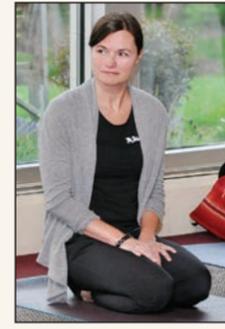




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## SoulCore

Tragedy and devotion to Mary lead to creation of rosary-based exercise, page 7.

CriterionOnline.com

May 29, 2015

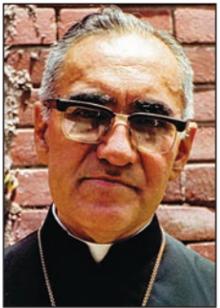
Vol. LV, No. 33 75¢

## Blessed Romero 'another brilliant star' belonging to Church of Americas

SAN SALVADOR, El Salvador (CNS)—Some thought this day would never arrive. Others hoped, and some always knew it would.

On May 23, the Catholic Church beatified Archbishop Oscar Arnulfo Romero y Galdamez, of El Salvador, who was assassinated in 1980 while celebrating Mass, just a day after pleading and ordering soldiers to stop killing innocent civilians.

"Blessed Romero is another brilliant star that belongs to the sanctity of the Church of the Americas," said Cardinal Angelo Amato,



Blessed Oscar Romero

head of the Vatican's Congregation for Saints' Causes, during the ceremony in San Salvador. "And thanks be to God, there are many."

While those who persecuted him have died or are in obscurity, "the memory of Romero continues

to live in the poor and the marginalized," Cardinal Amato said.

His homilies often pleaded for better conditions for the poor, for a stop to the escalating violence in the country, and for brotherhood among those whose divisions ultimately led to a 12-year conflict.

He is not a symbol of division but one of peace, Cardinal Amato said.

In a message sent Saturday on the occasion of the beatification, Pope Francis said that Archbishop Romero "built the peace with the power of love, gave testimony of the faith with his life."

Proof of that is the shirt he died in, soaked in blood, after an assassin's single bullet took his life. Eight deacons carried the blood-stained shirt, now a relic, to the altar in a glass case. Others decorated it with flowers and candles during the Saturday ceremony. Several priests reached out to touch the case and later made the sign of the cross.

In a time of difficulty in El Salvador,

See ROMERO, page 8

## 'I'll go wherever you lead me'



Deacon Adam Ahern is all smiles as he gives a tour through the chapel at Bishop Simon Bruté College Seminary in Indianapolis, the setting where he first had the opportunity to test his call to the priesthood. (Photo by John Shaughnessy)

## 'Most dangerous question' leads former soldier Deacon Adam Ahern to embrace life as a priest

(Editor's note: At 10 a.m. on June 6, three men are scheduled to be ordained priests at SS. Peter and Paul Cathedral in Indianapolis: transitional deacons Adam Ahern, Michael Keucher and Andrew Syberg. This week, The Criterion features a profile of Deacon Ahern. Deacon Keucher was profiled in the May 15 issue while Deacon Syberg was featured in the May 22 issue.)

By John Shaughnessy

Deacon Adam Ahern believes it's the most dangerous question a person can ask.

It's a question he asked himself in 2006, during his seventh year in the U.S. Army—a time when he served in communications in the White House Situation Room as then-President George

W. Bush and his advisors met to deal with crises around the nation and the world.

At the time, he was trying to make a decision about his future, including whether he should re-enlist and do a tour of duty in Iraq or Afghanistan, where he had previously served. He was also involved in a romantic relationship. And there were re-occurring thoughts of the priesthood—a path he first considered in high school. With all those possibilities, he asked the question that he considers so dangerous:

"What do you want for my life, God?"

"It's the most dangerous question you can ask in your life because if you ask it meaningfully, he answers it," Deacon Ahern says. "And when he answers it, and you know he's answered it clearly, you have to accept it.

"I heard this voice inside my head say,

'Go, be my priest.' What do you do but obey? It was the voice of God."

As Deacon Ahern prepares to be ordained a priest on June 6, it would be easy to think that it's all been a smooth, seamless journey since he heard that answer in 2006. Instead, the reality has been different. It would take another eight years before Deacon Ahern fully accepted God's answer. Yet when that moment finally came, everyone who witnessed it considers it unforgettable.

'I'll go wherever you lead me'

The moment happened on April 26, 2014, just before he was to be ordained a transitional deacon at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

See AHERN, page 10

## After 175 years, Saint Mary-of-the-Woods College decides to enroll men in undergraduate programs

By Natalie Hoefler

For 175 years, Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, just west of Terre Haute, has been fulfilling its mission to "empower students to think critically, engage in lifelong leadership, and effect positive change in a spirit of service and social responsibility."

To date, that mission has involved only female students in the college's undergraduate programs.

That fact changed on May 19 when the college announced its decision to become a co-educational institution. Beginning with the fall semester, men will be accepted as commuter students in the college's on-campus undergraduate programs, and as residential students in the fall of 2016.

"I think the straight-forward, obvious reason [for the decision] is



'We rely on Providence, and we believe Providence is leading us in this direction.'

—Dottie King, president of Saint Mary-of-the-Woods College

under-enrollment in our women's program," said Dottie King, president of the college.

"This isn't a recent phenomenon. It's gone on since 1970. In recent years, it's been really challenging for us from a

budgetary point of view."

The recent decision came about after a year of deliberation by the college's board of trustees as they weighed different options to address the decreasing

See COLLEGE, page 8

# Official Appointments

Effective July 1, 2015

## Ordinandi Appointments

**Rev. Adam Ahern**, being ordained to the priesthood on June 6, 2015, appointed associate pastor of Our Lady of Perpetual Help Parish in New Albany and chaplain at Our Lady of Providence Junior/Senior High School in Clarksville.

**Rev. Michael Keucher**, being ordained to the priesthood on June 6, 2015, appointed associate pastor of Our Lady of the Greenwood Parish in Greenwood with emphasis on Spanish.

**Rev. Andrew Syberg**, being ordained to the priesthood on June 6, 2015, appointed associate pastor of St. Bartholomew Parish in Columbus with emphasis on Spanish.

## Other Appointments

**Rev. Joseph M. Feltz**, pastor of St. Malachy Parish in Brownsburg, appointed vicar for clergy, religious and parish life coordinators, vice-chancellor, and priest moderator and sacramental minister for St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods and Sacred Heart of Jesus Parish in Terre Haute.

**Very Rev. Stephen W. Giannini, V.E.**, vicar for clergy, religious and parish life coordinators, vice-chancellor, and priest moderator and sacramental minister for St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods and Sacred Heart of Jesus Parish in Terre Haute, appointed pastor of SS. Francis and Clare of Assisi Parish in Greenwood.

**Rev. Timothy M. Wyciskalla**, associate pastor of St. Malachy Parish in Brownsburg, appointed associate pastor of SS. Francis and Clare of Assisi Parish in Greenwood and chaplain coordinator at Roncalli High School in Indianapolis.

**Rev. Vincent Lampert**, pastor of SS. Francis and Clare of Assisi Parish in Greenwood, appointed pastor of St. Malachy Parish in Brownsburg.

**Rev. David J. Marcotte**, associate pastor of SS. Francis and Clare of Assisi Parish in Greenwood and Catholic chaplain at the University of Indianapolis, appointed associate pastor of St. Malachy Parish in Brownsburg.

**Rev. Benjamin Syberg**, associate pastor of St. Barnabas Parish in Indianapolis, appointed Catholic chaplain at the University of Indianapolis and continuing as associate

pastor of St. Barnabas Parish.

**Rev. Aaron Jenkins**, pastor of St. Teresa Benedicta of the Cross Parish in Bright, appointed pastor of St. Michael Parish in Greenfield and chaplain coordinator at Father Thomas Seccina Memorial High School in Indianapolis.

**Rev. Joseph L. Newton, JCL**, adjunct vicar judicial, Metropolitan Tribunal, and weekend sacramental minister at St. Michael Parish in Greenfield, appointed to sacramental assistance at St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, and continuing as adjunct vicar judicial, Metropolitan Tribunal.

**Rev. Randall Summers**, sacramental assistant at St. Bartholomew Parish in Columbus, appointed pastor of St. Teresa Benedicta of the Cross Parish in Bright.

**Rev. Dustin Boehm**, administrator of St. Gabriel Parish in Connersville and St. Bridget of Ireland Parish in Liberty, appointed pastor of St. Gabriel Parish and St. Bridget of Ireland Parish.

**Very Rev. Stanley L. Pondo, JCD**, administrator pro-tem of St. Louis Parish in Batesville and part-time vicar judicial, Metropolitan Tribunal, appointed pastor of St. Louis Parish in Batesville and continuing as part-time vicar judicial, Metropolitan Tribunal.

**Rev. Douglas Marcotte**, associate pastor of Most Sacred Heart of Jesus Parish and St. Augustine Parish, both in Jeffersonville, appointed administrator of Most Sacred Heart of Jesus Parish and St. Augustine Parish.

**Rev. Joseph B. Moriarty**, vice-rector of Bishop Simon Bruté College Seminary in Indianapolis, associate director of spiritual formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, and weekend sacramental assistance at Holy Trinity Parish in Edinburgh, appointed chaplain at Marian University in Indianapolis and continuing as vice-rector of Bishop Simon Bruté College Seminary.

**Rev. Francis Joseph Kalapurackal**, associate pastor of Our Lady of the Greenwood Parish in Greenwood, appointed temporary administrator of St. Thomas More Parish in Mooresville with residence at St. Anthony Parish in Indianapolis.

**Rev. Todd Riebe**, pastor of St. Mark the Evangelist Parish in Indianapolis, appointed temporary administrator of Good Shepherd Parish in Indianapolis and continuing as pastor of St. Mark the Evangelist Parish.

**Rev. Jegan Peter**, associate pastor of St. Luke the Evangelist Parish in Indianapolis, appointed Catholic chaplain at Butler University in Indianapolis and continuing

as associate pastor of St. Luke the Evangelist Parish.

**Rev. Stephen D. Donahue**, pastor of St. Mary of the Immaculate Conception Parish in Aurora, reappointed to a second six-year term as pastor of St. Mary of the Immaculate Conception Parish.

**Rev. J. Peter Gallagher**, pastor of St. Lawrence Parish in Lawrenceburg, reappointed to a second six-year term as pastor of St. Lawrence Parish.

**Very Rev. Todd Goodson, V.F.**, pastor of St. Monica Parish in Indianapolis and dean of the Indianapolis West Deanery, reappointed to a second six-year term as pastor of St. Monica Parish and continuing as dean of the Indianapolis West Deanery.

**Very Rev. Msgr. Paul D. Koetter, V.F.**, pastor of Holy Spirit Parish in Indianapolis and dean of the Indianapolis East Deanery, reappointed to a second six-year term as pastor of Holy Spirit Parish and continuing as dean of the Indianapolis East Deanery.

**Very Rev. Guy Roberts, V.F.**, pastor of St. Joan of Arc Parish in Indianapolis and dean of the Indianapolis North Deanery, reappointed to a second six-year term as pastor of St. Joan of Arc Parish and continuing as dean of the Indianapolis North Deanery.

**Rev. Robert J. Gilday**, pastor of St. Therese of the Infant Jesus Parish (Little Flower) in Indianapolis and vice vicar judicial, Metropolitan Tribunal, reappointed pastor of St. Therese of the Infant Jesus (Little Flower) Parish for a partial term to retirement age and continuing as vice vicar judicial, Metropolitan Tribunal.

**Rev. Msgr. Mark Svarczkopf**, pastor of Our Lady of the Greenwood Parish in Greenwood, reappointed pastor of Our Lady of the Greenwood Parish for a partial term to retirement age.

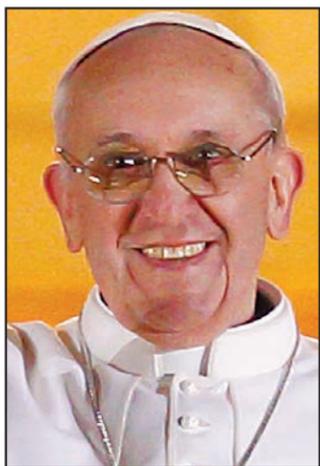
**Rev. Clement T. Davis**, pastor of St. Bartholomew Parish in Columbus, reappointed pastor of St. Bartholomew Parish for a term of one year.

**Very Rev. Wilfred E. (Sonny) Day, V.F.**, pastor of St. John the Baptist Parish in Starlight and dean of the New Albany Deanery, reappointed pastor of St. John the Baptist Parish for a term of one year and continuing as dean of the New Albany Deanery.

**Rev. James R. Wilmoth**, administrator of St. Roch Parish in Indianapolis, reappointed administrator of St. Roch Parish for a period of one year.

*(These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †*

# Defend the right to life, defend it from attacks on dignity, Pope Francis says



Pope Francis

VATICAN CITY (CNS)—The Catholic defense of human life from conception to natural death includes doing everything possible to defend each person from the violence and injustice that are attacks on human dignity, Pope Francis said.

“When we defend the right to life, we do so in order that each life—from conception to its natural end—may be a dignified life, one free from the scourge of hunger and poverty, of violence and persecution,” the pope wrote in a message to a conference of Catholic women’s groups.

Representatives of the World Union of Catholic Women’s Organizations and the World Women’s Alliance for Life and Family met in Rome on May 22-24 to strategize on their input for the drafting of the U.N. Sustainable Development Goals,

which should be finalized by member states in September.

In his message, Pope Francis said it was important for the United Nations to hear the contributions of “so many women and men committed to the defense and promotion of life and to the struggle against the poverty, slavery and injustices” that, unfortunately, afflict too many people in the world, particularly women.

In the West, he said, women face discrimination at work, often are forced to choose between family and work obligations, and too often face violence in “their lives as fiancées, wives, mothers, sisters and grandmothers.”

In developing countries, he said, “women bear the heaviest burden.” They walk miles to collect water, are more likely to die in

childbirth, face kidnapping, rape and forced marriages. In some countries, the pope said, they “even are denied the right to life just because they are female,” and so are victims of sex-selection abortions.

Recognizing the women’s groups’ “commitment to the defense of the dignity of women and the promotion of their rights,” Pope Francis asked them to always “let yourselves be guided by a spirit of humanity and compassion in the service of others.”

The world needs “the immeasurable gifts with which God has enriched women, making them capable of understanding and of dialogue to resolve conflicts big and small,” giving them the “sensitivity needed to heal wounds and care for every life, including on a social level, and the mercy and tenderness needed to keep people united.” †

**The Criterion**

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Criterion office:..... 317-236-1570  
 Advertising..... 317-236-1454  
 Toll free: ..... 1-800-382-9836, ext. 1570  
 Circulation: ..... 317-236-1425  
 Toll free: ..... 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46202-2367

Web site: [www.CriterionOnline.com](http://www.CriterionOnline.com)

E-mail: [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2015 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St. Indianapolis, IN 46202-2367  
 317-236-1570  
 800-382-9836 ext. 1570  
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Postmaster: Send address changes to: Criterion Press Inc. 1400 N. Meridian St. Indianapolis, IN 46202-2367

**The Criterion** 5/29/15

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# 'I feel like this is God's calling for me'

## Earthquakes strengthen doctor's resolve to continue mission work in Nepal

By John Shaughnessy

All the deaths and all the devastation that happened within seconds could have rocked the foundation of faith and resolve that Dr. Christine Groves had built in her 34 years of life.

In fact, the April 25th earthquake in Nepal that killed more than 8,400 people and injured nearly 18,000 knocked Groves to the ground as she worshipped in a small church in Kathmandu.

"Everybody was afraid. The church was shaking so violently," recalls Groves, who grew up in Christ the King Parish and graduated in 1998 from Bishop Chatard High School, both in Indianapolis.

"The recommendation in Nepal is to get out of buildings, but you'd take one step, and you'd fall to the ground. So we all stayed on the ground until it was calm enough to get out. During that time when we couldn't get out, everyone was praying out loud. When everyone did get out, we waited in a field near the church. We were talking about where to go and what to do—how to connect with family and friends. It was scary, but we were incredibly grateful to be together."

Groves has formed a close connection with people in Nepal during her first year of serving in that impoverished Asian country as part of a medical team for an international humanitarian organization.

And her faith in God and her resolve to make a difference hasn't been shaken by the horror and tragedy from the April 25th earthquake—or the major earthquake on May 12 that killed at least 140 people and added to the hundreds of thousands of people who suddenly have become homeless in Nepal.

"Certainly, it's really sad, and everyone is concerned, but it's still what I want to do," she says. "I knew I wanted to go to some place that had a huge need for doctors, as well as a place where I could use my Christian ministry to help people learn more about Jesus."

"In Nepal, Christians are a minority, less than 3 percent of the population. I also wanted to use my specialty—physical medicine and rehabilitation. In Nepal, there was a team I could work with that would let me focus on rehab. I want to be faithful to this opportunity. I'm committed long-term, which means three or more years. I feel like this is God's calling for me."

### Helping during the first earthquake

In the days following the April 25th earthquake, Groves did what she could to help.

"We slowly made our way to our team leader's house," she says. "We called family, gathered water and food, and coordinated how we could help with relief efforts. Those

first few days, we were able to help at a nearby hospital and several tent cities [where people who were homeless came].

"We just saw what medical needs people had. We were treating anything from small cuts and bruises. I saw a mom who had just given birth, and was able to check on her."

Her contributions changed when the major international relief organizations arrived.

"There was a smaller role for us at that point," she says. "We did a lot in terms of getting clean water to those tent cities. And we helped serve food at one of the nearby hospitals. I probably cut more vegetables during that time than medical work. Whatever was needed, we were there to help."

After several days in that smaller role, Groves decided to keep her planned return trip to the United States and Indianapolis that had been previously scheduled at the end of her first-year commitment in Nepal.

Since returning in early May, she has visited with family, staying with her parents Bob and Beth Groves in Indianapolis. She has also traveled to North Carolina to meet with a colleague who wants to partner with her to provide rehab services in Nepal, a country with limited resources. The need in Nepal—and her planned return there on June 3—has never been far from her thoughts.

Also ever-present is the way her faith guides her approach to medicine.

### 'The coolest job in the world'

"The more I've grown in my faith and the longer I've done medicine, I believe that if we heal people physically without addressing their spiritual needs, we really miss out on a lot of what people need," she says. "Physical health gives us function. Faith gives us hope and purpose."

Groves credits the foundation of her faith to "growing up in my incredible family" and to the influence of the north side Indianapolis Catholic community that began with her education at Christ the King School and continued at Bishop Chatard High School.

The connection of faith and medicine in her life strengthened during short-term overseas trips to Honduras, Uganda, Niger West Africa and the Republic of Congo.

"I spent a month there during my residency," she says about the Congo. "That's when I really felt God was confirming a long-term commitment for me overseas. I learned that it takes a lifetime to understand a language and a culture to make a difference."

That's why she has spent much of her first year in Nepal trying to master the language so her communication skills can match her commitment level.

Plus, there have been a fair share of adventures.

"In March, I visited a remote

clinic that my team has been building in the Himalayas. You can either take a helicopter there or hike four days in the mountains. I helicoptered in and hiked out. I was there with a physical therapist, and we visited disabled patients in their homes. It was amazing to see how we could help them. That was a real gift."

Having what she calls "the coolest job in the world" has also tested her ability to make the most of the great faith she has and the little resources she has.

"One gentleman I saw had an old spinal cord injury. He came to the clinic several months after it happened. He could use his arms, but not his hands. So he needed people to feed him. We used duct tape, PCP pipe, a metal spoon and an old bike tire to make an adaptive spoon for him."

"It made him independent. Even more than being able to feed himself, I could just see this shift in his mindset—switching from feeling limited to thinking more creatively, thinking about what he could do to make his life better."

### 'Always remember to keep hope alive'

The devastating injuries that people have suffered in the earthquakes present a far larger challenge—one that Groves is willing to accept.

"The World Health Organization recently developed a rehabilitation sub-committee because there are so many earthquake-related injuries," she says. "There's a much greater need for rehab in Nepal, especially for spinal cord injuries. When I head back, I'll be working in a spinal cord hospital."

She is also certain of her connection with the Christians in Nepal.

"It's a really unified community. Unlike here, where I feel religion can often be separated from the rest of life, in Nepal it's part of their identity in every way. For Christians in Nepal, they face a lot of isolation from the rest of the community. So Christians are very unified. They treat one another as family. It's a beautiful picture of the body of Christ."

Groves' parents understand her desire to combine her faith with her medical ability to help in Nepal—even as their concern for her is always in their minds.

"I worry for her safety always, but she's in God's hands," says her mother, Beth Groves. "I think this is what she is meant to be doing. I don't think there's any place in the world that needs her expertise right now as much as Kathmandu. She'll be dealing with long-term rehab and pain. And that's where faith can get you through a lot of trouble. Whenever we have friends in a desperate situation, Christine says, 'Always remember to keep hope alive.'"

That hope lives in Christine.



Dr. Christine Groves, who grew up in Christ the King Parish in Indianapolis, poses with a patient, left, that she helped, and his son. Groves is in the midst of committing at least three years of her life to use her medical skills in physical rehabilitation to care for people in the impoverished Asian country of Nepal. (Submitted photo)



A man searches through debris of a collapsed building in Kathmandu, Nepal, on May 12. A magnitude-7.3 earthquake hit a remote mountainous region of Nepal that day, killing at least 140 people, triggering landslides and toppling buildings less than three weeks after the country was hit by its worst quake in decades. (CNS photo/Narendra Shrestha, EPA)



Dr. Christine Groves, a 1998 graduate of Bishop Chatard High School in Indianapolis, stands by the helicopter that flew her to a remote clinic in the Himalaya Mountains of Nepal in March of 2015. (Submitted photo)

"To whom much is given, much is required," she says, quoting Luke 12:48. "I feel that finishing medical school and my residency was a gift. To do that, I had a lot of help. To have a degree and a specialty that can serve many people, I figure I should be a good steward of that."

After her first year in Nepal, she already has experienced the benefits of that commitment.

"The last year hasn't been

easy, but it's been wonderful. In Nepal, I've been able to walk with people through hard times. And I've been able to mentor young Nepali doctors who are Christian, which is a great gift.

"Being in a place that puts me out of my comfort zone has deepened my faith in God. I really believe God is totally in control of the details of our lives, and personally involved in those details. He's put me where I'm supposed to be." †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher  
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John F. Fink, Editor Emeritus

## Editorial



A groom and bride hold hands on their wedding day. Catholic marriages in the United States are at their lowest point since 1965. (CNS file photo/Jon L. Hendricks)

## Christianity vs. sexual revolution

In case you haven't noticed, we're in the middle of a war between Christianity and the sexual revolution. It has been going on since the 1960s with the development of oral contraceptives, which allowed women to engage in sexual activities with less fear of becoming pregnant.

In more recent years, of course, the emphasis of those who want license to do anything sexual has switched to homosexuality. Advocates who want to change the definition of marriage want more than just legalization of "marriage" between people of the same gender. They want approval of the homosexual lifestyle.

It's surprising that gay activists haven't protested "Dancing with the Stars" because on that program a man and a woman dance together instead of two women or two men (although some dances do include three people together).

As gay activist Mitchell Gold told *New York Times* columnist Frank Bruni, Church leaders must be forced "to take homosexuality off the sin list." How will they be forced to do that? Perhaps by charging them with "hate speech."

Of course, Christian churches don't "hate" homosexuals any more than they hate heterosexuals. As the Indiana Catholic bishops said in a statement during the brouhaha over the state's Religious Freedom Restoration Act, "The Catholic Church is convinced that every human being is created in the image of God. As such, each and every person deserves to be treated with dignity and respect."

But Christianity has also taught from its earliest existence that certain sexual acts are sinful, whether performed by heterosexuals or homosexuals. And it will continue to do so despite efforts to force it to take those acts "off the sin list."

Fornication is on that sin list, too, despite the wish of teenagers and young adults from time immemorial that it wasn't. The difference today is that most of those young people have given into the sexual revolution, and have decided that fornication really isn't a sin.

How else can you explain the fact that many couples these days live together before getting married, if, indeed, they ever do get married? We've seen the spread of the "hook-up" lifestyle on college

campuses wherein students have sex without any kind of commitment. There are debates in magazines read by young women over whether it's "proper" to have sex on a first date.

Our secular society has decided for itself that there's nothing sinful about any kind of sexual activity as long as it's consensual. Meanwhile, our churches will continue to teach that sex outside of marriage is sinful and that marriage between people of the same gender is impossible.

It's undoubtedly more difficult these days for young people to obey those teachings. Early marriages that were common 60 years ago don't happen as often today. If young people bother to get married, it happens after they've completed their educations and have good jobs. It's understandable that those with higher education tend to marry at a higher rate than those who don't go to college and beyond.

However, the Catholic Church has always been ready for that, too. It has always been composed of sinners, which is why Jesus gave the Apostles and their successors the power to forgive sins. So we have the sacrament of reconciliation, or confession. Those who succumb to temptation, whether they're homosexual or heterosexual in nature, can be reconciled with God and the Church by going to confession.

The trouble is, most of our secular media are busy convincing young people that there's nothing sinful about any consensual sex acts. Look at how vigorous they were in trying to defeat the Religious Freedom Restoration Act here in Indiana because there was an unfounded fear that it could be used to discriminate against gays.

Christianity will continue to fight against sexual libertinism just as it has fought against the legalization of abortion and against being forced to pay for contraception, abortifacients and sterilization. Coming up quickly will be questions about what it means to be male or female with many people changing their genders.

Those on the side of the sexual revolution would like to see changes in the doctrines of the Church concerning sexual sins, but that's not going to happen. There might, though, be more emphasis on the Church's teachings regarding mercy toward sinners.

—John F. Fink

## Making Sense of Bioethics/Fr. Tad Pacholczyk

### What is VSED, and why should it matter to us?

More than 20 years ago, Dr. David Eddy, writing in the *Journal of the American Medical Association*, described how his mother,



though not suffering from a terminal illness, chose to end her life through VSED (voluntarily stopping eating and drinking).

She was "very independent, very self-sufficient, and very content."

When she began to be afflicted by various ailments, including rectal prolapse, she talked with her physician-son about "how she could end her life gracefully."

When she asked him, "Can I stop eating?" he told her that if it was really her intention to end her life, she could also stop drinking because "without water, no one, not even the healthiest, can live more than a few days."

After a family bash celebrating her 85th birthday, she "relished her last piece of chocolate, and then stopped eating and drinking." She died of dehydration six days later, with her son arranging for pain medications to be administered during her final days and hours.

Choosing not to eat or drink can be packaged as a noble and well-intentioned way to avoid intense pain and suffering, but VSED ultimately represents a flawed choice. It subtly draws us into the mistake of treating the objective good of our life as if it were an evil to be quelled or extinguished. We have a moral duty to preserve and protect our life, and to use ordinary means of doing so. Suicide, even by starvation and dehydration, is still suicide and is never morally acceptable.

For some critically ill patients, continued attempts to ingest food and liquids may cause significant complications, including severe nausea, vomiting or complex problems with elimination. Such patients may find themselves effectively incapable of eating or drinking. This is not VSED but a direct manifestation of their advanced disease state, and does not raise any of the ethical concerns associated with VSED.

## Reflection/Sean Gallagher

### Persevere through life's trials with God's help to be victorious in the new Jerusalem

Perseverance is an essential virtue to accomplish a significant task in life. But this virtue isn't tested that much when the task, which might have seemed difficult at first, ends up being fairly easy.



That's what you could say happened when Indy Car driver Juan Pablo Montoya won the Indianapolis 500 in 2000. While the Indy 500 has often been a hard-fought battle, Montoya made the race in

2000 look like a walk in the park.

He led 167 of the race's 200 laps, and won by more than seven seconds. At the time, Montoya, a native of Colombia, was a 24-year-old rookie. He easily won the Indy 500 in his first try, while other great race car drivers failed to drink the victor's milk despite striving so hard for it throughout their careers.

Montoya promptly left Indy Car racing after his first year for greener pastures in Formula One in Europe, and later in NASCAR. He only returned to Indy Car last year.

As disease or severe illness advances and a patient draws near to death, various bodily systems may begin to fail, and a natural decrease in appetite can occur.

This is also different from a voluntary decision to stop eating and drinking — VSED refers specifically to a conscious, elective decision on the part of a patient not to eat or drink when eating and drinking would be anticipated to provide benefit to them without undue burdens.

As people are dying, the real evil that often needs to be quelled or extinguished is pain, and severe pain is properly addressed by non-suicidal means, that is to say, through effective pain management and palliative care strategies.

In his book *Denial of the Soul*, Dr. M. Scott Peck argues that the "failure to treat pain is medical malpractice ... [and] one of the worst crimes in medicine today."

We live in an age that possesses a remarkable arsenal of methods and pharmaceuticals to address physical pain, depression and death-related anxiety, leaving little excuse for individuals to fear undergoing agonizing and pain-racked deaths.

Some have sought to suggest that patients who choose VSED may feel less pain because the nervous system becomes dulled, and the body may end up releasing chemicals which provide natural analgesia or pain relief: "What my patients have told me over the last 25 years is that when they stop eating and drinking, there's nothing unpleasant about it—in fact, it can be quite blissful and euphoric," said Dr. Perry G. Fine, vice president of medical affairs at the National Hospice and Palliative Care Organization in Arlington, Va. "It's a very smooth, graceful and elegant way to go."

Such claims, however, remain highly controversial and strain credulity.

Dehydration and starvation constitute a form of assault against the integrity of the body and the whole organism, and if the body reacts by releasing chemicals, this is a form of "shock" response to an escalating traumatic situation. As noted for Dr. Eddy's mother, pain medications were required to control the significant suffering and discomfort that

See PACHOLCZYK, page 19

He started in the middle of the field for the 2015 Indianapolis 500 run on May 24. Early in the race, his car was damaged when struck by another driver. His car's entire rear wing needed to be replaced and he fell back to 30th place.

But by halfway through the race, Montoya had worked his way up through the field and was running with the leaders.

The last 15 laps of this year's Indy 500 were some of the most competitive ever seen. Montoya, Will Power and Scott Dixon frequently passed each other for the lead.

Montoya passed Power for the lead on lap 197 and was barely able to hold him off for the victory, winning by one-tenth of a second after only leading nine laps all day.

This year's victory was very different than Montoya's win in 2000. It tested his perseverance to a far greater degree. Maybe that's why this win seemed more sweet to him than his first. "When you go through everything, you start to understand what it means to win here," said Montoya after the race, as reported by the *Indianapolis Star*.

Perhaps the perseverance that Montoya

See GALLAGHER, page 19

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## Our doubts do not excuse us from carrying on Christ's work

*"When they all saw him, they worshiped, but they doubted" (Mt 28:17).*

The Gospel for next Sunday (the Solemnity of the Most Holy Trinity) reminds us that the 11 Apostles who were given the responsibility to "make disciples of all nations" (Mt 28:19) were not superheroes. They were weak human beings who were able to work miracles and do great things only because of the power of God.

St. Matthew's Gospel tells us that the Apostles went to a mountain in Galilee in response to Jesus' instructions. When they saw the risen Jesus, Matthew tells us that they worshiped him. But they also doubted. Like many of us, their faith was uncertain. They saw him, and they expressed to him their love, affection and homage, but they still had their doubts. Is this really the man we knew and loved, or is it some kind of illusory wish fulfillment, a form of collective self-deception?

Jesus does not allow them to wallow in uncertainty. He gives them a mission. It is no ordinary mission, but a task that

far exceeds what would normally be expected of this weak and timid group of followers even under the best of circumstances. How is it possible that these uneducated, inexperienced and doubting disciples could transform the world? By what authority, and with what resources, can these unlikely Apostles and evangelists spread the Gospel throughout the entire world?

"All power in heaven and on Earth has been given to me" (Mt 28:18), the risen Lord tells them. "Go, therefore and make disciples of all nations" (Mt 28:19). The disciples are commissioned by the Lord to do impossible things in his name. They are empowered by the Holy Spirit to baptize in the name of the Most Holy Trinity, the one God who in his very nature is a perfect communion of loving persons.

By this power—and not by their own efforts—the Eleven are able to preach the Good News, to heal the sick and unsettled, to forgive sins, and to touch the minds and hearts of men and women from every region on Earth.

Trinity Sunday calls attention to the mystery of God's inner life, to the

unity in diversity that is at the heart of all being. But those who wish to follow Jesus (including you and me) are not permitted to engage in a lot of idle speculation. We have work to do. We must move beyond our comfort zones, as Pope Francis reminds us regularly.

We must break down the walls that separate us from those who are different from us, from those whose actions and lifestyles are unacceptable to us, and from those who reject our beliefs and values. By what authority, and with what resources, do we share our faith with "all nations"? How can we who have our own questions and doubts speak the truth to those who see things very differently than we do?

By ourselves, it is impossible, but with God's help all things are possible. By opening our hearts to receive the gifts of the Holy Spirit, we can share in the power that has been given to Jesus by his Father in heaven. By accepting our baptismal responsibility to make disciples of all nations, we can proclaim the Gospel in our daily lives through our words and our actions. We can bring Christ to others, baptizing them in the

name of the Father, and of the Son and of the Holy Spirit, and we can teach our sisters and brothers—here at home and even in foreign lands—to observe all that the Lord has commanded.

The triune God is a great mystery that we will never fully understand, but we don't have to comprehend God's nature to help carry out his work. As disciples of Jesus Christ, we are empowered to teach in spite of our doubts, to heal in spite of our own wounds, and to transform cultures in spite of the resistance we encounter at every turn.

"And behold, I am with you always, until the end of the age" (Mt 28:20b). We are not expected to do Christ's work all by ourselves. He is with us always. And we're not expected to accomplish great things through our own efforts.

Our Lord has shared with us all power in heaven and on Earth. He has commissioned us to transform the world by the power of his grace. He stands with us—closer to us than we are to ourselves—as we work to make all things new: in the name of the Father, and of the Son and of the Holy Spirit. Amen. †

## La duda no nos exime de proseguir con la obra de Cristo

*"Cuando lo vieron, lo adoraron; pero algunos dudaban" (Mt 28:17).*

El Evangelio del próximo domingo (la Solemnidad de la Santísima Trinidad) nos recuerda que los once apóstoles a quienes les fue confiada la responsabilidad de hacer "discípulos de todas las naciones" (Mt 28:19), no eran superhéroes. Eran simplemente seres humanos débiles y sencillos que pudieron obrar milagros y hacer cosas extraordinarias gracias al poder de Dios.

El Evangelio según San Mateo nos dice que los apóstoles fueron a una montaña en Galilea en respuesta a las instrucciones de Jesús. San Mateo nos cuenta que, cuando vieron a Jesús resucitado, lo adoraron; pero también dudaron. Al igual que para muchos de nosotros, su fe era incierta. Al verlo, le profesaron su amor, cariño y lo homenajearon, pero aun así tenían sus dudas. ¿Acaso este es verdaderamente el hombre que conocimos y amamos, o se trata de la ilusión de ver cumplido un anhelo, una suerte de autoengaño colectivo?

Jesús no los deja regodearse en la incertidumbre sino que les asigna una misión. No se trata de una misión ordinaria; al contrario, es una tarea que excede con creces lo que normalmente

se esperaría de este grupo endeble conformado por tímidos seguidores, incluso en las mejores circunstancias. ¿Cómo es posible que este grupo de discípulos sin formación, sin experiencia y llenos de dudas pudiera llegar a transformar el mundo? ¿Con qué poder y con qué recursos podrán estos improbables apóstoles y evangelistas enseñar el Evangelio por todo el mundo?

"Se me ha dado toda autoridad en el cielo y en la tierra" (Mt 28:18), les dice el Señor resucitado. "Por tanto, vayan y hagan discípulos de todas las naciones" (Mt 28:19). El Señor les encarga a los discípulos que lleven a cabo actos imposibles en su nombre. El Espíritu Santo nos faculta para bautizar en el nombre de la Santísima Trinidad, el Dios único cuya propia naturaleza representa la comunión perfecta de personas amorosas.

Es mediante este poder, y no por sus propios esfuerzos, que los 11 son capaces de predicar la Buena Nueva, sanar a los enfermos y a los desahuciados, perdonar los pecados y llegar a las mentes y los corazones de hombres y mujeres de todas las religiones que pueblan la Tierra.

El domingo de la Santísima Trinidad pone de manifiesto el misterio de la vida interior de Dios, la unión en la diversidad que es la esencia de todos los seres vivos. Pero todos los que desean seguir

a Jesús—incluyéndolo a usted y a mí—no pueden entregarse a especulaciones vacías. Tenemos mucho por hacer. Debemos salirnos de nuestra comodidad, tal como nos lo recuerda a menudo el papa Francisco.

Debemos derribar los muros que nos separan de aquellos que son distintos de nosotros, de aquellos cuyas acciones y estilos de vida resultan inaceptables para nosotros y de aquellos que rechazan nuestras creencias y nuestros valores. ¿Con qué poder y con qué recursos podemos compartir nuestra fe con "todas las naciones"? ¿Cómo podemos relatar las verdades a aquellos que ven el mundo de manera distinta a nosotros, cuando nosotros mismos tenemos interrogantes y dudas?

Por nuestra cuenta, resulta imposible, pero con la ayuda de Dios, todo es posible. Al abrir nuestros corazones para recibir los dones del Espíritu Santo, podemos participar de la autoridad que el Padre celestial le ha entregado a Jesús. Al aceptar nuestra responsabilidad bautismal de hacer discípulos de todas las naciones, proclamamos el Evangelio en nuestra vida cotidiana mediante nuestras palabras y nuestras acciones. Podemos llevar a Cristo al prójimo, bautizándolos en el nombre del Padre, y del Hijo y del Espíritu Santo, y podemos enseñar a

nuestros hermanos y hermanas, tanto en nuestra localidad como en el extranjero, a obedecer los mandamientos del Señor.

La Trinidad de Dios es un gran misterio que jamás llegaremos a comprender a cabalidad, pero no tenemos que entender la naturaleza de Dios para llevar adelante su obra. Como discípulos de Jesucristo, estamos facultados para enseñar incluso a pesar de nuestras dudas, para sanar a pesar de llevar nuestras propias heridas y para transformar culturas pese a la resistencia que encontramos a cada paso.

"Y les aseguro que estaré con ustedes siempre, hasta el fin del mundo" (Mt 28:20b). No se espera que nosotros solos realicemos la obra de Cristo. Él está siempre con nosotros. Y no se espera que llevemos a cabo grandes obras basándonos únicamente en nuestros esfuerzos.

El Señor ha compartido con nosotros todo el poder del cielo y de la Tierra; nos ha encargado transformar el mundo mediante el poder de su gracia. Él nos acompaña, incluso más íntimamente que nosotros mismos, mientras nos esforzamos por llevar adelante esta renovación: en el nombre del Padre, del Hijo y del Espíritu Santo. Amén. †

*Traducido por: Daniela Guanipa*

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

**May 29**  
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **2nd Spiritual Direction Internship Alumni Picnic**, Benedictine Sister Julie Sewell, facilitator, 6:30-8:30 p.m., Information: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

**June 3**  
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Educational Summer Series: Alpaca Training and Handling,"** session one of four, ages 10 and above, 6-7:30 p.m., \$15 per session or \$50 for the series. Information: 812-535-2952 or [ProvCenter.org](http://ProvCenter.org).

**June 5**  
Marian University chapel,

3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or [lumen.dei@comcast.net](mailto:lumen.dei@comcast.net).

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass and healing prayer, 7:30 p.m.

**June 5-6**  
St. Boniface Church, 15519 N. State Road 545, Fulda. **Celebration of 150th anniversary of church building**, festivities start 3 p.m. Central time on June 5, end with Mass 4 p.m. Central time on June 6, live music, food, beer garden, kids' activities, corn hole tournament, raffle

for 2015 Jeep Wrangler or \$20,000, three drawings for \$500. Information: [www.sbfulda.org](http://www.sbfulda.org).

**June 6**  
St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

**Helpers of God's Precious Infants Prayer Vigil**, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

**June 7**  
St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **St. Andrew School Class of 1965 50th anniversary**, Mass, 10 a.m., light breakfast reception following Mass. Information: 317-924-3093 or

[jwfeltersr@gmail.com](mailto:jwfeltersr@gmail.com).

Riviera Club, 5640 N. Illinois St., Indianapolis. **St. Agnes Alumnae Brunch**, noon, \$20, Mass before at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Brunch reservation required. Send check, including maiden name and graduation year, to Pat Douglass, 7550 N. Pennsylvania St., Indianapolis, IN, 46240. Information: Pat Douglass, 317-340-7550 or [padouglass@padlaw.net](mailto:padouglass@padlaw.net).

Our Lady of Mount Carmel Parish, Parish Hall, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **"A Summer of Joy and Life,"** Gabriel Project, Eileen Hartman, presenter, noon, lunch and program, no charge. Information: 317-846-3475 or [olmeparish@olmc1.org](mailto:olmeparish@olmc1.org).

**June 9**  
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, guest day luncheon**, noon. Information: 317-888-7625 or [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

George's Neighborhood Grill, 6935 Lake Plaza Dr., Indianapolis. **Catholic Business Exchange, After Hours Meeting**, 5-7 p.m., \$10 members, \$16 guests and non-members, reservations due on June 4, 4 p.m., no walk-ins allowed. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

**June 10**  
Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Educational Summer Series: Alpaca Training and Handling,"** session two of four, ages 10 and above, 6-7:30 p.m., \$15 per session or \$50 for the series. Information: 812-535-2952 or [ProvCenter.org](http://ProvCenter.org).

**June 11**  
St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **Southside Catholic Business**

**Professionals Breakfast Series**, speaker businessman Denny Sponsel, Mass 7 a.m., breakfast and speaker following Mass, \$5 non-members, \$3 members. Information: Christy Wright, [cmw\\_76\\_99@yahoo.com](mailto:cmw_76_99@yahoo.com).

**June 13**  
Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Fest of the Sacred Heart Celebration Mass**, 5 p.m., 75-year parishioners will be honored, dinner following Mass, 1310 S. Meridian St., door open, 6 p.m., seating limited. Reservations: 317-638-5551.

Michaela Farm, Sisters of St. Francis, Oldenburg. **"Natural Farming,"** 4 p.m., farm tours, silent auction, dinner, \$50 per person, must be 21 years of age, reservations due June 1. Information: 812-933-6460 or [ssiefert@oldenburgosf.com](mailto:ssiefert@oldenburgosf.com). †

## Retreats and Programs

**June 12-13**  
Saint Mary-of-the-Woods, Providence Owens Hall, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Art, Journaling and Art Journaling: Creative Practices for Spiritual Growth,"** Providence Sister

Rosemary Schmalz, presenter, registration deadline June 6. Information: 812-535-2952 or [provctr@spsmw.org](mailto:provctr@spsmw.org).

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

## Sisters of St. Francis offer several retreats for high school and young adult women

The Sisters of St. Francis of Perpetual Adoration, 1515 W. Dragoon Trail, in Mishawaka, Ind., in the Diocese of Fort Wayne-South Bend, will be hosting several retreats this summer for high school and young adult women who are discerning a vocation to religious life.

The retreats are free of charge and are as follows:

- High School Come and See: 2 p.m., June 25 through 2 p.m., June 27.
- Young Adult Summer Discernment Retreat: 7:30 p.m., July 17 through 1 p.m., July 19.

- High School Retreat: 9:30 a.m., Oct. 17 through 1 p.m., Oct. 18.
- Young Adult Fall Discernment Retreat: 7:30 p.m., Nov. 6 through 1 p.m., Nov. 8

More information is available by logging on to [www.ssfpa.org/retreat](http://www.ssfpa.org/retreat).

Any young woman wishing to visit the Sisters of St. Francis of Perpetual Adoration is encouraged to schedule a visit by contacting St. Francis of Perpetual Adoration Sister Lois, vocation director, at [srloisdelee@gmail.com](mailto:srloisdelee@gmail.com). †

## Sisters of Providence accepting Providence Associate applications through June 30

The Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods are accepting Providence Associate applications until June 30.

Providence Associates are women and men of faith who enter into a deeper relationship with the Sisters of Providence, and help carry the mission of love, mercy and justice to the world through their everyday lives.

Currently, more than 200 Providence Associates live and serve across the United States and Taiwan.

For more information about Providence Associates, log on to [www.ProvidenceAssociates.org](http://www.ProvidenceAssociates.org).

For questions or to obtain an application, contact Debbie Dillow, assistant director of Providence Associates, at 317-250-3294 or [ddillow@spsmw.org](mailto:ddillow@spsmw.org). †

## New Albany Deanery Catholic Youth Ministries hosting reunion cruise on June 20

As part of its celebration of serving young Catholic adults in southern Indiana for 50 years, the New Albany Deanery Catholic Youth Ministries will host a reunion cruise on the Belle of Louisville on June 20. Boarding time is 6 p.m., and the cruise is from 6:30-9:30 p.m.

The cruise will include a "Dance

through the Decades," with music from the 1950s through today.

The cost is \$20 per person, with a charge of no more than \$100 per family.

Registration is available at [www.nadyouth.org](http://www.nadyouth.org).

For more information, call 812-923-8355. †



## Family Fun Run

Pictured are participants in the SS. Francis and Clare of Assisi School run in the Greenwood parish school's first-ever 5K and 1-Mile Family Fun Run on May 9. More than 500 people participated in the event, which was followed by festivities and fun including face painting, bounce houses and a T-shirt tie-dye station. (Submitted photo)



## 500 Festival Essay winner

Abby Wulf, a student at Central Catholic School in Indianapolis, holds her plaque for winning the 2015 500 Festival Essay Contest as she poses with her mother Patty, her sister Sarah and her father Brian. The family, members of Good Shepherd Parish in Indianapolis, is standing in front of the 2015 pace car on May 20. The pace car made a special trip that day to deliver Abby's prize package: a backpack full of Indy 500 memorabilia, four tickets to the parade, four tickets to the race and the plaque. (Submitted photo)

# Tragedy, devotion to Mary lead to creation of rosary-based exercise

By Natalie Hoefler

The flames of the candles flickered in the middle of the rosary on the floor as Colleen Scariano and about 30 other SoulCore participants stretched on their mats, the sounds of soft music easing the silence.

"The first Joyful mystery is the Annunciation," said instructor Deanne Miller. "A fruit of this mystery is humility."

Scariano and the others listened as Miller read Scripture and a reflection on the virtue of humility before leading the participants through strength-building positions, one for each Hail Mary of the decade.

The SoulCore class continued in this way through the whole rosary.

After the class, participants used words like "reflective," "peaceful," "challenging" and "spiritual" to describe their experience.

SoulCore, a core-strengthening workout centered around praying the rosary and reflecting on its virtues, was created by Scariano and Miller, members of Our Lady of Mount Carmel Parish in Carmel in the Lafayette Diocese.

More than just an idea they had, SoulCore was borne out of a series of tragic events in Scariano's life—and the following journey of hope and healing she attributes to the Blessed Mother.

Scariano shared her story during an evening at Our Lady of Fatima Retreat House in Indianapolis on April 29, followed by Miller leading the approximately 30 attendees through a SoulCore workout.

## 'Physically, spiritually, emotionally broken'

Tragedy first struck the Scariano family when Colleen's older brother, Daniel, was killed by lightning at the age of 15.

Overwhelming grief led to the effective if not physical loss of Colleen's father and Dan's closest brother, Michael. Her father became an alcoholic, and Michael became addicted to drugs.

"There were other trials that followed from that," Scariano told those present for the event. "We lost money from my father's alcoholism. We lost our home."

"But while my dad turned to alcohol, my mom turned to Christ and Mary. Through all of the trials, my mom was a benevolent example of perseverance in prayer, hope, love, trust and joy in suffering."

"She put into practice all the virtues of the rosary. She was a witness to us children, and our family still knew love and laughter," said Scariano, the fifth of six children.

After 30 years of her mother's persistent prayer, Scariano's father and brother both overcame their addictions.

Then on Jan. 10, 2010, tragedy struck again when Scariano's mother died unexpectedly.

"She was the spiritual glue of our family," Scariano said, choking back tears. "She loved foolishly. That was her witness. Her loss was a crushing blow to all of us."

Scariano's parents had been living in an apartment above her and her husband's garage in Noblesville, Ind. in the Lafayette Diocese. Her brother Michael moved into the apartment with their father.

Then, just two months after her mother's death, Scariano walked up to the apartment and found both her father and brother dead from accidental carbon monoxide poisoning.

"I was physically, spiritually and emotionally broken," she said.

"Our kitchen looked out on the apartment. It was so painful to look at. I wanted to move to get away from the pain, but in adoration I decided to pray a 30-day novena to St. Therese the Little Flower to decide if that was the right thing to do."

On the last day of the novena, Scariano received not one but several messages that made it "so clear that God called us to stay in our home."

"I had a new hope. That was a real turning point."

## 'Focus of SoulCore is the prayers'

After the loss of her mother, Scariano began turning to the Blessed Mother to fill that role.

"That is where my true healing came," she recalled. "In the rosary, I discovered that each mystery offers a spiritual fruit. As we reflect on the mysteries, we grow in virtue. The rosary is a school of virtue."

After a trip to Medjugorje in Bosnia-Herzegovina, where many believe apparitions of Mary have been occurring since 1981, Scariano came back "on fire for Mary."

For exercise, she had been in the practice of running while reciting the rosary. When someone told her she needed to also do core-strengthening exercises, Scariano tried to find a rosary-based workout, to no avail.

So on Aug. 27, 2012, she contacted her friend and fellow parishioner, Miller, a convert to Catholicism from Greek Orthodoxy who had a strong devotion to Mary.

"I asked Deanne to design the workout," Scariano said. "Through the Holy Spirit, together with the Blessed Mother," the vision of SoulCore was born.

"Most exercise disciplines are about the exercise, and you might get spiritual benefit from that process," Miller explained. "But the focus of SoulCore is the prayers of the rosary. The physical movement enhances the prayer."

"We are created body and soul, so the physical movement takes you into that deeper connection of who we're created to be, for being a fit instrument to do God's will. Every movement we do, every prayer is to take us more fully into the true presence of Jesus."

Scariano said the exercise is so prayer-focused that the movements aren't even required.

"It's not, 'We're here to do these specific moves,'" she said. "If someone comes and just lays on the mat, they've accomplished the intent of SoulCore."

Even something as simple as a push-up holds spiritual meaning in SoulCore.

"You can think about how when you're pushed away from Jesus like when you're pushed away from the mat, it might feel like a better place," Miller explained. "But as you come back down, even though that's harder, that's when we're strengthened, like when we're drawing closer to Christ we're being strengthened."

## 'SoulCore is its own movement'

Some might be tempted to call the workout yoga, an exercise rooted in various eastern Asian religions, but Scariano and Miller make the distinction clear.

"SoulCore really is its own movement," Miller explained. "It's not a response to any other practices, but a 'yes' to something clearly inspired by the Holy Spirit."

Scariano agreed.

"Yoga is so popular in our culture that anything that is done on a mat is called yoga," she said. "The hope of SoulCore is to invite people to grow in virtue and to experience a deeper inner peace. We try to invite people to go deeper into that presence of Jesus and knowing him."

But just to be clear, Miller said, "We've really tried to eliminate any poses that might cause confusion."

Miller, a married mother of four, and Scariano, a married mother of three, are so devoted to Mary, in fact, that both have made and annually renew St. Louis de Montfort's consecration to Mary. They have consecrated their SoulCore ministry to the Sacred Heart of Jesus and the Immaculate Heart of Mary.

Potential SoulCore instructors are asked to read *33 Days to Morning Glory*, a do-it-yourself Marian consecration retreat written by Marians of the Immaculate Conception Father Michael Gaitley.

"Even if they choose not to do the consecration, there's this 33 days where women are reading, and we are praying for them along that journey," said Scariano. "It's a very beautiful time."

Adhering to the magisterium is



Women hold a position through the recitation of a Hail Mary while doing SoulCore—a rosary-based, core-strengthening exercise—at Our Lady of Fatima Retreat House in Indianapolis on April 29. (Photos by Natalie Hoefler)



Colleen Scariano, right, listens as Deanne Miller explains the concept of SoulCore to approximately 30 women who came to Our Lady of Fatima Retreat House in Indianapolis on April 29 to learn about the rosary-based, core-strengthening exercise and the story of how it was developed. Scariano and Miller are the creators of SoulCore.

important to Scariano and Miller. SoulCore has received the official support of the bishop's office of the Lafayette Diocese.

"Through this apostolate, we've been entrusted with a treasure of the Catholic Church—the rosary," said Scariano. "So it's really our deepest desire to protect the integrity and beauty of that."

## 'Very prayerful yet really challenging'

With such a focus on prayer, how effective is the workout physically?

According to Scariano, Father Joshua Janko, director of Catholic Mission at St. Theodore Guérin High School in Noblesville, can testify to the workout's effectiveness.

"Father Janko said he's going to rename it 'SoSore!'" she said with a laugh. "He's a cross country runner, but [SoulCore] just works different muscles."

Several women who attended the

SoulCore evening at Fatima Retreat House agreed with the priest's assessment.

Colette Fike, a member of St. Christopher Parish in Indianapolis, found SoulCore to be "great both physically and spiritually."

"I got bored with repetitive exercise," she said. "This had a lot of variety."

"And I sometimes get distracted while praying the rosary, but I didn't [when doing SoulCore]. I found the workout very prayerful yet really challenging."

Joan Baue of Nativity of Our Lord Jesus Christ Parish in Indianapolis was "pleasantly surprised" by the class.

"I thought it was going to be more meditative without a lot of movement," she said. "I was pleasantly surprised because it was quite a workout."

Baue is on Nativity's faith formation committee and plans on suggesting they

See SOULCORE, page 11

# ROMERO

continued from page 1

Archbishop Romero knew “how to guide, defend and protect his flock, remaining faithful to the Gospel and in communion with the whole Church,” the pope said in his message. “His ministry was distinguished by a particular attention to the poor and marginalized. And at the time of his death, while celebrating the holy sacrifice, love and reconciliation, he received the grace to be fully identified with the one who gave his life for his sheep.”

The event, at the square of the Divine Savior of the World in the capital city of San Salvador, saw the attendance of four Latin American presidents and six cardinals including: Oscar Andres Rodriguez Maradiaga, of Honduras; Leopoldo Brenes, of Nicaragua; Jaime Ortega, of Cuba; Jose Luis Lacunza, of Panama; Roger Mahony, of the U.S.; and Italian Cardinal Amato, as well as Italian Archbishop Vincenzo Paglia, postulator of Archbishop Romero’s cause.

Their excitement couldn’t have been greater than that of those like Father Estefan Turcios, pastor of El Salvador’s St. Anthony of Padua Church in Soyapango and national director of the Pontifical Mission Societies in El Salvador. Before El Salvador’s conflict, Father Turcios was imprisoned for defending the rights of the poor. Archbishop Romero helped free him.

“There have been people inspired by Romero for 35 years. How do you think they feel right now?” asked Father Turcios.

But just as he has devotees, Archbishop Romero has had detractors.

After his death, the Vatican received mounds of letters against Archbishop Romero, Archbishop Paglia, has said. And that affected his path toward sainthood, which includes beatification. But three decades after his assassination, Pope Benedict XVI cleared the archbishop’s sainthood cause.

In February, Pope Francis signed the decree recognizing Archbishop Romero as a martyr, a person killed “in hatred of the faith,” which meant there is no need to prove a miracle for beatification. In general, two miracles are needed for sainthood—one for beatification and the second for canonization.

Father Turcios said by studying Blessed Romero’s life, others will discover all the Gospel truths that led him to defend life, the poor and the Church, and do away with untruths surrounding his legacy.

During the country’s civil war that lasted from 1979 until 1992, some Salvadorans hid, buried and sometimes burned photos they had taken with or of Archbishop Romero because it could mean others would call them communists or rebel sympathizers and put their lives in danger.

Though he still has some detractors, Father Turcios said, the beatification can help others understand the reality and truth that others have known all along: Archbishop Romero



Priests carry the blood-stained shirt of Archbishop Oscar Romero during his beatification Mass at the Divine Savior of the World square in San Salvador on May 23. (CNS photo/Lisette Lemus)

“was loyal to God’s will, was loyal to and loved his people, and was loyal to and loved the Church,” he said.

One of the offertory gifts during the Mass on May 23 was the book *De la locura a la esperanza* or *From Madness to Hope*, a document generated during the peace accords that ended the country’s 12-year war.

It chronicles some of the greatest human rights atrocities committed in El Salvador during the conflict, including the killing and rape of four women religious from the U.S., the killing of priests and catechists, as well as massacres of unarmed civilians. More than 70,000 died in all.

Priests, bishops and cardinals wore some form of a red vestment, signifying martyrdom. Their stoles were emblazoned with Archbishop Romero’s episcopal motto: “*Sentir con la Iglesia*,” or “feel with the Church,” also translated as “to think with the Church.”

The ceremony culminated a week in San Salvador that saw pilgrims, mainly from Latin America, but also from as far away as Singapore and many from the United States, who wanted to celebrate the occasion. Flowers, music, tears and happiness flowed at San Salvador’s Metropolitan Cathedral of the Holy Savior, where the archbishop is buried. He is officially Blessed Romero, but to others he already is and has been “*San Romero*,” or St. Romero of the Americas.

Father Juan J. Navarro, of Maracaibo, Venezuela, said

he visited the archbishop’s burial place to voice the many needs of his country. Food and freedom of expression are lacking, he said, and it is a place with a similar situation to the one that led to war in Archbishop Romero’s time.

“I asked for [Archbishop Romero] to intercede for our rights, to continue to inspire in us the will to go forward when the reality of life is serious,” he said.

For 81-year-old Salvadoran Gregoria Martinez de Jimenez, the beatification marked the official recognition of something she has known all along: “We finally have a saint who is one of ours,” she said as tears flowed.

“He was a duplicate of Jesus,” added her daughter Maria Elena Jimenez Martinez, 44. Both women attended Archbishop Romero’s funeral, where smoke bombs went off and shots were fired. More than elation, they showed happiness mixed with sorrow that remains from a painful time.

Jesuit Father Miguel Angel Vasquez Hernandez, of Arcatao, said the archbishop would probably have felt a little taken aback with such a ceremony, which is expected to cost about \$1 million and was attended by hundreds of thousands.

The best way to honor him, he said, is to work for peace and justice in El Salvador, and in other parts of the world afflicted by poverty, war, violence, oppression and economic injustice. †

# COLLEGE

continued from page 1

enrollment.

“We looked at our heritage,” King said. “We looked at what we want to be and how to get there.

“We see this [decision] as an affirmation and advancement of our mission. We’ve been proud of the fact that we’ve educated women for the future, and we’re excited to educate men and women about women’s roles and women’s leadership, and creating a curriculum that creates a conversation and better collaboration between men and women.”

While the on-campus degree programs have only been open to women until now, King points out that educating men is not something entirely new to the college.

The graduate programs added in 1984 have been co-educational from the start, and the college’s distance program became co-ed in 2005.

Plus, she noted, “Our traditional campus has already had



Le Fer Hall, a student residence building on the campus of Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, has been home to students of the up until recently all-female college since 1924. The college made an announcement on May 19 that starting in the fall of 2015, men will be allowed to enroll as commuters for undergraduate programs, and as residents starting in the fall of 2016. (Photo courtesy of Saint Mary-of-the-Woods College)

the possibility of having males in the classroom.

“Men could take classes if they attended Indiana State University or Rose-Hulman [Institute of Technology]. Sons of current employees or men in [our] distance education program could take as many as two classes per semester on campus. Men pursuing a certificate program that didn’t lead to a degree could take on-campus classes. In those ways, we have already been co-educational.”

The recent decision was made with an eye toward increasing enrollment by more than accepting male applicants to the college’s on-campus undergraduate programs.

“This [decision] was as much about the 98 percent of women who would not look at us, as it was about men,” said King, referring to a national statistic cited in the press release announcing the change. “We are interested in male students, but also in the 98 percent of women who will now consider us because we’re co-ed.”

The board of trustees is hopeful that Saint Mary-of-the-Woods College will have results like those of Wilson College in Chambersburg, Pa.

Similar in size and composition to Saint Mary-of-the-Woods, the formerly all-female college made the decision to accept men to its on-campus undergraduate programs in 2013.

“With their enrollment from their last year as an all-women’s college as the starting point, their enrollment went up by 21 percent the first year and by 45 percent the second year,” said King. “This year, they’re projecting their largest freshman class in 40 years.”

While King doesn’t see drastic change happening immediately on the campus, an implementation team of faculty, staff, current students and alumnae has been created to prepare for and moderate the change.

“I want this team to focus on two things in particular, as well as any other things they deem necessary,” she said. “First, how will we maintain that important mission to empower and educate women to reach their full potential. And second, how do we do that while still openly being accepting of the value men will bring to the campus.

“With that team, we will ensure that the change in our campus is slow and deliberate.”

King admitted that response to the news has been

“all over the place.”

“One thing that’s common has been a sense of sadness because of the thought of losing something that is precious,” she said. “That’s been a shared response from current students and alumnae, and those who work in this environment.

“A bigger proportion of our students have expressed outrage and anger. We realize anger is probably hurt.”

But there have been some positive responses. King noted that one alumna from the 1960s made a sizable donation after hearing the news, commenting that she felt more hope for the college than she had felt in a long time.

The Sisters of Providence of Saint Mary-of-the-Woods, the order that founded the college and remains its sponsor, published a statement of support for the decision.

“The decision of the Saint Mary-of-the-Woods College Board of Trustees to expand the college’s mission by including men in the on-campus undergraduate program responds to the changing demographics and educational preferences of ‘this place and time,’” the sisters wrote, quoting words from their foundress, St. Mother Theodore Guérin.

“While the decision is a significant change for the undergraduates of the on-campus program, ... it acknowledges the countless changes in religious, educational and civic arenas happening continuously over the past 175 years of the college’s mission and ministry of education.”

In the statement, signed by Providence Sister Denise Wilkinson, general superior of the order, the sisters offer the words of their founder as consolation: “Our hearts go out to those who will find this change difficult. Yet, once again, let us listen to these words of Saint Mother Theodore: ‘I now await in peace whatever it may please our Lord to ordain for the future of our institution.’”

King is hopeful for the college’s future as a result of the decision.

“We know things are changing,” she said. “But most of us believe we have to let go of something, so something new can start.

“We rely on Providence, and we believe Providence is leading us in this direction. It’s exciting to see what Providence has in mind for us.” †

# BISHOP CHATARD HIGH SCHOOL

THE ARCHDIOCESAN HIGH SCHOOL OF THE NORTH DEANERY

## MAY GOD BLESS the class of 2015

Samuel Paul Allen  
Rachel Frances Allen  
Mackenzie Alexandra Annee  
Spencer Robert Antos  
Samuel Jacob Atkins  
Brian William Ball  
Joseph Allen Barnes  
Matthew Jon Bates  
Sharon Elise Benjamin  
Gabriella Rose Benko  
Christopher Glenn Bill  
Jack Dillon Blake  
Alexander Robert Juergen Bledsoe  
Joseph Paul Bormann II  
Kathryn Grace Bowes  
Andrew Martin Breitbach  
Maureen Louise Brogan  
Brian Wood Brothers  
Ryan Thomas Bujna  
Marlin Dana Bunnell  
Kelly Ann Burger  
Grace Elizabeth Burns  
Ashleigh Ann Burton  
Cora Leigh Butrum  
James Michael Callahan  
Jacqueline Marie Carnaghi  
Sean Patrick Casey  
Grace Ellen Christoff  
Gregory Earl Clark  
William Randall Collier  
Lauren Rachael Collins  
Noah Michael Croddy  
Colleen Marie Curry  
Caitlin Colleen Daniels  
Margaret Patrice Dietrick  
Rebecca Ann Doyle  
Monica O'Bryan Dunn  
Grace Elizabeth Dury  
Alec Austin Eckert  
Molly Carrington Egan  
Lucy Marie Eisgruber  
Kendall Nicole Englert  
Nicholas James Estes  
Mary Claire Fagan  
Chloe Marie Faul  
Caroline Patricia Ferguson  
Max Edward Fillenwarth  
Ryan Patrick FitzGerald  
Sydney Ellen Foster  
David Francis Gage  
Colleen Marie Gamache  
Matthew Thomas Gozdecki  
Kahla Marie-Mendez Grable  
Lindsay Madison Grant  
Mitchell James Groves

Nicholas Joseph Groves  
Charles Roland Haimbaugh  
Matthew Jacob Haley  
Brian Anthony Hannon  
Matthew Joseph Hawkins  
Maxwell Lee Helton  
Brooks Alexander Hepp  
William Patrick Hoffman  
Thomas Abraham Horlander  
Douglas Aric Huberts  
Holly Helena Huffine  
Blake Allen Hughbanks  
Cole Elliott Jaeger  
Nubyan Maron James  
Kara Marie Janssen  
Darius Lamont Jordan  
Marie Katherine Joseph  
Joanna Michelle Kearney  
Jacob Richard Kelly  
Kennedy Lauren Kelly-Hooks  
Jane Ann Ketzenberger  
Anna Marie Kirk  
Melinda Lucille Kirschner  
William Hillard Knoth  
Grace Lynn Koch  
Kara Nicole Koepfer  
Nicholas Steven LaFrance  
Brooklyn Alexandria Landers  
Brianna Renee Langley  
Anthony Michael LaRose  
Sean Patrick Leonard  
Tiexi Li  
Kathleen Maire Lich  
Aaron Alexander Lindsay  
Anna Rochelle Logan  
Juliette Olivia Lowry  
Sarah Beth Lux  
Margaret Irene Malarney  
Kairon Deshuwn Markey  
Matthew Jacob McCann  
Madison Taylor McClung  
Riley Paige McDonald  
Brisha Anya McDowell  
Abigail Casey McIntyre  
John Francis McNelis  
George Joseph McNulty  
Miguel Angel Mederos  
Evan Anthony Meiner  
Catherine Elizabeth Meyer  
John Christian Miller  
Nicholas Christopher Miller  
Emily Katherine Millikan  
Addy Elizabeth Monger  
Mitchell Krise Morris  
Lauren Elizabeth Mosley

Victoria Anne Mpistolarides  
Ashley Brooke Mullen  
Brittany Taylor Mullen  
Audrey Marie Najjar  
Samuel Joseph Newkirk  
Paul James Nicholas  
Sarah Catherine Nickerson  
Luke Carroll Nondorf  
Caleb Thomas Franklin O'Connor  
Hunter LeighAnn Paugh  
Jacob Steven Pletcher  
Lilian Grace Poe  
Macy Angela Pohl  
Clayton Patrick Polak  
Thomas Samuel Poore  
Abigail Suzanna Powers  
Davis Zelvis Ratermann  
Carly Ann Ridge  
Sophie Anna Riegner  
Rebekah Lynn Rivelli  
Adam Christopher Ross  
Noah Scott Schrader  
Joseph Howard Siertle  
Mary Claire Siler  
Eric James Smith  
Hayley Nicole Smith  
Adam Jeffrey Solomon  
Benjamin Philip Sowinski  
Alan Jose Squier  
Samantha Marian Stansberry  
Patrick Anthony Stawick  
Madalyn Alberta Stephens  
Matthew Michael Stewart  
Evan Phillip Stratman  
Sean Gregory Sullivan  
Alexandra Mireya Syndram  
Kamren Xavier Thames  
Benjamin Wood Thompson  
Jackson Nicholas Tyler  
Margaret Louise Wagner  
Erin Cynthia Wallander  
James Edwin Warren Jr.  
Erin Sullivan Weaver  
Isaac Michael Weaver  
Jordan Thomas Weaver  
Andrew James Weimer  
Cara Marie Wells  
Charles Hoyt Wessel  
Isaiah Mitchell West  
Madelin Morgan White  
D'Anthony James Williams  
Susan Marie Winterheimer  
Noah Michael Wischnowski  
Emily Paris Wuensch  
Hannah Marie Ziliak



**BRIAN BALL**  
Valedictorian  
St. Luke School & Parish



**GABRIELLA BENKO**  
Salutatorian  
St. Luke School & Parish

Congratulations Graduates

# AHERN

continued from page 1

Two years earlier, his best friend had left after their first year at Saint Meinrad Seminary and School of Theology in St. Meinrad—and he was ready to do the same until he decided to give it another try.

On that April morning a year ago, he stood on the marble steps outside the church and looked above the main door at a statue of the Blessed Mother holding Jesus on her lap.

“I had a conversation with her,”

Deacon Ahern recalls. “Then I looked inside the church. At the end, there’s this image of Christ the King. I see that, and there’s just a flood of ‘Yes!’ I couldn’t say ‘Yes!’ enough. Then I looked at the altar and said, ‘Yes, I’ll go wherever you lead me.’”

“As soon as I let go of all those doubts and questions and insecurities, I had this warm feeling of love and joy. The flow of it was just moving to me. I finally accepted what God wanted me to do. There was just this smile on my face that was so ginormous.”

That smile and that joy are the first things that his good friend, transitional Deacon Michael Keucher, mentions about Deacon Ahern.

“He had that smile during the whole Mass and the whole next week,” says Deacon Keucher, who will join Deacon Ahern and transitional Deacon Andrew Syberg in being ordained on June 6. “It was the joy of realizing his vocation was something he couldn’t control. It was overflowing.”

That joy will be one of Deacon Ahern’s defining qualities as a priest, says Deacon Keucher.

“Pope Francis said we don’t need any more unhappy priests,” Deacon Keucher says. “There’s just something about Adam and the joy he has. He’s also very generous. He spent so much time in the Army that he’s always the first one to step forward when a sacrifice is being asked for. And he’s a really good listener. There have been plenty of times when I’ve had a problem, and he’s always been there.”

Deacon Keucher also recalls a defining moment about Deacon Ahern from the Holy Land pilgrimage that the two friends made in December of 2014.

“We were on the Mount of Beatitudes. Adam stood in the physical place where Jesus proclaimed the Beatitudes, and he proclaimed the Beatitudes right from the [Gospel] of Matthew. Seeing him there, I thought he stands in the place of Christ so naturally and in such a captivating way. I don’t think I’ve heard the Beatitudes proclaimed in such a beautiful way before.”

## The transformation and the challenge

Deacon Ahern believes there’s a lesson for all people in his journey that started



Deacon Adam Ahern incenses the congregation during the chrism Mass on March 31 at SS. Peter and Paul Cathedral in Indianapolis. Deacons Ahern, Michael Keucher and Andrew Syberg will be ordained to the priesthood in the cathedral on June 6. (Criterion file photo by Sean Gallagher)

with a dangerous question and led to a joyful acceptance.

Mentioning one of his favorite writers, C.S. Lewis, Deacon Ahern says, “He talks about the hills and the troughs, the ups and the downs—how the highs are really good, and they help you get through the lows. But staying faithful in the valleys is the most fruitful and the most important thing. It’s what grows your faith.”

His parents have noticed his growth in his journey to becoming a priest.

“He’s not the same person who went into college seminary eight years ago,” says his father, Karl Ahern. “What’s come out the other end is a priest who is dedicating his life to his Church. You see the change, the transformation.”

His mother believes that transformation in her son has revealed one more insight for her about God.

“The course of Adam’s life has taught me to always believe that God is never late or never early. His plan comes together in his time,” says Marian Ahern. “The dream of every mother is to know that their kids are at peace with what God wants them to be. To see him follow the will of God is everything I could hope for.”

She pauses before adding, “The fact that my son is going to consecrate the body and blood of Christ, there are no words to describe it. It overwhelms me that he’s somebody who can proclaim the Gospel.”

Still, she sees a challenge ahead for her son.

“He will carry the souls of all his parishioners—to try to help them into eternity. In our society, that’s a very hard road to go. But he tells me, ‘Mom, Jesus will take care of it. You need to trust in Jesus.’”

Father Shaun Whittington has no doubts that Deacon Ahern will connect as a priest with his parishioners.

## ‘Whatever you do, do it with love’

“They’ll respond to his joy and his message of Christ’s presence in their daily lives,” says Father Whittington, pastor of St. Anthony of Padua Parish in Morris, which is Deacon Ahern’s home parish. “One of his greatest strengths is he’s particularly attentive to the needs of other people.”

It’s just one of the reasons that members of St. Anthony Parish are so excited for Deacon Ahern. Father Whittington says, “It’s been over 150 years since we’ve had a priest for the archdiocese be from our parish.”

The pastor also believes that Deacon Ahern could make a powerful difference in the Church because of his military background.

“I think his experience in the military will be very helpful,” Father Whittington says. “There are a lot of servicemen and women who are retiring who are a little

disconnected from their spiritual life. If there is someone struggling with that, they should seek him out. They would find him to be a great benefit. And that’s something we really need in our Church.”

Deacon Ahern has already made plans to serve in that role. Part of his assignment in the archdiocese includes serving as a chaplain for the Indiana National Guard. He is scheduled to be commissioned as a second lieutenant in the Army National Guard on Aug. 19.

“The military is all about serving a greater purpose—defending our brothers, defending our country,” Deacon Ahern says. “And what does Christ say? ‘No greater love is there than to lay down your life for your brother’ (Jn 15:13). That’s what our service members do for their brothers and sisters. That’s what Christ asks us to do. That’s how I envision my life—laying down my life for my brothers, my parishioners.”

The most dangerous question has been answered with a personal conviction.

“Whatever you do, do it with love, do it with happiness,” he says. “There are going to be times when you’re frustrated, sad, upset. But underneath it all, there has always been that love, that joy.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).) †

## Deacon Adam Ahern

- **Age:** 34
- **Parents:** Marian and Karl Ahern
- **Home Parish:** St. Anthony of Padua Parish in Morris
- **College:** Marian University in Indianapolis
- **Seminary:** Bishop Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite Scripture verse:** “Did not our hearts burn within us?” (Lk 24:32)
- **Favorite prayer:** Rosary, Prayer of Consecration to the Blessed Mother
- **Favorite saints:** St. Luke and Our Lady of Sorrows
- **Favorite movie:** *Gravity*
- **Favorite hobbies:** Running, playing video games, exercising to “Insanity” workout
- **A favorite story from his time serving in communications in the White House Situation Room during the administration of President George W. Bush:** “When I was getting ready to leave the White House at the very end, one of the perks is you get a departure photo with the president. I asked my dad to be in the photo with me. We walk into the Oval Office and President Bush says to me, ‘Sgt. Ahern, thank you for your service.’ Then he turns to my dad and says, ‘Thanks for letting your son serve.’”  
“Then he asks my dad, ‘What do you do for a living?’ My dad says, ‘I work in construction.’ ‘Oh, construction,’ the president says, ‘do you ever use chain saws?’ ‘Occasionally,’ my dad says. The president asks, ‘What kind of chain saw do you use?’ They have a five-minute conversation, like old drinking buddies, in the Oval Office, talking about chain saws.” †

# What was in the news on May 28, 1965? Unity talks, the morality of war and an all-time record in giving to the missions

By Brandon A. Evans

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

Here are some of the items found in the May 28, 1965, issue of *The Criterion*:

### • Top level unity body holds first session

“GENEVA, Switzerland—The joint Catholic-Protestant-Orthodox working committee to foster greater interfaith cooperation has held its first meeting here. The meeting at the headquarters of the World Council of Churches [May 22 to 24] was secret, the officials said, to avoid undue publicity and permit freedom of discussion. When membership of the working group was announced earlier in May, it was stated that the first meeting was expected to deal with procedural matters and the program of future meetings.”

### • Father Omer Eisenman: A jubilant reminisces

“ROME—Modern nations no longer have the right to wage war; it was declared in Rome’s Jesuit magazine, *Civiltà Cattolica*. ‘Only the fear of atomic weapons so far has prevented it [today’s cold war] from degenerating into a hot war and the partial

destruction of the civilized world,’ the magazine said. ‘But co-existence in fear cannot be a lasting element of peace.’ *Civiltà Cattolica* was discussing Pope Paul VI’s new encyclical, *Mense Maio*, in which he called on the Christian world to pray for peace because ‘the present hour is especially grave.’”

- **Richmond native, 38, slated for ordination**
- **Indian boys and girls attend mission school**
- **Lay school head to assume post next September**
- **How to see the pope**
- **It’s camp season again!**
- **The bishops comment: Council is seen giving laity expanded role**
- **Woods group slates summer apostolate**
- **Right-to-work laws and Catholic clergy**
- **Daring, dedication urged of graduates**
- **‘Family’ concelebration**
- **Spanish priest elected head of Jesuit Order**
- **St. Pius X cops overall trophy in girls’ track**
- **Bishop hits negative criticism of schools**
- **Education critics don’t worry bishop**
- **Seek to aid students from Latin America**
- **Diocesan music post to layman**
- **Microfilming planned for ND**
- **New Albany DCCW slates recollection**
- **Graduation set June 7 at Woods**

- **Tomb of cardinal is Yugoslav shrine**
- **Cathedral site chosen for opera**
- **All-time record: Mission donations pass \$31 million**

“ROME—Catholics the world over last year gave almost \$31.8 million to the missions through the Church’s official channels—an all-time record—according to figures released here.”

- **Catholic agency aids in Dominican relief**
- **Theology students receive ‘orders’**
- **Defends academic strength of U.S. Catholic schools**



Read all of these stories from our May 28, 1965, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com). †

# Disaster Response Logistics Center in North Vernon blessed for use

By Leslie Lynch

Special to *The Criterion*

NORTH VERNON—In the aftermath of the tornadoes that devastated southern Indiana in March of 2012, the need for a logistics center to assist in disaster response surfaced.

That need was met on May 2 when the newly completed Catholic Charities Disaster Response Logistics Center in North Vernon was blessed during a special ceremony.

"Equipment had been donated over the years and was stored all around the archdiocese," said David Siler, executive director of the archdiocesan Secretariat for Catholic Charities. "Having a place to consolidate it gave us the opportunity to do an inventory."

The \$93,000 facility, of which 40 feet by 80 feet is dedicated to disaster response, is located on the grounds of St. Joseph Parish in Jennings County. It houses two enclosed tool trailers, a flatbed trailer for transporting equipment such as front loaders, a four-stall shower trailer, a soon to be completed state-of-the-art office trailer, and support vehicles. Generators, bins full of tarps and other supplies, and tools of every imaginable use line the walls.

"We can now accept large donations of materials in this building," said Siler. "In the past, we've had to decline those items for lack of space."

"While I wish I could say this was my vision when I took this position years ago, I can't take the credit," he admitted. "The idea evolved."

He attributed much of the credit to Jane Crady, coordinator of disaster preparedness and response for Catholic Charities in the archdiocese. She was instrumental in leading the archdiocesan disaster relief efforts after floods impacted central Indiana in 2008 and tornadoes devastated southern Indiana in March of 2012.

Crady learned firsthand about disaster relief when the Holy Spirit nudged her to move to Waveland, Miss., in the aftermath of Hurricane Katrina in 2005. Crady took on the daunting task of organizing relief and rebuilding efforts in the small town, then returned to Indiana.

Father Steve Schaftlein, who was pastor of St. Francis Xavier Parish in Henryville at the time the tornadoes ravaged the small town in 2012, witnessed the tremendous help offered by the archdiocese's disaster response team.

"The most vulnerable rise to the top in situations like this, the uninsured or underinsured, the poor, those who need help in accessing the services available to them because of language or other barriers," he said.

"Jane Crady and the aid provided by Catholic Charities Disaster Response were invaluable."

Under Crady's leadership, the Disaster Preparedness and Response team steps in with an early response, often within 24 hours.

With the new logistics center and its central location in the archdiocese, "We can now move people and equipment to any area of the archdiocese within two hours," said Siler.

The mission of this ministry of Catholic Charities—providing a caring Christian presence in the aftermath of disaster—adds another dimension: staying until they are no longer needed. They remained in Henryville for two years, providing advocacy and coordinating volunteers and donations until the goal of rebuilding had been completed.

In another unique collaboration, Crady has partnered with the state chapter of the Indiana Knights of Columbus to create a disaster response network. Rick Santangelo, state director for the Knights of Columbus, is actively recruiting members and coordinating trainings to form early response and long-term recovery teams.

Before the blessing of the new logistics center, Mass was concelebrated by Father Schaftlein, now pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh; Father Jerry Byrd, administrator of St. Ann and St. Joseph parishes in Jennings County and St. Mary Parish in North Vernon; and Father Clement Davis, pastor of St. Bartholomew Parish in Columbus.

Mary Sullivan, a member of St. James Parish in Louisville, Ky., in the Louisville Archdiocese, attended the blessing. She became involved in the Henryville tornado outreach effort as part of her role as manager of Corporate Volunteer Engagement and Disaster Services for Metro United Way in Louisville.

Sullivan was so impressed with Crady's innovations and the utility of the new logistics center that she is taking those ideas to her organization.

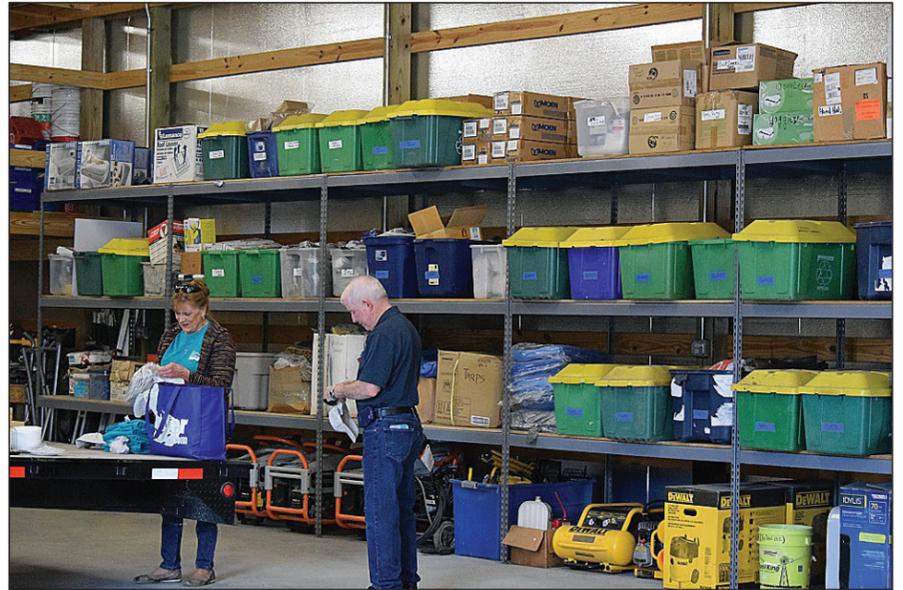
Disaster can strike anywhere, anytime. Whether flood, tornado or earthquake, lives are irrevocably changed in a matter of minutes.

With its new Disaster Response Logistics Center, the archdiocese is now poised to provide even more exceptional aid when natural tragedies occur, Siler noted.

(Leslie Lynch is a member of St. Mary Parish in Lanesville.) †



Father Jerry Byrd, left, administrator of St. Ann and St. Joseph parishes in Jennings County and St. Mary Parish in North Vernon, blesses the archdiocesan Catholic Charities Disaster Response Logistics Center on May 2 in North Vernon. Assisting him are altar servers Doug Gerringer (back to the camera), Lane Elsner and Joseph Yoder. Also pictured is Father Steven Schaftlein, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh. (Photos by Leslie Lynch)



Jane Crady, coordinator of disaster preparedness and response for archdiocesan Catholic Charities, and Jim Smith stand in front of rows of supplies in the Catholic Charities Disaster Response Logistics Center in North Vernon.



The new archdiocesan Catholic Charities Disaster Response Logistics Center in North Vernon enables Catholic Charities to "move people and equipment to any area of the archdiocese within two hours," according to David Siler, executive director of the archdiocese's Secretariat for Catholic Charities.



*"We can now accept large donations of materials in this building. In the past, we've had to decline those items for lack of space."*

*—David Siler, executive director of the archdiocese's Secretariat for Catholic Charities.*

## SOULCORE

continued from page 7

bring SoulCore to the parish.

"Parishes are always looking for ways to do what they need to do without having to spend a lot of money," she said. "This, you just need a DVD and a DVD player. It's a good investment," she said in reference to the SoulCore products available for purchase at [www.SoulCoreProject.com](http://www.SoulCoreProject.com).

A group of women at St. Monica Parish in Indianapolis have done just that. The women meet at the parish one evening a week to do SoulCore together, using the DVDs and downloads the parish purchased.

"SoulCore helps me refocus after a long day at work," said St. Monica parishioner and pediatrician Dr. Eve Gill. "When we finish, I feel great and am spiritually renewed. The SoulCore program marries

praying the rosary and exercise beautifully. I really enjoy it!"

The first DVD, the Joyful Mysteries, was produced in January of 2014. Since then, copies of that DVD, their new Sorrowful Mysteries DVD, and the less formal downloads of the Glorious and Luminous Mysteries have sold throughout the United States and in nine other countries ranging from Panama and Mexico to Australia and Japan.

"Our new goal is to have our website's information translated into Spanish, and then to film a Spanish DVD or translate our DVDs into Spanish," said Miller.

Their hope is to have this accomplished in time for the World Meeting of Families in Philadelphia in September, where they have been invited to set up a booth.

Beyond that, Miller and Scariano hope to produce at least one DVD of each of the mysteries, and eventually offer downloads of several classes.

"Each class is never the same," said Miller. "The reflections are different, the Scriptures may vary, and there are different fruits and virtues for each decade."

Meanwhile, the two are on the road conducting instructor retreats, the most recent being in Michigan and Pennsylvania.

Instructor-led classes are currently held at parishes and other locations in the Lafayette and Fort Wayne-South Bend dioceses, and in Gates Mills and Highland Heights in Ohio.

### Turning suffering into joy

The first location where the SoulCore classes were—and still are—taught was in the renovated garage over which the apartment was located on the Scariano's property, the one in which her father and brother died.

"That has gone from being a place of death to a place of life," said Scariano.

The conversion of the garage to a workout studio created "so much more healing than I knew was needed. It's a visible sign that God can take great suffering and bring new life and joy. Like the Scripture says, he can 'make all things new' " (Rev. 21:5).

A Mass was celebrated in the studio to consecrate and bless the space. Afterward, Scariano plugged her iPod into the sound system, and the family danced with joy.

"It reminded me of the Scripture, 'I will turn your sorrow into dancing' (Ps 30:11)," she said.

"What is broken, God can change to good," she continued. "But we have to be humble like Mary and ask for help. Then you can heal in body, mind and soul, and be filled with the light of Christ."

(For more information on SoulCore or to order DVDs or downloads of the workout, log on to [www.SoulCoreProject.com](http://www.SoulCoreProject.com).) †

# Golden Wedding Jubilee Mass, second liturgy will 'better honor marriage'

By Natalie Hoefler

For the last few years, the annual Golden Wedding Jubilee Mass has left SS. Peter and Paul Cathedral in Indianapolis bursting at its mortared seams.



Scott Seibert

In attendance at last year's Mass were 76 couples celebrating 50 years of marriage, 61 couples married for 51-59 years and 43 couples married for 60 years or more, plus family members.

"Over the past couple of years, and especially last year, we had to turn families away because we ran out of space at the cathedral and Assembly Hall," admits Scott Seibert, archdiocesan coordinator of marriage and family enrichment.

The situation made the staff of the archdiocese's Office of Pro Life and Family Life ask two questions, he says: "First, how do we better honor marriage across the archdiocese? Second, how do we better acknowledge the beautiful witnesses of those who have been married 50, 60 and 70-plus years?"

The answer was to offer two special Masses—a Golden Wedding Jubilee Mass in the fall specifically for those celebrating their 50th wedding anniversary, along with their families, plus an Archdiocesan Marriage Celebration for all married couples in the spring, with special acknowledgement of those celebrating 60 years or more of marriage as has been done in the past.

"This will create an opportunity to gather the entire Church of central and southern Indiana together to observe God's plan for a long and joyful marriage vocation," says Seibert.

The Golden Wedding Jubilee Mass will be celebrated on Aug. 23 at SS. Peter and Paul Cathedral, with Archbishop Joseph W. Tobin serving as the principal celebrant.

Archbishop Tobin will celebrate the first annual Archdiocesan Marriage Celebration Mass on April 24, 2016, at SS. Peter and Paul Cathedral. More information about the Mass will be publicized closer to the date.

A reception at the Archbishop Edward T. O'Meara Catholic Center will follow each Mass.

Rebecca Niemerg, director of the Office of Pro Life and Family Life, is excited about the change.

"We hope that these celebrations will



A couple holds hands during the Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis on Sept. 21, 2014. The growing number of marriages in the archdiocese lasting 50 or more years—plus the desire to recognize all marriages—led the archdiocesan Office of Pro Life and Family Life to focus the annual Golden Wedding Jubilee Mass on those celebrating their 50th anniversary, and a separate Mass to honor all married couples, with special recognition given to those married for 60 or more years. (File photo by Natalie Hoefler)

create a greater witness to the beauty of marriage," she said. "We want them to stand as a strong example of the persevering love of God that shines through married couples."

(For more information on the Golden Wedding Jubilee Mass, log on to [www.archindy.org/plfl/jubilee-info.html](http://www.archindy.org/plfl/jubilee-info.html) or call 317-236-1521 or 800-382-9836 ext. 1521).†

# Holy Spirit leads to truth, renews the Earth, emboldens, Pope Francis says

VATICAN CITY (CNS)—The power of the Holy Spirit transforms people into bold witnesses of the Gospel, who reach out to others, exercise charity and live in harmony with creation, Pope Francis said.

Celebrating Pentecost Mass in St. Peter's Basilica and reciting the "Regina Coeli" prayer with tens of thousands of people gathered in

St. Peter's Square on May 24, the pope spoke of Pentecost as the day the Church was born universal but united.

When the Spirit came upon the disciples, Pope Francis told people in the square, "they were completely transformed. Fear was replaced by courage, closure gave way to proclamation and every doubt was driven

away by faith full of love."

The day's first reading, Acts 2:1-11, recounts how people from every land heard the disciples speaking in their own languages, the pope said. "The Church was not born isolated, it was born universal—one, catholic—with a precise identity, but open to all."

The good news of salvation proclaimed by the disciples was meant for the whole world, he said.

"Mother Church does not close the door in anyone's face," he said. "Not even the biggest sinner's."

The tongue of fire resting on the head of each disciple as a sign of the Holy Spirit was "the flame of love that burns away all harshness; it was the language of the Gospel that crosses every border humans make and touches the hearts of the multitude without distinction of language, race or nationality."

Today, just as on Pentecost, the pope said, the Holy Spirit is poured out on the Church and on every follower of Jesus "so that we would leave behind our mediocrity and being closed off, and rather communicate to the whole world the merciful love of the Lord."

Pope Francis urged Christians to model their lives on the two people beatified on May 23: Archbishop Oscar Romero of San Salvador and Italian Consolata Sister Irene Stefani, who worked and died in Kenya.

Referring to Blessed Romero as a "zealous pastor," Pope Francis said that

"following Jesus' example, he chose to be in the midst of his people, especially the poor and oppressed, even at the cost of his life."

Blessed Stefani, he said, "served the Kenyan people with joy, mercy and tender compassion."

"May the heroic example of these blessed ones give rise in each of us to the deep desire to witness to the Gospel with courage and self-sacrifice."

In his homily at the Pentecost Mass that morning, Pope Francis said the Scriptures assure Christians that the Holy Spirit continues to be at work in the Church and in the world doing what Jesus promised the Spirit would do: "he guides us into all the truth, he renews the face of the Earth, and he gives us his fruits."

Filled with the Holy Spirit, the disciples went from being confused about Jesus' death and afraid to speak and afraid of being arrested, to being bold announcers of salvation in Jesus, the pope said.

The Spirit made them understand that "the death of Jesus was not his defeat, but rather the ultimate expression of God's love, a love that, in the resurrection, conquers death and exalts Jesus as the living one, the Lord, the redeemer of mankind, the Lord of history and of the world."

At the same time, the pope said, the Spirit is the one who renews the Earth and can renew people's relationship with it. †



Choir members sing during the beatification ceremony of Sister Irene Stefani in Nyeri, Kenya, on May 23. Blessed Irene, an Italian member of the Consolata Missionary Sisters, cared for wounded and sick soldiers in Kenya and Tanzania during World War I. In remarks after praying the "Regina Coeli" on Pentecost Sunday, Pope Francis said Blessed Stefani "served the Kenyan people with joy, mercy and tender compassion." (CNS photo/Noor Khamis, Reuters)

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# Archbishop Gomez reflects on Dorothy Day's treasured legacy

FORT WAYNE, Ind. (CNS)—Saying it was for the Church to decide whether Dorothy Day was a saint, Los Angeles Archbishop Jose H. Gomez told a conference on the co-founder of the Catholic Worker Movement that she left



Dorothy Day

a rich legacy for people to follow.

"I don't know if she is a saint ... but I do know she makes me want to be a saint. She makes us want to be better. She makes us want to be holy," Archbishop Gomez said in remarks to the conference on May 14.

Day has been named a Servant of God by the Church, and the diocesan phase of the canonization process has been underway in the Archdiocese of New York since 2000.

The archbishop discussed the remarkable life and achievements of Day and her impact on the 20th century after she and Peter Maurin opened the Catholic Worker in a storefront in New York's Bowery in the midst of the

Great Depression in 1933.

"She walked with the great saints of the Church, like Francis of Assisi, John of the Cross, Catherine of Siena and many others," Archbishop Gomez said, noting he was not an authority on Day. "These were her constant companions. She once said she spent her days in conversation with Jesus and the saints of the Church.

"I want to think and live like a saint," he added. "I believe that what she has left us is a saint's vision of our times and our society."

The archbishop's address was part of a three-day conference, "Dorothy Day and the Church: Past, Present and Future," and was one of several events marking the 125th anniversary of the University of St. Francis in Fort Wayne. The May 13-15 conference was co-sponsored by *Our Sunday Visitor*.

Day, a journalist, social activist and devout Catholic convert, became known for her social justice campaigns in defense of poor, hungry, homeless and marginalized people. The Catholic Worker Movement continues to combine direct aid for the poor and homeless with nonviolent direct action on their behalf. She served as editor of *The Catholic Worker* newspaper from 1933 until her

death in 1980 at age 83.

Archbishop Gomez said that the journal of Day's life reads like a saint. Her reason for writing was to bring news to others of an inner war. In her newspaper articles and speeches she was writing the spiritual diary of the 20th century.

"Her conversion story is the story of a soul," the archbishop said. "It was Dorothy's experience of love and goodness that brought her to conversion. ... In the glory of childbirth, she came to see that God made us in his image. ... She wanted to show us ... the consequences of trying to live without God."

Archbishop Gomez asked, "How do we continue to live as Christians in a society that has no room for Christ and for God? How do we live, work and raise our families? How do we carry out our mission?"

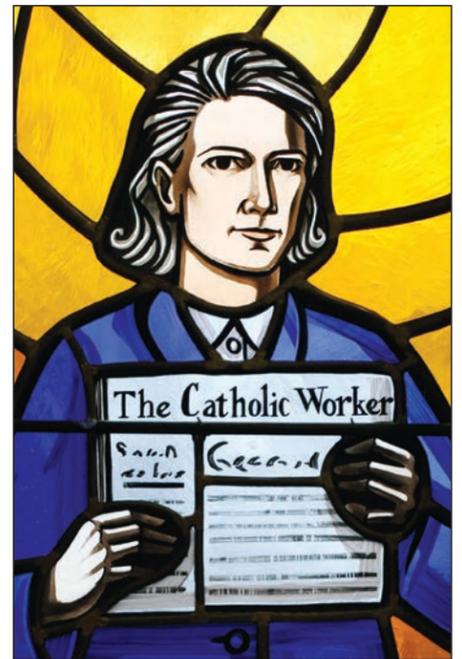
"Dorothy Day gives us a powerful vision of how to live in a secularized society," he said.

Relating her life to today's world, Archbishop Gomez suggested that "the greatest danger of our age, I believe, is secularism."

The early 21st century is a time when men and women must be messengers and disciples and practice heroic charity, he explained.

In order to live in this society, "the secularized society which we are, we need to strive to live in a close relationship with Jesus Christ," Archbishop Gomez said.

The archbishop recalled a recent annual youth conference held in the Los Angeles Archdiocese where 16,000 young people attended separate Masses in two large groups. The theme of the liturgies was a rap song titled, "Talk Jesus With Me." He said the catchy phrase obviously involves



Servant of God Dorothy Day, co-founder of the Catholic Worker movement and its newspaper, *The Catholic Worker*, is depicted in a stained-glass window at Our Lady Help of Christians Church in the Staten Island borough of New York. Day was received into the Catholic Church at Our Lady Help of Christians in 1927 at age 30. (CNS photo/Gregory A. Shemitz)

talking to Jesus, and Jesus talking back.

He pointed to Day's belief that all people are called by Jesus to care for those living on society's margins. He quoted Day, saying she believed there is always room for more saints.

"God expects something from each one of us that no one else can do," Archbishop Gomez said. "Keep following Jesus. 'Talk Jesus With Me!'"

"I don't know if Dorothy Day is a saint," the archbishop repeated. "That's for the Church to decide. But she left us a beautiful legacy." †



*'She walked with the great saints of the Church, like Francis of Assisi, John of the Cross, Catherine of Siena and many others. These were her constant companions. She once said she spent her days in conversation with Jesus and the saints of the Church.'*

—Archbishop Jose H. Gomez

## 'Positio' for Father Peyton now with Congregation for Saints' Causes

EASTON, Mass. (CNS)—Presentation of the "positio," or official position paper, on the life and holiness of Father Patrick Peyton to a Vatican congregation is the latest step in the sainthood cause of the Holy Cross priest.

A May 18 statement issued by Holy Cross Family Ministries in Easton said the document was four years in the making, and is the synthesis of a 6,000-page report completed by tribunals in the Archdiocese of Baltimore and 34 other dioceses around the world.



Fr. Patrick Peyton, C.S.C.

"We are very pleased to see progress in Father Peyton's cause," said Holy Cross Father Wilfred Raymond. "Many people regularly tell me we need a 'saint for families,' and that Father Peyton is the appropriate candidate."

Father Peyton came to the United States from Ireland in 1928 when he was 19. Ordained in 1941, he was the founder of Holy Cross Family Ministries, which includes Family Rosary, Family Theater Productions, Father Peyton Family Institute and Family Rosary International.

His ministry produced more than 600 radio and television programs and 10,000 broadcasts. The priest also conducted rosary crusades for millions of people in dozens of countries.

Father Raymond, president of Holy Cross Family

Ministries, delivered the "positio" to the Vatican Congregation for Saints' Causes on April 21. Joining him were Andrea Ambrosi of Rome and Holy Cross Father David S. Marcham of North Easton, who are, respectively, postulator and vice postulator of Father Peyton's cause. Cardinal Luis Antonio Tagle of Manila, Philippines, was there as well.

"We honor Father Peyton's memory by bringing families together to pray, especially the rosary," Father Raymond added in his statement. "We continue to fulfill his vision by sharing his strong belief with families around the world that the family that prays together stays together."

Father Peyton died in 1992 and is buried in Easton. His sainthood cause was opened in June 2001 in the Diocese of Fall River, Mass. It was moved from that diocese to the Baltimore Archdiocese by the Vatican, citing the archdiocese's experience with other sainthood causes.

Father Peyton was known worldwide as "The Rosary Priest." He had two especially famous mottos: "The family that prays together stays together," and "A world at prayer is a world at peace." †

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## Holy Spirit leads Catholics to show God's mercy to world

By David Gibson

How will the 21st-century's early decades be remembered at the turn of the next one?

Pope Francis apparently hopes our times might be remembered for refocusing human attention on God's presence in the world. The pope urgently wants people to discover that God is never distant but always near.

In proclaiming the extraordinary Holy Year of Mercy that begins on Dec. 8, Pope Francis spoke in one breath of God's nearness and mercy.

"This is the time for mercy," he said when he proclaimed the upcoming Holy Year by releasing a document titled "The Face of Mercy."

In a homily for a vespers service for Divine Mercy Sunday, the pope called this a "favorable time" for meeting all "who are waiting to see and to touch with their hands the signs of the closeness of God."

Living in times "of great historical change," the Church "is called to offer more evident signs of God's presence and closeness," said the pope in his homily.

The present moment, "full of great hopes and signs of contradiction," is a good time "to introduce everyone" to God's mercy, Pope Francis writes in "The Face of Mercy." God, he states, "will always be the one who is present, close, provident, holy and merciful."

The pope prays that the Holy Spirit, who guides believers' steps, will "lead the way and support the people of God so that they may contemplate the face of mercy."

This mention of the Holy Spirit in "The Face of Mercy" is hardly incidental. From its earliest days, the Christian community knew the Spirit as the one making Jesus present in the world after his ascension. The Acts of the Apostles shows the Spirit drawing near and enabling Jesus' followers to continue his work courageously, despite persecution.

"I will not leave you orphans," Jesus promised the Apostles at the Last Supper (Jn 14:18). Speaking of the Spirit, Jesus said in the Gospel of St. John that he would ask his Father to send an "Advocate to be with you always" (Jn 14:16).

What kind of Advocate would this be?

A footnote in the *New American Bible* indicates that the term "Advocate" is richly complex. The word "can mean spokesman, mediator, intercessor, comforter, consoler, although no one of these terms encompasses the meaning in John."

In John, the *New American Bible* adds, the Paraclete, from the Greek word for Advocate, "is a teacher, a witness to Jesus and a prosecutor of the world who represents the continued presence on Earth of the Jesus who has returned to the Father."

The risen Lord, then, is near and not locked away in a distant heaven.

To nonbelievers, this may sound like wishful thinking. For believers, though, the Spirit's presence means they



Pope Francis preaches during first vespers of Divine Mercy Sunday in St. Peter's Basilica at the Vatican on April 11. Before celebrating vespers, the pope released a 9,300-word document officially proclaiming the 2015-16 extraordinary Holy Year of Mercy. (CNS photo/Cristian Gennari)

are not abandoned solely to their own devices in situations beyond their full understanding or control. For them, God's nearness is comforting and a source of invigorating hope. God's Advocate strengthens them.

Archbishop John R. Quinn discussed the Holy Spirit's role in a 2010 speech. The retired archbishop of San Francisco called attention to Jesus' promise in John's Gospel to send an Advocate to highly troubled and confused disciples.

The Lord explains, in the archbishop's words, that "in the trouble and the crisis" the disciples confront, "where disaster seems inevitable and there is no solution," he, with the Father and the Spirit, "will be with them." The archbishop said:

"The basis of their trust is not that everything will turn out well. The basis of their trust and their power to persevere will be the unshakable truth that the Spirit will be in them." This means that "they will never be alone again, no matter how impossible the situation seems."

So the Spirit's presence as an Advocate means the Lord is near.

Christians consider the Holy Spirit a great gift-giver—another reason they are thankful for God's nearness.

The gifts the Spirit gives, however, are not meant to be hoarded. They are meant for sharing. So the Spirit makes gift-givers of us all!

The diversity of the Spirit's gifts is fascinating. Notably, though, each of these gifts is important. St. Paul makes this point forcefully when describing the members of Christ's body: "To each individual the manifestation of the Spirit is given for some benefit" (1 Cor 12:7).

Warning against one-upmanship over the Spirit's gifts, Paul insists that "the eye cannot say to the hand, 'I do not need you,' nor again the head to the feet, 'I do not need you'" (1 Cor 12:21).

Truth be told, however, contention often surrounds the diverse gifts of Christ's members. Pope Francis once called this "a curious thing." He pointed out that the Spirit creates differences and "creates unity" from them.

When human calculations become the tools for dealing with this diversity, either we "become self-enclosed, exclusive and divisive" or "end up imposing a monolithic uniformity" on everyone, Pope Francis remarked in his apostolic exhortation "The Joy of the Gospel."

But, he said, the one who "can raise up diversity, plurality and multiplicity while at the same time bringing about unity" is the Spirit.

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

## The Holy Spirit serves as an advocate to save believers from sin

By Daniel S. Mulhall

Some of the most popular TV series in the U.S. have taken place in make-believe courtrooms. Think of "Perry Mason" in the 1950s and 1960s or "Law & Order" in recent times.

Some of the episodes feature an innocent person who



Katia Bonilla is confirmed by Father John Derasmo during a Pentecost Sunday Mass at St. Brigid Church in Westbury, N.Y. The Holy Spirit was sent to believers by God to be close to them, and as an advocate to save them from their sins. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

is doomed to be found guilty of some dastardly deed, only to have his or her lawyer pull off a last-minute save. Lawyers are advocates, people who speak for others in a court of law.

Interesting enough, the Holy Spirit also is referred to as an Advocate. Jesus uses the word "Advocate" in St. John's Gospel (Jn 14:26, Jn 15:26 and Jn 16:7). While the original Greek word "*Parakletos*" is sometimes translated as "Comforter" or "Counselor," most translators of the Gospels use "Advocate," which reflects the Greek usage of the word—one who speaks for a client in a court of law.

The New Testament passage that gives us the clearest understanding of the word's meaning is found in the First Letter of John. In this passage the word "Paraclete" is applied to Jesus: "But if anyone does sin, we have an Advocate with the Father, Jesus Christ the Righteous One" (1 Jn 2:1). Here, Jesus is seen as pleading our case with the Father, arguing that we deserve mercy and that we should be forgiven for our sins.

During his general audience on April 17, 2013, Pope Francis explained it this way:

"He is with God the Father where he intercedes forever in our favor. As St. John says in his first letter, he is our Advocate: How beautiful it is to hear this! When someone is summoned by the judge or is involved in legal proceedings, the first thing he does

is to seek a lawyer to defend him. We have one who always defends us, who defends us from the snares of the devil, who defends us from ourselves and from our sins!"

In the Gospel of John, Jesus says that he "will ask the Father, and he will give you another Advocate to be with you always" (Jn 14:16). This Advocate that the Father will send will be "the Spirit of truth" (Jn 14:17).

In this way, we will not be left as orphans. "The Advocate, the Holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you" (Jn 14:26).

When the Advocate "comes, he will convict the world in regard to sin and righteousness and condemnation: sin, because they do not believe in me; righteousness, because I am going to the Father and you will no longer see me; condemnation, because the ruler of this world has been condemned" (Jn 16:8-11).

As the sequence traditionally prayed at Pentecost puts it so poetically, the Advocate will "cleanse our souls from sinful stain, lave our dryness with your rain, heal our wounds and mend our way, bend the stubborn heart and will, melt the frozen, warm the chill, guide the steps that go astray."

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

From the Editor Emeritus/John F. Fink

## Early Church: We honor some of our first popes

(Eighth column in a series)

Admittedly, the First Eucharistic Prayer during Mass is seldom used in many



parishes these days, but when it is the priest says that we honor Mary, Joseph, the Apostles, and then “Linus, Cletus, Clement, Sixtus,” and eight others. Who are these four guys?

They were our second, third, fourth and seventh popes, four men who succeeded St. Peter as Bishop of Rome.

Unfortunately, we don’t know much about most of our first popes. Even the succession list of bishops of Rome didn’t appear until Irenaeus compiled one around the year 180.

It’s believed that St. Peter entrusted Linus with his office before his death, and that he served in it from 66 to 78. Linus was a companion of St. Paul in Rome and, in his Second Letter to Timothy, Paul sent greetings from him.

Cletus’ full name was Anacletus (or Anencletus). The historian Eusebius says

that he died in the 12th year of the reign of Emperor Domitian, which was 91. There’s a tradition that he appointed 25 presbyters for Rome and erected a monument over St. Peter’s tomb, but we don’t know that for sure.

We know more about Clement, pope from 91 to 101. He wrote one and possibly a second letter to the Church in Corinth, Greece, where dissension had broken out and some priests had been deposed, setting out the principle on which the orderly succession of bishops and deacons rests and tracing it back to Jesus. The letter is the first instance of the Church in Rome intervening in the affairs of another Church. Parts of the first letter are still read in the Office of Readings, part of the Liturgy of the Hours.

One of my favorite churches in Rome, the Basilica of St. Clement, is almost certainly built on the site of Pope Clement’s home. Within walking distance of both the Coliseum and St. John Lateran Cathedral, there are three levels: the present basilica built in the 11th century over a fourth-century basilica, which was built over the first century home that was the site of clandestine Christian worship. It appears to have later been used sometime in the third

century for worship in the pagan cult of Mithra before the fourth-century basilica dedicated to Clement was built over it.

Frescoes in the basilica show the legend of St. Clement, that he was exiled to the Crimea where he preached the Gospel and was killed by drowning after having an anchor tied around his neck. Then, supposedly, Sts. Cyril and Methodius found his body seven centuries later and translated it (the formal Church term for moving it), and the anchor, to Rome in 868. We don’t have to believe such accounts, but churches dedicated to St. Clement usually have an anchor somewhere.

For reasons unknown to me, the Eucharistic Prayer skips over Popes Evaristus and Alexander I to reach Sixtus I. He was pope from about 116 to 125. We don’t know any more about him than we know about his two predecessors, or, for that matter, about his two successors: Telesphorus and Hyginus.

Although we don’t know much about the specific duties of these early popes, we do know that they led the first Christians in Rome during a time of persecution. They certainly are due the honor we give them when we pray the First Eucharistic Prayer. †

For the Journey/Effie Caldarola

## Using our hands lovingly as Christ would to help others

In April, a devastating earthquake hit Nepal. Once again, as in similar tragedies,



we saw news of folks desperately searching the rubble for survivors. We’ve seen this before—and the poorer the country, the more frequently you see people actually using their hands to scrape away at debris and tumbled buildings.

I had a daughter traveling in Asia when the earthquake occurred, and although I was certain her itinerary hadn’t taken her to Nepal yet, I anxiously awaited word. It’s hard to get news out of China, where she was traveling, as Facebook and Google are largely banned, and calls and texts are prohibitively expensive.

I was glad to finally hear that my daughter was still in China and was, perhaps, more shocked than I was at the devastation in a place she had planned to visit. Temples she would have seen now are in ruin.

Perhaps because of this personal connection, even though a tenuous one, I thought of those folks who searched in panic and terror for their loved ones, desperately clawing at the earth with their

hands to save someone dear to them.

Many people have written reflections about hands. Each of us has hands that are uniquely ours. I looked at my hands this morning, and imagined how they would look after hours of trying to make dusty remnants yield someone I loved. Envision the cracked nails, the scrapes and cuts, the grime, tragedy’s impact traced on each bloody finger.

St. Teresa of Avila wrote some early famous words about hands: “Christ has no body now on Earth but yours, no hands but yours.”

Looking at my hands as the hands of Christ makes me aware of all the good—and some bad—I’ve done with my hands. It makes me aware that maybe I need to give more hugs, more literal and figurative pats on the back. I need to bake more cookies for other people, extend my hand with more enthusiasm during the exchange of peace at Mass, applaud a little more vigorously.

As we age, our hands betray our years in ways the rest of the body can sometimes conceal. Have you ever noticed someone who has skin pulled tight from numerous plastic surgeries, not a wrinkle to be seen on a taut and Botoxed face? But if you get a glimpse of the person’s hands, no matter how manicured and pampered, you see the years displayed there.

My grandmother had severe osteoarthritis, and the fingers of her hands were wildly disfigured, at least they seemed that way to a child. Imagine my grief when, as a relatively young woman in her 40s, arthritis began to attack my hands. I told the doctor about my grandmother, and he said, “Someday you will have hands just like your grandmother.”

When he left the room to find information for me, I stared out at the rain, the vision of the parking lot blurred by raindrops running down the window and by my tears.

My hands have gotten worse with the years, but they aren’t grandma’s hands yet. But if it comes to that, I’ll accept it because my hands are part of my story. They tell of my heritage, they tell of my labor. My hands have held and comforted three babies, embraced teenagers, and now have cuddled a grandchild.

They have planted flowers in rich earth, typed out reams of words, wiped away many tears. Today, I’ll try to use my hands lovingly and pray for those whose hands were bloodied in the search for those they loved.

(Effie Caldarola writes for Catholic News Service.) †

Living Well/Maureen Pratt

## Stop with the excuses, and let the Spirit lead you in life

Recently, I tried to interview two people and they declined because, each one told



me (separately, on different days), “I’m too old.”

Oh, dear.

In an era when time seems like a rare and precious commodity, I can understand that there are occasions when we don’t have a minute in which to add

an unexpected item to our to-do list. But it seems as if I’m hearing more excuses that people use to refuse to do, or say, something, or even to contemplate a new activity or relationship.

“I’m too tired to go to Mass this weekend.”

“I don’t want to meet more people; I have too many personal commitments as it is.”

“I’m too busy to eat right and exercise; I’ll do better when I’m not so pressed for time.”

“I don’t want people to get mad at me if

I say [fill in the blank].”

Yes, there seem to be a lot more excuses floating around, and it makes me wonder if, by immediately saying no, we might deny ourselves and others an opportunity to enhance our lives and contribute to our world in a meaningful way.

Take the “I’m too tired” excuse, for example. A hectic week at work can indeed sap our energy and make staying in sound like the perfect antidote. But filling our spirit with God’s word, praising him in song and prayer, and being with our Church community can rejuvenate us in a way that a weekend with the television remote cannot.

Sometimes we are overwhelmed with personal commitments, especially during the holidays or when we’re in periods of time when our friends and family are celebrating milestones—marriages, childbirth, graduations or retirement. But if we look upon the people in our lives as the gems that they are, meeting new jewels seems like more of a blessing than a burden.

We’ve all used one excuse or another to

avoid eating healthy foods or exercising. But we also know that the more we put off doing what’s good for us, the less benefit we’ll get from the healthful things we manage to fit in our lives.

Sometimes entering a contentious fray is not appropriate. Also, there are probably many issues about which we do not feel equipped to argue (but we could certainly acquire the knowledge we need to do so). More than once, I’ve learned that how we express our beliefs can make all the difference.

Before we turn to excuses to avoid saying what we think, we can pause, pray and try to discern a persuasive, positive manner in which to share our perspective. You can ask God to be there and invite the Holy Spirit to take over.

And using “too old” as an excuse?

I know men and women who are still dynamic, joy-filled and loving in their 70s, 80s and 90s. I hope to be half as vibrant as they are! What could stop me? Excuses.

(Maureen Pratt writes for Catholic News Service.) †

Faith and Family/Sean Gallagher

## The virtue of fair play will go on

My 10-year-old son Raphael started playing football last fall as part of the league organized by the archdiocesan Catholic Youth Organization (CYO). He had previously watched Indianapolis Colts and University of Notre Dame football



games with me for years, and was excited to get on the field himself.

At the time, the National Football League (NFL) was embroiled in a controversy dealing with various players who had been accused

of domestic violence. It eventually caused the league to stiffen its policies against players who commit such crimes, and to publicly advocate against them and for help for their victims.

Raphael was somewhat aware of the controversy, but my wife, Cindy, and I didn’t sit down and speak with him about it. At his age, we felt that, among other things, it was better to focus on giving him good examples to follow rather than using bad examples as object lessons.

We also focus on giving him good principles to follow in his behavior in his family and among his friends. Raphael’s participation in CYO football was one way of instilling those good principles. It also gave him a laboratory in which to put them into practice in his interaction with his coaches, teammates and opponents.

This has been one of the purposes of athletic competition across cultures and history. It’s so universal that one could easily argue that the natural promotion of good behavior through athletics, broadly speaking, is part of human nature.

Even in the face of the deeply criminal and immoral off-the-field behavior of a handful of NFL players, people across the country have reacted strongly to the finding of a league investigation that New England Patriots personnel, including four-time Super Bowl champion quarterback Tom Brady, were involved in intentionally deflating footballs used in the American Football Conference (AFC) championship played against the Indianapolis Colts on Jan. 18 and in previous games.

Part of the reaction to the attempt to manipulate the game is undoubtedly related to team loyalties and the continual burgeoning popularity of the NFL. But surely part of it is also rooted in an instinctively deep valuing of fair play—across all human behavior. We naturally want there to be a level playing field for everyone. And when someone intentionally tries to skirt the rules that keep it level, we don’t like it and let others know about it

We may use adult words to express our displeasure, but it’s not much different from kids on a playground shouting, “Not fair!” to what they believe was an act of cheating by their opponents.

The irony in this most recent NFL controversy is that the Patriots did not need to cheat to defeat the Colts in last January’s AFC Championship Game. But because the preponderance of the evidence shows that they did—and then tried to cover up their infractions—more people will probably remember the cheating than their play on the field in blowing out the Colts 45-7.

No matter how often prominent football players like Tom Brady give bad example by breaking the rules, Cindy, I, Raphael’s CYO coaches and other adults in his life will continue to focus on instilling in him a broad array of virtues, including the valuing and modeling of fair play.

While we believe that the Catholic faith that undergirds CYO will help us in this task, we recognize that virtues can be encouraged apart from faith. Gridiron greats and the good and bad things they do on and off the field come and go. But the virtue of fair play will go on. †

Solemnity of the Most Holy Trinity/Msgr. Owen F. Campion

# Sunday Readings

Sunday, May 31, 2015

- Deuteronomy 4:32-34, 39-40
- Romans 8:14-17
- Matthew 28:16-20

The Book of Deuteronomy provides this feast's first reading. Deuteronomy is among the Pentateuch, the first five books of the Old Testament.



These books form for Jews the basic revelation by God.

This reading describes an instruction given by Moses to the Hebrew people as they wandered across the Sinai Peninsula,

fleeing Egypt where they had been slaves, and in search of the prosperous land that God had promised them.

In this reading, Moses tells the people that God created everything. God had spoken to them. God is in heaven. Finally, Moses said that the people must obey God's commandments. Each statement is powerful in its implications.

They reveal God. God reveals himself through them. God had freely revealed himself to humans as their Creator, had related to them, and had set the standards for the people's relationship with him.

For the second reading this weekend, the Church presents a passage from St. Paul's Epistle to the Romans. By the time Paul wrote this letter to the Christians of Rome, the reality of God, certainly as understood in the Jewish tradition and in the Christian tradition beginning to form, was accepted.

The marvel in Paul's message is that Christians share the divine life. They are more than creatures of God. They are God's adopted children. God is their father. Indeed, disciples are encouraged to address God as "Father," indeed as "Abba," an ancient term for fathers that was a particular gentle and loving endearment.

Paul continues. As children of God, the faithful are heirs to the eternal life of God. All this, of course, is accomplished in and through the individual Christian's bond with the Lord Jesus.

St. Matthew's Gospel supplies the last reading.

It is a resurrection narrative, clear and compelling. The risen Lord appears before the 11 surviving Apostles on a mountain. He spoke to them in human words. They understood. He conferred upon them all authority on Earth and in heaven. He then commissioned them to go into the entire world, bringing all whom they would meet into the one body, "in the name of the Father, and of the Son, and of the Holy Spirit" (Mt 28:19) through baptism.

Then, Jesus promised to be with them until the end of the world.

## Reflection

Overall, the teaching in these lessons is that God lives, and that he unites himself with us. He communicates with us. He meets us in our world. He speaks our language.

We belong to God because we are God's children. We are much, much more than creatures or possessions. We are God's children, heirs to God's eternal life, and one with Jesus, the Son of God and Savior.

The Church makes these reassuring points. It tells us about God. It tells us about ourselves.

It tells us that God loves us. How? By giving us the Lord Jesus as our Redeemer. God loves us by giving us bearers of the divine word, such as Moses and Paul.

God loves us by giving us the Apostles. They were more than humans who simply had the opportunity to meet Jesus and to learn from Jesus. Jesus prepared them to go into the world to give us the words of salvation, words by which to live.

Their tradition, indeed their presence, endures among us. It continues in their successors, the bishops, and in the Church guided by the bishops.

In these lessons, the Church is frank. God is everything. He alone gives life and peace. Nothing else is lasting, secure or real. God loves us. He reveals the most intimate detail of his divine life to us, the Trinity, that we might truly know him. He reaches to us in Jesus. Jesus reaches to us and meets us in the Apostles. †

## Daily Readings

### Monday, June 1

St. Justin Martyr  
Tobit 1:3; 2:1b-8  
Psalm 112:1b-2, 3b-6  
Mark 12:1-12

### Tuesday, June 2

St. Marcellinus, martyr  
St. Peter, martyr  
Tobit 2:9-14  
Psalm 112:1-2, 7-9  
Mark 12:13-17

### Wednesday, June 3

St. Charles Lwanga and  
companions, martyrs  
Tobit 3:1-11a, 16-17a  
Psalm 25:2-5b, 6, 7bc, 8-9  
Mark 12:18-27

### Thursday, June 4

Tobit 6:10-11; 7:1bcde, 9-17;  
8:4-9a  
Psalm 128:1-5  
Mark 12:28-34

### Friday, June 5

St. Boniface, bishop and martyr  
Tobit 11:5-17  
Psalm 146:1b-2, 6c-10  
Mark 12:35-37

### Saturday, June 6

St. Norbert, bishop  
Tobit 12:1, 5-15, 20  
(Response) Tobit 13:2, 6efgh, 7-8  
Mark 12:38-44

### Sunday, June 7

The Most Holy Body and Blood  
of Christ (Corpus Christi)  
Exodus 24:3-8  
Psalm 116:12-13, 15-18  
Hebrews 9:11-15  
Mark 14:12-16, 22-26

## Question Corner/Fr. Kenneth Doyle

### Old Testament figures are not saints, but still considered holy men and women

Q Figures from the Old Testament are never referred to as saints. Were there no saints in those days? (New York)



A Your question is an excellent one, and the answer is a bit complex. It is true that, in the Catholic Church, Old Testament figures have not been formally canonized and given

the title of "saint." I suspect that this has to do with the historical process by which that title came to be assigned.

In the earliest centuries of the Church, only those who had been martyred for their faith were commemorated liturgically on their anniversaries. St. Martin of Tours, who died in 397, was probably the first non-martyr assigned a feast day. Since then, sainthood has generally been ascribed to people who provided outstanding examples of lives modeled after the teachings of Jesus (which would exclude those who lived before Christ).

Does that mean that we cannot pray to Old Testament figures to seek their intercession? By no means. The word "saint" is commonly taken to mean someone who followed the will of God and is now in heaven. Surely, Moses and Elijah are safely there, since they appeared with Jesus on Mount Tabor at the Transfiguration.

Various Eastern Catholic Churches (the Greek or Byzantine Catholic Churches, for example) do, in fact, celebrate specific feast days for Old Testament figures: Joshua and Moses, Daniel, the seven Maccabee brothers, etc.

The "Roman Martyrology," a compilation of those honored as saints, includes such notable Old Testament figures as Isaiah, Abraham and King David. The *Catechism of the Catholic Church* also has this to say: "The patriarchs, prophets and certain other Old Testament figures have been and always will be honored as saints in all the Church's liturgical traditions" (#61).

So the great figures of the Old Testament, though never formally canonized by the Latin Rite Church, are worthy of our devotion and our imitation.

Q Catholics have contributed over the years to special collections for the benefit of retired priests. After all these collections and all the beautiful retirement homes for priests that now exist, shouldn't we be doing more instead for the poor? The

very ones who have contributed to build these homes cannot afford the comfort and the luxury that priests now enjoy. (Louisiana)

A As a diocesan priest for 49 years who will soon face retirement, I took a particular interest in your question—and I almost wish that things were as you describe them. In fact, most dioceses do not have retirement homes for their priests, and following retirement (in our diocese, it has been optional at 70, mandatory at 75) a priest is on his own financially.

Some priests may have inherited a family home, but that is by far the exception. Most retirees wind up renting an apartment. Retired priests generally decline to remain in the rectory of a parish where they served as pastor even if it's offered. They do not want to compromise the work of a new pastor by dividing the loyalties of parishioners.

The monthly retirement stipend from our diocese (for those retiring at 75) is \$1,900. If a priest has contributed to Social Security over the years (some opted not to), he is eligible for a second monthly check—but since his lifetime earnings were minimal, that check is generally not substantial. Retirees, if their health is good, might also help with Masses at a parish, for which they would receive a small stipend. From this income, a retired priest is responsible for his expenses—rent, food, transportation, extraordinary health costs, etc.

These figures would tend to show that most retired diocesan priests, while not living in poverty, don't live in luxury either. And yes, I would agree with you that our primary fundraising efforts should be on behalf of the truly poor, who may not have enough to live anywhere at all. †

## My Journey to God

### Where Hope is Found

By Natalie Hoefler

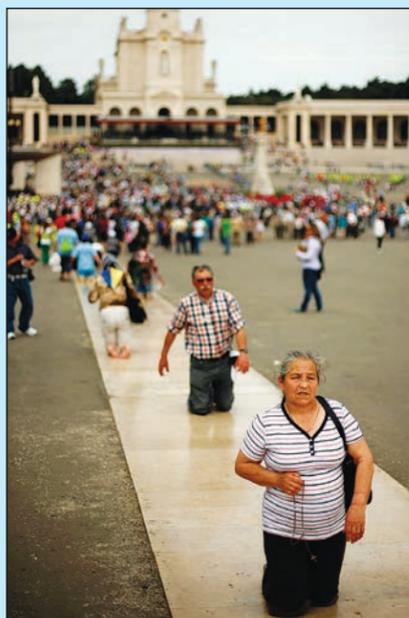
Where does hope begin  
When troubles settle in,  
When jobs are lost and money is tight,  
When failures seem to win?

Where does hope find life  
When loved ones pass away,  
When a child waiting to be born  
Never sees the light of day?

Where does hope find hope  
When the news is full of dread,  
When wars abound and bullets fly,  
When charity seems but dead?

Hope is found upon your knees  
With eyes fixed upon the cross,  
Where life is born from tragic death,  
And gain is made of loss.

Hope is found when each unites  
His will with God's above—  
Whose will is good and just and right,  
Whose will is purest love.



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and a reporter for The Criterion. Pilgrims walk on their knees at the Marian shrine of Fatima in central Portugal on May 12, 2012. Lucia dos Santos and her cousins, Francisco and Jacinta Marto, received the first of several visions of Mary in Fatima on May 13, 1917.) (CNS photo/Rafael Marchante, Reuters)

## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to [nhoefler@archindy.org](mailto:nhoefler@archindy.org). †

# Rest in peace

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

**BOERSTE, Candice A.**, 66, St. Paul, Tell City, May 13. Wife of Dean Boerste. Sister of Sheila Austin, Pam Franzman, Sam and Tim Reed. Aunt of several.

**BROWN, Pauline**, 93, St. Andrew, Richmond, May 13. Mother of Larry Brown. Sister of Anna Brinker and Charles Schroeder. Grandmother of three. Great-grandmother of four.

**CARVER, Mary Margaret (Thevenow)**, 69, Prince of Peace, Madison, May 9. Mother of Johannah Bowman and Holly Carver-Lemus. Sister of Becky O'Bannon, Betty Sue Todd, Richard Bell, Anna May and Caroline. Grandmother of five. Great-grandmother of one.

**DONAHUE, Clara Louise**, 100, St. Therese of the Infant Jesus (Little Flower), May 9. Mother of Albert and Douglas Donahue. Grandmother of two. Great-grandmother of one.

**DOYLE, Mary (Burkhardt)**, 95, Christ the King, Indianapolis, May 9. Mother of Janet Gaidis,

Mary Ann, David, Gregory, Robert and Timothy Doyle. Grandmother of eight. Great-grandmother of 10.

**FRENCH, Eloise M.**, 95, St. Pius X, Indianapolis, May 12. Mother of Theresa French-Kanitra, Michele, Chris, Larry and Peter French. Grandmother of five. Great-grandmother of one.

**GILMORE, Gertrude**, 94, St. Mary, New Albany, May 16. Mother of Janice Renn, Mary Wilson, Carol, Dennis, Eddie, Georgie, Nelson and Tony Gilmore. Sister of George Weinmann. Grandmother of 15. Great-grandmother of nine. Great-great-grandmother of one.

**HARRIG, Patricia A.**, 87, St. Pius X, Indianapolis, May 7. Mother of Cynthia Chambers, Michelle Hall, Donna McGrath, Katherine Shallington and Reed Harrig. Grandmother of nine. Great-grandmother of six.

**KEYLER, Robert M.**, 77, St. Roch, Indianapolis, May 11. Husband of Marilyn Keyler. Father of Karen Anderson, Kathy Danz and Ron Keyler. Grandfather of six.

**LaFEVER, Selma M.**, 93, St. Augustine, Jeffersonville, May 4. Sister of Violet Carlson. Grandmother of five.

**MANLEY, Phillip H.**, 76, Our Lady of the Greenwood, Greenwood, May 12. Husband of Runell Manley. Father of Harold, James and Mike Manley. Brother of William Manley. Grandfather of three.

**NOBBE, Jeannie**, 63, St. Louis, Batesville, May 14. Daughter of Ida (Lecher) Nobbe. Sister of Rita Breberman, Anita Schoettmer and Norb Nobbe. Aunt of several.

**PEÑA, Caitlin (Noon)**, 26, St. Mary, Lanesville, May 16. Wife of Salvador Peña Jr. Mother of Michael Shireman Jr. Daughter of Taz Noon and Rhonda Noon. Stepdaughter of Marci Noon. Granddaughter of Anna Emily and Great Noon.

**SCHNEIDER, Robert L.**, 78, St. Anthony of Padua, Clarksville, May 2. Husband of Bobbie Schneider. Father of Ed, Mark and Matt Schneider. Brother of Mary Ann Rosenberger and Jerry Schneider. Grandfather of four.

**SCHUMAN, William E.**, 88, St. Peter, Franklin County, May 8. Husband of Alene Mae Schuman. Father of Dolores Alexander, Wilma Brannan, Lisa Broun, Michelle Shumate, Laura Soos, Arleen Wuestefeld, Diana Yee and Daniel Schuman. Brother of Loretta Bihl, Matilda Bischoff, Joseph, Richard and Walter Schuman. Grandfather of 19. Great-grandfather of 23.

**SEARING, Rose Mary**, 94, Sacred Heart, Clinton, May 7. Mother of Billie Jo Anderson, Margaret Benefield, Janice Uselman, Travis Ross and Garry Searing. Grandmother of five. Great-grandmother of six. Great-great-grandmother of five.

**SWEAT, Howard**, 80, St. Lawrence, Indianapolis, May 16. Husband of Anetta Sweat. Father of Denise Back and Donia Yaggie. Brother of Peggy Etienne, Mary Frakes, Inez George and James Sweat. Grandfather of four. Great-grandfather of three.

## Honoring fallen veterans

Vietnam veteran Tom Puff of American Legion Post 1830 in Chili, N.Y., salutes as he helps place American flags at military graves in 2013 at Holy Sepulchre Cemetery in Rochester, N.Y. Memorial Day, observed on May 25 this year, is a national day of remembrance honoring members of the U.S. armed forces who died in service. (CNS photo/Mike Crupi, Catholic Courier)



**TRUITT, James C.**, 64, St. Mary, New Albany, May 13. Husband of Carolyn Truitt. Father of Andrea Truitt. Stepfather of Karen Gray and Kelly Ralphs. Brother of Margaret Truitt Wright, Alice and

Michael Truitt. Step-grandfather of five.

**WAGNER, Mildred M.**, 85, St. Jude, Indianapolis, May 13. Mother of Kathy Marcum, Betsy Reese, Dave, Joe and Tom Wagner. Grandmother of seven.

**ZURFACE, Charles August**, 71, Christ the King, Indianapolis, May 14. Husband of Beverly Zurface. Father of Michele, Austin and Edward Zurface. Brother of Joseph and Robert Zurface. Grandfather of three. †

## Providence Sister Loretta Maureen Gansemer served in education for 31 years and in senior care

Providence Sister Loretta Maureen Gansemer died on May 17 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 85.

The Mass of Christian Burial was celebrated on May 21 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Frances Helene Gansemer was born on May 7, 1930, in Missouri Valley, Iowa.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 21, 1949, and professed final vows on Aug. 15, 1958.

Sister Loretta Maureen earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Dominican University in San Rafael, Calif.

During her 66 years as a member of the Sisters of Providence, Sister Loretta Maureen

ministered in education for 31 years in schools in California, Illinois, Indiana and Texas. She later ministered to senior citizens in retirement communities in California and Indiana. In 2014, she moved to the motherhouse where she dedicated herself entirely to prayer.

In the archdiocese, Sister Loretta Maureen served at St. Patrick School in Terre Haute from 1957-58 and at the former St. Catherine of Siena School in Indianapolis from 1958-60. She ministered on the infirmary staff at the motherhouse from 1974-75 and at the Guerin Woods retirement community in Georgetown, Ind., from 2005-13.

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

## Providence Sister Dolores Linhart ministered in Catholic schools and as a counselor

Providence Sister Dolores Ann Linhart died on May 6 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 88.

The Mass of Christian Burial was celebrated on May 9 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Dolores Anna Linhart was born on May 5, 1927, in Chicago.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan 5, 1946, and professed final vows on Aug. 15, 1953.

Sister Dolores earned a bachelor's degree from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and a master's degree from Marquette University in Milwaukee.

During her 69 years as a member of the

Sisters of Providence, Sister Dolores ministered in education for 29 years in schools in Illinois and Indiana. She then served for 25 years in counselling, primarily career counseling in Illinois. In 2007, she retired to the motherhouse and dedicated herself entirely to prayer.

In the archdiocese, Sister Dolores served in Indianapolis at the former St. Ann School from 1948-50, the former St. Anthony School from 1953-55 and the former St. Joseph School from 1959-63.

Surviving is a brother, Robert Linhart of Mount Prospect, Ill.

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

## Ursuline Sister Thelma Sheehan was in religious life for 87 years, taught in Catholic school in Madison

Ursuline Sister Thelma Sheehan died on May 11 at Mercy Sacred Heart nursing home in Louisville, Ky. She was 102.

The Mass of Christian Burial was celebrated on May 15 at the Motherhouse Chapel for the Ursuline Sisters of Louisville. Burial followed at St. Michael Cemetery in Louisville in a section designated for the Ursuline Sisters.

Mary Henrietta Sheehan was born on Sept. 1, 1912, in Louisville.

She entered the Ursuline Sisters of Louisville on Aug. 15, 1928, and professed final vows on Sept. 2, 1933. She earned a bachelor's degree in education from the former Ursuline College in Louisville.

During 87 years as a member of the Ursuline Sisters of Louisville, Sister Thelma ministered as an educator for decades in Indiana, Kentucky, Mississippi, Nebraska and West Virginia. In the archdiocese, she taught at the former St. Michael School in Madison from 1948-49.

From 1984-94, Sister Thelma was the administrator of the Ursuline Motherhouse and continued volunteering after that until 2005 when she retired and dedicated herself to prayer.

She is survived by several nieces and nephews.

Memorial gifts may be sent to Ursuline Sisters, Mission Advancement Office, 3105 Lexington Road, Louisville, KY 40206. †



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*"Who am I to judge a gay person of goodwill who seeks the Lord? When God looks at a gay person, does he endorse the existence of this person with love or reject and condemn this person. We must consider the person."*

—Pope Francis

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- For questions about the program content, please contact Cheryl McSweeney at 317-545-7681 x15

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# Faith and the 500



Archbishop Joseph W. Tobin celebrates Mass on the grounds of the Indianapolis Motor Speedway in Indianapolis on May 24 before the running of the 99th Indianapolis 500. Concelebrating at the Mass are, from left, Msgr. William F. Stumpf, vicar general; Father Glenn O'Connor, pastor of St. Susanna Parish in Plainfield and chaplain of the Indianapolis International Airport; and Father Joseph Feltz, pastor of St. Malachy Parish in Brownsburg. (Submitted photo by Chuck Schisla)



Annette "Mickey" Lentz, archdiocesan chancellor, left; Msgr. William F. Stumpf, vicar general; Fuzzy Zoeller, professional golfer and Indy Car sponsor from New Albany; Father Joseph Feltz, pastor of St. Malachy Parish in Brownsburg, and Archbishop Joseph W. Tobin pose on the pit lane of the Indianapolis Motor Speedway in Indianapolis on May 24 before the running of the 99th Indianapolis 500. (Submitted photo by Rita Reith)

## Franciscans elect U.S. Father Michael Perry to six-year term as superior

ASSISI, Italy (CNS)—Delegates to the general chapter of the Franciscans elected U.S. Franciscan Father Michael Perry to a six-year term as head of the order after he had served in the role for two years.

A native of Indianapolis, Father Michael grew up in Holy Cross Parish and graduated from Roncalli High School.

Father Michael, 60, was elected in 2013 to complete the six-year term of Spanish-born Franciscan Father Jose Rodriguez Carballo, who was named an archbishop and secretary of the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Father Michael was re-elected on May 21.

The Franciscans' general chapter was meeting on May 10-June 7 in Assisi. According to information posted on a special general chapter website, the work included a long discussion about

the financial situation of the Franciscan headquarters in Rome, as well as financial activity and oversight in every Franciscan community worldwide.

In December, Father Michael announced that an investigation of the books of the headquarters concluded that ineffective budgetary oversight and "questionable" financial activities plunged the headquarters into significant debt and an extremely serious financial situation.

According to the Vatican yearbook, the Order of Friars Minor—the formal name of the Franciscan order led by Father Michael—has 14,046 members, of whom 9,508 are priests.

Before being elected to finish Archbishop Rodriguez Carballo's term, Father Michael had served as the order's vicar general.

In 2008, less than a year before his election as vicar general, Father Michael was elected provincial of the Franciscans' St. Louis-based Sacred Heart Province.

Father Michael had worked on African development for Catholic Relief Services, as an international policy adviser for the U.S. Conference of Catholic Bishops, and as head of the Africa desk at Franciscans International at the United Nations. He spent 10 years as a pastor, teacher and development director for Franciscan programs in Congo.

Father Michael holds a doctorate in religious anthropology, a master's of divinity degree in priestly formation, and a bachelor's degree in history and philosophy. He entered the Franciscans in 1977 and was ordained a priest in 1984. †



Delegates to the general chapter of the Franciscans elected U.S. Franciscan Father Michael Perry to a six-year term as head of the order after he had served in the role for two years. He is pictured in a 2013 photo in Rome. (CNS photo/Paul Haring)

## PACHOLCZYK

continued from page 4

would otherwise have ensued from her dehydration/starvation.

Even those who promote VSED advocate uniformly for concurrent pain control. In fact, Helga Kuhse, a well-known advocate of assisted suicide, once argued that when people see how painful a death by starvation and dehydration really is, then, "in the patient's best interest," they will soon come to accept active euthanasia through, for example, a lethal injection. Indeed, VSED is frequently promoted by right-to-die advocates as one method among others to carry out suicide or euthanasia.

By its nature, VSED appears to be defined by the intent to cause death by forgoing the most basic requirements to conserve human life.

Intentionally engaging in such damaging and self-destructive behaviors, by foisting dehydration and starvation onto our mortal frames so as to shutter our earthly existence, can never represent an ordered kind of human choice.

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

## GALLAGHER

continued from page 4

needed to endure many challenging years in NASCAR and the battles of this year's Indy 500 also helped him put the important things of life into proper perspective. After Montoya drank the winner's milk in Victory Circle at the Indianapolis Motor Speedway last Sunday, he didn't pour it over his head or splash it on his pit crew, as winners have done in the past. Instead, he passed the bottle on to his young children celebrating next to his car.

When we persevere through this life, we'll be able to echo Montoya's words—but with so much more experience behind them. Our grace-inspired perseverance will have helped us to keep the faith

throughout all of life's trials in order to run the race set before us so as to win it.

Thankfully, anyone can win the race of our faith. We don't need to belong to a well-funded race team or worry that we'll fall short despite our best efforts, like so many Indy Car drivers of the past. God's grace will fuel our victory, it's guaranteed to work, and it's free for the taking.

Our victory circle will be much more sweet than the jubilation that overflowed from Montoya, his family and teammates last Sunday. For, with all due respect to Indiana's dairy farmers, we won't drink milk but the new, rich wine of the wedding feast of the Lamb in the new Jerusalem.

(Sean Gallagher is a reporter for The Criterion, newspaper of the Archdiocese of Indianapolis.) †

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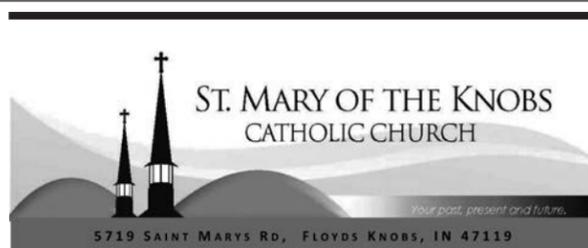
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