform that pilgrims would later use as their viewing stand. They had cameras, mobile devices and eyes focused on the shadowy photonegative image of a man’s bearded face, crossed hands and long body—front and back—on the 14-foot by 4-foot linen cloth.

The man in the image bears all the signs of the wounds corresponding to the Gospel accounts of the torture Jesus endured in his passion and death. Scientists have determined the dark stains around the head, hands, feet and right side are human blood, type AB.

The Church supports scientific research concerning the shroud and its possible age and origins—still the subject of heated debate—but it has never officially ruled on the shroud’s authenticity.

Instead, the Church invites the faithful to reflect on the shroud’s image as a way to grasp the kind of suffering Jesus endured during his passion and death, and the love for humanity that sacrifice entailed.

Archbishop Nosiglia told the press he hoped the people visiting the shroud would be filled with the hope and courage needed to overcome “every adversity, every difficulty” in life.

Efforts begin to help children receive Catholic education

By John Shaughnessy

As the archdiocese plans to celebrate its 20th annual Celebrating Catholic School Values event this fall, its fundraising efforts continue to grow.

The purpose of raising funds to help children receive a Catholic education continues to grow.

“The need is even greater this year,” says Mary McCoy, an assistant superintendent for Catholic schools in the archdiocese.

“Our hope is to raise enough funds in order for all families that choose a Catholic education for their children to be able to do so.”

While the major event will be on Oct. 26 in Indianapolis, five advance breakfast/lunch events have been scheduled around the archdiocese.

Mary McCoy says, “They help donors to a breakfast or lunch event incentivized provided by donors that people about the donor benefits of the Indiana Tax Credit Scholarships—and the impact that these scholarships can have on Catholic school students and their families.

The following is a listing of these events:

May 4—a 8 a.m. breakfast at the Northside Knights of Columbus, 2100 E. 71st St., in Indianapolis.

May 12—noon lunch at Willie’s Sports Café, 19325 Schmaar Drive, in Lawrenceburg.

May 13—noon lunch at Huber’s Orchard and Winery, 19186 Huber Road, in Starlight.

May 14—noon lunch at Celebrations, 357 Tanger Blvd., Suite 101, in Seymour.

May 15—a 8 a.m. breakfast at Primrose School, 2615 National Ave., in Indianapolis.

For more information about scholarships, contact Rosemary O’Brien at the archdiocese’s Office of Stewardship and Development by e-mail at rjobri@archindy.org or by phone at 317-232-1568 or 800-382-9836, ext. 1560. Information about scholarships is also available online at www.isked.org/ocschools.

Incentives offered to schools promoting donor contributions

Here is a list of the possible incentives provided by donors that are available to Catholic schools in the archdiocese for bringing potential donors to a breakfast or lunch event that promotes making contributions to Indiana Tax Credit Scholarships.

• A school will receive $2,000 if it has at least 225 attendees at one of the advance events that gives— or sign a pledge card to give to the Institute for Quality Education earmarking an archdiocesan school.

• $2,500 will be presented to the Catholic grade school—and also the Catholic high school—with the greatest percentage increase in the total number of donors from 2014 to 2015.

• $1,000 will be awarded to the Catholic school—that hasn’t previously participated in the scholarship program—with the highest total amount of donations.

• $5,000 will be awarded to the Catholic grade with the highest total amount of donations.

• $5,000 will be awarded to the Catholic high school with the highest total amount of donations.

Area gatherings will discuss tax credit scholarship benefits

There will be five breakfast/lunch events around the archdiocese to inform people about the benefits of the Indiana Tax Credit Scholarships—and the impact that these scholarships can have on Catholic school students and their families.

The number increased to 2,070 students benefited from Tax Credit Scholarships in the 2013-14 school year. This year, it is projected to increase to 2,225 students.

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**Love and mercy for those who need it the most**

The first time I read the phrase “O happy fault” in the special Easter proclamation, or Exsultet, I pondered about God’s love for his people—from the start of creation, through iniquities, rejections, destruction. God persisted in his love for us. That love is more powerful than all our failures, including our sinfulness.

He will reach out one day to the other. In our deepest sinfulness, he hovers even closer, sending the fullness of the flesh to bring us back. If Adam’s fall brought about God’s ultimate sacrifice of love, well, we can say, “O happy fault.”

While we may never be worthy of God’s love, it’s also true that we can never be unworthy of it. This is the point of the cross on which Christ suffered for everyone, in fact, for the worst of everyone. We need not keep our distance from God because of our imperfections and failures. Christ comes for the lost: the thief, the lost sheep, lost son, for the adulterous woman.

I wish my father had comprehended that, too. I wish he had realized about a hundred years ago in China and educated as a young boy in a Catholicboarding school away from home, he became a Catholic. I doubt if the catechesis and the environment could really have fostered a deep faith in him. While my father did not practice the faith, he made sure all of his children received the sacraments and were enrolled in Catholic schools.

Each Sunday, he would drive us to Mass, but he never went inside the church. The only time I asked why he stayed away, he mentioned that his past decisions and life choices would not be in line with the Catholic Church.

He did not try to justify his actions. He assumed that God would not approve of a person like him. The last five years of his life, he was sick, and he had regrets. On my father’s last ambulance ride, he expressed his remorse to Gabe, a beloved servant who had cared for the family for more than 30 years.

For those like my father, who think that God will ignore their failures, and even when we are attacked or ridiculed by others because of our work; and even when we are attacked or mocked because of Coffee on our way to a busy day of unruly waiting in line to grab a cup after a disagreement with a family member, co-worker or friend, when our first thought is to become impatient and unruly waiting in line to grab a cup of coffee on our way to a busy day of work; and even when we are attacked or ridiculed by others because of our Catholic faith —“What would Jesus do?” the priest asked.

Looking through Scripture, we find the answer. Forgiveness, patience and never-ending love are a few of the things that come to mind as we see countless times where Our Savior lets his light shine on life situation after life situation. When Judas betrayed him. When Peter denies him three times. When he is falsely convicted of a crime and put to death by crucifixion.

Though it is by no means an easy task, our faith demands that we do the same. We must be forgiving and loving Christians—no matter what the circumstance.

Pope Francis said as much during a recent Mass in the chapel of the Domus Sanctae Marthae where he lives. Christians are not masochists who go looking for martyrdom, but when faced with persecution, humiliation or even just the daily annoyance of a person who makes them angry, what they must seek is to react like Jesus would, Pope Francis said.

The Holy Father said at the April 17 liturgy that the grace of imitating Christ has been given to modern martyrs, as well as to “many men and women who suffer humiliation every day,” but for the good of their families “they close their mouths, they don’t speak, they endure it for love of Jesus.”

Humiliation is not something one seeks, because “that would be masochism,” he said. Holiness lies in accepting humiliation as an occasion “to imitate Jesus.”

Humiliation is a strong word, but an appropriate one when looking at how many Christians around the world, particularly in the Middle East, are being treated because of their faith. Many have been killed, including dozens of Ethiopian Christians recently beheaded by Islamic State militants in Libya.

Though we are by no means experiencing the same hardships as our brothers and sisters in Christ in the Middle East, Catholics in the United States are facing challenges, too. A health care law is forcing many Catholic institutions to provide abortifacients, contraception and sterilization to its employees. Catholic schools are being sued for adhering to tenets of the faith in hiring practices.

Religious liberty, including what we believe and how we live, is being challenged by secularists and others who think we should leave our beliefs in church buildings where we celebrate our faith. It is a private matter, many say, and does not belong in the public square.

When someone does you wrong, Pope Francis said, there are two possible paths “that of closing down, which leads to hatred, anger and wanting to kill the other; or openness to God on the path of Jesus, which makes you take humiliation—even strong humiliation—with interior joy because you are certain you are on Jesus’ path.”

Being faithful to God means trying to react like he would, Pope Francis said. “God loves others, loves harmony, loves love, loves dialogue and loves walking together.”

Love: A four-letter word that would serve humankind well as we try and live by Jesus’ example.

**Carolyn Woo** is president and CEO of Catholic Relief Services.†

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

Letters from readers are welcome and every effort will be made to publish letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect. The editors reserve the right to select letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including the use of profanity or coarse language).

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

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.
The Good Shepherd lays down his life for his sheep

El Buen Pastor da la vida por sus ovejas

**The Good Shepherd lays down his life for his sheep**

**El Buen Pastor da la vida por sus ovejas**

_The Gospel for the Fourth Sunday of Easter, which we also call Good Shepherd Sunday, offers an equally startling image: A good shepherd lays down his life for the sheep (Jn 10: 11-18). Rather than abandon his flock when the wolf comes, the way a hired hand who is not a shepherd and whose sheep are not his own would do, a good shepherd sacrifices his own life for the sake of his sheep._

**A good shepherd lays down his life for the sheep.** We have heard this so often over the years, that it has become a familiar saying. But think for a moment. What kind of fool would give up his own life for “the stupidest animals in the barnyard”? Surely there is nothing to be gained by sacrificing your life for a bunch of sheep—even if you are a shepherd who owns your own flock. Better to save yourself and let the wolf devour the sheep! Not so, Jesus tells us. “I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father, and I will lay down my life for the sheep” (Jn 10:14-15). The bond between this good shepherd (Jesus) and the flock he calls his own (us) is so intimate, so close, that he freely gives his life for us. “No one takes it from me.” Jesus insists, “I lay it down on my own” (Jn 10:18). What are we to make of this startling paradox? Pope Francis would call our attention to the depths of God’s mercy. The Father gives up his only Son to ransom us, the lost sheep, and to bring us back into the one flock, into the unity that can only be found in the love that God has for us. The Son, for his part, freely agrees to lay down his life for his sheep. “I have the power to lay it down,” Jesus says speaking about his life, “and the power to take it up again. This command I have received from my Father” (Jn 10:18).

This paradox only makes sense in the context of Easter joy. The good shepherd lays down his life for his sheep, and then takes it up again. Resurrection follows painful humiliation and death on the cross. Unimaginable sorrow is succeeded by immeasurable joy! A good shepherd lays down his life for the sheep. Let’s not take this saying for granted. Too much is at stake. What the shepherd freely gives up is precious and irreplaceable. For our sake, God abandons the safety and security of his divinity and becomes one of us, one of the sheep. He leads us out of the darkness of sin and death by taking on human flesh, and then freely letting go of it.

The result is our freedom and our joy. Because our good shepherd has loved us, and given up his life for us, we now know him “just as the Father knows me and I know him.” In the voice of Jesus, the Good Shepherd, we recognize the voice of God. He knows us and we know him—intimately.

As we continue our celebration of this joy-filled Easter season, let’s be sure to thank God for the paradox of his merciful love. And let’s ask our Lord to inspire us to take upon ourselves “the smell of the sheep,” so that we can follow his example of self-sacrificing love.

A good shepherd lays down his life for the sheep.

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**El Buen Pastor da la vida por sus ovejas**

_Es una de mis columnas de tiempo libre, “tema de “el olor a oveja y la voz del Padre.”_ Mis reflexiones se basaban en la declaración bastante sorprendente del papa Francisco de que los discípulos de Jesucristo que estén verdaderamente comprometidos con la obra misionera (tanto en su localidad como en el extranjero) deben adquirir “el olor a oveja” y “su propia voz.”

_Tomémonos el peso de este dicho, que encierra muchas verdades. Lo que el pastor entrega voluntariamente es algo valioso e irremplazable. Por nuestro bienestar, Dios abandona la seguridad y la comodidad de su divinidad y se convierte en uno de nosotros, uno de sus ovejas. Nos saca de la oscuridad del pecado y de la muerte al adoptar forma humana y luego entrega su vida._

_Recibí de mi Padre “Yo tengo también autoridad para volver a mis ovejas. Este es el mandamiento que recibí de mi Padre” (Jn 10:18). El vónculo que existe entre el buen pastor (Jesús) y el rebaño que él protege es extremadamente estrecho, que libremente entrega su vida por sus ovejas._

_Pero reflexemos por un momento:_

_¿Quién sería tan tonto como para entregar la vida por un montón de ovejas, aunque uno no ganaría nada al sacrificar la propia vida por algo tan estúpido de la granja?_ Ciertamente uno no ganaría nada al sacrificar la propia vida por algo tan estúpido de la granja?_

_Francisco llama nuestra atención hacia las profundidades de la misericordia de Dios; el Padre entrega a su Hijo único hijo para salvarnos a nosotros, las ovejas perdidas, y devolvernos al rebaño, a la unidad que solo se puede hallar en el amor que Dios nos profesa. El Hijo, por su parte, acepta voluntariamente entregar su vida por sus ovejas._

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_“Tengo autoridad para entregártela” dice Jesús refiriéndose a su propia vida y—tengo también autoridad para volver a recibirla. Éste es el mandamiento que recibí de mi Padre” (Jn 10:18)._

_“Tengo autoridad para entregártela” dice Jesús refiriéndose a su propia vida y—a mí mismo, a mí y—tengo también autoridad para volver a recibirla. Éste es el mandamiento que recibí de mi Padre” (Jn 10:18)._
The Criterion, log on to www.archindy.org/events

For a list of events for the next four weeks as reported to The Criterion.

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**Divine Mercy Sunday**

Members of the Bloomington Deanery and St. Vincent de Paul Parish in Bedford pray during a Divine Mercy service held at St. Vincent de Paul on April 12, Divine Mercy Sunday.

(Submitted photo)

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**Katie’s Walk/Run for Hope**

“Katie’s Run/Walk for Hope” will be held at Roncalli High School, 3300 Pork Road, Indianapolis, on May 16. Registration is from 8:30-9:30 a.m., and the 5k walk/run and one-mile Kiddie Romp begin at 10 a.m.

This is the fourth year for the event, which honors Roncalli student Katie Lynch’s courageous battle with cancer. The event celebrates her free spirit and love of her family and friends, as well as raises funds for the Katie Lynch Scholarship Fund for Roncalli students and the Make-A-Wish Foundation.

Katie’s family and friends organizing the event hope to make the event even bigger this year. Consider registering co-worker teams and youth groups.

The entry fee is $25 per person, $15 for students or $100 for a family. Registration deadline is May 8. To register, log on to www.katiesrun.org.

For more information, contact Marty Lynch at 317-783-7119.

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**Girl Scout Gold Award project on April 26 and May 2 and 3 seeks to tell story of two merged Indianapolis parishes**

In an effort to help unite the members of St. Philip Neri Parish and the former Holy Cross Parish, both on Indianapolis’ near east side, Theresa Bridge, a member of St. Philip Neri Parish, is organizing a walking parish art show in which members of the merged parishes can submit paintings, drawings, photography, poetry or prose about the near east side or favorite things about the parish communities.

The art show will span three days. The first day is on April 26 at Holy Cross School, 115 N. Oriental St., after the 9:15 a.m. Mass at Holy Cross Church until 1 p.m. The next two shows will take place at St. Philip Neri School, 545 N. Eastern Ave., on May 2 and 3. The May 2 show will start after the 7 p.m. Mass in Spanish at St. Philip Neri Parish Church until 9:30 p.m. The May 3 show will take place after both the 10:45 a.m. and 12:15 p.m. Masses at St. Philip Neri Church until 2 p.m.

The two parishes were merged on Nov. 30, 2014, as part of the Connected in the Spirit process. Theresia decided to organize the event as a project toward a Girl Scout Gold Award.

For more information, contact the St. Philip Neri parish office at 317-631-8746.

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**Devotions to be held at Fatima Shrine at Sisters of St. Francis campus on May 13**

The public is invited to join the Sisters of St. Francis, 22143 Main St., in Oldenburg, for May Devotions at 6:30 p.m. on May 13. The outdoor service will be held at the Our Lady of Fatima Shrine on the motherhouse campus. Guests are invited to bring a lawn chair to desire.

The Fatima Shrine, which was made possible through a memorial donation in 1949, boasts statues imported from Italy, where the stones and slabs were constructed on the motherhouse reflection.

The Blessed Mother—who revealed her identity as Our Lady of the Rosary—first appeared to the shepherd children in Fatima, Portugal, on May 13, 1917. She appeared on the 13th of the next six months, calling for prayers for the conversion of sinners and the consecration of Russia to her Immaculate Heart.

A favorite photo site, visitors to the sisters’ campus often walk the scenic bench-lined path to the Our Lady of Fatima Shrine, and pause for prayerful reflection. 

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**Marker commemorates Sisters of Providence who served as Civil War nurses to be dedicated on May 2**

A dedication service will be held at the Sisters of Providence cemetery on the grounds of Saint Mary-of-the-Woods, Union, 1861-65, Governor Oliver P. Morton in the spring of 1861. The seven sisters sent to serve as nurses at the hospital were Providence Sisters St. Felix Buchanan, Mary Rose O’Donaghue, Aphanasius Forsythe, Sophie Glen, Eugenia Gorman, Mary Frances Buchanan, and Matilda Swinley. They are buried there.

During the dedication ceremony on May 2—which is four days before May 3—the Sisters of Providence will place a marker out the entrance to the cemetery on the grounds of the Sisters of Providence motherhouse.

The marker is the effort of The Katie Lynch Scholarship Fund for Fatima Shrine on the motherhouse campus. The marker is the effort of The Katie Lynch Scholarship Fund for Fatima Shrine on the motherhouse campus. The marker is the effort of The Katie Lynch Scholarship Fund for Fatima Shrine on the motherhouse campus. The marker is the effort of The Katie Lynch Scholarship Fund for Fatima Shrine on the motherhouse campus. The marker is the effort of The Katie Lynch Scholarship Fund for Fatima Shrine on the motherhouse campus.
Call to stewardship includes care for creation, archbishop says

By Victoria Arthur

As Pope Francis prepares to release a new encyclical on environmental issues in an upcoming encyclical letter, Archbishop Joseph W. Tobin of Indianapolis says that care for creation is “integral to all we are called to do and be as Christians.”

Speaking recently at Marian University in Indianapolis, the archbishop offered his own vision of creation-care stewardship— one that places caring for the environment alongside the usual elements of offering time, talent and treasure in response to God. 

“Stewardship is what I do, with what I have, when I believe in God’s gifts,” he said at the Stewardship of Creation breakfast on March 28 at the university’s Evans Center for Health Sciences.

Pope Francis’ encyclical on the environment is expected to be released this spring or summer. Archbishop Tobin noted that previous popes have addressed questions related to the topic, most recently and notably St. John Paul II and Pope Benedict XVI. However, the new encyclical, in fact, was dubbed the “green papacy” and its publication will carry “considerable weight,” the archbishop said. It will be the first time that an encyclical— the type of document released by the pope— was named to assist him.

“Stewardship is a call to care for creation. It’s a call for justice,” the archbishop said. “And this call should demonstrate a preference for the poor and the most vulnerable, who are affected the most by this crisis even though they did the least to create the problem and have the fewest resources to adapt.”

The archbishop’s remarks were welcomed by Father Michael Horvath, who has been working for years to ensure that the environment is a concern for the Catholic Church.

“We are trying to get more Catholic parishes to see it as a social justice issue, just as it is an issue of faith,” said Horvath, a board member of the St. Thomas Aquinas Parish Creation Care Ministry in Indianapolis, one of the 120 new parishes that have been identified as part of a larger movement to create the problem and have the fewest resources to adapt. 

The archbishop’s remarks were welcomed by Father Michael Horvath, who has been working for years to ensure that the environment is a concern for the Catholic Church.

“No pope has ever really addressed environmental issues. Horvath is on the steering committee of Indianapolis Green Congregations, an affiliate of HPL. The event also drew interested individuals from other local churches. Jerry Zimmerman, a member of Pilgrim Lutheran Church in Carmel, said he appreciated the archbishop’s perspective and believes that a spirit of ecumenism is key to making a difference on this issue.

“The more people who are talking, the greater the conversation becomes—and the louder,” said Zimmerman, a beekeeper and retired biology professor. 

Archbishop Joseph W. Tobin addresses environmental issues during a breakfast on March 28 at the Evans Center for Health Sciences on the campus of Marian University in Indianapolis. The building, which was completed in 2013 and houses the School of Nursing and College of Osteopathic Medicine, was designed with the environment in mind.

VATICAN CITY (CNS)—The Vatican approved new statutes and bylaws for the U.S. Leadership Conference of Women Religious (LCWR), ending a seven-year process of engagement and dialogue with its officers to ensure greater harmony with Church teaching.

Conference officers met on April 16 with Pope Francis, the same day the Vatican announced the conclusion of the process, which included oversight for three years by a committee of three bishops.

LCWR has more than 1,500 members, who represent more than 80 percent of the 75,000 women religious in the United States.

Four LCWR officers spent 50 minutes with Pope Francis, discussing his apostolic exhortation, “The Joy of the Gospel,” which, the archbishop said, will “impact our lives as women religious and our mission in the world. Our conversation allowed us to personally thank the pope for providing a space and vision that has captivated our hearts and embarked us as in our own mission and service to the Church.”

As Pope Francis engages with our external conversations were marked by a spirit of prayer, love for the Church, mutual respect and cooperation,” said a joint statement of the LCWR officers and the U.S. bishops appointed by the Pope Francis, discussing his apostolic exhortation, “The Joy of the Gospel,” which, the archbishop said, will “impact our lives as women religious and our mission in the world. Our conversation allowed us to personally thank the pope for providing a space and vision that has captivated our hearts and embarked us as in our own mission and service to the Church.”

As Pope Francis engages with our external conversations were marked by a spirit of prayer, love for the Church, mutual respect and cooperation.”

The process of arriving at new statutes and bylaws “The morning exceeded my expectations,” he said. “We had more enthusiasm in the audience than I had before, and I was really heartened by the archbishop’s remarks.”

(Victoria Arthur is a freelance writer and a member of St. anguish Parish in Brownsburg.)
“A missionary disciple can’t sit on his or her hands—but we also shouldn’t be called to waste our time, to be distracted by small things and spend time on projects that aren’t part of God’s plan.”

In an average Catholic should be grateful and enthusiastic that there is a group of people—competent and enthusiastic lay people, priests and religious that is meeting with meats, and to study and to recommend.”

The description summarizes the new archdiocese in the statutes laid out by a steering committee and based on discussions with the archbishop of Chicago and the Second Vatican Council document, “Decree on the Pastoral Office of Bishops in the Church.”

The document states, “It is greatly desirable that in each diocese a pastoral commission be established...” in which spiritual things, clerics, religious, and lay people will participate. The function of this council will be to advise on matters which bear on pastoral activity and to formulate prayer and pastoral policies regarding them.”

The role of the APC, as outlined in the Code of Canon Law 1913 in which Pope Francis was elected. †

The description of the APC as well as some of the other consultative councils, we'll eventually produce a pastoral plan that will say to the people of the archdiocese that, in the face of the many needs and the many challenges that confront us, these are the most important ones, and this is where we're going to spend our energy.” †
All Saints Parish grows in unity, reaches out to people in need

DEARBORN COUNTY— Dona Hoff’s family roots reach deep in southeastern Indiana. Her ancestors were members of the former St. Paul Parish in New Alsace as far back as the 1840s.

When Archbishop Joseph W. Tobin announced on June 6, 2013, that St. Paul and several other faith communities in the Batesville Deanery would be merged as a result of the Connected in the Spirit planning process, she was among those who were naturally concerned.

“Our ancestors poured their hearts and souls into building the churches,” said Hoff. “They weren’t told to build a church. When they settled here, they wanted to build a church. At first, we were all so scared that everything was going to go.”

Over the past year, however, the fears of loss and many other Catholics in Dearborn County have been calmed as she has seen how members of four former parishes have come together as one and grown in faith as a community in ways that were made possible by their merger.

According to a canon law decree signed by Archbishop Tobin, St. Paul Parish, St. John the Baptist Parish in Dover, St. Joseph Parish in St. Leon and St. Martin Parish in Yorkville—all in Dearborn County—were to be merged into one parish on Dec. 1, 2013.

On that date, the new faith community became All Saints Parish.

Father Jonathan Meyer, pastor of All Saints Parish, also approved the recommendations made in the Connected in the Spirit planning process that the four campuses of the previous parishes be reduced to one campus by the First Sunday of Advent in 2015. This was later extended to the First Sunday of Advent in 2017.

The Connected in the Spirit planning process in the Batesville Deanery took place over a two-year period, and involved pastoral leaders and lay Catholics from across southeastern Indiana.

Members of each of the four merged Dearborn County faith communities appealed to Archbishop Tobin’s decision to merge them into one new parish. Those appeals were being considered by the Vatican as well as the parishes decided late last year to drop appeals were being considered by the appeals were being considered by the parish’s decision to merge them into one new parish. Those appeals were being considered by the Vatican as well as the parishes decided late last year to drop

“I’m thrilled.”†

The campus being chosen together—none is more than three miles from another campus—and the willingness and ability of the parishes to continue to care for them made keeping them open feasible.

Second, the members of All Saints Parish were coming together in ways that showed vitality in their common life in faith.

That was seen last Thanksgiving when All Saints sponsored its first “Gobble Wobble,” a 5K running and walking race that benefited two food pantries in Dearborn County.

More than 500 people participated in the race, which raised more than $10,000 for the pantries.

Hoff said she couldn’t have imagined any of the four previous parishes organizing such a race and producing such results.

“We had so many people involved,” she said. “So many people pitched in together from all four former parishes.”

Father Meyer said the Gobble Wobble was an important event for All Saint because it was focused entirely on helping people in the community at large.

“I just felt a need for us to find more and more ways to get out of ourselves and be a very visible presence in the local community as promoters of those who are on the fringes of society,” he said. “The whole point of the event was that it wasn’t about us. It was about the poor and those who are in need.”

Other initiatives in the parish have focused on giving care to parishioners as well as those outside the parish.

Last winter, All Saints parishioner Larry Zinser, formerly a member of St. Paul Parish in New Alsace, was hospitalized for the better part of three months.

Members of All Saints’ Pax Christi, a new ministry there focused on giving spiritual support to the homebound and the sick, prayed for him and gave him a prayer shawl that had been made by members of the faith community’s Ladies’ Sodality, which is made up of members of similar organizations in the four former parishes.

“It really inspired me,” said Zinser. “I could feel the prayers. It helped me get over my sickness.”

This spring, many All Saints parishioners participated in a pilgrimage on the Saturday before Palm Sunday that involved three of the parish’s campuses. They walked six miles from St. John the Baptist Church in Dover to St. Paul Church in New Alsace and continued on to St. Martin Church in Yorkville.

Father Meyer also pointed to All Saints’ participation last fall in the archdiocese’s annual United Catholic Appeal: Christ Our Hope. The contributions were nearly double the goal that had been set for the parish. And 60 percent of the parishioners participated in it, the fourth highest parish participation rate in the archdiocese, according to Father Meyer.

“Is this community more vibrant and alive now than when they were four separate parishes?” Father Meyer asked. “I do believe that. The United Catholic Appeal is one instrument to [determine that].”

Hoff attributes much of the new vitality of All Saints Parish to its active pastor.

“He just wears you out looking at him,” she said with a laugh. “He’s got so much energy.”

Father Meyer said that the leadership he has tried to show in the parish has been rooted in respect.

“I think they needed someone who respected where they were at emotionally,” he said. “And today among these most needy brothers and sisters, they cared for ‘the least’ of their brothers and sisters, as our Lord commands us to do.”

Pope Francis called on the international community to act swiftly to prevent the deaths of more migrants.

“They are men and women like us, our brothers and sisters who seek a better life; hungry, persecuted, injured, exploited, victims of war—they seek a better life.”

They were seeking happiness.”

Pope Francis had spoken on April 18 with members of the Pontifical Academy of Social Sciences, which dedicated its plenary assembly to examining the phenomenon of human trafficking, including the trafficking of migrants.

The Bible insists that Christians will be judged by whether they cared for “the least” of their brothers and sisters. He said, “And today among these needy brothers and sisters are those who suffer the tragedy of modern forms of slavery, forced labor, prostitution” as well as the victims of trafficking in organs and drugs.

Pope Francis urges prayers, action on behalf of migrants, victims of trafficking

VATICAN CITY (CNS)—The poor, migrants and refugees in search of a better life and the unemployed want in all human beings want: life, dignity and a chance to earn a living, Pope Francis said in several speeches urging compassion and assistance by both governments and individuals.

In his “Regina Coeli” prayer on April 19, just hours after reports surfaced that perhaps more than 700 migrants drowned in the Mediterranean Sea while crossing from North Africa to Italy and making their way to other European countries, the pontiff asked the Holy Spirit.

“May he open the hearts of all who can help these refugees and migrants, that with the aid of the Church they may be helped and receive,” the pope said.

“Let us pray especially for the migrants who are on their own and for the victims of this tragedy,” he said. “And today among these most needy brothers and sisters are those who suffer the tragedy of modern forms of slavery, forced labor, prostitution” as well as the victims of trafficking in organs and drugs.

The pope thanked Italy for assisting “the numerous migrants who, at the risk of their lives, ask to be welcomed. It is obvious the size of the phenomenon requires a much broader involvement,” the pope said.

“We must never tire of requesting a commitment that extends to a European and international level.”

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Tax bill to assist working families moves to conference committee phase

By Brigil Curtis Ayer

A bill to assist working families by recoupling Indiana’s Earned Income Tax Credit (EITC) with the federal EITC has moved to the conference committee phase.

In March, Bishop Robert W. Finn of Kansas City-St. Joseph resignation after accepting no further health issues. The pope’s resignation comes as a way to not only assist many bishops in protecting children and their tax bill.

In an interview published on April 20, Marie Collins, a member of the commission and a survivor of abuse, told the news site Cruz, “I cannot understand how Bishop Finn is still in position, when anyone else with a conviction that he has could not run a Sunday school in a parish. He wouldn’t pass a background check.” Bishop Finn is the highest-ranking U.S. Catholic official to face criminal charges related to the priest sex abuse scandal that erupted within the U.S. Church in 2002. In September, the Vatican had asked Canadian Archbishop Terrence Prendergast of Ottawa, Ontario, to make an apostolic visitation to the Diocese of Kansas City-

The pope’s acceptance of Bishop Finn’s resignation comes after months ofatholic legislation as a way to address abuse, including mandatory training for all diocesan workers putting in place reporting requirements, were among conditions Torrence set for Bishop Finn’s resignation.

City-St. Joseph in 2004 and became bishop in 2004. Nord explained that the federal government, as part of the stimulus package passed by Congress in 2009, increased the EITC back to 11 percent for people who work that are lower wage earners. It was originally a Republican idea where Congress wanted to reward people who in an effort to address some of the same priorities, there has been opposition. The removal of the marriage penalty and the burden on working families. We support as a way to help working families make offset that helps level the playing field on burdens, “she continued. “The EITC is an In January, the United Way released a study they commissioned for six states in the U.S., including Indiana. The report, called ALICE, which stands for Asset Limited Income Constrained Employed, studies people ages 21 and older who live at or near the poverty level, but do not make enough money to provide basic living expenses. The report also showed that while 14 percent of Indiana residents are at the federal poverty level, 23 percent of working Hoosiers are above the poverty level but do not make enough money to provide basic living expenses. Research conducted by the Washington, D.C.-based Center on Budget and Policy Priorities noted that the EITC raises the standard of living for low-to moderate-income working families, reduces poverty and encourages work. The report also found that the EITC not only helps children by improving their immediate well-being, but is associated with better health, more schooling, more hours worked and higher earnings for young adults and their future adult children. While Senate Democrats outlined the EITC as one of their 2015 legislative priorities, Senate Majority Leader Harry Reid, D-Nev., said that he was “cautiously hopeful” that it will pass. She added she has “appreciated the conversation” that has happened this year because it has provided discussion on current tax policy and its impact on working families. She added, “That the disproportionate share of the tax burden. The Indiana General Assembly has two weeks to pass a two-year state budget and conclude all legislative business prior to the April 29 adjournment date.

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. Bishop Curtis Ayer is a correspondent for The Criterion.
There are good reasons Christians ought to care for the environment and adopt its well-being as a matter of genuine concern. But Christian concern for the environment is not restricted to caring about creation in a more-or-less abstract manner, wishing well to the world in all its beauty and fertility or simply professing good intentions.

In the mind of Pope Francis, caring for creation first of all means acting to “safeguard” it and “make it flourish.” In a Feb. 9 homily, he said not only that God’s creation “was born from love,” but that God now works within creation “through love.” This is the context for grasping what it means to make creation flourish.

It is essential to approach creation “with the responsibility the Lord gives us,” the pope said that the Earth is ours, that we ought to “foster it” and “make it grow.” Pope Francis said. However, it is necessary to recognize that “we are lords of creation, not masters,” and that our role is not to “take control of creation but to foster it.”

Christians indeed have good reasons to care for the environment, but not because they are members of this or that political party or social movement. Pope Francis made clear:

Today, issues surrounding discussions of the planet’s future so often are politicized that it can be difficult to think of them in any other way. But for the pope, these issues are better viewed from a faith perspective.

“A Christian who does not safeguard creation, who does not make it flourish, is a Christian who is not concerned with God’s work, that work born of God’s love for us,” the pope emphasized. It is not because we are “green” that we need to care for creation, but because “this is Christian,” he said.

According to Vatican officials, Pope Francis is about to publish an encyclical on the environment. For any pope, an encyclical is a major document, an expression of faith convictions likely to be read, studied and analyzed for decades. Because of this, many observers are curious to know what Pope Francis hopes to contribute to current discussions about the relative merits of capitalism and other economic systems, or about “the precarious state of our planet and of the poor.” The encyclical has “human ecology” as its theme, the cardinal added.

The pope’s approach—accenting protection of the environment, respect for all God’s creatures, “showing love for one another”—does not reflect “some narrow agenda for the protection of the Earth,” he said. “It is a vision of care and protection that embraces the human person and the human environment in all possible dimensions.”

The pope hopes with this encyclical not to make “some political comment about the relative merits of capitalism and communism,” but to restate “ancient biblical teaching,” said Cardinal Turkson.

So, yes, the pope will add something to the conversation at Ireland’s national seminary and pontifical university in Maynooth.

Today, the cardinal commented, threats arising “from global inequality and the destruction of the environment are interrelated, and they are the greatest threats we face as a human family.” In light of this, the encyclical “will explore the relationship between care for creation, integral human development and concern for the poor.” The encyclical has “human ecology” as its theme, the cardinal added.

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So, yes, the pope will add something to the conversation about “the precarious state of our planet and of the poor,” the cardinal said. To this conversation, the pope will add the particular perspective of Catholic social thought.

For Pope Francis, “being a protector of creation, of the poor, of the dignity of every human person is a sine qua non of being Christian, of being fully human,” Cardinal Turkson observed.

It is well-known that Pope Francis looks to St. Francis of Assisi as a model. Actually, the saint is a model for anyone concerned about the environment, and helps to explain what the Church is able to bring to these discussions.

“When St. Francis gazed upon the heavens, when he surveyed the wonder and beauty of the animals, he did not respond to them with the abstract formulas of science or the utilitarian eye of the economist,” said Cardinal Turkson.

Rather, the saint’s response was “one of awe, wonder and fraternity. He sang of Brother Sun and Sister Moon.”

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

The Bible calls those who believe in God to care for all of creation

By Mike Nelson

In the beginning, says the beginning of the Bible, God created the heavens and Earth, water and land, plants and animals and finally, mankind, whom God “settled” in the Garden of Eden “to cultivate and care for it” (Gen 2:15).

What does the story of creation tell us about God’s desire for how we should act toward the environment, toward all he has created?

We need to look at all of Scripture, beginning at the opening chapter of Genesis, where it says that God granted man “dominion” over all the creatures he had created, “to rule the Earth and subdue it” (Gen 1:28).

Domination, some might contend, means power and privilege to do as one pleases. But further reading of Scripture as a whole suggests something else. Giving man “dominion” over the Earth does not mean God gave men and women the Earth. “The Earth is the Lord’s, and all it holds—the world, and those who dwell in it,” says the beginning of Psalm 24. Clearly, it says that God is in charge, not us.

That point is also established on Mount Sinai, when God instructs Moses carefully on how to tend the land he gives the Israelites, and, just as important, how to treat one another:

“Do not deal unfairly with one another, then, but stand in fear of your God... Observe my statutes and be careful to keep my ordinances, so that you will dwell securely in the land” (Lv 25:17-18).

For emphasis, God adds, in verse 24, “Therefore, in every part of the country that you occupy, you must permit the land to be redeemed” (Lv 25:24).

While this verse has significance from several social justice standpoints—of justice for the poor and the freedom to immigrate, to name two—it should also reminds us that it is God who provides what we use to sustain life, and that we owe it to God and all of his creation to treat what he provides with care.

The New Testament is less specific about our obligation to care for our natural resources. But Jesus, as the Gospels and the epistles indicate, is specific about how to treat one another—with kindness, compassion, charity and love.

That would seem to suggest something important to us, environmentally speaking. Our loving treatment of and respect for our fellow human beings—of our fellow creations of God—can and must be reflected to us, environmentally speaking. Our loving treatment of and respect for our fellow human beings—of our fellow creations of God—can and must be reflected to

(Mike Nelson is the former editor of The Tidings, newspaper of the Archdiocese of Los Angeles.)

...being a protector of creation, of the poor, of the dignity of every human person is a sine qua non of being Christian.

—Cardinal Peter Turkson
Finding rapport with others opens treasures in ourselves, too

Debra Tomaselli

Early Church: James led the Church in Jerusalem

(Third in a series of columns)

After Peter left Jerusalem in the year 44 (although he was still living there in 50), the Christian community there was left in the hands of James, sometimes called "James the Just" or "James the Less" (the Righteous One). As I wrote last week, he had been the Apostle called in tradition James the Less to distinguish him from James the son of Zebedee and the brother of John. James was likely a relative of Jesus. His father was probably Alpheus and his mother the sister of Mary, the mother of Jesus. Therefore, he was likely Jesus' cousin. However, in that time and tradition that he was the oldest son of Joseph by an earlier marriage, hence Jesus' legal, but not biological, half-brother. If this is true, he was not one of the Apostles.

Whatever his relationship with Jesus, be he was known to live an austere and ascetic life. He also considered himself to be a Jew. He scrupulously followed the Jewish laws of ritual purity, and was allowed to wear the priestly robes and to pray in the Court of the Priests in the Temple. James was the author of the Letter of James in the New Testament, considered a very Jewish writing. He also insisted that Gentiles pastors had to be recognized and follow the Laws of Moses, until the Council of Jerusalem decided otherwise. However, when the Council determined that Gentiles didn't have to follow the Laws of Moses, James still believed that the Jewish community must have the Law of Moses in place. Paul arrived in Jerusalem in the year 56, bringing with him a collection he had taken up among the Gentiles. James agreed that Paul was being accused of telling Jews "not to circumcise their children or to observe their customary practices" (Acts 21.21).

According to the Jewish historian Josephus, James was stoned to death by the Jewish Sanhedrin under the high priest Annas II in 62 A.D. However, the historian Hegesippus wrote that the scribes and Pharisees first threw him from the pinnacle of the Temple when he refused to deny his faith in Jesus. After it was discovered that he had suffered the fall, James' successor as leader of the Church in Jerusalem was selected by Jesus' relatives. He was Simon the Just, another cousin of Jesus. He led the community to Pella in Transjordan when the Zealots revolted against Rome because it was considered a city safe from the destruction of that happened in 70 A.D.

Four years later, the Christians returned to Jerusalem and established a synagogue at the site of the Upper Room on Mount Zion, which was the location of the lower level of the Temple. Between 74 and 135, when the Roman emperor Hadrian again destroyed the city, the Church there was insignificant. Fortunately, it was still surviving in other parts of the world.

Perspectives

Faith and Family/Sean Gallagher

Go all out to fulfill all your life of faith

On a recent spring day, I had fun with my four oldest boys—ages 3 to 12—as we rode bicycles, scooters, and scooters, and ran in a series of time trials in front of our home. I timed the boys on a digital stop watch and a yardstick. I noted with interest how my sons were anxious as soon as they crossed the finish line to hear what their time was. Did they beat the time of their previous trial? They wanted to try again right away, but had to wait until they crossed their brothers' finish line in their trial. The natural competitiveness in kids, especially boys, really came out. Sometimes, we as parents forget the part where our children's human nature a way of encouraging them to strive for more in their lives of faith and their moral values. Consider that my boys were most interested in learning if they had set a personal best or if they didn't compete themselves to their brothers. The younger ones seemed to understand naturally that they hadn't matured physically enough to compete against their older brothers. In our lives of faith and in our moral choices—which might be the same—some of us can, in a sense, look at our own personal stop watch each night in an examination of our conscience.

There, we review the day with the help of the Holy Spirit to see where, with God's help, we are growing and where we went our own way and sinned.

Like my boys—who were most interested in finding out if they didn't care if they didn't measure up to their brothers'—God calls us in our examinations of our conscience. If we can or did not do his will on a particular day. Judging our behavior based on what others have or have not done is not a healthy or realistic way to feel shame or pride should not be part of the equation.

The examination of conscience more of a daily habit, we can begin to look and see areas of our lives where we've improved and where we need to do more work.

We can rejoice like my boys did when they established a new personal best or when we start to progress in bringing a deeply ingrained bad habit under control or in establishing a good practice of daily prayer.

On the other hand, if we find in our examination of conscience that we did not have a particular weakness or did we have a hard time in our relationship with God or in fighting a particular sin, we may find the same time that there is no need to give up hope.

An examination of conscience is recognizing the presence of God in our daily lives, and the many ways he helps us do his will. We can detect how we sin—that and then a day go by where that doesn't happen—then we can find encouragement to keep trying. We can be forgiving to God's will and in knowing that he'll help us do better the next time.

The ultimate finish line in our relationship with God and in our moral choices comes as a consequence of sin or when the Lord chooses to return—whichever comes last—so that we can know either day nor the hour when these will happen, treat each day like my boys did their time trials. Go all out to do the line and try with God's help, to make this day the best of all.
Fourth Sunday of Easter/Msgr. Owen E. Campion

Sunday Readings
Sunday, April 26, 2015

• Acts of the Apostles 4:8-12
• 1 John 3:1-2
• John 10:11-18

The first reading this weekend is from the Acts of the Apostles. Acts is fascinating. It reveals the priorities and beliefs of the first Christians. The setting is Jerusalem. A Christian community has formed, very visibly and deliberately clustered around Peter and the other Apostles. Prayer, total devotion to the Lord, great charity and a sense of unity characterize this community. Also vital to the community is its solemn responsibility to make Jesus known far beyond the circle of believers. In this reading, Peter gives testimony about his faith before Jewish officials. He speaks for all the other Apostles and indeed for the community itself. Peter obviously is the unchallenged leader of the Christians. Acts says that Peter was “filled with the Holy Spirit” (Acts 4:8). Peter was speaking in and with the power and grace of God. He emphasized that in healing a cripple, recalled earlier in Acts, he acted with the power of Jesus. In his testimony, Peter insisted that salvation is not possible without Jesus because God gave Jesus to the world as its salvation is not possible without Jesus (Acts 11:11-18). Peter’s statement, “Jesus is the good shepherd. It is an image that has survived the cultural transition in much of the world from the agrarian to the technological.”

This weekend’s liturgy builds on this image, presenting it in this marvelous reading from St. John’s Gospel. When the superb literary technique of this Gospel is added to the process, the image is stunning and beckoning in its brilliance. Its meaning is clear because of the frankness of the Gospel. It is vital that believers, indeed all people, realize that humans are very much like sheep. In so many ways, humans are at risk. Our instincts do not always serve us well. Sin threatens our eternal lives. Jesus is the Good Shepherd that supplies all that we lack. He defends us against peril. He leads us to safety. In Jesus alone is life, as Peter proclaimed.†

Dear Reader:

My Journey to God

Safety Through Storms

By Katherine Strathern Bavero

Let the storms of the night pass over. Let peace in my heart abide.
Calm the winds of my transgressions, Cause all of my fears to subside.
O the storms of my life have been plenty. You brought me safely through, For you have ever been there, Always steadfast and true.
I thank you for your forbearance
As each storm of my life transpired.
From my sins I am asking thy clearance, Loving Thee from whom I’m inspired.
Permit me to follow Thy footsteps Up the way to salvation, Lord,
As together in Faith we travel, My storms with Thine, in accord.

This poem by Katherine Strathern Bavero, who died in 1990, was submitted by her daughter, Josephine Borrasso, a member of St. Charles Borromeo Parish in Columbus. People take pictures of the Our Lady of the New Millennium statue outside St. John the Evangelist Church in St. John, Ind., in the Gary Diocese as dark storm clouds roll through. (CNS photo/Michael McArdle, Northwest Indiana Catholic)

Daily Readings

Monday, April 27
Acts 11:1-18
Psalm 42:2-3, 4:3-4
John 10:1-10

Tuesday, April 28
St. Peter Chanel, priest and martyr
St. Louis Grignon de Montfort, priest
Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, April 29
St. Catherine of Siena, virgin and doctor of the Church
Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, April 30
St. Pius V, pope
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, May 1
St. Joseph the Worker
Acts 13:26-33
Psalm 2:6-11b
John 14:1-6

Saturday, May 2
St. Athanasius, bishop and doctor of the Church
Acts 13:4-52
Psalm 98:1-4
John 14:7-14

Sunday, May 3
Fifth Sunday of Easter
Acts 9:26-31
Psalm 22:26-27, 28, 30, 31-32
1 John 3:18-24
John 15:1-8

Question Corner/
Fr. Kenneth Doyle

Palm Sunday Mass can be understood as an ‘overture for all of Holy Week’

Q I have always wondered why we read the Passion during Palm Sunday Mass. Palm Sunday is a day of rejoicing and jubilation, as we remember Jesus riding into Jerusalem among crowds of cheering people. But then we read the passion of Christ, which we also read again on Good Friday. There is no mistake the fact that historically these events unfolded with Jesus arriving triumphantly into the city. We seem to be the only Christian tradition to turn Palm Sunday into such a sad and horrible day. (Kentucky)

A The passion of Jesus is proclaimed twice in the Catholic liturgy: once on Palm Sunday, when the account is taken from one of the synoptic Gospels (Matthew, Mark or Luke), and again on Good Friday, when John’s Gospel is heard. On Palm Sunday, the Catholic liturgy is like an overture for all of Holy Week. At the beginning of the Mass, palms are blessed and a short Gospel is proclaimed that describes Jesus’ triumphal entrance into Jerusalem riding on a donkey. During the Mass, the Passion is proclaimed, often by a priest or deacon and two other lectors.

The liturgy for Palm Sunday is something of a hybrid, like an overture for all of Holy Week. It begins in triumph, but quickly there looms the shadow of the cross. In fact, the joy of Christ’s followers on the first Palm Sunday was short-lived. The crowd in Jerusalem was swelled immensely that day by Jews who had gathered for the Passover celebration.

Many in that assembly were unaware that the Savior of the world was in their midst, and those followers who honored him with palms were doubtful in the minority—as evidenced by his arrest just a few days later and the cries of the crowd for crucifixion. For many Catholics, Palm Sunday is the only time they hear the Passion read because the Good Friday liturgy is often held during weekday hours and the congregation is much larger on Palm Sunday. O

I have been asked by several people who know that I am a Catholic whether the Church permits people to donate their bodies to a medical center after death. Their intent is to enable others to live longer of any viable organs can be used, or to provide the material for research that might prevent disease in the future. Following any procedures, the remains are then cremated. (Nebraska)

The answer to your question is a resounding “yes.” In fact, in October 2014, Pope Francis met with the Transplantation Committee for the Council of Europe and called the act of organ donation “a testimony of love for our neighbor.” That statement echoed the Catechism of the Catholic Church, which says that “organ donation after death is a noble and meritorious act and is to be encouraged as an expression of generous solidarity” (#2296).

Likewise, the catechism states that “autopsies can be morally permitted for legal inquests or scientific research” (#2301). In 1995, in his encyclical “The Gospel of Life,” St. John Paul II called organ donation an example of “everyday heroism.” (866).

The remains after organ donation or medical research must be treated with reverence and entombment or buried. In my diocese, our diocesan cemetery donates gravesites and burial services for the interment of the cremated remains of those who donated their bodies to science. (Questions may be sent to Father Kenneth Doyle at askfatheryourey@gmail.com and 40 Hopewell St., Albany, N.Y. 12208)†

Readers may submit prose or poetry for 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 materials for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to askfatheryourey@gmail.com.†

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 this section. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to us; those are separate obituaries on the next page.


RUDOLF, Frances A. (Nobbe), 90, Most Holy Name of Jesus, Indianapolis, April 4. Husband of Sandy Eckstein, Daniel and Jerry Hofinan. Sister of Rita Grandmother of eight.


Feathers in his cap

Providence Sister Agnes Arvin served in schools, ministered to the developmentally disabled

Providence Sister Agnes Arvin, formerly Sister Agnes Virginia, died on April 8 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on April 11 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.

Agnes Arvin was born on Nov. 19, 1918, in Bedford. She entered the Sisters of Providence of Saint Mary-of-the-Woods on the 5th of March, 1939, from the Cathedral of SS. Peter and Paul Parish in Indianapolis. She professed final vows on Aug. 15, 1947. Sister Agnes earned a bachelor’s degree at Saint Mary-of-the-Woods College and a master’s degree at Indiana University.

During her 76 years as a member of the Sisters of Providence, Sister Agnes ministered in education for 25 years in schools in Illinois and Indiana. She also served for 11 years in leadership within the order. Afterward, she ministered to developmentally disabled adults, leading homes for them in Illinois and Iowa. She also managed a family shelter in Chicago for a period before serving in a school in Anagusa in the West Indies for two years.


Surviving are nieces and nephews. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, IN 47876. †

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$sink Ferguson on a headdress presented by a bishop during his general audience in St. Peter’s Square at the Vatican on April 15. (CNS photo/Paul Haring)
There are Idiot’s Guides for organizing your life and understanding Medicare and Social Security. For those looking to boost their culinary skills, peruse the pages of Idiot’s Guides to Paleo slow cooking, baking, and canning and preserving.

And for those interested in learning and better understanding the Catholic faith, there is a new, updated version of Idiot’s Guides: Catholicism.

Published by Alpha Books, the book is co-authored by Julie Young and Father Eric Augenstein, vocations director for the Archdiocese of Indianapolis who also serves as sacramental minister at St. Agnes Parish in Nashville. Though the two had never met before the project, both had a connection to the publisher, who put them together to work on updating the Catholicism guide.

“Luckily, we had several friends in common, we hit it off right away, and we both had a similar vision for what we wanted to book to be,” said Young, who holds degrees in writing and education from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and grew up at St. Therese of the Infant Jesus in Greenfield. That vision was in part shaped by the publishers, Father Augenstein noted.

“Since the Idiot’s Guides is a secular series, our primary audience are non-Catholics and those who’ve never heard of Catholicism—or misinformation—about Catholicism,” Father Augenstein said.

“We take nothing for granted in our readers, starting with a very basic description of faith and assuming that readers know nothing of Scripture, or any particular Catholic beliefs. In a similar vein, we also had in mind fallen-away Catholics and unchurched Catholics—anyone who has a limited understanding of what the Catholic Church believes and teaches, or how to live as a Catholic in today’s world.

“However, we also think the book is valuable for anyone looking for a good overview of Catholicism as a refresher, or as a tool for evangelization.”

“I often joke that this book could be subtitled, ‘Now that you are paying attention, here’s what you agreed to’ I said to him with my tongue in my cheek, but I think as Catholics, we often go through the motions, memorize the answers and pass the tests without really digesting where these teachings come from or breaking them down,” she said.

“The important thing in this kind of book is not to take anything for granted, not to make presumptions about what someone knows or doesn’t know, and to offer them a good foundation as to what Catholicism is all about.”

—Julie Young, co-author of Idiot’s Guides: Catholicism

The goal of evangelization is to spread the Good News, and to help draw people into a relationship with God that animates their human relationships and compels them to continue to spread that Good News. Our hope is that this book can be one of many available resources to aid in that work of evangelization.”

—Father Eric Augenstein

For information about rates for classified advertising, call (317) 236-1454.

Courses on the Catechism of the Catholic Church from CDU employment.

The Archdiocese of Indianapolis has partnered with the online learning provider Church University of the Diocese of Joliet, Illinois. This online course is designed to provide a comprehensive overview of Catholicism as a refresher, or as a tool for evangelization.

Young agreed, adding that “although we did not presume any previous knowledge.”

“It’s a network of relationships, between humanity and God, and among all of God’s children,” he said. “One of the reasons we talk so much about saints, and share the stories of holy men and women who were their lives striving to give God love and neighbor. We want to put the personal face on Catholicism.”

Young agreed, adding that “although it tends to measure time by the century rather than the year or decade, the Catholic Church is a surprisingly progressive organization.”

“We might think of the language as old-fashioned or its teachings out of place in modern society, these concepts are not something that were hammered out lightly,” she said. “The Church is keenly interested in how new developments in science, technology and other areas of discovery fit into the established canon, and will shape its future for centuries to come.”

Father Augenstein added there is a lot of misinformation in the world about Catholicism—including within the Church.

“The goal of evangelization is to spread the Good News, and to help draw people into a relationship with God that animates their human relationships and compels them to continue to spread that Good News,” she said. “Our hope is that this book can be one of many available resources to aid in that work of evangelization.”

(Young and Father Augenstein will take part in a book signing from 2-4 p.m. on May 3 at the Barnes and Noble bookstore in the Greenwood Park Mall, 12311 S. U.S. 31, Greenwood. Copies of the book will be available for $19.95, and proceeds from books sold that day will benefit Catholic education in the archdiocese. The book is also available at Bookmanas in Irvington, and online at retailers such as Amazon. It is also available as an e-book for Kindle and other e-readers.)
Seven men ordained transitional deacons for service in archdiocese

Criterion staff report

On April 11, Archbishop Joseph W. Tobin ordained seven men as transitional deacons for service to the Church in central and southern Indiana. The ordination liturgy was celebrated at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

These ordained are deacons Nicolás Apacajá Tzoc, James Brockmeier, Anthony Hollowell, Douglas Hunter, Kyle Rodden and Matthew Tucci for the Archdiocese of Indianapolis, and Meril Sahayam for the Diocese of Palayamkottai, India.

Deacons Hollowell and Tucci are receiving their priestly formation at the Pontifical North American College in Rome. The other deacons are enrolled at Saint Meinrad Seminary and School of Theology in St. Meinrad.

The Diocese of Palayamkottai has a special relationship with the archdiocese and Saint Meinrad, where some of their seminarians receive their priestly formation.

Several of their priests serve the archdiocese for a few years before returning to their home diocese in India.

Deacon Sahayam will be ordained a priest in his home diocese in 2016. All six deacons of the Archdiocese of Indianapolis will be ordained to the priesthood on June 25, 2016, at SS. Peter and Paul Cathedral in Indianapolis.

(For more information about vocations to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com / )

Archbishop Joseph W. Tobin ritually lays hands on the head of seminarian Douglas Hunter during the April 11 Mass in which he and six other men were ordained transitional deacons at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.