When it comes to happiness, there’s no app for that, Pope Francis tells teens

VATICAN CITY (CNS)—Happiness “is not an ‘app’ that you can download on your phones, nor will the latest update help you become free and great in loving,” Pope Francis told thousands of teenagers.

Youths from around the world flocked to Rome for a special Holy Year of Mercy event for teens aged 13-16. The celebrations began on April 23 with confessions in St. Peter’s Square.

The pope caught many off guard as he made an unannounced visit to the square. After greeting several people, he placed a purple stole over his shoulders and sat down, joining more
Christophe Pierre

Pierre, the new nuncio to the United States, said he ‘document’ identifying us as Christians” in the jubilee celebration.

St. Peter’s Square did little to deter an happiness can be easily obtained making the courageous decision to do people on April 24, the pope told them in the square.

and girls,” spending more than an hour in “listened to the confessions of 16 boys and girls,” spending more than an hour in listing what’s going on.”

Inside,” he said.

The freedom that comes from love, he said, is a gift that comes from “being able to choose good.

“Be skeptical about people who want to make you believe that you are only important if you act tough like the heroes in films or if you wear the latest fashions. Your happiness has no price; it cannot be bought,” the pope stressed.

The first day of the celebration ended late on April 23 with music and testimonies at Rome’s Olympic Stadium for an estimated 70,000 youths. In a video message played at the rally, Pope Francis compared the absence of Jesus in one’s life to being somewhere without a cellphone signal so it is impossible to connect with each other.

“Just remember that if Jesus is not in your life, it is as though there was no signal,” he said. “Let’s always place ourselves where we have the signal: the family, the parish, the school, because in this world we will always have something to say that is good and true.”

The youths had made a pilgrimage to the Holy Door at St. Peter’s Basilica, and the pope told them: “Do not forget that the door is the encounter with Christ, who introduces us to the Father who asks us to be merciful so he is merciful.

Reminding them of the importance of simple gestures in carrying out works of mercy, the pope said that to be merciful with others, one must first be able to forgive. Resentments or the desire for revenge are like a worm that “eats away at the soul and does not allow us to be happy,” he said.

Let us forgive and forget the wrong done to us; in this way we can understand the teaching of Jesus and be his disciples and witnesses of mercy,” he said.

U.S. teens say faith strengthed at youth celebration in Rome

VATICAN CITY (CNS)—Sharing and celebrating the joy of faith with thousands of Catholic teenagers from around the globe was a rare moment that not many people are able to experience, a U.S. teen said.

“It was a different atmosphere than what I’m used to, it’s good because it shows that the beauty of the Catholic Church is there,” Emily Sullivan told Catholic News Service (CNS) on April 25.

Emily, her brother Ryan and parents Matt and Susan, came from North Carolina to participate in the Year of Mercy celebration for young people on April 23-24 in Rome.

Both siblings, who are preparing to receive the sacrament of confirmation, said that despite the language barrier, they were able to join in singing and praying during the April 23 youth rally at Rome’s Olympic Stadium.

“It was awesome; the energy was insane,” Emily said. “The people knew all the lyrics, and they were jamming out. So we came up with a couple of words that we could sing along. It was really cool to be in that atmosphere.”

To see so many Catholic teens in one place was “definitely encouraging,” she added.

For Ryan, attending the April 24 Mass in St. Peter’s Square was the highlight of his pilgrimage. “It was great seeing the pope. Meeting other people and seeing the city was all good,” he told CNS.

“We will make our confirmation in two weeks, so it was definitely great to see the history of the Church and [meet] other people who are Catholic because where we live, there’s not as big of a Catholic presence,” Emily said.

In his homily, Pope Francis told the more than 100,000 teens present that happiness “is not an ‘app’ that you can download on your phones,” and that love leads to true freedom, which is a gift that comes from “being able to choose good.”

“The pope’s message, Emily said, encouraged people to “go back to the Church at the end of the day, not your phone.”

Their mother Susan told CNS she hopes that attending the jubilee event will give her children a “fuller and richer experience” as they prepare to receive confirmation.

“It was really important for me and for them to have this experience,” she said. “To be that close [to Pope Francis] as he was celebrating Mass was truly, I hope, a life-changing experience for them that reaffirms their faith.”

New nuncio to U.S. says he’s ready to listen and learn from American people

VATICAN CITY (CNS)—Archbishop Christophe Pierre, the new nuncio to the United States, said he is ready to listen about the Catholic Church in the country and will try his best to be Pope Francis’ emissary, particularly in promoting a Church that is close to those who suffer.

The archbishop, who had a private meeting at the Vatican with Pope Francis on April 21, gave interviews the next day to the English and the Italian programs of Vatican Radio.

“Certainly, I’m still learning, so I’m sure that during this year the assignment ‘because it’s such a big country, such a big reaction was “oh” when the pope told him of his new Mexico and going to the United States. He said his reaction was “oh” when the pope told him of his new mission is “to help the pope understand—the pope and those that work with him—to understand what’s going on.”

“The richness of the Catholic Church,” Archbishop Pierre said, comes from that combination of valuing peoples and cultures and their local expressions of faith while being united universally.

“The archbishop told Vatican Radio’s English program, "I’m quite excited—sometimes fearful," about leaving Mexico and going to the United States. He said his reaction was “oh” when the pope told him of his new assignment “because it’s such a big country, such a big history, but you know I’m truthful in God and very, very grateful for this mission which is given to me.

“I know I have to learn in the same way [as] when I arrived in Mexico nine years ago. I had to learn a lot and I’m still learning, so I’m sure that during this year the American people—particularly the bishops, the priests, the religious, the laypeople—will be my teachers,” he said. “I’m ready to learn.”

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Friends of Dorothy Day commend step in her sainthood cause

WASHINGTON (CNS)—The recent update in the sainthood cause for American Catholic icon Dorothy Day is welcome news to many of her friends and associates who believe her understanding of Catholic social teaching should be held up as a Church value.

The Archdiocese of New York announced on April 19 an important next step in the canonization process for Day: a canonical inquiry into the life of the co-founder of the Catholic Worker Movement and famed peace activist.

“For those who knew her, there is no question about Dorothy’s holiness and her prophetic witness,” said Patrick Jordan, a former managing editor of The Catholic Worker newspaper that Day helped launch in 1933 and one of her longtime companions.

“Canonization, on the other hand, is a legal process meant to certify a certain individual’s ‘status’ at the time of her or his death and what this means for the life of the Church,” Jordan told Catholic News Service (CNS).

“Obviously, there are lots more saints than those included on the Church’s official list. Yet, for those memorable enough to be so designated, the legal process of canonization assures that their stories will be handed down to future generations to emulate and to value. All to the good.”

The canonical inquiry by the archdiocese—which is sponsoring Day’s sainthood cause, and is where she oversaw some of the Catholic Worker houses of hospitality for poor and marginalized people—will find a historical commission issuing a report Day’s life in historical context and reviewing her unpublished writings.

New York Cardinal Timothy M. Dolan will appoint theological experts to review her published writings—two readers for each publication—with an eye toward doctrine and morality.

Jordan and his wife Kathleen—both of whom helped care for Day in her later years—told CNS they commend the archdiocese for completing an “appropriately overdue step” in presenting the Church with stories of resources to gather the testimonies needed to determine the saintly activist’s qualifications for canonization, and to examining her considerable writings for their wisdom and theological acuity.

Day’s sainthood cause was first undertaken by one of Dolan’s predecessors, Cardinal John J. O’Connor, in 2000.

The U.S. bishops unanimously endorsed Day’s sainthood cause during their 2012 fall general assembly.

Day was born in Brooklyn in 1897, and shortly thereafter her family moved to San Francisco, where she was baptized an Episcopalian. Her family later moved to Chicago, and Day attended the University of Illinois.

However, she left college to work as a journalist in New York City. While in Manhattan, she got involved in the causes of her day, such as women’s suffrage and peace, and a house where Day worked, and where she died in 1980.

“Dorothy never even thought about it,” Jordan said. “She responded to hearing the voice of God.”

Martha Hennessy, granddaughter of Dorothy Day

“If, after examining the information, the Vatican congregation and the pope recognize Day’s heroic virtues, she will be declared a ‘servant of God.’ Beatification and, ultimately, canonization are the next steps in the process. In general, one miracle determined to have occurred through the intercession of a candidate for sainthood is required for beatification, and a second such miracle is needed for canonization.

“By declaring a person a saint, the Church does not mean to honor that person. It is not a reward,” said Deacon Tom Cornell, co-founder of the Catholic Peace Federation and a decades-long associate of Day. “It is meant to hold up an example of authentic Christian discipleship for a certain time and place.”

Cornell told CNS he hopes this latest step in the canonization process does not “dilute the value of authentic Christian discipleship for a certain time and place.”

Day certainly suspected that a canonization cause on her behalf could be launched after her death. Though she scoffed at the idea of being a saint, people who knew her intimately say she had conflicting thoughts on the process that goes into the Church naming someone a saint.

“Our lives are full of contradiction,” said Martha Hennessy, one of Day’s nine grandchildren, in a 2012 interview with Maryknoll magazine. “A Catholic Worker residence in the East Village section of New York. It’s also the house where Day worked, and where she died in 1980.

“You know, she stated. ‘Don’t call me a saint. I don’t want to be dismissed that easily.’” Hennessy, now 61, said. “She also said we’re all called to be saints. But, I also see the hand of God pushing her in a direction that she didn’t necessarily choose or understand at the time.

“Mean, there are other things she would rather have done,” Hennessy said. “But, in the end, it was very clear that her life took the direction that it took, because she responded to hearing the voice of God.”

The Jordan’s also said they see Day’s contributions to the faith getting much-deserved attention in recent times, such as Pope Francis’ mention of her in his Sept. 24, 2015, address to a joint meeting of Congress, and the recent discussion of her life in such best-selling books as David Brooks’ The Road to Character.

“The serious issues of the times themselves—refugees, poverty and inequality, racism, massive spending on wars and developing military technologies for future wars, capital punishment, torture, and prolonged incarcerations, etc.—are all issues on which Dorothy Day wrote forcefully and sought to ameliorate,” Patrick Jordan said.

Jordan said that her canonization has now reached this significant stage indicates Dorothy’s life will increasingly be given the recognition it deserves,” he said.

“First, this is welcome news to many of her friends and associates who believe her understanding of Catholic social teaching should be held up as a Church value. And second, this is welcome news to many of her friends and associates who believe her understanding of Catholic social teaching should be held up as a Church value.

“Friends of Dorothy Day commend step in her sainthood cause”

Nearly 900 students to graduate from three Catholic colleges in archdiocese

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What has happened to marriage?

“First there’s love, then marriage, then a baby carriage.”

That’s the way it used to be, but not anymore. The “marriage” part might or might not happen these days as couples delay marriage or skip it altogether.

Pope Francis took notice of this trend in his apostolic exhortation “Amoris Laetitia (The Joy of Love),” released on April 8. The exhortation is the concluding document of the 2014 and 2015 synods of bishops on the family.

Southern states have been busy this spring passing laws that follow naturally on the Supreme Court’s decision redefining marriage.

The court concluded its opinion on June 25 by saying that the First Amendment protected religious people who hold traditional views on sex. Since then, other legislatures have passed laws designed to implement that protection. Debates often focus on people in the marketplace, like employers, who say they may not play a role in gay weddings.

The politics of sex roles has moved a long way since 2015. Transgender issues are now routinely bundled with claims for gay and lesbian equality. So another bone of contention has been what bathrooms such people can use.

The cultural shifts have been on this movement like a chicken on a June bug. When the governor of North Carolina signed one of these laws, Apple, Google, the Bank of America and the National Basketball Association (NBA) made threatening noises about pulling out their business. PayPal canceled plans to build an operation center in Charlotte. Half a dozen cities in New York, San Francisco, Seattle—you get the idea—prohibited travel to North Carolina by municipal employees.

Mississippi and Georgia felt the same kind of heat. Disney told Georgia it would not film there. Christian bookstores and Home Depot, both headquartered there, complained. The NFL said it might not hold the Super Bowl in Atlanta. In the face of this pressure, Georgia Gov. Nathan Deal vetoed that bill.

In their accounts of these disputes, the print and electronic media show an increasing tendency to refer to “religious freedom” in scare quotes. Like Chris Farley playing Bennett Brauner on “Saturday Night Live” or Mike Myers as Dr. Evil in the Austin Powers films.

Be Our Guest/Larry Mahl

Abortion is not health care, reader says

There is much confusion today as to what is good for us in mind, body and soul.

The enemy of our souls continues to confuse many as to what is good and what is not. You could say that SIN is the abbreviation for “Self-Inflated Nonsense.” Most have not discovered this truth in their spiritual lives, which would help them make good choices in virtue, instead of assumed-to-be good choices that are, in fact, causing most to grow in vice.

The Plan B abortion pill has been snuck into many places and is being sold over or behind the counters. Whether the stores and various chains know it or not, in the eyes of God, they are accomplices to murder if someone takes the Plan B pill and the unborn child dies. In case you did not notice, it is designed to do just that—kill a baby.

Blessed Teresa of Kolkata has been attributed as saying, “It is a power of the grace of God to decide that a child must die so that you may live as you wish.” In God’s word, St. Paul and St. John encourage us to “test the spirits” (1 Thes 5:21 and 1 Jn 4:1) for a reason. Satan loves to confuse to such an extent that we make poor choices.

“Family-friendly” pharmacies have, in many cases, been led to believe that the Plan B pill is a good choice, and many sell it in the disguise of “health care” and it being a good solution to a problem. The makers and sellers of this pill pocket about $50 each purchase. If chain founders like Barry Krueger were alive today, they would very likely not be involved in killing babies for profit. He did not start that chain of “family-friendly” stores for that reason—or to sell contraceptives, either.

Thank God that change is possible through prayer, and that the Christian values that this nation was founded upon still exist. Satan advances when men of good will do nothing.

Those who have chosen to follow Jesus and continue to grow in a healthy prudery must be grateful for the grace of God. We see that Satan makes his lies obvious in our culture. Pray, pray, pray, especially during the month of March, for we are all created and called to be saints in this short life.

People who are called by me your humble selves, please stay with me and pray for the church, that God will continue to bless our parish and that you will be known and remembered in our hearts.

John F. Fink

—John F. Fink

Intelllect and Virtue/John Garvey

Questionable use of scare quotes

Quotation marks usually signify that the writer is repeating someone else’s words exactly. (Richard Nixon probably said, “I’m not a crook.”) Sometimes we use them to indicate that we are coining a phrase, or stipulating to a particular meaning. (He called his flying platform “a hoverboard.”)

But scare quotes, or sneer quotes as we sometimes call them, signify that a word or phrase is being used in an ironic sense—a shorthand way of saying “is not” or “is not anymore.” When the Los Angeles Times reports that “Georgia Gov. Nathan Deal on Monday vetoed a ‘religious liberty’ bill that would allow businesses that religious liberty is not, properly speaking, concerned with how people live their sex lives.

This notion should strike Catholics as odd. Sex is at the heart of our sacraments. In Christian marriage, sex is, Pope Francis recently said, “a path of growth in the life of grace.” In other circumstances, it is unhealthy.

Catholics are not alone in attaching religious significance to sexual practices. Jewish law sees sex between husband and wife as a mitzvah. But one who has sexual relations with a woman outside of marriage will be held guilty if the woman believes he will accept correction from them, since they presumably know better. But one who would deny religious freedom to people who meet its conditions and fail to act according to their faith disagree on the nature of religious liberty.

I hope I’m not reading too much significance into a couple of punctuation marks. I do fear that we are becoming a society where sexual license is more important than religious freedom. The next step, according to the Supreme Court, foresaw last year, will be to insist that everyone confesses adherence to the new faith or suffer the consequences.

John Garvey is the president of The Catholic University of America in Washington, D.C. 

Larry Mahl is a member of St. Louis Parish in Batesville.

Page 4 The Criterion, Friday, April 29, 2016
Do not let your hearts be troubled or afraid

“No se turbe vuestro corazón, ni tenga miedo” (Jn 14:27).

There is something paradoxical about the peace of Christ. We know from the Scriptures and from 2,000 years of Church history that the peace that Jesus offers does not automatically grant immunity from suffering or fear. The peace of Christ is not synonymous with times of calm. Nor does it cause a cessation of warfare, violence or natural disasters. On the contrary, the peace of Christ is most often experienced in the midst of terrible circumstances—such as the recent brutal slaying of four Missionaries of Charity in Yemen. My hope and prayer is that as they suffered and died, these women—who have been described as contemporary martyrs by Pope Francis—experienced the peace that Jesus Christ promised to all his followers, a peace that transcends our earthly experience.

I think the peace of Christ has three essential characteristics. First, it is deeply embedded in our hearts in a way that makes it impossible to destroy. As we sing in the late 19th-century hymn, “No storm can shake my inmost calm while to that rock I’m clinging. Since Love is lord of heaven and earth, how can I keep from singing?” Something about the peace of Christ is impenetrable no matter how fiercely it is attacked. That fact should give us confidence and hope regardless of the situations we face.

Secondly, the peace of Christ flows from God’s unconditional love and mercy. When we realize and accept that a loving God knows us personally, loves us unconditionally and is always ready to embrace us, we can relax and take heart no matter what happens to us. Our merciful God is there for us in all circumstances—good times, bad times and ordinary times. We can rely on Jesus to be with us at our side always.

Finally, the peace of Christ is transformative. Beyond helping us accept the bad things that happen to us—either because of our own bad or sinful choices or because of evil in the world far beyond our control—the peace that we receive from the Lord, through his gift of the Holy Spirit, changes us. It turns our weakness into strength, our fear into courage, and our despair into a profound hope. This means that because of the power of God’s grace, good really can come from evil, and peace can result from even the most reprehensible violence.

Most of us will not experience martyrdom, but the way the four Missionaries of Charity in Yemen did, but every one of us encounters our share of violence and anxiety in our daily lives. A family member suffering from addiction or a terminal illness can certainly threaten our peace. Financial problems, loss of a job, marital difficulties or serious disagreements among family members or friends can all lead to fear, anxiety and anger that disturb our tranquility and threaten our happiness. We need the peace of Christ to deal with life’s troubles, and to experience the joy that he has promised us as a result of his own passion, death and resurrection.

In next Sunday’s Gospel reading, the Lord tells us again that he loves us and that he gives us his peace. To guarantee this promise, he tells us that he will send an Advocate, the Holy Spirit, who will defend us and guide us both in ordinary times and when things are really tough. The Holy Spirit is the presence of God in every circumstance of our lives. Because God is with us (closer to us than we are to ourselves), we never have to fear being abandoned to a cruel fate in a hostile and uncaring world. God the Father and his only son, Jesus Christ, are with us through the gift of their Holy Spirit. We have nothing to fear—and every reason to be filled with hope.

As we continue this joyful season of Easter, and prepare for the great gift of the Holy Spirit at Pentecost, let not our hearts be troubled or afraid. The Lord is with us—now and always. Alleluia! †

No se turbé vuestro corazón, ni tenga miedo

“La paz os dejo, mi paz os doy; yo no os dejo desamparados” (Jn 14:27).

—El Señor resucitado consuela a sus discípulos (y a nosotros) con esta exhortación: “No se turbe vuestro corazón, ni tenga miedo. La paz os dejo, mi paz os doy.”

—¿Qué es la paz de Jesús? Él nos dice que su paz es distinta de lo que ofrece el mundo. ¿Y qué significa esto concretamente?

La paz de Cristo es algo paradójico. A través de las Escrituras y de los 2,000 años de la historia de la Iglesia sabemos que la paz que ofrece Jesús no nos hace automáticamente inmunes al sufrimiento ni a la ansiedad. La paz de Cristo no es sinónimo de momentos de calma, ni tampoco provoca un cese de las actividades bélicas, de la violencia ni de los desastres naturales.

Al contrario, muy a menudo, la paz de Cristo se siente en medio de circunstancias terribles, como es el caso del brutal asesinato de cuatro misioneras de la caridad en Yemen, ocurrido recientemente. Mi esperanza y mi plegaria es que, mientras sufrieran y murieran, estas mujeres a quien el papa Francisco describió como mártires contemporáneos, hayan sentido la paz que Jesucristo prometió a todos sus seguidores, una paz que trasciende nuestra experiencia terrenal.

Considero que la paz de Cristo posee tres características esenciales. Primero, está profundamente arraigada en nuestros corazones de una forma que es imposible destruir. Tal como cantamos en inglés en el himno del siglo XIX: “Ninguna tormenta puede estremecer mi calma interior mientras me afro a esa roca. ¿Cómo no iba a cantar si el amor es dueño del cielo y de la tierra?” La paz de Cristo tiene una cualidad que la hace impenetrable sin importar qué sea blanco de los más crueles ataques. Ese hecho debe darnos confianza y esperanza, independientemente de la situación que estemos atravesando.

Segundo, la paz de Cristo emana del amor y la misericordia incondicionales de Dios. Cuando nos damos cuenta y aceptamos que hay un Dios amoroso que nos conoce personalmente, nos ama incondicionalmente y siempre está listo para acogerlos, podemos sentirnos tranquilos y animados, sin importar qué nos ocurra. Nuestro Dios misericordioso está allí para nosotros en todas las situaciones: en las buenas, en las malas y en la cotidianidad. Podemos estar seguros de que Cristo está a nuestro lado en todo momento.

Por último, la paz de Cristo transforma. Además de ayudarnos a aceptar las cosas malas que nos ocurran, ya sea a consecuencia de nuestras propias malas decisiones o pecaminosas elecciones, o a causa de la iniquidad que existe en el mundo y que se escapa de nuestro control, la paz que recibimos del Señor a través de Su obsequio del Espíritu Santo, nos transforma. Convierte nuestra debilidad en fortaleza, nuestro temor en valor y nuestra desesperación en profunda esperanza. Esto significa que debido al poder de la gracia de Dios, del mal también puede emanar el bien, y la paz puede llegar a ser el resultado de la violencia más abyecta. Que la mayoría de nosotros no vivirá un martirio como el de las cuatro misioneras de la caridad en Yemen, pero cada uno de nosotros enfrenta su cuota de violencia y ansiedad en la vida cotidiana.

Tener un familiar aquejado por una adicción o una enfermedad crónica es algo que amenaza nuestra paz. Los problemas económicos, perder el trabajo, los problemas matrimoniales o los graves desacuerdos entre familiares o amigos pueden conllevar al temor, a la ansiedad y al odio que perturban nuestra tranquilidad y amenazan nuestra felicidad.

Necesitamos la paz de Cristo para poder enfrentar los turbulencias de la vida para vivir la alegría que Él nos prometió como resultado de su propia pasión, muerte y resurrección.

En la lectura del Evangelio del próximo domingo el Señor nos dice nuevamente que nos ama y que nos da su paz. Para garantizar su promesa nos dice que enviará a un representante—el Espíritu Santo—para que nos defienda y nos guíe, tanto en la vida cotidiana como en los momentos difíciles.

El Espíritu Santo es la presencia de Dios en cada circunstancia de la vida. Porque Dios está con nosotros (más cerca de lo que estamos de nosotros mismos) jamás debemos tener que querer a la suerte de un destino cruel en un mundo hostil e indiferente. Dios el Padre y su único hecho, Jesucristo, están con nosotros a través del don del Espíritu Santo. No tenemos nada que temer y sí mucho para sentirnos llenos de esperanza.

A medida que avanzamos en esta jubilosa época de Pascua y nos preparamos para el gran obsequio del Espíritu Santo en Pentecostés, no permitamos que nuestros corazones se turben ni teman. El Señor está con nosotros, hoy y siempre. ¡Alleluia! †

Traducido por: Daniela Guanipa
St. Bartholomew Church hosts two special concerts on May 14 and July 9

As part of the celebration of its 175th anniversary, St. Bartholomew Parish will host two concerts at their church, 306 S. 27th St., in Columbus, on May 14 and July 9.

The May 14 concert will feature Dan Schutte, one of the most prolific and influential composers of contemporary Catholic liturgical music. He composed such pieces as “Here I Am, Lord,” “City of God,” and “Sing a New Song.” The concert is free—but donations are welcome—and begins at 7 p.m. More information on Schutte is available at www.danschutte.com.

A home-style meal in the parish hall will precede the concert and benefit the St. Bartholomew School sponsoring program for Haitian students.

The second and final concert of the yearlong celebration will feature The King’s Singers at 7:30 p.m. on July 9. The King’s Singers is a famous chamber choir from the United Kingdom. The Grammy Award-winning all-male British sextet will present “Postcards from Around the World,” featuring not only choirs from the world over but also tunes from the “Great American Songbook” genre. Doors open at 6:30 p.m. Tickets are $25, and group discounts are available. For tickets, visit the music office at St. Mary Church in Springfield, Ohio.

The events are sponsored in part by the Columbus Visitors Center at 548 Washington St. in Columbus; the Columbus Lawyers Guild; and Serra Club Dinner Program, archdiocesan director of refugee services Heidi Smith at 5724 W. Washington St. in Indianapolis. For more information, call 317-748-4178 or srcalep@yahoo.com.

John and MaryAnn (Hankel) Cherry, members of St. Barnabas Parish in Indianapolis, celebrated their 50th wedding anniversary on April 28.

The couple was married on April 28, 1956, at the former St. Mary Church in Indianapolis. They have five children, Elizabeth Yoeh, Brian, James, Jeff, John and Patrick Cherry. They also have 12 grandchildren, and one great-grandchild.

William and Barbara (Kranzfelder) Hazel, members of St. Pius V, Troy, Ohio, will celebrate their 50th wedding anniversary on April 30.

The couple was married on April 30, 1966, at St. Joan of Arc Church in Indianapolis. They have five children, Amy Katza, Beth Vandehye, Andy, Chris and Matt Hazel. They also have six grandchildren.

St. Catherine of Siena Church in Terre Haute, completed around 10:30 a.m.

May 15

St. John the Baptist Campus of All Saints Parish, 235 St. 5th St., Richmond.

May 15

Free Arts Extravaganza, free visual arts show and 5:30 p.m. free musical performance 7:30 p.m.

May 16


Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis.

May 15


The couple was married on April 28, 1956, at the former St. Mary Church in Indianapolis. They have five children, Elizabeth Yoeh, Brian, James, Jeff, John and Patrick Cherry. They also have 12 grandchildren, and one great-grandchild.

For more information, call 317-748-4178 or srcalep@yahoo.com.

May 6

Marian University chapel, 3200 Cold Spring Road, Indianapolis.

Del Catholic Business

Group, Mass and monthly meeting. 6:30-8:30 a.m., breakfast, 5 per person. Information: 317-925-3817 or lumen.dii.comcast.net.

St. Lawrence Church, 6941 E. 46th St., Indianapolis.

First Fridays Chapel, Renewal Praise and Mass, praise and worship at 7:30 a.m. Mass: 7:30 a.m. Information: scallery@yahoo.com.

Most Holy Name of Jesus, 89 N. 17th Ave., Beech Grove.

First Friday Devotions will be celebrated at the Blessed Sacrament, 5:30 p.m. Following completion of the rosary, Mass: 7 p.m. Information: 317-784-5544.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday celebration of the Most Sacred Heart of Jesus, Mass, May 4, 4:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 a.m. Registration Information: 317-886-2661.

May 7

 Helpers of God’s Precious Infants Purgi, Terre Haute. The event at the Carmelite Monastery at 5959 N. Abington Rd. parking on Ohio Blvd., 9:30 a.m. assembly on sidewalk in front of church, 10 a.m. prayer, rosary and Fatima, 11 a.m. Mass at 123rd St. Chapel at 1807 Poplar St. for Divine Mercy Chapel, completed around 10:30 a.m.

May 14


May 18

Nicholas Church, 6461 S. Nicholas Drive, Sunnyside. Holy Mass and Healing Service, Missions Marian Oblate of Mary Immaculate Father Richard LaVerdiere, presiding, free-will offering will be collected. Information: 812-212-9679, www.catholiccemeteries.org.

May 18

St. Michael’s Catholic Cemetery, 335 S. Wabash Ave., Indianapolis.

The festival offers a craft bazaar and vintage market from 9 a.m.-3 p.m., a beer and wine garden from 2-10 p.m., carnival games from 2:30-4:30 p.m., Mass at 3 p.m., and the Endless Summer Band from 7-11 p.m. A hot roast dinner will also be available from 6-8 p.m. at $10 per plate. For more information, call 765-962-3902.
For 21 years, “A Promise to Keep” has helped more than 10,000 archdiocesan teenagers not just keep their promises to live chaste lives, but also to mentor more than 100,000 junior high students to do the same.

A Promise to Keep (APTK) is a ministry of the archdiocesan Office of Catholic Schools and is co-sponsored by St. Vincent Health. It teaches high school youths to mentor junior high students in chastity and moral living.

Margaret Hendrickx and Sylvia Brunette have led the program from the start. Despite more than two decades of dedication, they point to the high school mentors as the real heroes.

Each year, those heroes are invited to a luncheon in their honor. This year, about 150 of the 365 mentors attended the event at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on April 14.

The event featured talks by Archbishop Joseph W. Tobin and two young married couples, of which three of the individuals are former APTK mentors.

At the conclusion of the lunch, five current mentors shared their stories and what is important about the APTK program. Below are excerpts from their talks.

Myka Rademck—a junior at Cathedral Ritter Jr./Sr. High School in Indianapolis

“A big lesson we teach in APTK has stuck with me in maintaining relationships. In my particular section of APTK, we talk about having relationships and how to know if your relationship is a good or bad one. One main thing we talk about is finding a relationship where you and your boyfriend or girlfriend have the same morals as you…

“Currently in my theology class, we are learning about consciences and the two responsibilities we have in relation to our conscience. The first is to follow our conscience when it is certain. The second is to properly form our consciences.

“I think that APTK takes a huge part in this responsibility. When we are teaching these kids, it may not apply to them in current moment due to their age, and so they may believe that it is stupid and will not have any impact on their lives.

“However, when we give these kids the knowledge, later on in their lives when this information becomes relevant, they will have it in the back of their mind and will have the knowledge to make the correct decisions.”

Henry Smeler—a senior at Bishop Chatard High School in Indianapolis

“I accepted the challenge [to be an APTK mentor] three years ago, and it fits into my life motto to serve others first. God second, and myself third. Being involved in APTK has allowed me to build upon my life’s motto and add those ideals to the ‘A Promise to Keep’ program.

“I have surrounded myself with friends that believe in the same motto. Because of that, it has protected me in so many ways. It has protected me against peer pressure, bullying, and the pressure of using drugs, sex and alcohol.

“Being involved in such an important organization during my high school years has helped me grow mentally and spiritually more. It has strengthened my bond with God. I am a stronger, wiser and more mature individual, which will help me encounter my future obstacles.”

Jacob Hanson—a senior at Father Thomas Scecca Memorial High School in Indianapolis

“A big misunderstanding about dating is that people think it means the couple is already assumed to be boyfriend and girlfriend, when in reality dating should simply be a chance to find out whether or not you would possibly want to pursue a relationship with that person in the future.

“Going into college, we face a lot more challenges with keeping our promise. Something young people should remember when going to parties is that you can still have fun without drinking, plus you get to remember your night afterward. It’s not a bad thing to be the one person in the group to say, ‘Guys, we probably shouldn’t do this.’

“Keeping these promises and maintaining our morals is why this program works and is important. Having the ability to bear and share the witness stories gives those of us in APTK an advantage in overcoming the obstacles and temptations we will encounter in our lives.”

Teresa Heckman—a senior at Cathedral High School in Indianapolis

“Being a part of ‘A Promise to Keep’ for the past three years has been a highly positive experience for me.

“I can remember being a student at St. Simon [School] and having students from Cathedral and Chatard come to speak to my class. I always looked forward to listening to the high school peer mentors from the [A] Promise to Keep program. They were athletes, servant leaders and scholars, and I looked up to them. They were confident in themselves and in their values, and they were willing to share their beliefs with others. The stories they told and advice they gave about standing up for themselves and not letting others pressure them into doing anything they knew was wrong showed me that it is possible to live a chaste life in high school and beyond—a message different from what the media often shares.

“Because of my involvement in [A] Promise to Keep, my Catholic education, and my family, I am prepared to handle everything that college can throw at me. I know how to stand firm in my beliefs and be proud of my faith. I know how important it is to surround myself with the right group of people.

“A Promise to Keep is a unique and effective program because middle school students look up to students in high school. It is important that middle schoolers realize that it is possible to go through high school having fun, being successful, being involved, and living a chaste life.”

Maria Hollowell—a senior at Roncalli High School in Indianapolis

“As I reflected on my time as being an APTK mentor, the same thought kept running through my head. I began to realize that rather than this banquet serving as a ‘closing party’ for APTK, this is only the beginning. This luncheon does not symbolize the ending for our time in APTK, but rather sending us forth to carry out the mission of APTK that we all spoke about.

“I am here to…” remind us of our promises we have made to God. Honestly, we all know there is going to be temptation in college, and that there will be situations that will lure us into the devil. He has a way of working in our lives to blind us and believe that what is right is wrong. He manipulates our minds and tricks us into thinking we are alone. … We are all so fortunate to be in a program like APTK that is a support group of people who will always be there for us and always pray for us.

“I always thought that APTK was a program that taught us how to say ‘no’ to drugs, alcohol and sex, but rather we are saying ‘yes’ to God and his great plan for our lives. We are saying ‘yes’ to opening ourselves to God’s love. We are saying ‘yes’ to protecting our health and future happiness. We are saying ‘yes’ to lives filled with joy. We are saying ‘yes’ to true, authentic love.”
eyes turn again to the girls on both teams. “When you make it this far and you work that hard, there are no losers for me.”

“You can do this!”

This is another “great love” story from the life of Price—one that comes to light in a pitch-black cavern in Kentucky. In her Georgetown address—the then-63-year-old Price was traveling with the Good Shepherd youths and the youths at the Dominican Homes in Indianapolis who are developmentally and behaviorally challenged. But this outing to Kentucky was for the advantage of the Good Shepherd youths, an adventure that included zip-lining through the pitch-black cavern—90 feet above the cavern floor. Looking into the minimally-lit black void ahead and below, the teenagers were naturally terrified to be the first to go hurrying into the abyss. A few even asked in shaky voices, “Are we really going to do this?” to which the Cardinal replied, “I’m going first. Watch me. I can do this. You can do this!”

And then she was off, followed by everyone else.

“It was heart-racing,” she recalls. “There was a lot of adrenaline and a lot of fun.”

For everyone, this is a love that age group because I can still run the race. And everybody there was so unbelievably strong. I remember thinking about people.

That passion and caring lead to another story of one of her great loves.

“You want to be her best friend”

I believe that if you push the right button, you can bring out the best in anyone,” Price says.

“There’s a guy in our youth group who is going to graduate from Roncalli [High School in Indianapolis] this year. He has special needs. His name is Enny Himel. We call him ‘Big E.’ Everyone loves Big E. He played on our CYO high school basketball team. In one of our last games, our center’s knee gave out in two minutes, including a three-pointer. The crowd went crazy. I think he would have gotten lost in time, and I believe he’d been part of our youth group. He’s done everything on his own merit.”

“I think this is the kind of story that leads Price’s good friend Patty Armbruster to say, ‘She really gets the kids.’

At 15, Celia Wuerl believes she gets the essence of Price.

“She has inspired me in so many ways by giving up her time to me, and so many different charities,” says Celia, a member of the Good Shepherd youth group. “She donated money for scholarships so me and my little brother could go to Camp Rancho Framasa [the CYO’s camp in Brown County] this year. She makes me laugh, and she makes me smile. She’s not perfect, but she’s consistent.

Price also has a fondness for the children and youths who benefit from Development Services, says Father Park, the development director for Damian.

“It was real important for her to find a good cause for children helping children,” says Slurton about the longitude relationship that Price has cultivated between Good Shepherd Parish and Damian.

“Many of the kids from Good Shepherd who have gone through the same experience have stayed and continued to be part of the child development and mental health counseling in college. Some of them have come back and worked here. That says something about her. Everyone here knows Bernie. Bernie is like a magnet. She’s very passionate, someone you want to meet and you meet her and you want to be her best friend.”

That sentiment leads to one more story about—she story of the great love of her life.

“What life and love is all about”

When Bernie first met Jack Price at a party, she was attracted to his intelligence and kind-heartedness.

It also didn’t hurt his cause that her mother took an immediate liking to him when he showed up for his first date with Bernie—a date that included taking her mom shopping. In fact, the shopping trip ended with Jack showing a new ringside chair for Bernie’s mom to the top of his Ford Mustang.

Over the course of more than 40 years, Bernie was married to Jack, whom she describes as the person “who will always have first place in my heart and soul.”

Then heartbeat struck. At 64, Jack unexpectedly collapsed on Dec. 21, 2011. He died three days later on the morning of Christmas Eve.

During Jack’s time in the hospital, her brother handed Jack’s wedding band to Bernie. She remembers how the ring gave her “such a sense of closeness and comfort” as she dealt with Jack’s death, viewing it as a symbol of “what life and love is all about.”

Five years later, she often wears the ring.

“I actually had the ring re-made for myself to fit my finger,” she says. “The jeweler, Frank Mascari, put a sapphire stone in the middle of it. I didn’t want to let it in a drawer in case I wear it. I think it’s a great tribute to both of us.”

Their bond endures in another special way.

“You don’t get through every day and enjoy what you’re doing if you don’t have faith,” she says. “I’ve always had faith, but the turning point where it hit me was when Jack passed away. He was so spiritual. If there’s one person in the world who was prepared to die, it was Jack.”

—Bernie Price

In her Georgetown address, Cardinal Wuerl said that the students had joined together at that night’s Mass “because we share a very different view of life. One that recognizes the gift from God. Life is something we are meant to embrace and cherish, to live and love.”

The cardinal noted how Pope Francis, through his words and actions has demonstrated that all human life has God given dignity and should be respected.

The cardinal closed his homily by sharing a story of how some years ago he visited a mission in South America, and held a 2-day-old baby whose mother had left him with the sisters, who ministered there, because she couldn’t care for him. He noted how the newborn held tightly to his finger, seeming to offer a message to him that he took to heart and shared with the college students: “My brothers and sisters, what you are doing this evening is responding to the call of many, many unborn children. Please be there for me. Please do not let me go. Speak up for me.”

Students served as lectors and altar servers at the Mass, and the intentions offered included prayers for an end to war, terrorism, abortion, euthanasia, embryonic stem-cell research and child abuse. They also prayed that students, faculty and staff at campuses would be given strength “to proclaim the dignity of life in words and deeds.”

Three Georgetown students who had been among the group that had walked to the Mass from their campus said afterward that the liturgy offered an inspiring ending to a challenging week at their university.

Anne DeWolfe, a Georgetown senior from Louisville, Ky., who is a pre-med student majoring in the biology of global health, said, “The thing that stuck out to me most was that life is a gift, and the importance of ‘remembering that in your own life every day, it’s a gift you should cherish.’ She plans on studying to become an obstetrician.”

Beverly and Jack Price shared a marriage of more than 40 years before he died on Christmas Eve in 2011. She still feels his presence in her life. (Submitted photo)
What was in the news on April 29, 1966?

**New local priests, division raising concerns about the spread of diseases like cholera.**

Residents recover some of their belongings on April 25 from debris of a destroyed building in Canoa, Ecuador. Catholic agencies will begin building temporary shelters for thousands of families displaced by the April 16 magnitude-7.8 earthquake, the country’s worst natural disaster in nearly seven decades. (CNS photo/Jose Jacome, EPA, Reuters)

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By John Shaughnessy

The sun streamed across the southern Indiana sky, giving extra brilliance to an unexpectedly warm Saturday morning in the spring.

For most teenagers, it was a morning ripe for sleeping in, for relaxing with friends and family, for practicing or playing a sport, for . . . just about anything. And on this gorgeous blue-sky morning of April 16, Bryan Avalos, Lydia Goebel, Destiny Stivers and Brisea Reyes Miranda—who all attend Father Michael Shawe Memorial Jr./Sr. High School in Madison—chose to begin their day by helping to beautify and clean St. Patrick Cemetery in Madison.

“It’s just the right thing to do,” said Lydia, a freshman who joined the effort to spruce up the grave sites, spread grass seed around new graves, and sweep the floors and clean the windows of the cemetery chapel.

For Lydia, the morning was a continuation of her dedication to the cemetery since she was a student at nearby Pope John XXIII School.

“When I was younger, I would wait for my two older sisters to get done with school, and I’d go over there and clean a little,” she recalled. “One time, I noticed the grave of a little boy. He was 3 years old when he died. I even showed his grave to my mom.”

That same reverence for the cemetery right across the street from Shawe was shared by Bryan, who said he helps because he knows people who are buried there, including a former Shawe student who died in a one-car accident a few years ago.

“I know some people who are disrespectful to the cemetery, but I just want to help the people there,” said Brian, also a freshman.

The students’ contributions at St. Patrick Cemetery were part of a larger Madison area effort to also beautify St. Anthony Cemetery, St. Joseph Cemetery and St. Magdalene Cemetery, according to Phil Kahn, president of Prince of Peace Catholic Schools in Madison.

“This is a great way for our students to give back to the community,” Kahn said. “It is important for our cemeteries to be kept up in respect to the deceased and the families that go and visit their loved ones who have passed away. And I think it strengthens the faith of our students to see the deceased over there and show their respect to them.”

Bryan and Lydia exude that respect.

“Her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little,” Jesus said.

When I’m there, it gives me peace and tranquility,” Bryan said.

Lydia noted, “It makes me feel kind of sad [for the people who have died], but it also makes me feel happy because we were making the cemetery look nicer.”

Look at your own sins before judging others, pope says during audience

VATICAN CITY (CNS)—Christians must look to their own sins and failings, and not fall into the temptation of hypocrisy that causes them to believe they are better than others, Pope Francis said.

“The relationship of salvation” with God cannot move forward if people justify themselves and look at the mistakes of others instead of fixing their gaze on the Lord, he said at his weekly general audience on April 20.

“This is the line of salvation, the relationship between me—the sinner, and the Lord,” he told tens of thousands of the faithful gathered in St. Peter’s Square.

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Although the Pharisee questions Jesus’ reason for allowing himself to be “contaminated” by the woman “as if she were a leper,” the pope said Jesus’ reaction is a lesson on how to “distinguish between the sin and the sinner.”
Forgiveness expresses faith, protects against desire for revenge

By David Gibson

In the heat of the moment, with tempers flaring and family members shouting over every ill-chosen word, the power of forgiveness probably is the fairest thing from anyone’s mind. Forgiveness occupies a position of major importance in Christian life. Jesus wanted his followers to be merciful (Mt 5:48). This is especially true for the spiritual work of mercy that calls on us to “forgive offenses willingly.” We are not only asked to forgive—a key feature of Jesus’ teaching—but we are asked to do so willingly. It is hard enough to forgive people when they have done or said something that hurts us, but it is even harder to do this willingly, on our own volition, without being forced.

When we forgive someone, it means that, with God’s help, we seek to let go of any and all resentment. This allows us to begin to return to a situation of wholeness. The prophet Isaiah addresses this issue: “It is I, I, who wipe out, for my own sake, your offenses; your sins I remember no more. Would you have me remember, have us come to trial?” (Is 43:25-26).

With this kind of forgiveness, lingering ramifications or sores aren’t left to fester and cause pain later. The rift that once existed begins to heal. Forgive one another each day.” (Mt 18:35). It is hard enough to forgive people when they have done or said something that hurts us, but it is even harder to do this willingly, on our own volition, without being forced.

Forgiveness possesses the strength to break the cycle. Forgiveness expresses faith—the faith that people can indeed change and grow. Thus, forgiveness can be viewed as a life-giving force.

For Christians, then, forgiveness is godlike. It creatively and mercifully breathes new life into the very atmosphere surrounding human relationships. (David Gibson served on Catholic News Service’s editorial staff for 17 years.)

Jesus’ teaching calls his followers to forgive others willingly and often

By Daniel S. Mulhall

The corporal and spiritual works of mercy are transformational. While they encourage us to care for someone else who is in need, they also require from us a change of attitude, understanding and perspective.

It is not enough to simply provide our surplus food to someone who is hungry. We also are called to change the way we think about our neighbors, and what we feel for them. This is especially true for the spiritual work of mercy that calls on us to “offer offenses willingly.” We are not only asked to forgive—a key feature of Jesus’ teaching—but we are asked to do so willingly. It is hard enough to forgive people when they have done or said something that hurts us, but it is even harder to do this willingly, on our own volition, without being forced.

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The problem with time is that it marches on, and there’s nothing you can do about it. Time carries you along even if you’re tired, out of breath or don’t want to go. Modern life is blessed with all the ingredients for a great time. But we’re always running, even if it is for a cause in particular. We’re all going to get older. That also means that we need to be prepared to go from being different, and we are all going to change.

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Sunday Readings

Sunday, May 1, 2016

- Revelation 21:10-14, 22-23
- John 14:23-29

The Acts of the Apostles again provides the first reading for a weekend in the Easter season. As Christianity grew, it not only expanded beyond its original base in the Holy Land. It also drew Gentiles in faraway places. This increasingly multi-cultural nature of the Christian community presented problems. One is evident in this weekend’s reading. A Christian community had formed in Antioch. Most likely, its membership was composed of people from all walks of life because Antioch was a large, cosmopolitan city. Jews would have been among them. The roots of Christianity theologically, geographically and historically were in the Jewish culture and in the Holy Land. A dispute arose in Antioch, at the time one of the major cities of the Roman Empire. (It was located on the Mediterranean Sea north of the Holy Land.)

Many other Christians in Antioch were former pagans with no connection to Judaism. The dispute was about circumcision, the Jewish ritual followed by males to this day. It was demanded that converts from paganism submit themselves to this ritual. Antioch’s individual Christians, resolved involving, namely the converts themselves of the Holy Spirit. All those who truly love God. It is not necessarily an absence of conflict and turmoil. It is the peace of heart and soul that comes from knowing that right is served, and that God is present.

Reflection

The Church is already directing us to Pentecost, but it is not dwelling on a mere anniversary. Feast days do not simply celebrate the past. Instead, they appear in the Church calendar to inform us and to challenge us. The Church today tells us that, by accepting Jesus and living by the Gospel, God will be with us in the presence of the Holy Spirit.

Then, the Church gives us very practical advice. Being with us, the Holy Spirit is the only true source of peace. Anything else is death.

We reach God’s heavenly Jerusalem every day by following Jesus with help of his grace. Our personal judgment in this effort can be risky. We need God’s guidance. If the Scriptures of Eastertime have taught us anything, it is that God guides and empowers us through the Church. If anything was revealed in the New Testament, it was that a visible Church exists, first served and led by the Apostles. For this reason, the Church in every generation goes to great lengths to retain the example and mind of the Apostles.

Daily Readings

Monday, May 2
St. Athanasius, bishop and doctor of the Church
Acts 16:11-15
Psalm 149:1-6, 9b
John 15:26-16:4a

Tuesday, May 3

Wednesday, May 4

Thursday, May 5

Question Corner/Fr. Kenneth Doyle

While some stories about him are not historical, St. George was a real person.

Q In 1966 when I was confirmed, I took George as my confirmation name. Shortly after that, my class was told that many saints never existed, and that George was one of them.

Our teacher explained that George was a folklore hero—a cultural myth much like Paul Bunyan, who existed only in storybooks. Strangely, though, we were told that we could still pray to him. I’m wondering whether there is any new thought on this, and what the current state of sainthood is for good old St. George. (Maryland)

A Whoever told you that St. George never existed was wrong. He was born to a Christian family in Lydda in Palestine in the late third century, and became an officer in the Roman army. When the emperor Diocletian decreed that every soldier should renounce Christianity and offer sacrificed to the Roman gods, George refused—the result being that he was decapitated for professing his faith, most likely in 303.

From that time on, Christians revered him as a martyr, and a basilica was later built in his honor in Lydda. That much is factual, but the legend of George as a dragon slayer, a story carried back to Europe by the Crusaders in the 12th century, seems to have little basis in fact. The confusion over the status of George arises, in part, from a 1969 revision in the Church’s liturgical calendar when it was decided that some saints’ feast days should be removed from the calendar and several others, including St. George, should have their feast day celebrations made optional.

That change was the logical consequence of the Second Vatican Council’s determination in its constitution on the liturgy that “leit the feasts of the saints take precedence over the feasts that commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or religious community; only those should be extended to the universal Church that commemorate saints who are truly of universal importance” (“Sacrosanctum Concilium”, #111). On April 25, 2013, just a month after his election as pontiff, Pope Francis joined several cardinals in celebrating Mass in a Vatican chapel in honor of his patron saint on Good Friday. (The pope’s baptismal name is Jorge, which is Spanish for George.)

Q Is there a limit as to how often one can receive the sacrament of the sick, or is it unlimited? Our parish now offers this sacrament monthly. My husband will be facing several procedures over the next few months. Is he allowed to receive this sacrament each month there is a procedure or only once a year? (Indiana)

A Reforms following the Second Vatican Council led to the Church referring to this sacrament as the anointing of the sick instead of extreme unction, how it was often referred to in the past. This change was motivated by a desire to return to the sacrament’s original purpose, which was to give spiritual aid to anyone facing a serious illness, not just people at the point of death.

The frequency for receiving this sacrament is a matter of judgment, but some guidelines exist. In the Church’s Code of Canon Law, we read that the sacrament is intended for “the faithful who are dangerously ill” (#998).

The Catechism of the Catholic Church clarifies that and expands on it, “It is fitting to receive the anointing of the sick just prior to a serious operation. The same holds for the elderly whose frailty becomes more pronounced.” (#1515).

The rite of anointing itself says that “old people may be anointed if they are in weak condition even though no dangerous illness is present.”

As to your specific question: In offering the sacrament monthly, your parish is not suggesting that the same people receive it every month, but that there could be new candidates each time. That could mean people newly diagnosed or whose situations have worsened or who are facing serious surgery.

I do not know what procedures your husband will undergo, but certainly if they involve serious risk, he could receive the sacrament each time. The Code of Canon Law encourages erring on the side of caution. In #1005, it says that the sacrament is to be administered in a case of doubt whether the sick person is dangerously ill.

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

My Journey to God

Safety Through Storms

By Katherine Strathearn Bavero

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

(continued on following page)

This poem by Katherine Strathearn Bavero, who died in 1990, was submitted by her daughter, Josephine Borasso, a member of St. Charles Borromeo Parish in Bloomington. Charles Davidson helps his neighbor Santonio Coleman, H. from his flooded home in the Basin area of Pensacola, Fla., on April 30, 2014.)

(CNS photo/Michael Spnestyharger, Reuters)
Rest in peace

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


LITTLEFIELD, Dr. Shirley, 91, St. Michael the Archangel, Indianapolis, April 6. Mother of Anne Young. Bob, Dan, Jeff and Mike Littlefield. Great-grandmother of five. Great-great-grandmother of three.


O’CONNOR, Michael J., 72, Christ the King, Indianapolis, April 14. Husband of Sue O’Connor. Father of Colleen Puytal, Christopher, Michael and Ryan O’Connor. Brother of Marilyn Brothers. Eileen Christ, Cookie Hayes, Joanne McHugh, Katie Murphy, Danny, Jerry and Tim O’Connor. Grandfather of three.


Swim, Joel, 52, St. Elizabeth of Hungary, Cambridge City, April 12. Father of Morgan Grande, Miranda Zigler, Elin Swim and Josh Williams. Brother of Jevon Fran, Jeanne Hawkins, Jennifer, Julissa, James, Jeffrey, Jerome and Johnathan Swim. Great-grandfather of seven.†

People pray during Mass on April 17 at Holy Redeemer Church in Detroit. The Mass was the site of a “Mass Mob” event, an evangelization effort aimed at boosting regular Mass attendance.

Holy Redeemer is the parish in which Archbishop Joseph W. Tobin grew up. (CNS photo/Jim West)
Father Turiddu faces unique antagonist in latest novel

Reviewed by Mike Krokos

“It was the worst winter storm Father T could remember. For most of his life, his stories and addresses had audiences, yet this winter, his stories had none. This winter, the ‘polar vortex,’ a massive blast of arctic air, caused temperatures in Central and the Midwestern and Eastern United States to fall dangerously below zero, resulting in record low temperatures in North American cities as far south as central Florida.”

The true-life winter of 2013 in St. Louis is the backdrop for author Daniel Conway’s third novel, Mrgr. Salvatore Polizzi, a now 85-year-old priest who currently serves as pastor of St. Roch Parish in St. Louis, Mo.

In the latest book, which follows Father Turiddu: Turiddu, the Servant of the City, and Father Turiddu Returns: The Cardinal and the Inquisitor, the winter storm pushed residents throughout the St. Louis area and created havoc for all of them, including Father T. Conway said the book had right-wing domestic terrorists as the ‘bad guys.’

“The first novel had right-wing domestic terrorists as the ‘bad guys.’ The second novel was set in Italy and had leading behind-the-scenes efforts and prayers—with a huge assist to the Sacred Heart and Blessed Mother—to help a long-time friend of federal police in the criminal charges brought against him in Washington. As in past novels, when the priest shares his patented ‘End of story’ in a conversation, readers will know that Father T means business and will take on whatever challenge awaits him. Throughout the fast-paced novel, readers will also gain a true appreciation for a priest whose vocation shapes all he says and does. ‘Father T is a doer when it comes to his life of faith and ministry, so when he faces a serious health challenge, he must trust that God will help him storming the heavens with prayers.’

Turiddu’s third novel also emphasizes the spirituality of Father T, which is his true devotion to the Sacred Heart and the importance of ‘letting go,’ and allowing God’s grace to act in everyday situations. ‘That is a major theme of Father Turiddu and the Polar Vortex. ‘Mrgr. Polizzi is an activist who struggles with the contemplative side of pastoral ministry and, in the process, offers all of us a powerful witness to the power of grace in our lives. Faith is central to the life and ministry of Mrgr. Polizzi and his large family and circle of friends, Conway added. ‘It wouldn’t be possible to tell his story—even in fiction,’ he said. ‘without grounding it in the personal faith and public ministry of Father T and his friends.’

Another aspect of Msgr. Polizzi’s human side comes out in the novel through Msgr. Turiddu’s TV viewing habits. Viewers of Fox News will enjoy Father T’s references to the cable news network and some of its commentators. ‘The use of some celebrities like Charles Krauhmann was simply to connect this story with a larger audience,’ Conway said.

‘Turiddu shows us the spirit of Father T—his devotion to the Sacred Heart and the importance of “letting go,” and allowing God’s grace to act in everyday situations. That is a major theme of Father Turiddu and the Polar Vortex.’

—Dan Conway, author
No matter how court rules in immigration case, questions remain

WASHINGTON (CNS)—People who closely follow the Supreme Court know it’s a waiting game. There’s the wait to see if a case makes it to the court, the wait for a seat in the Oval Office, the wait for a new president, and then the wait—in this day and age of instant answers—for a court decision, which for major cases is typically at the end of the court’s term in late June.

United States v. Texas, the immigration case argued before the court on April 18, is hardly an exception. The case examines two immigration policies announced by President Barack Obama in executive actions in 2014: his expansion of a 2012 program known as Deferred Action for Childhood Arrivals, or DACA, and the creation of the Deferred Action for Parents of Americans and Lawful Permanent Residents, known as DAPA.

The actions, which would allow more than 4 million undocumented immigrants to temporarily work and remain in the country, have been challenged by 26 states, including Indiana and Texas, that insist the president went too far.

Immigrant families and supporters who would be directly impacted by the court’s decision lined up overnight at the court hoping to get a seat in the courtroom. They then joined them that morning outside to cheer, sing and hold placards of support.

Once the 90 minutes of arguments were over, those who will be impacted geared up for the likely two-month wait for the court to announce its verdict.

But waiting is something they know all too well. Yara Hidalgo, who teaches middle school math and Spanish at Sacred Heart Nativity School in San Jose, Calif., certainly knows about it. Her family is waiting for 15 years to get legal status for her daughter, who was almost 2 with her parents, has turned 18 and is a U.S. citizen.

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Hidalgo, who came to U.S. when she was almost 2 with her parents, has four younger, U.S. citizen siblings.

Through DACA, she was able to get a driver’s license and Social Security number enabling her to apply for a job. She enrolled in a master’s degree program for teaching in Catholic schools at California’s Santa Clara University.

Both her parents would likely benefit from DAPA. If either is deported, she would need to care for her brothers.

Archbishop John C. Wester of Santa Fe, N.M., wrote about Hidalgo in an April 18 commentary published on CNN’s website.

“I see individuals like Yara every day in my archdiocese. I frequently hear the contributions that they make to our Church and our neighborhoods,” he wrote. He also said he sees their fear and disappointment from the constant threat of deportation and lost educational and professional opportunities due to their immigration status.

As families like the Hidalgoes await the court’s decision, they also know there might not be a clear answer if the court offers a split decision, which many court watchers think is likely.

A 4-4 vote would put the president’s immigration policies on hold for the rest of his term, and would be up for its renewal during the next presidential election.

Jeanne Atkinson, executive director of the Catholic Legal Immigration Network, or CLINIC, an umbrella organization of Catholic legal service providers, said the immigration community is already reeling from the negative rhetoric from political candidates.

She said she is “cautiously optimistic” about how the court will rule in this case. She was encouraged by strong points she said were made by U.S. Solicitor General Donald B. Verrilli Jr., defending the Obama administration, that she didn’t think would be countered by Texas Solicitor General Scott厨房科.

On the other side, the state’s attorney, accusing the president of overstepping his power if the court rules against Obama’s policies, said it would be demoralizing for many immigrants, but it would not do away with other avenues that can be followed to help them achieve citizenship.

And if the court rules in favor of these policies, there would also be a long road ahead. Atkinson noted that even with a victory, there still will be a need for “Congress to step up” and enact immigration legislation that does policies won’t solve every issue.

Sitting in the second row in the courtroom on April 18, she felt she said as “watching history being made.”

Looking around to see families and walking by groups outside reminded her of why people care about this issue so much.

“A positive outcome will benefit children and families and make our communities safe,” she said. “We can’t lose sight of that.”

Archbishop Wester, a member of the U.S. Conference of Catholic Bishops’ (USCCB) migration committee, had a similar message: “As we hear commentary on U.S. v. Texas, we must set aside partisan opinions. Remember: Human lives will be affected by the ruling. We must recognize that regardless of their immigration status, those who would benefit from DAPA and expanded DACA are our brothers and sisters, our neighbors and often our friends.”

The archbishop noted these policies aren’t perfect, and would not provide “a long-term fix for our broken immigration system,” but that still said they would at “temporarily ensure that hard-working, law-abiding immigrant families can stay together in anticipation of the time when our legislators will enact just and humane immigration reform.

Bishop Jaime Soto of Sacramento, Calif., voiced a similar view in the Feb. 16 Sacramento Bee daily newspaper.

He said the case before the Supreme Court is “not an amnesty program, nor does it fix the broken immigration system. Any significant reform will have to wait for a more reasoned conversation in Congress.”

For now, he said, the Obama administration was attempting to bring some security to many people living in ambiguity in a way that would allow “federal and local law enforcement to effectively allocate resources to protect our neighborhoods, not divide them.”

The bishop also hoped the justices who were present during Pope Francis’ address to Congress last September would remember the pope’s description of Moses, who viewed the law as a force for unity.

“Ultimately, laws must serve people and protect their dignity, and that we wait for Congress to assume this duty with regards to comprehensive and humane immigration reform. The court can call on the wisdom of Moses to bring a measure of unity and security to immigrant families as well as the nation,” he said.

Speakers hopeful post-supreme Court will have religious liberty advocate

WASHINGTON (CNS)—Even without Justice Antonin Scalia, and with the likelihood of deadlocks by an eight-member Supreme Court for some time to come, there’s still hope for a strong religious liberty advocate, a panel of speakers concluded.

And the next leading light on the issue might be Justice Elena Kagan, who typically disagreed with Scalia’s stances.

That was the conclusion of Hannah Smith, a lawyer with the Becket Fund for Religious Liberty. She spoke at a recent discussion of Scalia’s legacy at the Newman Center, Washington.

Scalia’s views on the prominence of religious faith in American public life were a tradition unique to him, she said, and would hold anything back.” Smith said. “He had a very clear idea that religion must be protected on the public stage.”

He told his audience that Archbishop Vincenzo Paglia, president of the Pontifical Council for the Laity, had “very bad things” about religious liberty being “shunted to the back burner.”

Scalia went further than that in his last public speech on Jan. 2, just over a month before his unexpected death at a Texas resort.

“Where did that come from?” he asked. “To be sure, you can’t favor one religion over another, you can’t force people to practice any religion,” he said.

Scalia went further than that in his last public speech on Jan. 2, just over a month before his unexpected death at a Texas resort.

“He really didn’t hold anything back. He had a very clear idea that religion must be protected on the public stage.” —Hannah Smith, a lawyer with the Becket Fund for Religious Liberty