No boring homilies, pope tells new priests at ordination

VATICAN CITY (CNS)—Ordaining 19 men to the priesthood, Pope Francis not only told them to make sure their homilies were not boring, but he offered them advice on how to ensure their preaching would touch people: speak from your heart.

Priests are called to nourish the faithful, he said, so they must ensure that their homilies arrive directly in people’s hearts because they flow from your heart, because what you tell them is what you have in your heart.”

Celebrating the Mass on April 26, the World Day of Prayer for Vocations, Pope Francis planned to use the set homily given in the ritual book for priestly ordinations. But as he has done in the past, he added his own reflections as well, including his homily tips.

The prepared homily speaks of the effectiveness of a holy priest’s example. The pope added, “Examples edify, but words without examples are empty words, they are just ideas that never reach the heart and, in fact, they can harm. They are no good!”

Pope Francis told the thousands of people gathered for the Mass in St. Peter’s Basilica that the men were accepted and put forward by their bishops. “And the bishop presides at Mass, Pope Francis told them, of the mystery they celebrate when they exhortation for priests to be mindful always of the mystery they celebrate when they preside at Mass, Pope Francis told them, ‘Never rush it!’

And, he read, you will bring new faith into the people of God through baptism.

Pope prays for quake victims, sends donation, urges solidarity; archdiocesan collection is planned

VATICAN CITY (CNS)—Pope Francis offered his prayers to all of those affected by a deadly earthquake in Nepal, encouraged rescue and emergency workers in their efforts and sent an initial donation of $100,000.

As The Criterion went to press, more than 4,600 people were known to have been killed and an estimated 1 million people were left homeless after a magnitude-7.8 earthquake hit a mountainous region near Kathmandu on April 25. The devastation included not just buildings collapsing from the tremors, but also people and buildings.

Survivors look at destroyed buildings on April 27 following an earthquake in Bhaktapur, Nepal. More than 4,000 people were known to have been killed and more than 5,000 others injured after a magnitude-7.8 earthquake hit a mountainous region near Kathmandu on April 25. (CNS photo/Reuters/Manish SPF)

92-year-old shares gifts, life lessons and love as volunteer at St. Christopher School

By John Shaughnessy

At 92, Rachel Joyce shares a laugh with four of the third-grade students that she tutors at St. Christopher School in Indianapolis. From left, Noah Ratz, Alex Rios, Shelby Rendes and Matthew Hosp join in the joy as Joyce adds fun and work in a lesson about multiplication. (Photo by John Shaughnessy)

By John Shaughnessy

At 92, Rachel Joyce likes to share life lessons—and a humorous threat—when she tutors the third-grade students at St. Christopher School in Indianapolis.

Her life lessons to the children include this advice, “We’re all going to have bad times. Going to church will help you get through the bad times.”

As for her humorous threat, she makes it to the children when she thinks they need to commit more time to practicing their multiplication tables.

“I told one boy, ‘If you don’t know 7 times 4 is 28 by next week, I’m going to boil you in oil,’ ” Joyce says with a laugh. “On the way home that day, I thought about what I said and wondered what a parent would think: ‘What kind of person is helping my son who says she’ll boil him in oil?’

“I have to be careful. My sense of humor is different.’

Then in the next breath, she adds, “The next week I asked him, ‘What is 7 times 4?’ He said, ‘28.’ I told a little girl next to him, ‘Go in the kitchen and tell them to turn down the fire.’”

To teach is to touch a life forever

While the fire can be turned down in the kitchen, the passion still bums in Joyce when it comes to educating children. Consider this: Joyce spent 37 years as a teacher before she retired. Then in her retirement, she has spent the past 25 years substituting as a teacher or volunteering as a teacher’s assistant.

Joyce’s passion for teaching children led her to strike up a conversation with St. Christopher School principal Karen King after a Sunday Mass in the parish church during this school year.

“She stopped me and said, ‘I’d love to volunteer here,’ ” King recalls. “Our third-grade teacher had told me she wished she had someone who could come in and help. At 40-plus, she has a true love of learning to want to come back and help kids learn. My brother-in-law was a student of hers. She’ll see him at Mass and recall a story from his childhood of 40-plus years ago.”

That’s the connection that Joyce has

The joy of Joyce

For years, Maryann Kolenda, aable at

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That’s the connection that Joyce has
always strived for as a teacher. I’ve always been one of her best tools in teaching, Joyce says.

“A sense of humor is very important. My students loved to tease, and they knew I wouldn’t get mad. The day I hated to teach was April Fools’ Day. One time, my students took away my planning book and my grade book from my desk. I knew it was April Fools’ Day, so I acted like nothing had happened. We’ve been working so hard this year, so let’s have some fun today.” All day, the kids were mad at me because I didn’t let on to what they had done.”

Her laughter soon turns to a knowing smile as she recalls another secret to her teaching success. “I always tried to be fair and honest. I wanted them to teach is to touch a life forever,” says Joyce, who spent seven years of her teaching career at St. Christopher School.

The sunny side of life One of the best lessons she has learned is how blessed she has been in her life. She glows when she mentions her two sons and her two grandchildren. She beams when she talks about her marriage of 60 years to her husband Tom. “Tom said he fell in love with me at first sight. I fell in love with him soon after.” Her smile changes to a wolfish look when she adds, “I’ve gone through some tough times, with Tom dying eight years ago. My faith has helped me through those tough times. My faith is very important to me.”

Her faith and her students remind her of the gifts and the love that she still has to share. “I’ve always seen the sunny side of life.” At 92, she still drives and still lives in her home. Besides tutoring, her other interests include shopping, playing bridge and serving as the president of an associate chapter of Tri Kappa, a philanthropic sorority involved in different causes around the Indianapolis area. She also enjoys socializing with a group she calls “younger friends.” “They’re all in their 70s,” she says, smiling. “They invite me to all of their parties.”

She then shares one of the foundations of the joyful attitude she brings to life.

One more lesson to share “My motto is to give one compliment every day. And it has to be sincere,” she says. “There are so many lonely people out there, so many. This morning, I was at the doctor’s office. While I was waiting for my son to pick me up, I gave people some compliments, and their faces just lit up.”

The compliments flow her way at St. Christopher School.

“I love Mrs. Joyce,” says the third-grade teacher, Krystal Koucuothakis. “It’s so nice to have her help, and all her experience and wisdom. I always know she will have work for my kids to do. And she’s so nice. And the kids adore her.”

“One of the things I’ve been talking to my kids about this year is being polite. When they’re with her, they’re so loving and caring. They’ll ask, ‘Can I walk Mrs. Joyce to her car?’ They’re learning from her in that way, too.”

Joyce has one more lesson to share before she ends her teaching for the day. She delivers the lesson with a smile. “When you get older—if you’re not careful—you have nothing to look forward to when you get up. I look forward to coming over here. When the kids see me and say, ‘Hi, Mrs. Joyce!’ that’s nice.”

“This is like a breath of fresh air for me. This is good for me. I’m having a lot of fun.”

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

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Criterion Press Inc.

Copyright © 2015 Criterion Press Inc. ISSN: 0174-4350

Effective Date
Postmaster:
Send address changes to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367

CPS
Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

The Criterion is published weekly except the last week of December and the first week of January.

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The Criterion is published every Thursday. Deadline is noon on Wednesdays at 317-236-1425.
The Vatican City (CNS)—In every relationship, including one’s relationship with God, it is important to remember that “first encounter,” that initial, life-changing moment of love, Pope Francis said.

Celebrating Mass on April 24 in the chapel of the Domus Sanctae Marthae, Pope Francis used the first reading’s account of the conversion of St. Paul to begin a homily about a whole list of encounters Jesus had with individuals in the Bible.

After John and Andrew met Jesus, they stayed with him “the whole evening” and became his disciples. Simon became Peter, the “rock” on which Jesus built his Church; one man with leprosy healed by Jesus came back to thank him; and a woman was healed just by touching the hem of Jesus’ robe, the pope said.

“Look at the many stories there [in the Gospel] and see how Jesus encounters people, how he heals the Apostles—all the way up to the encounter with Jesus there,” the pope told the small congregation.

Catholics should read their Bibles, paying special attention to those stories of encounters and look at details that might be similar to their own meeting with Jesus even though “everyone has their own” story to tell.

“He never forgets, but we forget our encounters with Jesus,” the pope said. “This would be a good homily to think, ‘When did I meet the Lord close to me?’ When I did I feel I had to change my life or be better or forgive someone? When did I meet the Lord?’

“This is a beautiful prayer, and I recommend you do it every day,” the pope said. “When I do it, I am constantly aware of how important that memory is a memory of love.”
The Armenian genocide of 1915

Pope Francis stirred up a hornets’nest on April 12 during his commemoration of the 100th anniversary of the deaths of a million and a half Armenians. He used the word “genocide,” which most historians accept, but which Turkey strongly denies. In retaliation, Turkey called its ambassador to the Holy See home for “consultations.” On April 15, a vote in the European Parliament condemned the pope’s statement and urged Turkey to accept the massacres as genocide.

So what’s all this about Armenia? Can it boast that it was the first nation in the world to become officially Christian, which it did in 301 A.D., before Constantine legally tolerated Christianity in the Roman Empire? Asia Minor (now Turkey) and Bartholomew are credited with bringing Christianity to Armenia. Today, up to 95 percent of Armenians profess this religion.

On the occasion of the centenary of this mass killing, Oxford University Press has published a new book titled Great Catastrophe: Armenians and Turks in the Shadow of Genocide, written by Thomas de Waal. He says that, in 1913, there were about 2 million Armenians in the Ottoman Empire. After the mass deportation, they were rounded up and either killed or deported into the Syrian desert, where they died of hunger or disease

In 1915, beginning on April 24, the Turks massacred or expelled the Armenians in the Ottoman Empire. They were rounded up and either killed or deported into the Syrian desert, where they died of hunger or disease.

Pope Francis embraces Catholicos Karekin II of Echmiadzin, patriarch of the Armenian Apostolic Church, during an April 12 Mass in St. Peter’s Basilica at the Vatican to mark the 100th anniversary of the Armenian genocide.

Letter to the Editor

Instead of cutting money to social programs, congressmen need to bring more and better paying jobs to state

In the April 17 issue of The Criterion, Rep. Todd Rokita, R-Ind., expressed his objection to comments made in a prior issue regarding the cutting of social program dollars from the U.S. budget. He took a good story, but when we continue to cut these social programs that have as their goal to help the poor to be lifted out of poverty, then it is only a story with no help. As usual, Congress wants to balance the budget on the backs of the most vulnerable Americans. Where is the mercy preached by Jesus in this? On page 14 of the same issue of The Criterion, state Sen. Veneta Becker states “that 69-71 percent of all jobs in Indiana do not pay a living wage.” So, as the Congress cuts the very programs for those who need them so desperately, where are the jobs going to turn? I would expect Rokita, as a congressman, to look beyond the Republican/Democrat problems in Indiana to bring more and better paying jobs to Indiana. When this is done, then, and only then, will it make sense to cut social programs.

The congressman should quit worrying about critics, and start working to help the unemployed. Let’s see what the congressman can do with his very good salary with great responsibilities. Those working poor voted for him. Now he needs to find a way to help them other than cutting programs they depend on to supplement their meager incomes.

Jean Milharcic
Indianapolis

Reflection/Daniel Conway

Remembering Cardinal George

Nearly 12 years ago, I had the privilege of introducing Cardinal Francis E. George, then Archbishop of Chicago, to a group of theologians gathered for a conference in Chicago. When I was finished with my introduction, Cardinal George continued, “I am a common, ordinary fellow.” “Thank you for that very kind introduction. Save it for my obituary.” I did not see this cardigan-clad cardinal again.

Here, edited slightly for the purposes of this column, is my “obituary,” for my dear friend and mentor, Francis George, who returned to the Lord on April 17, 2015.

I have the distinct privilege of introducing our special guest, Cardinal Francis George. This is no easy task. The cardinal’s curriculum vitae is pages long, and I run the terrible risk of embarrassing him—and boring you—with all the details of his life and ministry.

To keep this simple, I would like to introduce Cardinal George in three words that I believe are essential to understanding this gifted man and his very special ministry in the Church. These three words are “oblate, bishop and steward.”

An oblate is someone whose life is dedicated to the Lord. The word “oblate” comes from the Latin root root as the word “oblation,” which we know from Sacred Scripture means the act of offering to God, a sacrificial gift returned to the Lord with increase.

Cardinal George is a native of Chicago. Early in his life, he made the decision to dedicate his considerable gifts and talents to the Lord. He joined a religious order, the Missionary Oblates of Mary Immaculate, which was founded in France in 1856 to preach the Gospel to the working poor and which rapidly spread throughout the world as a teaching and missionary society.

Cardinal George served his community as a teacher and scholar, earning doctorates in philosophy and theology, and teaching in prestigious Catholic universities in the Midwest and southern United States. He also served for many years as a major religious superior responsible for the spiritual and temporal welfare of his order.

The Missionary Oblates of Mary Immaculate are present in 68 countries and five continents throughout the world. They are often referred to as “specialists in difficult missions” because they are willing to go places where missionary work is especially difficult, and where preaching the Gospel appears hopeless. Perhaps this is one reason why Pope John Paul II chose an oblate to serve as his personal secretary. With the appointment of Cardinal George, the Church will be the first time that the ministry of a bishop today qualifies as a difficult mission.

Cardinal George takes his special responsibility of being a metropolitan archbishop and a cardinal very seriously, but if you spend any time with him at all you will quickly learn that it is his role as a bishop that occupies most of his time and attention.

The Catholic Church is quite clear in its teaching about the role of a bishop in the Church. According to the Catechism of the Catholic Church, a bishop has his ministry “in persona Christi Capitis” (#1545), in the person of Christ, the head of the Church. A bishop is called to be the chief pastor in his diocese, the shepherd of his flock, the primary sacramental minister and the principal teacher of truth.

In the words of St. Ignatius of Antioch, the bishop is an icon, the living image of God. The catechism makes it very clear that this awesome responsibility should not be misunderstood. The bishop is not some kind of superhuman figure. St. Ignatius would call the bishop a celebrity or person of privilege who is exempt from human weaknesses, including the temptation to abuse his authority, to make serious mistakes or to sin.

The Catechism of the Catholic Church teaches that the bishop is effective in his ministry to the extent that he emulates himself and is filled with the grace of Christ. In the words of Cardinal George, who is the head of the Church, who shepherds the flock, who presides at the Eucharist and the other sacraments of the Church, the bishop who teaches us the truth. It is Christ acting in and through the bishop.

I was privileged to work closely with Cardinal George for two years. During that time, I saw his human weakness (as he certainly saw mine), but I also experienced personally the personality of a bishop as a minister. I can tell you without exaggeration that Cardinal George was a shepherd bishop who is the head of the Church, who shepherds the flock, who presides at the Eucharist and the other sacraments of the Church.

I grew in my understanding and practice of the Catholic faith. I developed a deeper appreciation of the Church and I came to appreciate more fully the profound relationship between stewardship as a Christian responsibility and the call and the share my faith with others through evangelization.

I experienced Christ working through Cardinal George, and I believe the 2 million Catholics in the archdiocese of Chicago have also been touched by his ministry.

See CONWAY page 9

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Cristo nos ha librado; velar por la libertad es nuestra responsabilidad

Durante la época más aciaga de la antiga Unión Soviética en la que el comunismo ateo estaba en pleno vigor, un cristiano fue arrestado y enviado a un Gulag (un campo de concentración) porque se negó a renunciar a su fe. El hombre fue sometido a trabajo forzado durante 25 años, sin ningún tipo de consuelo ni compañía, y sin esperanzas de volver a ver a su esposa y su familia. Pero un día, la Unión Soviética dejó de existir. El marxismo había fracasado amargamente y había quedado al descubierto el lado corrupto e inhumano del sistema económico y político soviético. Muchos presos, incluso un cristiano que había sido condenado al Gulag por su fe, fueron liberados.

Luego de algunos años, el ex presidiario soviético emigró al Occidente. Allí se ganaba la vida escribiendo sobre su encarcelación y sus impresiones sobre la vida bajo un régimen dictatorial cruel. También escribió acerca de cuán fuerte se tornaba su fe cristiana en el Gulag, en la supuesta “sociedad libre” del mundo occidental. Cuando le pidieron que explicara su declaración, el ex presidiario soviético expresó—En el Gulag tenía muy pocas distracciones o tentaciones. Podía rezar sin interrupciones y concentrar toda mi atención en el Dios que era mi única esperanza. Entonces, tentaciones de todo tipo me bombardeaban constantemente y fácilmente me olvidaba que debo todo—mi vida, mi libertad y mi felicidad al Señor que murió y que resucitó para liberarme. En el Gulag le resultaba imposible olvidar que era un prisionero que impedía ser rescatado y liberado. En las circunstancias de la vida de la mayoría de nosotros podemos caer en la tentación de que somos un pueblo autosuficiente y libre que no necesita redención ni salvación. Tal vez todo sea demasiado cómodo para nosotros. Nos distraemos fácilmente y no tomamos el verdadero valor a los corazones y las libertades de los que gozamos. Olvidamos que nosotros también somos prisioneros, esclavos del egoísmo y del pecado, quienes necesitamos ser liberados.

El papa Benedicto XVI dijo una vez que “el pecado más grande de los hombres es el orgullo desmedido,” es decir, la arrogancia de que somos tan autosuficientes que creemos o negamos qué dependemos de Dios. El papa Francisco se hace eco de esta afirmación al advertirnos “no se pongan demasiado cómodos.” Cuando no le damos el verdadero valor a la vida y asumimos que tenemos derecho a todos los obsequios que Dios nos ha dado, descuidamos nuestras responsabilidades como personas libres y corremos peligro de perder el obsequio más valioso que Dios nos ha entregado: el alma. Afortunadamente el tiempo de la Pascua nos recuerda que hemos sido redimidos por la cruz de Cristo. El amor infinito de Dios ha destruido los muros de nuestra prisión y nos ha enseñado la vía de escape. El amor desinteresado de Cristo ha vencido sobre el pecado y la muerte. Es por ello que nos regocijamos en la cruz de Cristo, por lo que entonamos el aleluya y por lo que le agradecemos a Dios por el obsequio de su gracia salvadora. Cristo resucitado nos ha liberado y, gracias a ello, nadie jamás podrá despojarnos de nuestros derechos fundamentales ni de nuestra dignidad como hijos libres del Dios vivo! Tal como el ex presidiario soviético descubrió, la libertad es un obsequio que debe ser cultivado. Si se desecha, la libertad puede llegar a confundirse fácilmente con el libertinaje, la noción de que podemos hacer lo que queramos, sin sufrir consecuencias. Malinterpretabas la libertad como un sentido de derecho que nos convence de que nos merecemos todo lo que nos han dado, sin importar los sacrificios que hayan hecho los demás. Pero la verdadera libertad es lo opuesto al libertinaje o a creer que algo nos corresponde por derecho. La verdadera libertad es un obsequio que debemos asentar y tomar en serio. Cuando finalmente la reconocemos, la verdadera libertad es una fuente de alegría y gratitud porque sabemos lo valioso y rara que es, y lo fácil que es perderla a consecuencia de nuestro descuido.

Durante el tiempo de Pascua deseámos gracias a Dios por el obsequio de la libertad. Decidámonos a ser buenos administradores de este precioso obsequio. Y combinemos nuestra alegría pascual con el reconocimiento de que nuestra libertad es algo que podemos perder de vista fácilmente si no le damos su justo valor. Que el Señor resucitado nos bendiga abundantemente durante este tiempo de Pascua. “¿Qué sus palabras y sus ejemplos nos inspiran siempre?” Traducido por: Daniela Guanipa
Catholic Radio Indy golf outing set for May 12 at Plum Creek Golf Club

Catholic Radio Indy will host a fundraiser golf outing at Plum Creek Golf Club, 12401 Lynnwood Blvd., in Carmel, Ind., in the District of Lafayette, starting at 10 a.m. on May 12. Registration begins at 10 a.m. and Mass will be offered at 11 a.m.

Lunch will follow the Mass. Golfing begins with a shotgun start around 12:15 p.m. Dinner will be catered by Sullivan’s.

The cost for single golfers is $125, and $450 for a foursome.

For $250, hole sponsors can have a sign on the course.

For more information, call Barb Brinkman at 317-870-8400, ext. 12, or e-mail Barb@CatholicRadioIndy.org.

Father Donald Buchanan invites all to 50th anniversary Mass of Thanksgiving on May 3

Father Donald Buchanan, a priest of the archdiocese and a retired United States Navy chaplain, will celebrate his 50th anniversary Mass of Thanksgiving at the Church of the American Martyrs, 270 S. Bond St., in Scottsburg at 10 a.m. on May 3. A reception will follow from 3-5 p.m. All are invited. Father Buchanan was ordained on May 2, 1965. During his 50 years as a priest, he served in the archdiocese in various capacities as follows: Indianapolis at St. Andrew the Apostle Parish, Father Thomas Secemia Memorial High School and then Marian College; in Madison at the former St. Mary-St. Michael Parish and Father Michael Shaw Memorial Jr/St. High School; in Terre Haute at St. Patrick Parish, the former St. Ann Parish and the former Schock High School.

School in China near Madison at the former St. Anthony Parish; and in Navey at the former Most Sorrows of Mother God Parish.

In his current role, Father Buchanan also served as a chaplain in the air national guard at the Indiana Boys’ School, Indiana Girls’ School, Indiana School, Indiana Reception Center, and the Indiana Youth Center.

Father Buchanan served as a chaplain for the U.S. Navy from 1965-98, when he retired.

For more information about the Mass of Thanksgiving, call 812-794-0866.

Scott F. Francis and Clare Aissi School in Greenwood to host Run Fun on May 9

SS. Francis and Clare Aissi School, 5901 Olive Branch Road, Greenwood will host a one-mile kids’ Fun Run at 9:30 a.m. and 5K run/walk at 10 a.m. on May 9.

The event will raise funds for the parish School Ministry’s general fund, which serves the needs of the parish’s early childhood learning center and grade school.

The cost to register is $10 for any student or teacher (not just students and teachers of SS. Francis and Clare School), $20 for adults and $50 for families with five or more members.

All participants will receive a race T-shirt.

Registration is available by logging on to www.ss-fc.org on May 7. In-person race registration and packet pick-up is available in the school cafeteria from 1-6 p.m. on May 8, or 8-9:45 a.m. on May 9.

For more information, or to sign up as a sponsor, contact Barb Dolkens at Barb@CatholicRadioIndy.org.

Holy Family Home Educators Conference set for May 15-16 at Marian University Indianapolis

Holy Family Home Educators has scheduled a conference at Marian University’s Mother Theresa Hackelmemeyer Memorial Library, 3200 Cold Spring Road, in Indianapolis from 1:30 p.m. on May 15 to 2:45 p.m. on May 16.

The cost is free, although a $20 donation per couple is suggested.

The conference includes such topics as reading, math, history, literature, homeschool styles, elementary science, moving from middle school to high school, transcripts and records, and virtual home schooling.

The event will also include Mass celebrated by Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, a used book sale, door prizes, mentoring, a food court, vendor hall and scholarship giveaways.

Registration begins at 1:30 p.m. on May 15 at the library entrance, and workshops last from 2-8 p.m.

On May 16, registration begins at 7:45 a.m. at the library entrance, and sessions begin at 9 a.m. and continue to 2:45 p.m.

To register or to view the conference schedule, log on to hhindy.com.

For more information, call 317-786-3629 or log on to mcindy.com to send an electronic message.
By Natalie Hoefer

For 20 years, “A Promise to Keep” has helped more than 10,000 archdiocesan teenagers not just keep their promises to live chaste lives, but it’s been helping those same teens mentor more than 100,000 junior high students to do the same.

A Promise to Keep (APTK) started in 1994 as a pilot program sponsored jointly by St. Vincent Health and the archdiocesan Office of Catholic Education. Margaret Hendricks and Sylvia Brunette have led the program from the start. Despite two decades of dedication, they point to the high school mentors as the real heroes. Each year, those heroes are invited to a luncheon in their honor. This year, about 170 of the 374 mentors attended the program at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on April 16.

The event featured talks by Archbishop Joseph W. Tobin, Father Eric Augenstein, Margaret Hendricks and Sylvia Brunette, and a keynote address by Aaron Hollowell—a teacher at Cardinal Ritter Jr./Sr. High School in Indianapolis—and his fiance, Jenny Luttring. At the conclusion of the lunch, five mentors shared their stories and thoughts about the APTK program. At the right are excerpts from their talks.

To watch videos of the speakers from this year’s luncheon, including Archbishop Tobin, Father Augenstein, Aaron Hollowell and Jenny Luttring, and the five APTK mentors, log on to bit.ly/1Qgsjo3 or scan the QR code. For more information on A Promise to Keep, log on to cce.archindy.org/.promise-to-keep.aspx.

Archbishop Joseph W. Tobin addresses the high school mentors of A Promise to Keep, an archdiocesan chastity program, during a luncheon at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on April 16. (Photo by Natalie Hoefer)

Caroline Combs—a senior at Cathedral High School in Indianapolis:

“By expressing my beliefs in chastity and purity, I have positively impacted my friends and family, encouraging them to follow the same lead as well. By doing so, I have discovered that my relationships have become a lot stronger, as we are constantly encouraging one another to not succumb to potentially harmful situations.

“Reflecting back on my junior high days, I recall looking forward to the A Promise To Keep visits. Going to a small Catholic school, I wasn’t exposed to many harmful circumstances in middle school. But once I reached high school, I understood the purpose of it all.

“I learned that even though some pressuring situations are more serious than others, everyone still goes through some sort of peer pressure during high school. A Promise to Keep has taught me, as a spectator and as a mentor, how to cope with just about any uncomfortable situation that I have come across. With this, I have set my standards higher for myself and have truly become a stronger and more secure person as a whole.”

Macy Pohl—a senior at Bishop Chatard High School in Indianapolis:

“I can honestly say that this program has truly made an impact on my life. In high school, we are faced with so many challenges and obstacles that will test our faith. Growing up, we are taught what is right and what is wrong. When we get to high school, we start to make our own choices and decisions.

“For me, I always knew that I wanted to stay chaste and abstain from alcohol and drugs. A Promise to Keep has always kept me on the right path, and is a constant reminder of the kind of person I want to be for the rest of my life.

“When I was in grade school, I remember the days we would have A Promise to Keep come to our school. It made me think at an early age of how I can handle situations where my faith could be tested. Now having gone through most of my high school, I am very thankful for this program and how it has prepared me.”

Anthony Ryback—a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis:

“These kids see our message, and see the embodiment of that message in us, and see that living a life of chastity and purity can be done. We are role models, we are leaders, we are the outliers in a society that can sometimes have differing views from ours.

“The Promise to Keep program’s message of honor, integrity and purity resonates with me. It has helped keep me grounded, and has helped me down the road to becoming the man I want to be.

“This program isn’t just about pre-marital sex. It’s about honesty, decency and integrity.”

Libby Stahl—a senior at Roncalli High School in Indianapolis:

“I really and truly believe in the message that we as mentors spread to grade schools within the different deaneries. I remember sitting in my eighth-grade religion class listening to the presentations from the [APTK] high school seniors. One of the mentors was a senior volleyball player [from Roncalli]. As an awkward, hopeful, future Roncalli Rebel volleyball player, I took every word she said as the absolute truth.

“Now I’m in the position she was in four years ago, and I realize the responsibility that has been placed on me as a role model. I have witnessed people fall victim to the empty promises of the media. When we hear this message every single day and see it everywhere we go, it becomes difficult to differentiate between the false positives of society and the actual truths from the Church that we as mentors spread.

“This program has helped me as an individual not only become stronger in my faith, but also gives me the ability to work to fight against the empty promises of the media and its followers.”

Beth Tindall—senior at Father Thomas Sczezna Memorial High School in Indianapolis:

“With facing all of these obstacles on spring break [declining offers of alcohol and drugs in Myrtle Beach, S.C.], it showed me how much being a peer mentor has affected me. It has made me a better person, it has helped me come closer with my spiritual side, and it has also helped me decide that I want to become a teacher, because I love teaching and I love being in the school environment.

“I would like to thank everyone in this room for helping younger students learn about making better life choices and leading by example. ‘For God did not give us a Spirit of fear, but of power and love and self-control’ [2 Tim 1:7-8].”
The Supreme Court considers place of same-sex marriage in states that bar it

WASHINGTON (CNS)—The questions raised by Supreme Court justices as they considered on April 28 whether they should rule that marriage for couples of the same sex is a right guaranteed by the U.S. Constitution are among the most important considered by a high court in decades.

In two and a half hours of oral arguments, the line of questions raised by the justices, whose composition over the past two years has been dramatically altered by the departures of Antonin Scalia and Anthony Kennedy and the recent addition of Neil Gorsuch, made clear that all concerned recognize the potential for defining same-sex marriage as applying just to one man and one woman.

The issues have been brought before the court by five cases, one of which has already been resolved. In the case of Obergefell v. Hodges, decided on June 26, 2015, the court had already ruled that same-sex couples have the right to marry in all 50 states.

By late April, 37 states and the District of Columbia have had their legal definition of marriage changed to allow couples of the same sex to marry. This has happened in most states through a political process as opposed to an act of legislation, ballot initiative or court ruling. In the remaining states, a combination of state laws and constitutional provisions limiting marriage to one man and one woman have all been challenged in court. Some counties in Missouri also have been issuing marriage licenses, and the state respects same-sex marriages performed in other states.

The four cases under review are all from the 6th U.S. Circuit Court of Appeals. A three-judge panel of the 6th Circuit ruled in November that laws defining marriage as exclusively between one man and one woman are unconstitutional. That 2-1 ruling came in the case of a lesbian couple in Michigan, who sought to jointly adopt the special needs children they are raising together. The state will not allow adoption by couples that are not married and its legal definition of marriage excludes couples of the same sex.

The opinion said it is better to make a difference regarding the definition of legal marriage through a political process than a court ruling. The 6th Circuit was the first federal appeals court to rule that the U.S. Constitution allows states to put forth their own definition of marriage. Four other federal appellate courts have found ruled that the Constitution guarantees the right of same-sex couples to marry.

The Supreme Court heard arguments in the case of Obergefell v. Hodges. That case arose after the October 2013 death of John Arthur of Cincinnati. He and his longtime partner, James Obergefell, had married earlier that year in Maryland. When the local Ohio registrar agreed to list Obergefell as the surviving spouse on Arthur’s death certificate—which is key to a range of survivor’s benefits—the state attorney general challenged the status because Ohio law defines marriage as exclusively between one man and one woman.

The other cases under consideration include:

- Tanco v. Hassam, the Tennessee case, and Bostock v. Beshore, the Kentucky case, which similarly challenge those states’ refusal to recognize marriages between couples of the same sex performed in other jurisdictions, and DelBoer v. Snyder, the Michigan adoption case.

Of the cases under review, two take the Supreme Court up to 2016, the year in which the court ruled on the constitutional right to same-sex marriage. The other three cases were heard in 2013, 2014, and 2015, respectively.

The 2016 case, Obergefell v. Hodges, involved Ohio, one of the 14 states that had a constitutional amendment prohibiting same-sex marriage at the time of the court’s decision. Before the court ruled, the Ohio couple, a man and a woman, had married in Canada. The court ruled that the Ohio constitution’s equal protection clause was not violated by denying same-sex couples the right to marry.

In the previous cases, the court ruled that the states can define marriage as applying just to one man and one woman. In the 2016 case, the court ruled that the states cannot define marriage as exclusively between one man and one woman.

The cases heard on April 28 found a fast track to the Supreme Court, coming quickly—in the timespan of judicial procedures—after the high court’s 2013 rulings in marriage redefinition cases.

In one ruling that year, the court overturned key parts of the federal Defense of Marriage Act (DOMA), which had defined the limitation of marriage for federal purposes to the union of a man and a woman.

In a second same-day case, the court sent back to lower courts the question of the constitutionality of a California state constitutional amendment defining marriage as exclusively between one man and one woman.

The 9th U.S. Circuit Court of Appeals subsequently allowed marriages of couples of the same sex to proceed. In the ruling on DOMA, the court said that under the Equal Protection Clause of the Constitution, the federal government could not deny benefits to same-sex couples that were legally married in states that allow such unions.

The court’s ruling is expected before it adjourns for the term in late June.
Immigration is at the heart of 150-year-old St. Patrick Parish in Indianapolis

By Sean Gallagher

Immigration was the driving force behind St. Patrick Parish in Indianapolis becoming a bustling faith community in the years after it was founded in 1865. At that time, it was a large influx of Irish immigrants to the city in the mid-19th century that gave St. Patrick its name and filled it with a vibrant life of faith. Now, as the parish celebrates its 150th year, immigrants from Mexico and other Latin American countries have continued to breathe new life into St. Patrick during the past two decades.

Franciscan Father Larry Janezic has served as St. Patrick’s pastor for nearly two years, following Franciscans Fathers Tom Fox and the late Arturo Ocampo, who ministered to the growing Hispanic community during the parish’s beginning in the mid-1990s.

“Humility, b going every Sunday and seeing how to express it, but we love home, our refuge,” Maria Teresa Aguayo said. “Part of it is different as far as the nationalities,” she said. “As far as being welcoming and helpful, there’s really no change. It’s the same as it was before. We all get along well.”

(Editor Mike Krizt contributed to this story.)

Archbishop Joseph W. Tobin receives a collection taken up during a March 17 Mass at St. Patrick Church in Indianapolis to celebrate the 150th anniversary of the founding of St. Patrick Parish. Bringing up the collection are, from left, Shenly and Jazmin Perez. Assisting Archbishop Tobin is Deacon Oscar Morales, left. [St. Patrick Parish photo]
What was in the news on April 30, 1965? The archdiocese plans a special collection to assist Nepal earthquake victims

Archbishop Joseph W. Tobin has approved a special second collection to take place in parishes throughout the archdiocese the weekend of May 2-3 to assist relief efforts for the millions affected by the April 25 earthquake in Nepal.

To date, more than 4,600 people were known to have been killed and an estimated 1 million people were left homeless after a magnitude-7.8 earthquake hit a mountainous region near Kathmandu.

Checks should be made payable to “Archdiocese of Indianapolis,” with “Earthquake Nepal” included on the memo line.

Donations may also be mailed to the Archdiocese of Indianapolis—Mission Office, 1400 N. Meridian St., Indianapolis, IN 46202-3267.

To financially contribute to the earthquake relief effort online, Catholic Relief Services, log on to their Web page at www.crs.org.

A woman mourns near the body of her 10-year-old daughter outside her destroyed home on April 27 on the outskirts of Kathmandu, Nepal. More than 4,600 people were known to have been killed and an estimated 1 million people were left homeless after a magnitude-7.8 earthquake hit a mountainous region near Kathmandu on April 25. (CNS photo/Narendra Shrestha, EPA)
Faith, as a supernatural gift, can overcome human doubts

By Marcelino D’Ambrosio

We don’t know where that famous doubter Thomas was, all we know is that he missed it. All the other Apostles were huddling behind locked doors, hoping that the authorities would be satisfied with the blood of their master and leave them alone. But Jesus wouldn’t leave them alone. Despite the locked doors, there he stood, glorious in the midst of the Apostles, bringing peace where there had been only fear. Instead of rebuking them for cowardice, he commissioned them to be ambassadors, indeed instruments, of his divine mercy.

After it was over, they couldn’t believe that Thomas had missed the encounter and couldn’t wait to tell him the news. But Thomas stubbornly refused to believe that what they had seen was anything more than a mirage.

We all think of Thomas when we think of doubt. But he and his other doubters came to be called “the believers.” That is why the Church encourages believers to seek out spiritual counsel when they begin seeking for truth or dealing with doubt.

The purpose of the counsel is to prevent us from being frightened by what we learn and to guide our feet along the ways of truth so that we don’t wander into error. Remember that, in all of its catechetical documents, the Church values a laity that has been formed in faith and adults who have faced doubts, searched for answers and arrived at a deep rich faith. Truly, blessed are those who have not seen but yet believe, but also, blessed are the rest of us who seek to understand in order to believe.

(Daniel S. Mulhall is a catechist. He lives in Laurel, Md.)†

A depiction of Jesus and St. Thomas serves as a backdrop at Pope Benedict XVI celebrates Mass at the foot of the Mount of Olives in Jerusalem on May 12, 2009. Thomas can be seen as a patron saint for people who struggle with deep questions about their faith in Christ. (CNS photo/Alessia Giuliani, Catholic Press Photo)
Early Church: Where did the 12 Apostles go?

Last week, I wrote that James the Less might have been the leader of the community in Jerusalem. He was stoned to death in 62. But scholars are divided about that. The New Testament community in Jerusalem was a relative of Jesus, but he might not have been an Apostle if he wasn’t James the Less, we don’t know what happened to that Apostle.

John apparently cared for the Blessed Virgin in Jerusalem go so until her death, probably around the year 50. Sometime after that he moved to Damascus, where he died at an advanced age, around 100. He wrote his Gospel, with the help of others in the primitive Church, who had learned the faith from him, and three letters in the New Testament. If he is the “John” who wrote the Book of Revelation, the man he dictated it to was not the same person who helped him write the Gospel.

Andrew, the first man called by Jesus, apparently left Jerusalem around 42 BC. He is believed to have traveled around the Black Sea and in Asia Minor before arriving in Patrae, Greece. He was martyred there in 69 by crucifixion without nails.

Philip is not the Philip in Acts who baptized the Ethiopian eunuch (Acts 8:26-40) or the one who Paul visited in Caesarea (Acts 21:8). That Philip was one of the seven deacons (Acts 6:5). It’s believed that Philip the Apostle preached in Asia Minor and, like Peter, was crucified upside down.

Bartholomew (or Nathaniel), who was invited by Philip to meet Jesus, apparently preached in Turkey, Armenia and Persia in the 40s, but he was in India around the year 60. He is believed there to have been skinned alive and then beheaded.

Thomas also preached in Armenia, but traveled to northern India in the early 60s. He settled in Mulpay, India. He was killed by Hindu priests near May 3, 72.

Matthew is called Levi, the son of Alpheus, in Mark’s Gospel (Mark 2:14). James and Mattathias are also sons of Alpheus (Mt 10:3), but there is doubt that they were brothers as Peter and James and Matthew. Matthew seems to have ministered to the Jewish communities in Palestine, but some accounts say that he was martyred in Ethiopia.

Simon and Jude apparently died together after ministering in Persia (modern Iran). It’s said that they converted 60,000 people in Babylon before they were martyred. Matthias, who replaced Judas, was stoned to death in Jerusalem in 51.

I really hesitate to write this column. Like most of you, there is a big part of me that would love to see the whole Indiana Religious Freedom and Restoration Act (RFRA) business behind, and move on to discuss less controversial topics. However, in the end, I live both my personal and professional life, I work hard to see every trial as an opportunity to learn, grow and become stronger. I attempt to look for the lessons that can be learned, so that mistakes can be avoided, new habits can be formed, and healing can take place.

As I observed the most volatile public reaction on a topic in my adult lifetime—regardless of where people stood on the issue—I immediately began to ponder on my sociology that had nourished our reactions with great fascination. It occurred to me that we often do not realize that our level of government for their inability to communicate effectively, to reach compromise, to be responsible another and to get things done, I observed that they are really just a reflection of us. Regarding public reactions on both sides of the issue of Indiana’s RFRA, I could not help but become dismayed at the way we treated one another.

I hope that you, like me, became so enraptured by the name-calling, self-righteousness and downright wicked way that many people communicated with one another that we could scarcely believe it was the same people today with violence?

I suppose some would say that the “fix” to this issue is that we have no longer a social issue. It is no wonder that our politicians cannot seem to find common ground—many people seem to be so certain that they will never be willing to look for common ground.

I really hesitate to write this column. I feel that in a way that was more inviting, and made to feel that in a way that was more inviting, and made to feel

It was an unseasonably warm day, and I rode past him as he pedaled to his goal of creating a designated section at the big box stores. The logical part of me knows that I should do it myself. Why do I limit my expression of appreciation to holidays which support the giving card industry.

I imagine that God must feel so sad about what this world is like. It is tragic that some people do not know how to express thanks or simply say hello at unexpected times—not just on Sundays or on Easter or Christmas, but any part of any ordinary day.

A recent encounter with my neighbor illustrated this. It was an unusually warm day, and I rode past him as he walked to get his mail. “Great day for a bike ride,” I proclaimed as I pedaled by, feeling the sunshine on my face. His reply made me smile: This man, a widower who raised his children after the untimely death of his young wife, said, “Great day for anything.” I replied, “Thank you” or “I love you.” Any day is a good day to express appreciation to others, to God, to one another.

Faith, Hope and Charity/

Bill Dodds writes for Catholic News Service.
Sunday Readings
Sunday, May 3, 2015

- Jn 3:18-24
- John 15:1-8

The Acts of the Apostles once again furnishes the first reading for the liturgy in the season of Easter. This weekend’s reading is about Paul and Barnabas. In the story, Paul, who was conversed on the road to Damascus and then spent much time learning about Jesus, attempts to join the Jerusalem community. The community understandably fears him. After all, Paul had been a strident opponent of the Christian Gospel, and had persecuted Jerusalem’s Christians.

Understandably, these same Christians must have wondered what dark purpose lay beneath Paul’s wish to enter their community. Was he looking for ways to entice Christians or to gather evidence against them? The Acts supplies the second reading. From last weekend’s Gospel, Jesus spoke for Paul, urging his members to spiritually incorporate ourselves into the Church. It is more than a question of despising Jesus, he changed his heart, nothing above our desire to be disciples. It is necessary to go to church. 

The Church is frank this weekend in giving us these details about loving God absolutely. It is more than a question of good intentions or personal conviction. Christ lives in the Church, and we must spiritually incorporate ourselves into the Church to be joined into the vine that is the Lord.

To look again to Paul as a model, he indeed was converted, but the process was not instantaneous. Elsewhere, Acts speaks of his intense study and reflection as he sought to learn about Jesus. For him, discipleship was no solitary experience. He wanted to be part of the Church.

A secondary lesson is about evangelization. Barnabas reached out to Paul to bring him into the community. Does it not seem that our willingness to love the Lord. His love for us is uncompromising, constant and complete.

The Church is frank this weekend in giving us these details about loving God absolutely. It is more than a question of good intentions or personal conviction. Christ lives in the Church, and we must spiritually incorporate ourselves into the Church to be joined into the vine that is the Lord.

To look again to Paul as a model, he indeed was converted, but the process was not instantaneous. Elsewhere, Acts speaks of his intense study and reflection as he sought to learn about Jesus. For him, discipleship was no solitary experience. He wanted to be part of the Church. A secondary lesson is about evangelization. Barnabas reached out to Paul to bring him into the community.

The Church holds that non-believers can be saved, but still through Christ.

Q
Recently I read that Pope Francis said “It is not necessary to believe in God to be a good person.” In a way, the traditional notion of God is outdated. One can be spiritual but not religious. It is not necessary to go to church … for many, nature is their church. Some of the best people in history did not believe in God, while some of the worst deeds were done in his name.” This strikes me as a strange quote to be coming from the pope. Can you confirm for me whether he actually said it? (Pennsylvania)

A
I have never seen the quote attributed to Pope Francis and I cannot believe, in particular, he would say that “the traditional notion of God is outdated” or that “it is not necessary to go to church.” I imagine this quote is a “gloss,” a fanciful expansion of two things that Pope Francis actually did say. In a homily in May 2013, Pope Francis told morning worshippers at the Vatican that “the Lord has redeemed all of us, all of us, with the blood of Christ of all of us, not just Catholics. Everyone.” To which he added: “Even the atheists.”

Following that, in September 2013, in a letter published in the Italian newspaper La Repubblica, as to whether the God of Christians can forgive unbelievers, Pope Francis wrote: “Given that … God’s mercy has no limits if he who asks for mercy does so in contrition and with a sincere heart, the issue for those who do not believe in God is in obeying their own conscience.”

Note that the pope did not say salvation is impossible. The opportunity for salvation (for anyone, including atheists) comes through the redemptive work of Jesus Christ—by way of love, mercy and obedience. It is automatic. The opportunity for eternal salvation, therefore, is open to all.

The Catechism of the Catholic Church, quoting the Second Vatican Council document Lumen Gentium, states: “Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart and, moved by his grace, try in their actions to do his will, they too share in the fruits of Christ’s redemption.” (847)

(Quotes may be sent to Father Kenneth Doyle at akafrkennethdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.)

Daily Readings

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

Tuesday, May 5
Acts 14:19-28
Psalm 145:10-13b, 21
John 14:27-31a

Wednesday, May 6
Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 7
Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, May 8
Acts 15:22-31
Psalm 57:8-10, 12
John 15:12-17

Saturday, May 9
Acts 16:1-10
Psalm 100:1b-2, 3, 5
John 15:18-21

Sunday, May 10
Psalm 145:1-6
John 14:27-31

Question Corner
Fr. Kenneth Doyle

The Church holds that non-believers can be saved, but still through Christ.

My Journey to God

From His Heart the Rivers Flow

By Ken Ogorak

From His Heart the rivers flow— Living water for our salvation. Love to last and love to grace, Soothing streams to heal our nation. Nations, powers and saints shall know: From His Heart the rivers flow.

Sacred Heart and Sacred Head Both with thorns and love surrounded. Offering unlimited grace, Love divine and mercy unbounded. Teach the nations to hear His call; Living water for our salvation.

Sacred Heart and Sacred Head

My Journey to God

From His Heart the Rivers Flow

By Ken Ogorak

Many rivers from one Just Source, Unity in diversity splendid. Still we teach ‘till all are one, True rights safe and injustice ended. Many cultures served by one Lord— Let the Savior be adored.

In the water we daily wade, Casting nets, the Spirit guiding; Drawing all with Jesus Christ With the Father and the Spirit abiding. May their presence in us impart Life to every human heart.

(From His Heart the rivers flow— Living water for our salvation. Love to last and love to grace, Soothing streams to heal our nation. Nations, powers and saints shall know: From His Heart the rivers flow.)

Hilary of Arles

circa 400 - 449 feast — May 5

This French aristocrat, a pagan holding high office in a local government, was converted to Catholicism by his relative, St. Honoratus, and became a monk at Lerins. An austere and strict monastic, Hilary succeeded Honoratus as bishop of Arles when he was just 29. As bishop, he preached notably, donated his earnings from manual labor to the poor, ransomed captives by selling sacred vessels, and built and visited monasteries in his diocese. But he got into trouble by claiming metropolitan jurisdiction over other bishops and tried to depose one who appealed to the pope. As pope, St. Leo the Great restricted Hilary’s authority, but later called him “of blessed memory,” perhaps signaling a reconciliation before Hilary’s death.

Hilary of Arles

circa 400 - 449 feast — May 5

Matthias

first century feast — May 14

Matthias was the replacement for Judas Iscariot in the Twelve Apostles. Two men, Matthias and Joseph Barsabbas, met the condition set down by Peter in the Acts of the Apostles 1:23: ‘That he “accompanied us the whole time the Lord Jesus came among us, beginning from the baptism of John until the day on which he was taken up from us.”’ After praying first, the apostles chose Matthias by lot; the other candidate, Matthias, had studied with Jesus, lived the passions and labors of the Lord and had Matthias evangelizing in Judea, Cappadocia (now Turkey) or Ethiopia, before being martyred. Perhaps more reliable is the early writing of Clement of Alexandria, who said Matthias insisted on the importance of mortification and was among the 72 disciples sent out by Jesus in the Gospels.
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 diocese or have other connections to it; these are separate obituaries on this page.

ATELSKI, Mary J. (Bartlet), 85, St. Mary-of-the-Woods, IN 47876. †


HEITZ, Mary Alma (Monroe), 100, St. Mary-of-the-Knobs, Floyd County, April 4, Mother of Mary Jacque Hoggatt. Grandmother of three. Great-grandmother of six.


LOUDER, Anne M., 90, St. Lawrence, Indianapolis, April 4. Mother of Andrew and Fred


PARKER, Doris, 84, St. Lawrence, Indianapolis, April 4. Mother of Karen Stew. Sister of Vincente Harris and Amanda Strong. Great-grandmother of one.


WELCH, Carolyn (Fin), 87, St. Luke the Evangelist, Indianapolis, April 12. Mother of Maura Abney-Creeley, Beth and Bob Welch. Sister of Grandmother of seven.

WILDS, Terry G., 66, St. Catherine of Siena, Decatur County, April 15. Husband of Barbara (Wheatock) and Michael Wilds. Brother of Stanley and of Great-grandfather of 12.

People light candles in front of a Catholic church during the Easter Vigil in the Siberian city of Krasnoyarsk, Russia, on April 4. A Russian Church official said their bishops' conference is studying the implications of a new government law tightening control over the funding of churches and religious associations. (AP photo/Maxim Novikov, Reuters)

Easter in Russia
### Classified Directory

**Real Estate**
- **For Sale**
  - 2046 Springwood Dr. (2 bed, 2 bath, 1200 sq. ft.)
  - 2012 Springwood Dr. (3 bed, 2 bath, 1400 sq. ft.)
- **For Rent**
  - 3969 Olea Ct., Indianapolis, IN 46218
- **For Sale/Auction**
  - 1234 Longview Ln., Indianapolis, IN 46210, $13,500.00 or make offer.
- **For Sale**
  - A-QUALITY CONSTRUCTION:
    - FENCING:
    - ROOFING:
    - FURNACE SPECIALIST: Little Fever Plumbing. Family owned 357-3001.
Mother and son: Pope Francis shares personal, intimate devotion to Mary

is a solid part of Catholic tradition and a mainstay in the devotion and teaching of the pope. St. John Paul II’s motto, “Totus Tuus” (“All yours”), and the large M on his coat of arms were just the most graphic elements of a devotion that led to a whole body of teaching about Mary, her role in Catholics’ faith life and the importance of praying the rosary. Pope Francis would not have an argument with any of St. John Paul’s Marian piety or discourse. But there are differences.

“The sense of Pope Francis’ devotion to Mary is a little more personal, more intimate” than St. John Paul’s, said Redemptorist Father Sabatino Majorano, a professor at Rome’s Alphonsianum Institute. Pope Francis expresses “that feeling that exists between a son and his mother, where I think Pope John Paul’s was more of a subject and his queen.”

The difference, he believes, comes from their roots: Pope Francis’ Latin roots—not just in Argentina, but also from his Italian family—and St. John Paul’s Slavic, Polish culture.

Retired Pope Benedict XVI spoke and wrote less about Mary than his predecessor, but one now-sold Marian custom begun in his pontificate: Whether or not it is a Marian feast day, a statue of Mary is placed prominently near the altar at papal liturgies.

Pope Francis’ habit of touching images of Mary is a typical Latin American gesture; one Father Sabatino said he saw repeated thousands of times at Brazil’s Shrine of Our Lady of Aparecida, which is staffed by his brother Redemptorists.

“The tactile experience is part of praying. It’s a spirituality that takes flesh, becomes concrete; it is not just an idea or a theory.” At Mass and other formal liturgical services, Pope Francis uses incense to bless the Marian images. He notices the images and often comments on them.

In Caserta, Italy, last July, Pope Francis celebrated the feast of St. Anne, Mary’s mother. A locally loved statue of St. Anne holding the hand of her little girl, Mary, was placed to the side of the altar.

In his homily, the pope said, “When I was using the incense, I noticed something very beautiful. The statue of St. Anne does not have a crown, but her daughter Mary is crowned. St. Anne is the woman who prepared her daughter to become queen, to become queen of heaven and Earth. This woman did a great job.”

Visiting Naples in March, Pope Francis told priests, nuns and seminarians that one way to make sure Jesus is the center of their lives is to ask “his mother to take you to him. A priest, a brother, a nun who does not love Mary, who does not pray to her—I would even say one who does not recite the rosary—well, if you don’t love the mother, the mother will not give you the Son.”

In the same talk, the pope spoke again about how he recently read The Glory of Mary, a hefty book written in 1750 by St. Alphonsus Liguori. “In this book, I like reading the stories about Mary that are behind each chapter, in them you see how Mary is always leading us to Jesus,” Father Sabatino said. “In general, St. Alphonsus in his books shows a great knowledge of patristic works and other Church writers—he cites them continually—but this work on Mary is written more with the heart.”

The two focal points of St. Alphonsus’ life, he said, were “the crucifix as an expression of God’s love—not his justice—and Mary. They were the two realities that motivated his preaching and what he proposed in his missions.”

St. Alphonsus focused on Mary’s role as the “Queen of Mercy,” the Redemptorist priest said. “The basic characteristic he emphasizes is that Mary is God’s welcome; that is, when we are afraid to approach God because of our sins, she welcomes us and helps us turn to him. So, her mercy is acceptance and her mercy is her ability to intercede for us, and her mercy is to always anticipate our needs, like she did at the wedding at Cana.”

In his official proclamation of the 2015-16 Year of Mercy, Pope Francis wrote, “Mary attests that the mercy of God knows no bounds and extends to everyone, without exception. Let us address her in the words of the Suave Regina, (‘Hail Holy Queen’) a prayer ever ancient and new, and so that she may never tire of turning her merciful eyes toward us, and make us worthy to contemplate the face of mercy, her son Jesus.”

VATICAN CITY (CNS)—From Easter to Pentecost—and especially during the Marian month of May—Catholics recite the Regina Coeli prayer “with the emotion of children who are happy because their mother is happy” that Jesus has risen from the dead, Pope Francis said.

Although his devotion to the Mother of God is profound, it is simple in many ways: Mary is a mother to every believer, Jesus would not leave his followers orphans. While his connection to Mary clearly is a matter of heart and mind, it is also physical. Whenever Pope Francis passes a statue or icon of Mary, he kisses it or allows his hand to rest tenderly upon it.

While the pope’s devotion to Mary is clearly a matter of heart and mind, it is also physical. Whenever Pope Francis passes a statue or icon of Mary, he kisses it or allows his hand to rest tenderly upon it. Honoring the Mother of God, of course, allows his hand to rest tenderly upon it. Whenever Pope Francis passes a statue or icon of Mary, he kisses it or allows his hand to rest tenderly upon it. Honoring the Mother of God, of course, allows his hand to rest tenderly upon it.

Pope Francis prays in front of a statue of Mary as he arrives to lead his general audience in St. Peter’s Square at the Vatican on Feb. 11. The pope is deeply devoted to Mary and often expresses his devotion by praying in front of Marian statues or then gently touching them.

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Above, Daniel Elsner, president of Marian University in Indianapolis, addresses those in attendance on March 25 after the unveiling of a 16-feet by 16-feet brick sculpture of the Nativity adorning the east wall of Alumni Hall on the campus. The date of the blessing and unveiling of the sculpture coincided with the feast of the Annunciation of the Lord, which celebrates the angel Gabriel’s appearance to the Virgin Mary, telling her she would become the mother of the Son of God. It was also the 7th anniversary of the founding of Marian College in Indianapolis. Left, also pictured is Father Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis, blessing the new sculpture with holy water during the dedication. Assisting Father Robeson is Cincinnati Archdiocese seminarian John Paul Hennessey, a sophomore at the seminary. (Submitted photo)