World must respond to Islamic State genocide actions, United Nations’ conference hears

UNITED NATIONS (CNS)—While religious freedom in much of the Middle East is under siege and the civil war in Syria seems to have no end in sight, Carl Anderson, supreme knight and CEO of the Knights of Columbus, and others called the United Nations to action.

The U.N. plays a crucial role in securing the future of the region, particularly for people being tortured, kidnapped and killed because of their religious beliefs, Anderson said during a daylong conference on April 28.

Anderson’s presentation came during one of three panel discussions at the conference sponsored by the office of the Vatican’s permanent observer to the U.N. and joined by In Defense of Christians and other organizations focusing on human rights abuses in the Middle East.

Presenters included people who experienced or witnessed atrocities being committed against religious minorities.

A 278-page report submitted to U.S. Secretary of State John Kerry that was co-authored by the Knights of Columbus and the group In Defense of Christians in March outlined what it called “genocide” being carried out against religious minorities by the Islamic State. Its contents focused largely on Christians who have been murdered, and those indigenous communities who will or have been displaced from their region.

On March 17, Kerry designated Islamic State actions as genocide, but the World must respond to Islamic State genocide actions, United Nations’ conference hears
AWARDS
continued from page 1
100th running of the Indianapolis 500 on May 29—focusing on its history and tradition while also emphasizing the need and the opportunity for continuing innovation.

"Part of what makes us so special is our history and tradition, a history and tradition that was started by Hoosiers. What makes it so special—and many people can relate to this story—is that it is a family tradition, our brother or someone special in our lives introduced us to the Indianapolis Motor Speedway,” said Boles, who recalled attending his first 500 race, when he was 10, with his dad.

"It's about gathering of people, that gathering of pride, is much more than about a race." While he cherishes that history and tradition, he also embraces innovation for the future of the race and the Speedway.

The Speedway was created in 1909 and the 500 in 1911 for those traditions. It was created to look forward. It was created to show what this community, this city of Indianapolis could do go forward. One hundred and every event, especially in the United States, at a time accomplished, is. But it’s really a springboard to the next 100 years. It's a springboard to the image of the next leaders of the Indianapolis Motor Speedway.”

Boles concluded his talk with a reference to racing and living the faith—by way of St. Paul.

"The Apostle Paul told us how important it was to stay focused on the endurance of running that race,” Boles noted. “We love that at the Speedway—it's a race that's going on the track. We're going to have to help other people. So we are here to serve and to gather hope. And it helps open the doors that one child you can save and help that one.’”

By John Shaughnessy

Four individuals received Spirit of Service Awards from Catholic Charities Indianapolis during the annual dinner event at the Indiana Roof Ballroom in Indianapolis on April 27.

"The Spirit of Service Awards reflect information about each of the recipients, who were prominently featured in the发端 of the April 1 issue of The Criterion.

Hosu Thu, Spirit of Service Youth Award recipient

Background: A Burmese refugee who came to the United States with her family five years ago. She’s a member of St. Mark the Evangelist Parish in Indianapolis and a senior at Roncalli High School in Indianapolis.

Service: Most of her 600 service hours are related to the St. Vincent de Paul Society in Indianapolis, helping fellow volunteer Mike Newton distribute items to refugee families while also translating for them. She also helps new refugees by offering them support when they visit the doctor or translating for them when they get a doctor’s license. And she serves as a volunteer during parent-teacher conferences at Roncalli and St. Mark.

"I feel like I have been on the end receiving the generosity of other people. I feel great when I help other people grow much from doing it. Now when I look at someone, I think about what I can do for them. I feel God is telling me I should do this.”

Phyllis Land Usher, Spirit of Service Community Award recipient

Background: Known as the “fairy godmother of the west side,” she is the president of the Usher Funeral Home in Indianapolis, a longtime business of her late husband and Bill’s family. Service: She is president of the board of the Five-House Community Center, leading a successful $3.5 million capital campaign. She is also involved with Hearts and Hands of Indiana, an organization that helps low-income families and individuals become home owners in the area of St. Anthony Parish in Indianapolis. She also continues the family business’ tradition of giving back to the community. She said: "You are all the end of the day, doing something good. That’s what I am doing in this position.”

Domoni Rouse, Spirit of Service Award recipient

Background: A longtime member of St. Rita Parish in Indianapolis, where she has served as president of the parish council and a religious education teacher.

Service: She serves on the board of the Five-House Community Center, leading a successful $3.5 million capital campaign. She is also involved with Hearts and Hands of Indiana, an organization that helps low-income families and individuals become home owners in the area of St. Anthony Parish in Indianapolis. She also continues the family business’ tradition of giving back to the community. She said: "You are all the end of the day, doing something good. That’s what I am doing in this position.”

In his remarks at the end of the evening, Archbishop Joseph W. Tobin began by adding a touch of personal history and humor in connection with the Indianapolis 500.

"Three years ago, when I was asked to give the invocation for the first time, I was excited because I had never been to a race before—except the streets of Rome.”

When the laughter faded, the archbishop turned serious, noting how someone in the audience mentioned that he had asked him, “Is there anything that keeps you up at night?” He asked, "What if we were not seeing an archdiocese? How can we see better?” The archbishop confided to the audience.

"Because Jesus, if you read the Gospels, never really labors for people who are tired and not helping the poor, but basically because they don’t see. In that famous story in Matthew 25, both the good and the ones who are condemned have the same response, ‘Lord, when did we see you hungry or thirsty or someone in prison or sick?”

Looking out on the audience—while speaking to all supporters of the work of Catholic Charities—the archbishop continued. "So I want to thank you for tonight for seeing, for having the eyesight, for eyes that kind of break from self and recognizing in people, who are so easily forgotten, the face of Jesus Christ.”

Archbishop Tobin also shared a reflection on a documentary about Blessed Teresa of Calcutta that he had seen. "It showed her early days in Calcutta where she and her sisters were basically picking up people out of the gutters who were abandoned. The documentary closed with her holding up a dying child. And a reporter who was a very pragmatic Western journalist said, ‘Mother Teresa, why do you waste your time with that one? Go find a child you can save and help that one.’"

In the past several years, our Crisis Services have had a 40 percent increase of nearly every Little Sister of the Valley. It "showed how early days in Calcutta where she and her sisters were basically picking up people out of the gutters who were abandoned. The documentary closed with her holding up a dying child. And a reporter who was a very pragmatic Western journalist said, ‘Mother Teresa, why do you waste your time with that one? Go find a child you can save and help that one.’"

Changing Lives Forever,” a documentary about how best to partner with people theilia to serve in this way because our Catholic faith compels us to serve those in the margins and those who are most vulnerable.

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Priests seek to show forth God’s beauty through art

By Sean Gallagher

GREENFIELD and NORTH VERNON—As the Church counts to the end of the Easter season, one reminder of that which will remain in churches throughout the rest of the liturgical year is Easter candles, also known as the paschal candle.

Throughout the liturgical year, Easter candles are used at baptisms and at funerals. They are a special symbol of Christ in the liturgical worship of the church, serving as a dramatic reminder of the risen Christ bringing light into a dark and fallen world.

Priests, too, are special signs of Christ. They are sacramentally conformed to the image of Christ in their ordination, and show him forth to the Church and the world through their life and ministry.

Two years ago, Father Byrd made a labor of love out of adding beauty to the paschal candles for the parishes that they lead. There are various ways to decorate a paschal candle, which ordinarily is the largest candle in a church, standing several feet tall. They can be painted with acrylic paints or melted crayons or have colored wax added to them.

There are also many candles and things like that which allow me to give that part of myself to a parish,” said Father Jenkins, pastor of St. Michael Parish in Greenfield. “It continues to be more and more relational.

His love of art doesn’t just connect him to the parish community, but to others whom he’s helped to draw out their own artistic talents.

Father Jenkins helped Father Byrd learn new artistic skills when both were in priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Father Byrd recently decorated three paschal candles for the three faith communities he leads: St. Mary Parish in North Vernon, St. Ann and St. Joseph parishes in Bright, and St. Teresa Benedicta Parish in Lawrenceburg. Father Byrd has made many vestments for himself and other priests. (Photo by Sean Gallagher)

“In some ways, I feel a little better about my work in liturgical art,” said Father Byrd. “It always takes me back to that first Mass that I celebrated in Batesville,” he said. “It’s a reminder to me of the beauty of the Eucharist. He’s not just a person, but in the mysteries being celebrated and how they are coming to life. It’s not just in the person, but in the mysteries being celebrated and how they are coming to life.

Right, standing in St. Mary Church in North Vernon on April 21, Father Jerry Byrd holds up a chasuble that he designed and sewed. Pastor of St. Mary Parish in North Vernon, and St. Ann and St. Joseph parishes in Jennings County, Father Byrd has made many vestments for himself and other priests. (Photo by Sean Gallagher)

“Seeing that on a more spiritual level is that I’m working with folks that I didn’t make,” he said. “They’re working with a world that they didn’t make. We’re just trying to make the best of what we have.”

Father Jenkins appreciates the simple beauty in the fact that himself makes many of the vestments he uses. “In some ways, I feel a little better working with my own vestments, because I know that I made them,” he said. “And they didn’t cost nearly as much as if I would have spent money someplace else. There’s a strange simplicity but also respect for the beauty and honor that is due to Christ at the Mass in that aspect.”

The basic design of the vestments that Father Byrd and Father Jenkins make date back hundreds of years to the Middle Ages. “We have 2,000 years to pull from,” Father Jenkins said. “We don’t just pull from one little area or one little decade of time. It’s all of it.”

In addition to creating beautiful things for the Church’s liturgical worship, Father Jenkins’ work in art has also given him a helpful perspective in ministering to people.

“That creative spark inside of me from creating art has definitely helped me be more creative in working through problems to put me in touch with helping people work through problems in their lives,” Father Jenkins said.

“I also have been helping for Father Jenkins. He recognizes that the beautiful things he creates come from materials that he did not make. This, too, helps in his ministry.

College student gives credit to priest for helping her combine faith and art to show God’s beauty in the world

By Sean Gallagher

GREENFIELD—From creating stained-glass windows and decorating Easter candles to designing and sewing his own vestments, Father Aaron Jenkins has used his artistic talents to show forth God’s beauty in the world.

It could also be said that his work to draw out the artistic talents in other people is a work of art in itself.

Grace Stange, 21, took art classes from Father Jenkins when she was a high school student in southeastern Indiana. At the time, she was a member of St. Teresa Benedicta of the Cross Parish in Bright, where Father Jenkins was serving as the pastor. He also taught her liturgical art, including how to decorate Easter candles, during One Bread One Cup, a summer liturgical leadership conference for youths sponsored by Saint Meinrad Seminary and School of Theology in St. Meinrad.

Now she is studying ecclesiastical art at Concordia University in Seward, Neb. which is affiliated with the Missouri Synod Lutheran Church, and hopes to make a career out of making beautiful things for the worship of God. In 2011, Stange, at Father Jenkins’ invitation, decorated an Easter candle for St. Teresa.

“I got great feedback from the parish and from him,” she said. “So I took that to heart and decided that that was something that I wanted to do. I really found a place in the Church that I felt was for me. That was my role. That was where I could take my talents before God and use it for his glory.”

She has since decorated Easter candles and candles for Advent wreaths for St. Lawrence Parish in Lawrenceburg, Our Lady of Perpetual Help Parish in New Albany and St. Vincent de Paul Parish in Seward. Neb. Stange felt confirmed in the path that God had laid before her when she was an awesome retreat in high school. She was praying in a chapel of the Dominican Sisters of Mary, Mother of the Eucharist in Ann Arbor, Mich.

At first, she was distracted by the fact that there was so little beauty in the chapel. She tried to return to a focus on prayer.

Eventually, Stange heard “this voice in my heart say, ‘Dedicate your life to ecclesiastical art.’ ”

“I said, ‘Yes, I will definitely do that,’ ” she recalled. “I had never heard of ecclesiastical art in my life. I had never heard those words together and didn’t know what it was. But I thought that it was pretty good.”

After returning home from the retreat, Stange soon learned about a new ecclesiastical art program at Concordia University, and has been studying and working on liturgical and sacred art there for the past three years.

She traces much of this work and her dedication to bringing art and faith together to Father Jenkins.

“He just believed in me and showed me that I have a place in the Church,” Stange said. “He did that and gave me the skills to accomplish it.”

Father Jenkins is glad to carry on the Church’s ancient tradition of being a patron of the arts in helping Stange hone her talents and giving her the chance to create works of art.

“Father Jenkins helps me to incorporate art into her own spiritual life and deepen her relationship with Christ that way,” she said. “Hopefully, from that experience, I’ll be able to continue to help communities be more beautiful and our liturgies be more special through art.”

(Grace Stange can be contacted about her work in liturgical art at Grace.stange@cune.org.)
Pope writes against clericalism

Pope Francis is probably the most outspoken pope on the evils of clericalism, although the Church has condemned this temptation at least since the Second Vatican Council, and other popes have spoken out against it.

Clericalism is “a way of thinking that the clerical vocation and state in life are both superior to and normative for all other Christian vocations and states. From this point of view, it follows that clerics are the active agents in the Church—the ones who make the decisions, give the orders, exercise command. The laity’s role is to listen and do as they’re told.”

The quotation above is from Russell Shaw, who has written extensively against clericalism in numerous articles and in his book To Hunt, to Shoot, to Entertain: Clericalism and the Catholic Laity.

Pope Francis’ most recent denunciation of clericalism is in a letter to Cardinal Marc Ouellet, prefect of the Congregation for Bishops and president of the Pontifical Commission for Latin America. The pope told the cardinal that, in lay Catholics’ work for the good of society and for justice, “it is not the pastor who must tell the layperson what to do and say. He already knows this, and better than we do.”

The role of clerics, he said, is to “stand alongside our people, accompany them in their search and stimulate their imagination in responding to current problems.” And he emphasized, “We are called to serve them, not use them.”

As we said, Pope Francis is not the first member of the magisterium to make those points. The Second Vatican Council’s “Decree on the Apostolate of Lay People,” the 1983 revision of the Code of Canon Law, the 1987 Synod of Bishops on the role of the laity, and St. John Paul II’s apostolic exhortation “On the Vocation and the Mission of the Lay Faithful in the Church and in the World” all emphasized that the proper vocation for the laity is in the secular world—in our homes, neighborhoods, cities and countries.

All of these teachings built upon the writings on the importance of the laity to the mission of the Church from St. Francis de Sales in the early 17th century to St. Josemaría Escriva in the decades before Vatican II.

The problem is that we laity, not the clergy, are usually the ones most prone to clericalism. That was understandable a century ago when most members of the laity were poorly educated and when there were numerous priests, who were educated in our parishes. But those days are long gone.

Yet we still often wait for those in the clerical state to provide our leadership. Except in ecclesiastical matters, that’s not the way it should work.

Yes, we members of the laity have our own vocations. How well are we carrying them out? Some are doing extremely well. We’re thinking about the stuffs in our Catholic schools, perhaps the best example of how things have changed during the past 60 years. These are people carrying out their lay vocations.

So are those involved in all the agencies that are part of Catholic Charities, the hundreds of volunteers in the St. Vincent de Paul Society, the Beggars for the Poor, and other Catholic groups who serve the poor, the homeless and the sick in central and southern Indiana.

But these are still groups that have a connection with the Catholic Church. We’d like to think that every lay person realizes that he or she has a vocation. As the pope has said, the fundamental consecration of all Christians occurs at baptism and is what unites all Christians in the call to holiness and witness.

In this election year, that means Catholic politicians, too. Politics should mean the process of making decisions for the benefit of all people. Those involved in doing that are carrying out a noble vocation. They should, of course, do this while adhering to the teachings of the Church and to a well-formed conscience.

And, more broadly, we hope that all lay Catholics apply their faith more directly and consciously to their work and lives in the world. They can be strengthened in this by the ministry of the clergy. But they can have an effect on the broader community in ways that go beyond the reach of our priests.

About that strange title of Russell Shaw’s book in the third paragraph. It came from a letter from Msgr. George Talbot to Archbishop Henry Manning in England in the 19th century. Talbot was complaining about Blessed John Henry Newman’s suggestion that the clergy consult the laity before making decisions on matters about which lay people have expertise. Talbot wrote, “What is the province of the laity? To hunt, to shoot, to entertain?” These matters they understand, but to meddle with ecclesiastical matters they have no right at all.

That was 19th-century thinking. Things have changed since then.

—John F. Fink

Our Global Family/Carolyn Woo

Reflections of a mom

When students and professionals, men or women, have sought my advice on careers, one key point I mention is to not give up family for work. As Mother’s Day arrives, let me share my experience.

Our sons are now grown. Ryan is a young clinical professor of medicine specializing in geriatrics, and Justin seeks his way to make God real and lives holy in a secular culture through the path of graduate theological studies. As a result, the boys started each academic year with energy and commitment. Not once did we have to check on due dates for assignments.

I worked a lot of hours and had no regrets. I drew tremendous energy from the aesthetics and ethics of doing a good job, and have flourished in the opportunities offered to me.

But I never thought that I could have managed my stress better, set boundaries and switched off work issues when I was with the family, given warning when I was preoccupied and about to blow, and apologized when I took it out on them. People often focus on managing time, but we should pivot our attention more toward managing stress.

Today, we so enjoy our time together with the “boys” and the range of conversations over books, politics, religion, faith, comics, sports, etc., and their examples of faith-filled lives. I recognize that my sons and husband are God’s special gifts to me and his manifestations of love, compassion, fidelity and agencies.

Whenever I am formally introduced at conferences and speeches, I am proud of that last line: mother of Ryan and Justin. It is by this that I measure everything else.

(Carolyn Woo is president and CEO of Catholic Relief Services.)

Letters to the Editor

Remember, no matter your age, life is a time to perform good works

Father Ted Pacholczyk’s column in the April 22 issue of The Criterion “On aging gracefully” was a bit depressing.

I am past 80. Each day remains the same as when I was 16. The day is what I make of it. Dwelling on aches and pains does no good. Keeping active, if it’s only using the computer, changes attitudes.

Fortunately, my parents told me to prepare for old age. My family treats me as a resource. I teach my teenage grandchildren to service my lawn tractor, how to sharpen blades, etc. Then they mow my yard. How to sharpen blades. Then they mow my yard. How to sharpen blades. Then they mow my yard.

Recently, my wife had an operation, my daughters and grandchildren showed up every day with food. My great-grandchildren are a joy. This is time for living, trying to get in a few more “good works.”

Death is out of my control. Faith in Jesus is not.

Emery Mapes

Lawrenceburg

The world needs more people like Bernie Price, Criterion reader says

Thanks for the wonderful article in the April 29 issue of The Criterion on the special love that guides Bernie Price.

I have known Bernie from a distance since being a young teenager growing up in southern Indiana, and that has been a long time ago! She always has a smile on her face, and something good to say about everyone.

She is truly an inspiration! The world needs more people like Bernie!
Give thanks to God for the joy his love and mercy have made possible.

“Llevando sus ojos al cielo, Jesús oró diciendo: ‘Padre Santo, guarda en tu nombre a los que me diste para que todos sean uno como nosotros...” (Jn 17:6) Estas son estas cosas mientras estoy en el mundo para que tengan en sí mismos la plenitud de mi alegría’ (Jn 17:11, 13).

La Pasión de Resurrección es la época en la que celebramos la alegría de la resurrección de nuestro Señor a la máxima plenitud. Es un tiempo para reflexionar sobre todas las cosas buenas que han sido posibles mediante la vida, la muerte y la resurrección del hijo único de Dios. Al prepararse Jesús para su regreso a su Padre celestial, oraba por nosotros... Seamos, como Jesús, personas generosas y compasivas... 

Si estamos enojados, infelices o solos, debemos seguir el ejemplo de Jesús: perdonar los ofensivos que hayamos recibido (independientemente de cuán terribles o inmerceds sean), reconciliarnos con los brazos y el corazón abiertos (de la misma forma en que Dios continuamente nos tiende su mano, especialmente en los sacramentos...); y alegramos en la abundante bendición de Dios!

Al prepararnos para concluir esta Pascua de Resurrección, demos gracias a Dios por el gozo que nos han brindado su amor y su misericordia. Y comprométanmos nuevamente a resistir la tentación de separarnos de nuestros hermanos y de Dios. Entonces podríamos compartir su gozo a plenitud!

La alegría pascal emana del mayor acto de amor y perdón que el mundo haya conocido. La misericordia es la puerta de entrada hacia la alegría y mientras más generosos y compasivos seamos, mayor será nuestra alegría.
Discount registration date is May 31 for All City, All Catholic High School Reunion for Class of 1966.

Members of the Class of 1966 from any of the 11 Catholic high schools then in existence in Indianapolis are invited to an All City, All Catholic High School Reunion at Marian, Inc., 1011 E. 31st St., in Indianapolis, from 6:30-11:30 p.m. on July 2.

The evening will begin with Mass at 5 p.m. at Sacred Heart of Jesus Church, 5335 Union St., in Indianapolis. Doors open at Marian, Inc. at 6:30 p.m. for dinner. A reception with food stations until 8 p.m. and a cash bar until 11:30 p.m.

Class photos will begin at 8 p.m., and the event will end at 11:30 p.m.

The cost per person is $35 until May 31. On June 1 and after, the cost is $45 until the June 15 registration deadline.

Make checks payable to Reunion ’66, and mail them to Joan Fritzgiball, 1823 Airpark Court, Greenwood, IN 46143.

For more information, contact Mary Pat Mahan McElhiney at 317-578-9323 or mmpmc@archindy.org.

Katie’s 5K Run/Walk for Hope set for May 21

The 5th annual “Katie’s 5K Run/Walk for Hope” will take place at Roncalli High School, 3300 Prague Road, in Indianapolis, at 10 a.m. on May 21.

The event honors Katie Lynch’s courageous battle with cancer. Her free spirit, as well as her love of her family and friends, will be celebrated by raising funds for the Katie Lynch Scholarship Fund, as well as the Make A Wish Foundation, Sunshine Kids Foundation and the children of Riley Hospital.

A “Be the Match Registry Drive” will also take place during the Walk. Participants will be invited to join the National Bone Marrow Registry at no cost, possibly saving a life and becoming someone’s hero.

The entry fee is $25 per adult, $15 per student or $100 per family. Register by May 10 to guarantee a T-shirt.

Registration forms can be found by logging on to www.katieshope.org.

For more information or group pricing, call Marty Lynch at 317-518-1219 or Kathleen Lynch at 317-502-1979.

Global Catholicism is topic of May 21 workshop at Catholic Center in Indianapolis

The Archdiocese of Indianapolis and Catholic Relief Services (CRS) are hosting “Living Global Catholicism: Loving Our Global Neighbors” at the Archdiocese Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 9 a.m.-4 p.m. on May 21.

The event is a day of prayer, learning and discussion to discover ways to better love God by better serving our neighbors in need around the world.

Guest speakers are Father James Farrell, director of Our Lady of Fatima Retreat Center in Indianapolis; Kim Lambert, CRS director of university and mission engagement; and Beth Knobbe, CRS relationship manager.

The conference will end at 3 p.m. with an optional Twinning Parish tour from 3:30-7 p.m. with Lambert.

The conference is free, although a $5 donation is requested to offset the cost for the lunch.

RSVP to Marilyn Ross at mross@archindy.org or 317-236-7326.

For more information, log on to www.archindy.org/events.

Retreats and Programs

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

VIPS

Ray and Anita (Schaefer) Blitz, members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on May 7. The couple has three children, Shelly Mayse, Sherry Sullivan and Jeff Blitz. They also have seven grandchildren. The couple will celebrate their anniversary on May 7 with family and friends.

First communicants

Children of St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad pose for photos after their first Communion on April 9 and 10, respectively.

In the St. Boniface photo, are, front row: Marshall Snyder, left, Carly Cassidy, Madelyn Greulich and Ella Gogol. Middle row: Michael Blaichak, Wyatt Budorf and Lance Kern. Back row: catechists Karen Mangrum and Jonathan Mathies, Benedictine Father Anthony Vinson, pastor, and catechist Karen Scherzer. (Not pictured: Coyt Colette.)

Church’s diversity on display at Intercultural Ministry banquet; three honored for their work

By Mike Krkokos

The menu included appetizers from Africa, Burton, Vietnam and Mexico. Desserts were served from the Philippines and Mexico. Drinks included beverages from Togo and the Philippines. And soul food from the United States was the main dish.

Though the food was among the featured attractions of the second annual Intercultural Ministry Awards Banquet on April 23 at the Knights of Columbus McGowan Hall in Indianapolis, the dancing, music and singing from various cultures added to the portrait of the Church’s diversity on display.

And at the gathering of approximately 230 people, three Catholocs from central and southern Indiana—Franciscan Sister Norma Rocklage, Guadalupe Pimentel Solano and Marlon Alfonso—were honored for their outstanding service to the archdiocese’s mission of intercultural ministry.

The theme of this year’s program, “Caring for God’s Creation,” was taken from Pope Francis’ encyclical “Laudato Si’” on Care for Our Common Home,” which was released last June. Annette “Mickey” Lentz, archdiocesan chaldean, said recognizing and celebrating the Church’s diversity ties in well with “Caring for God’s Creation.”

Her stewardship of creation is rooted in our God-given dignity. “Because each of us is created in God’s image, we all have a primary responsibility to love one another and to protect human life,” Lentz said in her keynote address.

The message of ‘Laudato Si’ is pretty simple: God is the creator of the world and it belongs to him. But he did give it to us to care for. So I ask us: ‘Are we proud tenants? Do we practice the stewardship model of what he did intend?’”

Lentz described the beautiful aspects of the creation story in the Bible as all the diversity that God created, Lentz said. “We share his beauty and his blessings everywhere: in our languages, in our costumes, in our cultures. It is astounding, and stands out in this natural world.”

Some people ignore or forget that we are only “temporary caretakers,” Lentz continued, and invariably want more and more for ourselves.

“That’s the kind of thinking that allows us to mistrust and exploit one another,” she said. “That’s the kind of thinking that allows us to turn our backs on the new immigrants who are coming every day to our community, to our home.”

This celebration, she noted, provides an opportunity not only to build up the intercultural ministry efforts in central and southern Indiana, but to build a culture “and an archdiocese that creates respect for everyone and everything while promoting that we are all in this together.”

The more we can embrace this concept, the better we will get at learning from one another and sharing our gifts,” Lentz said. “The more we see God in the face of everyone we meet, the more likely we are to see God in all creation.”

Creating a foundation of compassion

The evening’s three honorees were nominated by parishes, archdiocesan agencies and community groups, and selected for their outreach to others while living out their faith.

Sister Norma, who is the executive director for Education Formation Outreach at Marian University in Indianapolis, received the Community Service Award. The award is presented to someone who

demonstrates unselfishness, passion and a strong commitment to the spiritual, social, educational or cultural welfare of multiculturalism in general, noted Deacon Michael Braun, director of the Secretariat of Pastoral Ministries in the archdiocese, which hosted the event.

Sister Norma has extensive experience as an educator, administrator, lecturer, retreat and spiritual director. Since 1989, she has significantly focused her ministry at Marian on recruitment and retention of Latino students while also celebrating their heritage.

“Sister Norma has embraced diversity and inclusion throughout her life service as a sister of St. Francis at Marian University,” Deacon Braun said.

In her acceptance speech, Sister Norma accepted the award on behalf of all the members of her order, the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

“Thank you for the honor, but also thank you for the gift of being able to serve so many persons of different cultures,” she said.

Pimentel Solano was awarded the Emerging Leader Award, which is given to a young person who is actively involved in the community and promoting intercultural ministry.

In 1999, she arrived in Indiana from Mexico at the age of 7 with her family. While filling out an application to be a 21st Century Scholar in the eighth grade, she learned she was undocumented.

She lost hope in education, but at the end of high school she learned about the Development, Relief and Education for Alien Minors Act, also known as the DREAM Act. She began to advocate for it, and continues to be a strong advocate for immigrant rights. She is the founding member of the Indiana Undocumented Youth Alliance, an organization that focuses on empowering and providing resources to undocumented youths.

“[Her] experience as a young undocumented immigrant grew in her a compassion for those with similar experiences,” Deacon Braun said. “She distinguished herself by leading and organizing activities to advocate for immigrants.”

In accepting the award, Pimentel Solano, who is a member of St. Monica Parish in Indianapolis and a member of its pastoral council, said her work for young people stems from her life experience.

“That is another reason why I do the work that I do,” she said, “because I know that if I don’t… I don’t want for that trip [that other young people make here] to be in vain.”

Building a community of harmony

Alfonso received the Leadership Intercultural Service Award, which is given to an individual who has a long history of contributing to intercultural ministry.

Born and raised in the Philippines, Alfonso moved with his family to Indiana when he was a teenager in 1971. His passion for advocating awareness of cultural diversity in Indiana has led him to volunteer with different churches and with the archdiocese’s Multi-Cultural (now Intercultural) Ministry Commission since 2008. He worked with Father Kenneth Taylor on the commission, and was the representative of the Filipino Ministry.

“We look for a person who models leadership and service to the community,” Deacon Braun said. “Marlon Alfonso has

See DIVERSITY page 8

These events allow people from different countries to celebrate their own cultural identity while joining together with others from different backgrounds. The color, vitality, and solidarity present at celebrations like this help to build a community of communion and harmony.’

—Deacon Michael Braun, director of the Secretariat of Pastoral Ministries in the archdiocese

Three individuals were honored for their outstanding service to the archdiocese’s mission of intercultural ministry on April 23 in Indianapolis. Pictured are honoree Franciscan Sister Norma Rocklage, left, Archbishop Joseph W. Tobin, keynote speaker Annette “Mickey” Lentz, and honorees Guadalupe Pimentel Solano and Marlon Alfonso. (Photo by Mike Krkokos)

Members of the archdiocese’s Burmese faith community are pictured at the second archdiocesan Intercultural Ministry Awards Banquet on April 23.

The Holy Angels and St. Rita Gospel Choir performs on April 23 at the archdiocesan Intercultural Ministry Awards Banquet.
more than 30 years ago and helped found the archdiocese’s French-Speaking Ministry. She said she appreciates how she is now able to participate in a liturgy celebrated in her native language.

“It is nice to be able to worship with people you can identify with, speaking your language, and hearing the Gospel in your language,” Bartet said.

Maria Manalang, who is coordinator of the archdiocese’s Philippine Ministry, co-chaired the event with Bartet.

“With the growth of the Filipino community, we are now close to 10,000 strong in numbers, with most centrally located in Indianapolis,” she said. Another strong Filipino community resides in Terre Haute. According to organizers, the gathering will now be held every two years and continue to provide the local Church the opportunity to celebrate its growing, diverse community.

“Honoring individuals who have provided outstanding service to the mission of intercultural ministry is essential for recognizing the beauty of the diversity present in the Archdiocese of Indianapolis,” Deacon Braun said. “These events allow people from different countries to celebrate their own cultural identity while joining together with others from different backgrounds. The color, vitality, and solidarity present at celebrations like this help to build a community of communion and harmony.”

(More photos from the Intercultural Ministry banquet can be viewed at www.CriterionOnline.com)

What was in the news on May 6, 1966? Good riddance to the Index of Forbidden Books, and a decision about female altar servers

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 6, 1966, issue of The Criterion:

- Mayer, C.B. Sweeney new vicar general; 29 clergy shifts are announced
- Child Center given Lilly grant
- Hit reporter for revolt at seminary
- Cardinal is legate to Polish observance
- Fr. Hunger dies; Lanesville pastor from 1936-1962
- Board members present at school issues at meeting
- Catholic students aid ‘Partners for Alliance’
- Orphans’ permanent deacon
- Will world government succeed U.N.?
- Commission official: It’s impossible to ‘fix a date’ for birth control ‘decree’
- Funeral rites held for E.J. Bradley
- Editorial: Good riddance
- ‘One would be har put to find in any given American city more than a handful of Catholics who could enumerate a generous sampling of the books and authors included in the Index of Forbidden Books. It is not surprising, then, that the slight flurry created by the official demise of the Index came largely from the secular media. Catholics must have considered it a dead issue long ago. As a matter of record, the last publication was in 1948. And, though, at that time and for many years previously it had been considered an anachronistic survivor of medieval days, the Index still served as a favorite target of some non-Christians in criticizing the ‘closed mind’ of the Church. To many, it symbolized Catholic opposition to free intellectual inquiry. The Index had no place in the modern Church. It withdrew away from disease and disfavor. Catholics can only sigh with relief at having another bone of contention removed from the continuing dialogue with non-Catholics.’
- Liturgy officials confirm ban on women Mass servers
- VATICAN CITY—The ancient restriction against women serving as ministers at Mass has been reconfirmed by the post-conciliar liturgy commission. Leaving the door open for possible exceptions where native traditions seem to dictate them, the Consilium for Implementing the Liturgy Constitution has informed bishops that women are still excluded from the ‘ministerial functions’ of worship. [Father Annibale Bugnini, secretary of the commission] … said a distinction was made in regard to the participation of women at Mass between those parts of the Mass which belong to the people and those which are properly ministerial. Women are excluded only from the latter. The liturgy recognizes the office of a deacon for a deacon who is the proper server or assistant to the priest at the altar.’”
- 2 laymen named Xavier U. ‘veeps’
- First Jamaican is consecrated
- Downey Field dedication slated Sunday; Archbishop Schulke will officiate
- Text of best essays in Serra competition
- Priests in Italy get permission for clerical suits
- Parishioners make hosts
- Backs ‘aspirations’ of Luther, Calvin
- Lodge pays a visit to Pope Paul
- Nuns urged to exercise personal initiative
- TV proves clergy headache
- Nuns urged to exercise personal initiative
- TV proves clergy headache
- ND speaker stresses relevancy of Marxism
- Academy, Latin School schedule joint concert
- ‘Too patriarchal!’, Pastor-assistant relationship hit
- Pope Paul comments on nature of Church
- Clergy seek to improve lines of communication
- Six to receive major orders for archdiocese
- Msgr. Leo pure; urges maturity for ‘emerging’ laymen

Members of the SAYAW Philippine Cultural Dance Company share part of their culture while performing on April 23 at the archdiocesan Intercultural Ministry Awards Banquet. They are members of St. Monica Parish in Indianapolis.

Mother and daughter Amy and Lily Eggleston, members of Familia del Flamenco, bring a little Spanish flavor with their dance performance at the archdiocesan Intercultural Ministry Awards Banquet. They are members of St. Monica Parish in Indianapolis.
same year that Neil Armstrong took his first step on the moon in 1969.

“I remember the Latin Mass,” she recalled. “I don’t remember the priest facing the congregation. I remember not understanding a word, and the church was very dark.”

Ballard, 56, was just 10 years old and living in New Jersey when her parents divorced.

“It really fractured our family,” she said. “No one took me to church after that. I didn’t leave [the Church] because of a bad experience. I just drifted away, and nothing ever felt authentic after that.”

She journeyed from atheism to being a born-again Christian, ultimately joining a Methodist church.

“You just say, ‘Yes, I want Jesus as my Lord and Savior,’ and you’re in,” she said, of joining the church.

“I wondered, ‘Am I a Methodist, or just someone going to a Methodist church?’”

In the 1990s, Ballard took classes at Saint Mary-of-the-Woods College in Indiana, joining the Sisters of Providence in St. Mary-of-the-Woods. She was required to take a religion class, so she chose “The Church in Contemporary Society.”

“I didn’t realize ‘Church’ with a capital ‘C’ meant the Catholic Church,” she said with a chuckle. “We read Vatican II documents, and they were so readable.”

A non-Catholic friend began maligning the Church to Ballard, saying that Catholics worshipped statues and did not interpret the Bible correctly.

“She’d say Catholics don’t believe x-y-z,” Ballard said. “I’d open up the Vatican II papers and say, ‘That’s not correct.’ It opened my eyes.”

Last year, amid the talk of the pope coming to the United States in September, Ballard felt a nudge. She found the website for “Catholics Come Home,” an apostolate that serves Catholics who have lost ties to the faith.

“The homepage said, ‘The Church hasn’t been the same since you left and We’ve been waiting for you.’ That’s such a powerful thing to see and hear,” she said.

Ballard realized what she was missing in the Methodist church was a sense of authority.

“When you’re in your 20s, maybe it’s fulfilling to go to a church that says, ‘Here are the basics, but you can interpret the Bible however you want,’” she said. “But in your 50s, you’re looking for something with authority that is authentic.”

Returning to the Church held a pleasant surprise for Ballard.

“Church was nothing like what I remembered, but the reverence, tradition and history were all still there,” she said.

The Sacraments were gone. I don’t think I ever saw my priest’s face when I was little. I just saw the back of him. So the first time I met with [Father Aaron Pfaff] of Saint Joseph Parish in Shelbyville, the first thing I said was, ‘You’re not so scary!’”

Ballard started going to RCIA classes at St. Joseph Parish. She and her husband had their marriage convalidated on Palm Sunday, and she received the sacrament of confirmation—taking the name of St. Thérèse of Lisieux during the Easter Vigil Mass on March 26.

“Everyone at St. Joseph’s has been so welcoming,” she said.

“To me it really does feel like coming home. I feel like all the words spoken by ‘Catholics Come Home’ are genuine. I feel like the Church has been waiting for me, and it is genuinely home I’m home.”

An atheist who “went all in” for the faith

If a Christian who knew Kelly Wilbur six years ago were to meet him today, he would be in for a surprise at Wilbur’s transformation.

“I was like the atheist that most Christians would want to stay away from, like [The God Delusion author] Richard Dawkins,” he said. “I ridiculed what I perceived as their hypocrisy and arrogance and ignorance.”

Wilbur, 44, was raised in a fundamentalist Pentecostal church. By the time he was 16, he could no longer believe in anything that seemed so “artificial and superficial.”

When he married his wife Melanie 13 years ago, he never dreamed she would become Catholic.

“I accepted it begrudgingly,” he admitted.

The Wilburs, who have two children, sent their oldest son to the school of Nativity of Our Lord Jesus Christ Parish in Indianapolis, where Wilbur was received into full communion of the Church.

“It’s not checking off a box saying, ‘I’m Catholic’,” he said. “It’s a constant process of becoming to be doing. In my heart, it felt like such a natural spiritual progression.”

In 2013, Hoffman married her husband, Christopher, a Catholic. After two years of going to Mass with Christopher at St. Thomas Aquinas, Rachel decided it

was time to learn more about the Catholic faith.

What she did not anticipate was the feeling, two months later, of being called to Catholicism.

“I did a lot of thinking and praying,” she said. “Part of it was the awesome people who do RCIA at St. Thomas. As I got to know more people, I felt like it was a community I could be part of.”

“Second was Pope Francis. I find him to be so refreshing. He’s a great example of the type of Christian I want to be. His emphasis on mercy, social justice and the environment I find refreshing.”

“And the Church has such a rich history. You can go really deep as far as you want. You can look at the structure, the people, the faith. There’s something for everyone, and that’s something I like.”

As Rachel felt called more deeply into the faith, Christopher felt inspired, too. He had never been confirmed, so when Rachel received the sacraments of baptism, confirmation and first communion during the Easter Vigil Mass on March 26, Christopher was also confirmed.

“Going to RCIA is the first thing we did together at church besides going to Mass,” said Rachel. “This was fun to do together where we were encouraged to talk and share what we were thinking. It was like our own comfort zone, but we did it together.”

“We had similar beliefs, but this helped open our eyes that we can rely on each other more spiritually. And we have a great community at St. Thomas that we now know is there for us.”

As Rachel sees this new beginning as “a lifestyle change. It’s not just checking off a box saying, ‘I’m Catholic.’”

“The way I feel about this whole experience is that it seemed so natural, like I was doing what I was supposed to be doing. In my heart, it felt like such a natural spiritual progression.”

In the 1990s, [Catholicism] wouldn’t even have been on my radar. I just happened to marry a Catholic boy and started going to Catholic Mass.

“IT just goes to show that whatever ideas you have for your life, it doesn’t matter—God will put you where he wants you to put you.”

“A call to a more devout life

Daniel Tews was as Lutheran as possible before feeling called to Catholicism.

“I had been a pastor for about six years and was a pastor of three churches in South Dakota,” said Tews, 39. “I was raised in a strong Lutheran family. I went to Lutheran schools. My ancestors built the oldest Lutheran church in Wisconsin, and my family still worships there.”

His journey—and the journey of his wife Shayna and their five children—to Catholicism began at all places

See CHURCH/
We welcome the new Catholics who have been received into the full communion of the Church since last Easter. Most of the people listed here have received sacraments of initiation during the Easter Vigil on March 24. The names listed here were provided by religious education leaders in local parishes.

The 359 catechumens listed are people who have never been baptized and—in the past year—were baptized and confirmed and received their first Eucharist. The 351 candidates were baptized in other Christian traditions and were received into the full communion of the Church with a profession of faith, confirmation and first Eucharist during the last year.

Most people are listed in the parishes where they received their religious formation and the sacraments of initiation.
At a Baptist funeral about four years ago.

“At this funeral, this Baptist pastor said—and I have someone think that in order to be a pastor you have to go to school and learn things.” Tews recalled. “He told us it was a funny joke. To me, it was a mindboggling idea that you could just one day become a pastor.”

He started reading again the works of Luther and Lutheran documents that he had read in the seminary. He also decided to read the writings of the early Church fathers.

“We were taught in Lutheran school that the Church was always Lutheran until the Catholics foiled it up in the 8th or 9th century,” he said. As he read the early Church documents, though, he said, “there were times I was literally screaming out loud in my office because [the early Church] wasn’t profoundly Catholic from day one.”

He decided to become a Lutheran pastor and received his ordination in 2011. He was not alone.

“I realized that everything I had been taught about the Catholic Church was at best a caricature of it, if not an outright lie,” he said. “My wife, Shyna, and I had been baptismal candidates for a long time, but we had not raised in the faith, ‘was shocked at the very beginning’ by the news of his inclination to leave the Lutheran faith and pursue becoming Catholic.

“But God works in amazing ways,” he said. Shyna agreed, referring to her involvement at the time in a book study composed of several large Catholic families.

“I think this [group] was a way for the Holy Spirit to condition me to receive [Daniel’s] news, because these women were such strong women of faith,” said Shyna. “I didn’t know anyone like them. Their faith was too elementary to them, not just whatever day they attended church that started itself becomes its own pope.”

Nevertheless, the decision to leave the Lutheran Church was not an easy one.

“For me to leave, that was my church,” he said. “I was really at first trying to find a way to not to have to leave,” said Shyna. “But it became too difficult to live a double life of trying to learn about Catholicism at home and feeling compelled to adopt that as our life, yet wanting to not mention it to our church.”

She finally made the decision to resign from his role as pastor of the three South Indiana churches last summer. He officially resigned last October.

To be closer to both of their parents, the couple moved with their five children—ranging in age from 1 to 10—to Brazil, where they joined Apostolic Parish and all were received into full communion of the Church during the Easter Vigil Mass on March 26.

“My first holy Communion was beautiful,” said Daniel. “I came back to my pew, and I all I could say over and over was thank you, thank you, thank you. It was such a long journey.”

Shyna agreed. “It feels like we’ve come so far, and yet it feels like just the beginning of a call to a more devout life,” she said. “We feel like [the Easter Vigil] seemed like the pinnacle. But no, we’ve got a new ladder to go up now. I pray the Holy Spirit gives us the strength to take on the challenge and do what he needs us to do and be who he needs us to be.”

**CATHOLICS**

**New Albany Deanery**

St. Michael, Bradford
Tevyn Gothrath, Tressa Gothrath, Tristan Gothrath and Paul Kaiser (catechumens)

St. Anthony of Padua, Clarksville
Lisa Malloy, Brandi Norton and Jennifer Zwarych (candidates)

St. Joseph, Corydon; St. Peter, Harrison County; and Most Precious Blood, New Middletown
Brandon Duran, Robby Kemp and Richard McGinnis (catechumens); Greg Dennis, Cory Fischer, Rachel Hood, Laura Lancaster, Phil Reich and Tammy Setzer-Guhler (candidates)

St. Bernard, Frenchtown
Jared Clouse (candidate)

St. Mary-of-the-Obis, Floyd County
Zachary Sharp (candidate); Andrew Cassidy, Mairagrew and Kerin Nevitt (candidates)

St. Margaret Mary, Greentree
Jefferson Jacobs, David Jones, George-Michael Ott and Wesley Woods (catechumens); Gordon Emily Christa Hart, Jim Pulliam and Kristina Ziegler (candidates)

St. John Paul II, Clark County
Nicholas Bryant and Brooke Worrall (catechumens); Ella Bryant, Joshua Conrad, Wyatt Cooper, Eugene Deeply and Beverly Flick (candidates)

St. Bartholomew, Columbus
Aaron Allard, Frederick Feere, Rebecca Reexach, Santana Rodriguez, Kylee Statenfield and Jennifer Vaugh (catechumens); Whitney Burton, Stacy Devere, George Dutro, Karn Dutro, Carolyn Etter, Isaiah Escue, Alison Lindhorst, Pamela Delo, Debra Nussbaum, Raul Rodriguez, Roberto Herbert, Angelica Rosete Mejia, Yeni Sierre, Samuel Sintos, Breit Veach, Carl Weichman, Kylee Weichman and Teresa Weichman (candidates)

St. Rose of Lima, Franklin
Jacob Neal (candidate); Samuel Bordenkercher, Saundra Bordenkercher, Nancy Hancock, Judy Miller, Bobbie Parker, Scott Steele, Kelsey Weaver and Stephen Yingling (candidates)

St. Ann, Jennings County; St. Joseph, Jennings County; and St. Mark, Vermilion
Amanda Kingswell, Devin Liston, Melinda McGlone, Grayson McGlone, Tom Moore and Denise Wasson (catechumens); Nichola, Ander Bright, Chassie Broadus, Mariane Daeger, Amy Mund, Evan Short, Jesse Short, Brandy Taubbee, Shanda Thayer, Wes Thayer, Matthew Walker and Karie Wilson (candidates)

St. Ambrose, Seymour
Karen Aquino, Leslie Arista, Kayla Burton, Roger Cutsinger, Seth Davidson, Carmen Erez, Lee Beltran, Magdalena Enriquez Beltran, Serilda Gay, Giamini Narez, Yuliana Narez, Angel Vasquez Perez, Heidi Jo Anthony Quirino, Troye Rodriquez (candidates); Robert Dufray, Petrona Juan, Marcos Gonzalez Morales, Melissa Narez, Erin Reinhart and Whitney Reinhart (candidates)

St. Mary, New Albany
Jefferson Jacobs, David Jones, George-Michael Ott and Wesley Woods (catechumens); Gordon Emily Christa Hart, Jim Pulliam and Kristina Ziegler (candidates)

Tell City Deanery
St. Augustine, Leopold
Stephen Sanders (catechumen); Nicholas Devillez, Andria Marie Flaminion, Benovit Flaminion, Doretta Mae Flaminion and Kendal Hasuer (candidates)

St. Meinrad, St. Meinrad
Jennifer Sitzman (catechumen); Wendie Gessner and Amy Kelly (candidates)

St. Paul, Tell City
Matthew Warren Daughtery, Kelly Jo Merry, Fannie Peter and Emily Nicole Pruitt (catechumens); Taylor Sumner (candidate)

Terre Haute Deanery
Annunciation, Brazil
Collier Frederick, Cora Frederick, Joy Frederick and Porter Frederick (catechumens); Kirk Frederick, Abigail Hornback, Jonathan Lowe, Yvette Specker, Cameron Tews, Daniel Tews, Jason Tews, John Tews and Shayna Tews (candidates)

St. Paul the Apostle, Greenanel
Lisa Cupp (candidate)

Sacred Heart of Jesus, Terre Haute
Richard Craig Harlan (candidate)

St. Benedict, Terre Haute
Lindsay Clark (candidate); Michael Acree, Everett Hayes, Helen Keister, Diyomu Muyamba, Isabella Muyamba, Dennis Stark and Jeri Stark (candidates)

St. Joseph University, Terre Haute
Seth DeBaun and Ashley Murphy (catechumens); Kevin Marchant, Bailey Pollard, Brian Ross and Haryel Weber (candidates)

St. Margaret Mary, Terre Haute
Tia Salen-Belli and Chloe Taylor (catechumens); Kristen Chamberslan, Saulun Park, Yong Joon Park, John Walton and Vanda Yorke (candidates)

**Tell City**

St. Augustine, Leopold
Stephen Sanders (catechumen); Nicholas Devillez, Andria Marie Flaminion, Benovit Flaminion, Doretta Mae Flaminion and Kendal Hasuer (candidates)

St. Meinrad, St. Meinrad
Jennifer Sitzman (catechumen); Wendie Gessner and Amy Kelly (candidates)

St. Paul, Tell City
Matthew Warren Daughtery, Kelly Jo Merry, Fannie Peter and Emily Nicole Pruitt (catechumens); Taylor Sumner (candidate)

Terre Haute Deanery
Annunciation, Brazil
Collier Frederick, Cora Frederick, Joy Frederick and Porter Frederick (catechumens); Kirk Frederick, Abigail Hornback, Jonathan Lowe, Yvette Specker, Cameron Tews, Daniel Tews, Jason Tews, John Tews and Shayna Tews (candidates)

St. Paul the Apostle, Greenanel
Lisa Cupp (candidate)

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St. Margaret Mary, Terre Haute
Tia Salen-Belli and Chloe Taylor (catechumens); Kristen Chamberslan, Saulun Park, Yong Joon Park, John Walton and Vanda Yorke (candidates)
Fr. Daniel Berrigan, S.J.

Among many people, the family added, saying, “We can all be the change we wish to see in the world. Pope Francis to celebrate Mass, welcome homeless on pilgrimage to Rome

Pope Francis to celebrate Mass welcome homeless on pilgrimage to Rome

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United States has yet to offer a plan to respond.

The U.N. estimates that more than half of Syria’s pre-civil war population of about 22.1 million people are in urgent need of humanitarian assistance. Fourteen million are living outside of their homeland. Overall, at least 8 million people have been displaced by the conflict, according to human rights organizations estimate.

Anderson mentioned published stories in the Israeli State’s magazine Dubiyah, specifying what the group has called the “Crusader army” from the West. Such threats were not only carried out in many parts of the Middle East, but have haunted the lives of all men, women, and children, he said.

The Knights of Columbus has raised more than $10.5 million for children, he said.

The pilgrimage includes an audience led by Pope Francis, the Fratello association—are inviting 6,000 homeless,

The “heavy burden” of peacemaking will continue

The “heavy burden” of peacemaking will continue

A funeral Mass was planned for May 6 at St. Francis Xavier Church in New York City.

Pope Francis will welcome several thousand homeless and vulnerable people from all over Europe when they make a pilgrimage to Rome in November.

European organizations that help the homeless are invited to participate in the European Festival of Joy and Mercy, which will take place on Nov. 11-13. The event organizers—

The Fratello association—will invite 6,000 homeless, vulnerable and marginalized people to take part.

The pilgrimage includes an audience led by Pope Francis, a papal Mass, the Stations of the Cross and a tour of Rome. There will be a gathering to hear people’s personal testimonies and a prayer “Vigil of Mercy” with Cardinal Philippe Barbarin of Lyon, France. It will be a day-to-day basis are also invited to attend.

The event follows Pope Francis’ continued efforts to increase outreach to the homeless, especially those who live near the Vatican. Sleeping bags were handed out at Christmas, showers were installed in the public bathrooms in St. Peter’s Square, and a special, private tour of the Vatican Gardens and Vatican Museums was arranged. In 2015, the pope launched a new special day for homeless men. For more information on the pilgrimage, visit Fratello’s website at www.fratello2016.org

Samia Sleman, 15, a Yazidi who was held hostage and raped by members of the Islamic State when she was 13, cries while speaking about her experience living in the Middle East and Africa at the United Nations on April 28. Also pictured is human-rights advocate Jacqueline Issa. The Vatican mission to the U.N. was a co-sponsor of the conference. (CNS photo/David A. Schoeff, EPA)
WASHINGTON (CNS)—Is there a Catholic vote? Well, yes. Kind of.

Voting patterns show Catholics vote much like the rest of America, with minor swings one way or the other, depending on the candidate and the state.

Nevertheless, the Catholic vote still is important, as syndicated columnist, political commentator and Georgetown University professor E.J. Dionne likes to say.

Any way it’s examined, analysts say the Catholic vote is not as monolithic as it once was. That is, except for Latinos, who now comprise about 35 percent of U.S. Catholics: More than 65 percent regularly vote for Democrats, and about 20 percent vote Republican, leaving few to be swayed by the candidates’ political positions.

“Even though people use the shorthand of ‘the Catholic vote,’ the vote of Catholics is probably the better way to describe it because there is that diversity now,” said Mark Gray, senior research associate at the Washington-based Center for Applied Research in the Apostolate (CARA).

Gray suggested that the elections of 1960 and 1964 were the last where Catholics could be considered a uniform voting bloc. In 1960, they were moved to support Democrat John F. Kennedy, the country’s first and only Catholic president, and that wave carried into the election four years later.

But since then, Gray told Catholic News Service (CNS), “Catholics have not been really in one camp or the other,” and that the disparity among Catholics means they vote the way they want no matter what the Church teaches.

“[Catholics] look for teachings of the Church depending on the candidate and the state. If you distrust the institution, but there is a candidate who makes it clear that ‘it is not automatic that one who knows how to love his neighbor,’” Schneck told the audience.

“[Catholics] look for teachings of the Church that are consistent with the party affiliation that they have,” Gray said.

Monika L. McDermott, associate professor of political science at Footham University, who has analyzed exit poll data for national news organizations, echoed Gray, saying the diversity among Catholics means they vote the way they want no matter what the Church teaches.

“They go their own way. They pick and choose what they want and what they want to follow,” she said.

So there’s no need to expect that Catholics by themselves will sway the eventual outcome of this year’s presidential election with its strange twists as candidates trade extraordinarily nasty bars and accuse major party populaces, an indication that Church teaching holds little sway in the election at the polls.

“Catholics look for teachings of the Church that are consistent with the party affiliation that they have,” Gray said.

“But one way to see it is as a crisis of trust,” Schneck told an estimated 25,000 people during his weekly general audience.

Four years later. In an address during a daylong symposium, “Rebuilding Trust,” on April 14 at the university, Schneck described the high levels of drug abuse and alcoholism, marriage failures, declining life expectancy and rising crime rates that plague such communities.

“[There are many angles from which to consider the correlation between decaying social capital and what’s happening to the quality of life for these populations, but one way to see it is as a crisis of trust,” Schneck told the audience.

“It’s a breakdown of trust with even basic institutions of social life. Their distrust of government is something we all hear about, but it goes far beyond that,” he said.

A week later in an interview, Schneck said working-class whites feel “like they’re lived up to their end of the bargain, but the other institutions have not,” so they are turning to candidates who seem to offer them a better life.

Matthew O. Tai, assistant professor of political science at The Catholic University of America and another symposium speaker, said that mindset could explain the appeal of Republican billionaire Donald Trump and, to a lesser extent, avowed democratic socialist Bernie Sanders—candidates who have positioned themselves as outside the political mainstream.

Green said the high turnout in Republican primaries among people feeling forgotten has helped Trump hold off his remaining challengers, Texas Sen. Ted Cruz and Ohio Gov. John Kasich. And Schneck cited Sanders’ appeal among young people, who “came of age cynical.”

“If you distrust the institution, but there is a candidate who says ‘I’m going to fix things,’ then that might motivate you to vote,” Green told CNS.

Even with the large turnout among working class white voters, Latinos may hold the key to the general election. If they show up at the polls in places like Florida, Nevada and Colorado, they will influence who becomes the next occupant of the White House, said Luis Fraga, co-director of the Institute for Latino Studies and professor of political science at the University of Notre Dame.

As goes the Latino vote, so goes Catholic Latino voters, he said.

He offered a few statistics that are expected to influence election outcomes beginning this year; but especially in the future:

• 63 percent of Latinos in the U.S. were born in the U.S., and another 15 percent are naturalized citizens.

• Of the Latinos younger than age 18, 94 percent were born in the U.S.

• About 800,000 Latinos turn 18 every year.

“If I wanted to register new Latino voters, that’s where you tend to focus, it would be 17-year-olds. You have a huge group that has the possibility of engaging politically,” he said.

Fraga pointed to Florida, with its rapid growth in newcomers from Puerto Rico, with large numbers of young and educated people seeking opportunities that are unavailable on the Caribbean island territory. Fraga said the number of Florida residents of Cuban origin, who tend to vote Republican, remains flat, and because both trends are expected to continue, the political landscape in Florida will change.

However Catholics vote, the U.S. Conference of Catholic Bishops (USCCB) again is preparing dissemination of its quadrennial document “Forming Consciences for Faithful Citizenship” and accompanying study guides, bulletin inserts and other discussion materials.

The latest iteration of the document, approved at the bishops’ annual fall meeting in November, draws on papal teaching since 2007, particularly the latter part of Pope Benedict XVI’s tenure and Pope Francis’ three years overseeing the Vatican. It also considers recent developments in U.S. domestic and foreign policy related to defining marriage, the use of drones in warfare and care for the environment.

“There’s no doubt that this is something that’s very important to bring to the attention of Catholics, and formation of conscience is, in the document, is lifelong undertaking, and our need to bring our faith to the public square is also not about one election,” said Susan Sullivan, director of education and outreach in the USCCB’s Department of Justice, Peace and Human Development.

Materials are expected to be ready in the next several weeks, giving parishes, schools and study groups ample time to consider what the document offers prior to Election Day on Nov. 8.

True believers serve others, Pope Francis says at audience

VATICAN CITY (CNS)—To ignore the suffering of another person is to ignore God, Pope Francis said.

And going to church does not automatically make someone love their neighbor, the pope said on April 27 as he reflected on the Gospel parable of the good Samaritan during his weekly general audience.

Christians are called to imitate the good Samaritan, stopping to help the injured, because the good Samaritan is a symbol of Jesus, who bent down to help and to heal all the people, the pope said.

By describing the priest and the Levite who passed by without offering help, Pope Francis said, the parable makes it clear that “it is not automatic that one who frequents the house of God and has known his mercy knows how to love his neighbor.”

“You can know the whole Bible, you can know all the liturgical rubrics, you can know all theology, but that knowledge does not make loving automatic,” he said.

“Love has another path.”

Pope Francis insisted there is no such thing as “true worship if it does not translate into service to one’s neighbor. Let us never forget: in the face of the suffering of so many people worn out by hunger, violence and injustice, we cannot remain spectators.

“'Love has another path.’”

Pope Francis said.

“To ignore human suffering—what does that mean? It means ignoring God,” he told an estimated 25,000 people in St. Peter’s Square. “If I do not draw near to the man or woman or child or older person who is suffering, I cannot draw near to God.”

While the priest and the Levite—the two orthodox religious figures in the story—have “closed, cold” hearts, the pope said, the Samaritan, who was considered an impure pagan, had a heart that was “synchronized with the heart of God.”

The sign that one is close to God, the pope said, is showing compassion to others like God shows compassion to us. “What does that mean? He suffers with us. He feels our suffering.”

Like the good Samaritan, he said, God “does not ignore us. He knows our pain. He knows how much we need his help and consolation. He draws near to us and never abandons us.”

Pope Francis asked those at the audience to consider whether they believe that God has compassion for them, as they are—with their sins and their wounds—and that he “draws near to us, heals us, caresses us. And if we refuse him, he waits. He is patient and always alongside of us.” †
Bearing wrongs can restore relationships through mercy

By David Gibson

We know people who when we see them. Yet patience is rather difficult to define in a precise way. After all, two people known for their patience may have quite different personal characteristics. It can be said that patient people are not always in attack mode, nor do they make it a goal to win every debate point in a discussion. Notably, too, they do not even consider others close to them to act and think just as they do. Patience may be hard to define, but it peaks for careful attention during the Church’s current Holy Year of Mercy. What is implied by the spiritual work of mercy that calls Christ’s followers to “bear wrongs patiently”?

I have three questions. First, who does wrong things to us? Second, what does patience look like in action? Finally, how is patience merciful?

The troubles, or wrongs, that stand ordinary life on its head arrive in many forms. Perhaps a family member makes a big decision that we would not make—a consequential decision that definitely will complicate matters for us. Or maybe trouble arrives in the form of unexpected developments no one really invited, but that will require hours of work on our parts, despite already overloaded schedules. Or maybe a family member forgets to pay a bill on time, thus adding a financial penalty to an already unwelcome expense. Not all the “wrongs” of life result from ill will. Still, they can prove disheartening and even rather sickening.

Often people react somewhat automatically to those who wrong them—shouting angrily at them or, conversely, giving them the “silent treatment.” Reactions like these, however, only serve to highlight just how demanding true patience can be.

Patience, as Pope Francis once wrote, is God-like. God “always invites us to take a step forward.” Yet God is “understanding” and “willing to wait.” People who are patient do not give up easily on others or refuse to hear them out. Instead, they express ongoing hope in others, even when something they do is disruptive. So people with patience are merciful.

Capuchin Father Raniero Cantalamessa drew a compelling picture of mercy, as well as patience, at a work in a marriage when he delivered the Good Friday homily in St. Peter’s Basilica in Rome this March. Father Cantalamessa is the preacher of the papal household.

First, he noted that vengeance is mercy’s opposite. But “we need to demythologize vengeance,” he said. For contemporary society frequently extols it, even placing those who practice vengeance on a pedestal. Reactions like these, however, only serve to highlight just how demanding true patience can be.

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“A large number of the stories we see on the screen and in video games are stories of revenge, passed off at times as the victory of a good hero,” he said.

Father Raniero observed that “half, if not more, of the unhappiness in the world, apart from natural disasters and illnesses, comes from the desire for revenge, whether in personal relationships or between states and nations.”

Then turning attention to marriage, he affirmed that “only one thing” can “save the world: mercy!” This encompasses the “mercy of God for human beings, and the mercy of human beings for each other.”

“In particular,” he said, “mercy can save the most precious and fragile thing in the world at this time, marriage and the family.”

People marry “because of love,” he observed. But over time, “the limitations of each spouse emerge, and problems with health, finance and children arise. A routine sets in” that lessens joy.

What saves “a marriage from going downhill without any hope of coming back up again is mercy,” Father Raniero insisted. By this, he meant mercy “understood in the biblical sense.”

He referred, therefore, to “spouses acting with compassion, kindness, humility, gentleness and patience,” qualities of Christian life that St. Paul listed in his Letter to the Colossians (Col 3:12).

Note the appearance of patience in that list by St. Paul. When patience is discussed among Christians, it tends not to stand alone but to be paired with other terms like the ones Paul chose—terms that help to flesh out its meaning. You might say, then, that patience is known by the company it keeps. Thus, according to St. Paul, patience travels in the company of mercy, compassion and kindness, for example.

Consider also the company patience keeps in St. Paul’s First Letter to the Corinthians. “Love is patient, love is kind,” he writes (1 Cor 13:4). It seems safe to conclude that he believes patience is lovingly kind.

St. Paul goes on to say that love “does not seek its own interests, it is not quick-tempered, it does not brood over injury” (1 Cor 13:4-5). Whenever I witness truly patient people, I have the sense that they possess a quiet, clear strength and are not at all passive.

If they do not go to the wall over every wrong that makes itself known to them, they nonetheless exhibit a strong sense of themselves and appear to know just what kind of people they want to be.

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

Jesus shows his followers how to bear unjust suffering with patience

By Daniel S. Mulhall

When Christians participate in a work of mercy, they do so in imitation of Christ, who in his lifetime either performed the work himself or taught the importance of doing so. In the spiritual work of mercy that calls us to “bear wrongs patiently” we have the opportunity to live out Jesus’ behavior toward others, especially those who wrong us.

During his passion, Jesus experienced a variety of foul treatment. He was stripped naked in public, mercilessly scourged, ridiculed and forced to wear a crown of thorns that was embedded into his head. Some people spit on him, buffeted him about the head and abused him in many other ways.

The final indignity was being forced to carry his cross through the streets of Jerusalem where he was mocked by the crowds that recently had chanted his name in honor. Yet he then dealt with the indignity of being crucified, although he was guilty of no crime. Throughout all of this abuse, Jesus remained silent. He did not complain about how he had been treated. He did not whine or complain that he had gotten a rotten deal, and neither did he become indignant and blame someone else for his troubles.

Yes, he did ask to be spared of the suffering during his prayer in the garden: “My Father, if it is possible, let this cup pass from me,” but he ended the prayer accepting what the Father had willed for him: “Yet, not as I will, but as you will” (Mt 26:39).

In his suffering, Jesus embodied the suffering servant described centuries earlier by the prophet Isaiah. This servant of God gave his “back to those who beat me,” and willingly offered his “cheeks to those who tore out my beard. My face I did not hide from insults and spitting” (Is 50:6).

Like the suffering servant, Jesus “did not refuse, did not turn away” because “the Lord God opened my ear” (Is 50:5).

Bearing wrongs patiently is not an easy thing to do for anyone, not even Jesus. He was only able to do so because of his confidence in God, which was rooted in a deep and rich life of prayer.

As Isaiah 50:5 explains it, “The Lord God is my help, therefore I am not discouraged. Therefore I have set my face like flint, knowing that I shall not be put to shame” (Is 50:7).

If we are to bear wrongs patiently, we must take on the same attitude that Jesus had, as St. Paul prescribes in Philippians 2:5-11. We must be willing to swallow our pride and allow ourselves to be humbled for his sake.

Like Jesus, we are called to empty ourselves of all vanity and take on “the form of a slave” for the glory of God. To do this, we must “put on the Lord Jesus Christ,” (Rom 13:14) as St. Paul encouraged. We cannot do it any other way.

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

Faith Alive!

Catherine Hayley, a member of Blessed Teresa of Calcutta Parish in Ferguson, Mo., prays on Nov. 24, 2014, in her parish’s church, as violence began to erupt in the town following a St. Louis County grand jury’s announcement that there was not enough evidence to indict Ferguson, Mo., police officer Darren Wilson in the shooting death of Michael Brown. Bearing wrongs patiently is a spiritual work of mercy that can restore relationships. (CNS photo/Lisa Johnston, Ferguson, Mo.)
Recently at a church mom’s group meeting, I was challenged to pause and reflect on the “ministry of motherhood.” I never really viewed it as a ministry, so it was a good challenge. I think it made me see motherhood in a new way. Often, I view it as a service, helping my kids to doctor and dentist appointments; making sure their homework is finished; encouraging them to practice on time; encouraging them to eat right. As all moms know, the list goes on and on.

But when I view motherhood as a ministry, my attitude about my responsibilities changes. I read that “ministry” comes from the Greek word “diakoneo,” which means “to serve.” One of the requirements of the questions (ellijw.com) summarized it this way: “In the New Testament, ministry is considered to be a service rendered by other people in his name. Jesus provided the pattern for Christian ministry—he, too, did not receive service, but to provide.”

I’m learning to view an hour spent helping my son study for a Spanish exam as an act of service. If I view it as a way to serve one of God’s people, I meet the task with new eyes. One of my mother’s “duties” now has become an opportunity to show love.

Further reflection on this ministry has made me realize that one part of motherhood with which I particularly struggle is where I get into trouble is when I confuse my homely journey to that of others.

I look at Christmas cards other moms send out, with their kids in perfectly color-coordinated clothes in front of a beautiful backdrop, and I feel inferior. Someone shows me a mom’s Facebook post, celebrating her daughter’s third birthday, with her baby in perfect little frilly dresses. I feel inferior.

I have a friend whose son is struggling with addiction. One afternoon, she said to me, “What do I do wrong?”

It seems to me that when we ask these questions (the questions God is asking us), the answers are usually not what we expect.

I suppose every aging generation feels that we “had it at some point—‘Kids today!’” And the older I get, the broader the definition of the word “kids” becomes. When my mother was in her 90s, she still referred to everyone younger than her as “me and her kids.” At the time of our mom’s death, the “youngest” child was 56 and the “oldest” child was 76. When I was child, Mom and I talked a little bit about God’s will. This was after my wife, Monica, had died and Mom had been a widow for 14 years. I would jokingly say, “God stupid will,” and she would smile a little smile and answer, “Well, I wouldn’t use that word.”

She was joking back, appearing to say she wouldn’t use it, but she didn’t completely disagree with my statement. We both knew God’s will was best for us. We both knew that sometimes we didn’t understand it or like it. But being free will, we could choose to accept it. We could choose to take the time and make the effort to figure out what God is asking for us, both within the big and horrible and incredible changes in our lives.

The idea of free will as a means to a lifetime of figuring out and choosing what God has blessed us. Our roads look different, but God gives us the grace to embrace the family with others, but to embrace the family with which God has blessed us. Our roads look very different, but God gives us the grace to handle the paths we’ve been assigned.

A friend recently gave me a book that caused me to question the least whistleblowers by St. Francis de Sales. “Do not wish to be anything but what you are, and try to be that.”

Mother’s Day is Sunday, this weekend. I encourage all mothers, as one friend encouraged me, to view motherhood as a ministry, and to recognize that God is using you in wonderful ways. He is proud of you.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.)

Bill Dodds writes for Catholic News Service.

From the Editor Emeritus/John F. Fink

Imperiled Church: Sun King controlled the Church in France

My previous three columns were about the virtual elimination of the Catholic Church in England during the 16th to the 18th centuries. But it was also a time of great growth and influence in other parts of Europe. The 17th century was a time of religious strife in France—known as the Wars of Religion—between Catholic and Protestant factions. They ended in 1594 when King Henry IV, the first of the Bourbon kings of France, converted to Catholicism.

He began what became known as France as the grand siécle. France became the dominant country in Europe, both culturally and politically. The 17th century is often called the golden age for Catholicism in France. It was the state religion and Catholic prelates were appointed by the French crown, not by the pope. France was also the birthplace of absolutism. Louis XIV, known as the Sun King, became the absolute monarch of France and was considered the embodiment of the power of the monarchy. He ruled France from 1643 to 1715, during the childhood of King Louis XIV, especially through his close, and scandalous, relationship with his mother Anne Marie. Louis XIV, known as the Sun King, came into his majority after Cardinal Mazarin’s death in 1661, and he continued his reign until his death in 1715. As the leading monarch in Europe, he was determined to control the Catholic Church in France, just as King Henry VIII of England wanted to do earlier.

Civilism is the name given to efforts to restrict papal authority over the Church in France. It is derived from the Latin word “civilis,” which means “of the region that later became France which was ruled by the Roman Empire. Louis XIV encouraged the French clergy to reject the papacy.

 Innocent XI was elected pope in 1676, and he almost immediately came into conflict with Louis King XIV, especially in the matter of control over episcopal appointments and disposition of the revenues of dioceses without bishops. The matter came to a head when an assembly of 36 bishops and 34 deputies was adjourned without a document, written by Bishop Jacques Bossuet, meant to sever curialist the authority of the pope.

The four Gallican Articles declared:

1. The pope had no jurisdiction in temporal affairs. The king (or rulers in general) were not subject to the Church in these matters, including judicial administration, and the pope had no power to demand that citizens abandon their loyalty to the state.
2. The conciliar decrees of the Council of Constance (1414-1418) were affirmed. The French Church—including the great Western Schism, it also issued a decree that asserted the authority of a conciliar council over the entire Church including the papacy. In other words, this Gallican Article tried to revive conciliarism, which Pope Pius II condemned in 1462.
3. The privileges and rights of the Gallican Church were reterated. The Gallican Articles were popular in France, but strenuously opposed by the papacy. Pope Alexander VIII, who succeeded Innocent XI, condemned them in 1690 in the apostolic constitution Inter multiplices. As opposition to the articles increased, King Louis revoked them.

The Catholic Church was to experience even more problems in France a century later.†

For the Reader/ Effie Caldarola

Follow me in anger?

Standing in line at the grocery store, I overheard a 6-year-old child say to his mother, “I want to pay for the kids to finish paying. The little girl with her leaned counter, wearing a T-shirt emblazoned with the message ‘I’m just explaining why I’m in right.’

Later, I thought about how many adults probably could have been handed the same apparel—all those folks who think they know the truth about everything. You find them writing vituperative, sometimes dishonest blog posts, or responding aggressively in the comments section to articles or news items.

They are usually just trying to be right. They don’t try to dialogue with them because they already have the answer.

These people are most often angry, and angry people are not prayerful people. I don’t mean that anger is always right. They only read the opinions of the instances that call for righteous anger.

A friend’s child was washed ashore on Christmas day. Police officers were killed by a social justice activist of all time was nailed to a cross. Immediate success in a cause is not guaranteed.

And then there are people who cling to the rules so strenuously that they lose sight of the bigger picture of God’s mercy and love. These are the people most critical of Pope Francis. They feel threatened by a Church that reaches out to these people and challenges them. These people are often angry and unwilling to dialogue.

I love that Pope Francis has called us to reject fear from anger and to choose love. I’m not arguing. It’s a cause we are. We are people of prayer, anger does not define us. It doesn’t become a core value, an intrinsic part of our day’s emotion, a first and final response.

Prayerful people are people with a passion for justice. They do not just sit around thinking about their way to that core, and prayer is taking them there.

I believe defines many in various circles of the Church. I’ve known social justice activists who are firebrands for the cause. It is just as true, and discouraged, they can grow angry and embittered. They forget that the greatest thing to happen to all of us is to be nailed to a cross. Immediate success in a cause is not guaranteed.

Perspectives
The Ascension of the Lord/ Msgr. Owen F. Campion

Sunday Readings

Sunday, May 8, 2016

• Acts of the Apostles 1:1-11
• Ephesians 1:7-23
• Luke 24:46-53

The Acts of the Apostles supplies the first reading, an account of the Ascension of the Lord from earth into heaven.

This passage is the beginning of Acts. As is the case with the Gospel of St. Luke, Acts seems to have been a work composed for one person. The name of this person is Theophilus. Was this a proper name, or a title, since in Greek, it means “friend of God?”

In any case, these first 11 verses of Acts have an especially powerful message for us at the close of Easter time. Resplendent in this message is the ascension of Jesus into heaven. The fact that Jesus ascended into heaven, rather than being assumed, reveals that Jesus is God, came from God, is eternally with God, and possesses the almighty power of God. It is a confirmation of the earlier revelation in Jesus’ resurrection of the same reality.

Other points are important. The reading gives the credentials of the Apostles. Jesus chose them to witness the ascension. They were not bystanders. His ascension was another moment in which Jesus taught the Apostles as no one else was taught. They were special students, but they were privileged because the Lord gave them a unique mission. They would be the instrument to carry his redemption to places faraway and to generations yet to be born.

The Apostles were humans. They were confused. Peter showed that they could be born.

They stress the identity of the Apostles, both in the first and in the third readings.

The readings are strongly ecclesial. They stress the identity of the Apostles, the Church.

The Apostles learned from Jesus. Albeit both in the first and in the third readings.

God’s communication with people and nearness to people all through the centuries, and God’s mercy, are real.

As in Acts, Luke also establishes the Apostles as the chief witnesses and primary students of the Lord. Through them, the Spirit will continue to come. Thus, the Apostles watch the ascension of Jesus and then return to Jerusalem. They know their task, but they still are unsure, so they pray in the temple constantly and proclaim the praises of God.

Reflection

The readings powerfully testify that Jesus is God. Although crucified and dead, Jesus rose again to life and then ascended into heaven. He went to heaven, breaking the bonds of Earth, with the power of God. He was not taken into heaven. The readings are strongly ecclesial.

They stress the identity of the Apostles, both in the first and in the third readings.

The Apostles learned from Jesus. Albeit humans, as Pentecost would teach us, the Spirit would come to guide them. Important for us, today. They formed the Church of which true believers are part. Through them, in Christ, God lives in the Church and touches us through the Church.

The Easter story is approaching its conclusion. The final message is that Jesus lives still in the Church. He has not gone from us. He is here. †

The criterion for being ‘respectful and reverent’

Standing in line to receive Communion are a special way.

According to our Lord and Master Jesus Christ, this is ‘the most precious and sacred part of our Christian lives. ’

Remember this when you approach the altar. Remember this when you receive Communion. It is our most intimate contact with the presence of God in Jesus. He is here. †

— The Criterion

CNS Saints

Damien of Molokai | 1840 - 1889 / Feast - May 10

Boon in Tremelo, Belgium, Joseph de Veuster left school at 13 to work on the family farm. Six years later he joined the Congregation of the Sacred Hearts of Jesus and Mary, taking the name Damien. He volunteered for a mission to the Hawaiian Islands, and was ordained in Honolulu in 1864. He served on the island of Hawaii for eight years, then volunteered in 1873 to work at the leprosy colony on Molokai (leprosy is now called Hansen’s disease). Father Damien was priest, doctor and counselor to 800 patients before he contracted the disease in 1884. He died on Molokai, ministering until a month before his death. Considered a model and martyr of charity, he was canonized in 2009.

My Journey to God

My Mother’s Prayer

By Christina Eckrich Tebbe

(Christina Eckrich Tebbe is a member of St. Barnabas Parish in Indianapolis: A mother comforts her infant daughter at home in this April 11 photo. In his apostolic exhortation “Amoris Laetitia” (“The Joy of Love”), Pope Francis repeated his earlier reflection on motherhood: “Mothers are the strongest antidote to the spread of self-centered individualism. . . . It is they who testify to the beauty of life.” Mother’s Day is on May 8 this year) (CNS photo/Nancy Wiechec)

My mother would pray at the side of our bed, That God would bless each of our six sleepy heads. After wiping her hands on the apron she wore, Down on her knees, she would kneel on the floor. “God bless Mommy and Daddy, Teresa and Cathy, Tina, Johnny, Marky, Tommy, and everybody. Please bring peace to the world, bring the world back to God.” She’d pray for God’s peace on the world, we were awed! We knew the next part, knew it by heart. For, my father was out working long after dark. We knew the next part, knew it by heart. “And thank you, dear Lord, for our Daddy’s good job.” Sometimes, it seems, we are more logical, more persuasive when we write things out. (“Mary Queen of Peace, pray for us.” She has to this day!)

Daily Readings

Monday, May 9
Acts 19:1-8
Psalm 68:2-3b, 4-Sadcd, 6-7b
John 16:29-33

Tuesday, May 10
St. Damien de Veuster, priest
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 11
Acts 20:28-38
Psalm 68:29-30, 33-36b
John 17:11b-19

Thursday, May 12
St. Nereus, martyr
St. Achilleus, martyr
St. Pancras, martyr
Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 13
Our Lady of Fatima
Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20b
John 21:15-19

Saturday, May 14
St. Matthias, Apostle
Acts 1:15-17, 20-26
Psalm 113:1-8
John 15:9-17

Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezek 31:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 35, 27-28, 29c-30
Romans 8:22-27
John 7:37-39

Sunday, May 15
Pentecost Sunday
Acts 2:1-11, 48
Psalm 104:1, 24, 29-31, 34
1 Corinthians 12:3b-7, 12-13
or Romans 8:8-17
John 20:19-23
or John 14:15-16, 23-26

Question Corner Fr. Kenneth Doyle

Something’s been going on for a while in our parish. I’ve never said anything to anyone about it, but I do find it annoying. I was raised to believe that the payments right before, during and after receiving holy Communion are a sacred time because we encounter Christ in a special way. There are a few ushers in our parish who shake hands with people in line to receive Communion. Often, there is some laughter and small talk that accompany that greeting. This has now evolved into a situation where some of these same parishioners, while walking up the aisle, tap friends on the shoulder who are kneeling and praying and greet them, too. I have thought about speaking to our pastor in private about this, and maybe he can mention from the pulpit that Communion is a time for special focus and inner prayer, and that such greetings are inappropriate. What do you think? Am I just being a grouch? (Virginia)

A You are not being a grouch at all. You are being respectful and reverent and reasonable. Holy Communion is, as you noted, a special time—and for the precise reason you mention. We meet Jesus Christ in a very personal way in the sacrament. It is our most intimate contact with the divine on this side of heaven. There’s a story about St. Teresa of Avila, who heard someone say: “If only I had lived at the time of Jesus. . . . If only I had seen him, talked with him.” St. Teresa is said to have responded: “But do we not have in the Eucharist the living, true and real Jesus present before us? Why look for more?” You would be well-advised to speak to your pastor regarding your concern, or perhaps send him a note. Sometimes, it seems, we are more logical, more persuasive when we write things out. (Questions may be sent to Father Kenneth Doyle at uke@archindy.org and 40 Hopewell St. Albany, N.Y. 12208)
Benedictine Brother Philip Ripley served in parish ministry for nearly 40 years.

Benedictine Brother Philip Ripley, a monk of Saint Meinrad Archabbey in St. Meinrad, died on April 16 at his residence in Evansville, Ind. He was 85.

The Mass of Christian Burial was celebrated on April 22 at the Archabbey Church of Our Lady of Einsiedeln. Burial followed at the Archabbey Cemetery.

Brother Philip was a jubilant of monastic profession, having celebrated 64 years of monastic profession.

Clarence Henry Ripley was born on Aug. 6, 1932, in Paducah, Ky. He attended one year of high school at St. Mary’s Academy in Paducah before enrolling at the former Saint Meinrad Seminary High School in St. Meinrad, where he graduated in 1950.

Brother Philip then began a period of candidacy, working in the monastery toller shop. He was invented as a novice in the monastery a year later, professed simple vows on Aug. 10, 1952, and perpetual vows on Aug. 10, 1955.

After working in the toller shop for five years, Brother Philip was assigned to the high school seminary’s library, where he worked for five years. In 1977, he began nearly 40 years of service to St. Mary Parish in Evansville, working as a housekeeper and laundress, assisting in the sacristy, and caring for many of the parish’s sick and elderly through his ministry as an extraordinary minister of holy Communion.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577.
New ordinations give reason for hope, but need for priests still great

WASHINGTON (CNS)—It’s ordination season, and Catholics have cause to celebrate as they are pleased with the numbers of priests who will serve the Church well into the future.

In recent years, the numbers of priestly ordinations have given Catholic Church observers reason to believe there is not a global vocations crisis, but they acknowledge there is still a need for more.

“The good news is that the global number of priests stopped declining about five years ago,” said Father Paul Sullins, associate professor of sociology at The Catholic University of America in Washington.

Since 2012, the total has been stable at about 415,000 priests worldwide, a number that is the net of new ordinations and retirements or deaths, Father Sullins told Catholic News Service (CNS).

“The Church now has about the same number of priests that it had in 1970,” he said. “The bad news, though it is not really bad news, is that the global population of Catholics has grown dramatically since the time when the Church was much smaller.”

Though the global numbers are currently strong and vocations are plentiful in some regions of the world, such as Africa and Asia, the quantity of priests is not as abundant in other continents, such as in parts of North America, Father Sullins said.

“We are importing priests from areas of the world where young vocations are booming, or at least more prevalent than in the U.S.,” he said. “In 2014, almost a third of the priests were of foreign birth.”

Father Carl B. Fisette, director of vocations for the Diocese of Providence, R.I., said many of his fellow priests are facing retirement in the next six to eight years.

“You will see a significant change among the number who are retiring or leaving ministry, said Father Fisette, who is also supervisor of vocations for the Diocese of Providence, R.I.

“We have 18 men in formation at this time [and] over the years when they would be projected to be ordained, we will probably have about 54 priests who will be over the retirement age,” Father Fisette told CNS.

“So there will be quite a net increase in the number of priests in active ministry over the next six to eight years.”

These kinds of vocational trends are not unique to the New England region and are also evident in other parts of the world.

In its report “The Class of 2016: Survey of Ordinands to the Priesthood,” the Georgetown University-based Center for Applied Research in the Apostolate (CARA) found that 51 percent of the respondents indicated that they were discouraged from considering the priesthood.

“The laity can be an invaluable resource in increasing vocations simply by encouraging their sons to consider the priesthood,” Father Sullins said.

“Many priests, including Pope Francis, relate that they first felt a call to priesthood from the example, devotion and encouragement of their mother and father,” he said.

“A mother can consecrate her son to God’s service, which does not necessarily compel him, but has a powerful influence on his choice of vocation and state of life.”

Regardless of the numbers, it’s still important to increase vocations, Father Sullins said.

“We need more priests, not because we are in some numeric crisis, but because God is always renewing his Church through calling faithful young men to serve as priests,” he said. “To pray and work to [strengthen] new priestly vocations is the work of evangelization, in which all of us can contribute to the renewal and proclamation of the faith.”

A seminarian from St. John’s Seminary in Brighton, Mass., holds a rosary as he prepares to participate in a “Grill the Seminarians” discussion on April 3 with members of a youth group from St. Patrick Church in Providence, R.I. (CNS photo/Chaz Muth)
College seminary to host Bishop Bruté Days on June 14-17

By Sean Gallagher

Bishop Simon Bruté College Seminary in Indianapolis will host its 11th annual Bishop Bruté Days on June 14-17.

The four-day retreat and camping experience is for boys ages 13-17 who are open to the possibility of a call to the priesthood. Operated by priests, seminarians and other adults, it takes place on the campus of the archdiocesan college seminary at 2500 Cold Spring Road, in Indianapolis.

Father Joseph Moriarty, vice rector at Bishop Bruté, said Bishop Bruté Days is helpful for teenage boys because it “is an immersion experience.”

“They are allowed to participate in the schedule of the seminary for a week and can discern then if God might be calling them to live this way in a larger way through their college years,” he said.

Bishop Bruté Days is a combination of outdoor games and sports activities with times for worship and spiritual enrichment, such as daily Mass, eucharistic adoration, confession and presentations on the faith given by seminarians and priests serving in central and southern Indiana.

Father Moriarty said he hopes that this year’s Bishop Bruté Days will help its participants by giving “them a clearer sense of God’s call in their life, and thus a more solid understanding of their call to holiness with a strengthened willingness to live this call out in the world.”

He said the chance for young men to strengthen talks underway—the only path that leads to peace,” he said after reciting the Regina Coeli prayer with pilgrims gathered in St. Peter’s Square on May 1.

The pope’s appeal came in the wake of a surge in violence in Syria. Government-led air raids reportedly bombed hospitals and other medical centers, killing patients and medical personnel.

“Violence is soaring back to the levels we saw prior to the cessation of hostilities. There are deeply disturbing reports of military buildings indicating preparations for a lethal escalation,” U.N. High Commissioner for Human Rights, Zeid Ra’ad Al Hussein said in a statement on April 29.

The U.N. office has been documenting numerous attacks against medical facilities and marketplaces during busy shopping times, he said. Such acts, which might qualify as war crimes, “indicate a serious, alarming disregard for one of the cornerstones of international humanitarian law: the duty to protect civilians,” he said.

Pope Francis said he was saddened by the news of the escalating violence “that continues to aggravate the already desperate humanitarian situation in the country, particularly in the city of Aleppo.” He noted how the violence was striking “innocent victims, even children, the ill and those who with great sacrifice are committed to offering help to others.”

In his midday talk, the pope also appealed for an end to child abuse, saying, “It is a tragedy. We must not tolerate abuse against minors.

“We must defend minors and we must severely punish the abusers,” he said. The pope thanked the Italian association Meter for working to fight “every form of abuse against minors.”

The nationwide organization staffs a telephone hotline for reporting child sex abuse and child pornography, and operates several centers where concerned parents and victims of abuse can receive counseling and assistance.

Stop violence in Syria, punish child abusers worldwide, Pope Francis says

VATICAN CITY (CNS)—Intensify dialogue, negotiate, not violence, in order to push
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