



The

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Class of 2016

Graduations set for Catholic high schools, page 3.

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'It is my language'

Deaf priest offers 'very rare' Mass in American Sign Language for local deaf community

By Natalie Hoefler

The conversation before Mass was boisterous—words of welcome, friends greeting each other, catching up, talking of their excitement about the upcoming Mass and presentation.

The volume would have raised a racket—had it been verbal.

But the chatter was communicated in a flurry of fingers using American Sign Language (ASL).

The exchange took place at St. Matthew the Apostle Church in Indianapolis on April 20, where the archdiocesan Office of Catechesis arranged for a special Mass, dinner and talk for the archdiocese's deaf community.

Oblates of St. Francis de Sales Father Michael Depcik, a priest who ministers in the Archdiocese of Detroit and who was born deaf, served as the celebrant of the Mass, with about 35 people in attendance. At a dinner afterward, he spoke on "Celebrating the Year of Mercy." Both the Mass and the presentation were entirely signed—a rare treat for deaf Catholics.

Erin Jeffries, archdiocesan coordinator of catechesis for those with special needs, hopes the evening is just the beginning of building up the archdiocese's efforts to meet the needs of the deaf community.

"It's taken a little while to build up a network," she admitted. "It really was literally two or three people I connected with initially" when she took on the special needs coordinator role more than two years ago. "We're trying to build up our group

See DEAF, page 2

Oblates of St. Francis de Sales Father Michael Depcik, a deaf priest from the Archdiocese of Detroit, signs his homily in American Sign Language during a special Mass for deaf Catholics of central and southern Indiana at St. Matthew the Apostle Church in Indianapolis on April 20. (Photo by Natalie Hoefler)



Theologians' brief in HHS mandate case might lead to compromise ruling by court

WASHINGTON (CNS)—Supreme Court cases, with their multiple friend-of-the-court briefs, leave extensive paper trails behind them, and although these briefs might get lost in the shuffle, occasionally some stand out.

In *Zubik v. Burwell*, the challenge to the Affordable Care Act (ACA), more than



WASHINGTON LETTER

30 briefs were filed by religious, political and health groups weighing in both for and against the mandate that most religious and other employers must cover contraceptives,

sterilization and abortifacients through employer-provided health insurance even if they are morally opposed to such coverage.

One of these briefs, submitted by a group of 50 Catholic theologians and ethicists, may have been instrumental in prompting the court to issue its March 29 order for new written arguments by both sides.

Legal analyst Lyle Denniston, who writes for scotusblog.com, a blog on the Supreme Court, said if the justices succeed in finding a way to make the ACA's contraception, abortifacient and sterilization requirement "work in a way that more or less satisfies everyone," the group of theologians "should take at least some of the credit."

The theologians and ethicists who filed the brief include Francis Beckwith, professor of philosophy and Church-state studies at Baylor University in Waco, Texas; Father Thomas Berg, professor of moral theology at St. Joseph's Seminary in Dunwoody, N.Y.; Joseph Cavadini, professor of theology at the University of Notre Dame in northern Indiana; and Dominican Father Thomas Petri, vice president and academic dean at the Dominican House of Studies in Washington.

Denniston said the court very rarely asks for more information after oral arguments, and the request was so unusual "it may not have any parallels in the court's history," except for the call for expanded

See MANDATE, page 7



Seven receive Catholic Youth Organization's highest honor

Read their stories on pages 8 and 9.

Seven members of the archdiocese received the Catholic Youth Organization's highest honor—the St. John Bosco Medal—from Archbishop Joseph W. Tobin during an awards ceremony at SS. Peter and Paul Cathedral in Indianapolis on May 4. Medal recipients Elaine Alhand and Mark Gumbel are in the first row. In the second row, posing with Archbishop Tobin are Bill Sylvester, left, Patty Koors, M.J. Stallings, Joe Matis and Dan Lutgring. (Submitted photo by Christine Metzger)



DEAF

continued from page 1

of Mass interpreters. Right now, there are only a few who are comfortable signing Masses, and they get called on quite a bit.”

Jeffries is trying to remedy the situation.

“One of our first big initiatives is a workshop series to help people become more comfortable in signing in religious settings,” she explained.

The first training session, which was held on April 19, focused on “getting to know the liturgy, getting to know some of the basic liturgical signs and prayers, and really conveying the story, the message in ASL.”

The difference between interpreting other languages and interpreting ASL is that “interpretation is not verbatim,” said Jeffries.

“You have to consider how to build a scene and present the story visually. When you tell a story by voice, it’s very linear. When your focus is visual, you really have to develop the scene and decide which points are most important so the message doesn’t get lost. ASL really is its own language. You’re not just conveying word for word.”

In addition to increasing the number of ASL Mass interpreters, Jeffries is also hoping to increase the number of opportunities to build the deaf Catholic community.

“We’re working to form a regular schedule of Masses that are at least interpreted, with some community time afterward, maybe a pitch-in to help bring the community together,” she said.

“We’re also looking forward to the future, and exploring ways to help make the sacraments more readily available for deaf Catholics.”

Through interpreter Joyce Ellinger, a member of St. Matthew Parish, Father Depcik spoke with *The Criterion* about the importance to deaf Catholics of having a priest who knows ASL.

“That’s where the deaf can have direct involvement in the Church, direct communication with the priest as opposed to [communicating] through an interpreter,” he said.

Father Depcik knows the benefits of having an ASL-signing priest for deaf Catholics firsthand. He is pastor of St. John’s Deaf Center on the east side of Detroit, and he offers a signed Mass each weekend at Our Lady of Loretto Parish on the city’s west side. He is responsible for the deaf ministry throughout the Archdiocese of Detroit. He also posts ASL-signed videos (with voiceovers) of weekly homilies, prayers, interviews, talks and more on his blog, “Fr. MD’s Kitchen Table.”

At the most basic level, ASL-signing



Above, Marcela Matovcikova, left, smiles as her husband Danny Lucero signs with Oblates of St. Francis de Sales. Father Michael Depcik, a deaf priest from Detroit. Marcela and Danny are deaf members of St. Matthew the Apostle Parish in Indianapolis. (Photos by Natalie Hoefler)

Left, Roger, left, Christine, Luke and Tessa Kraft sign a response in American Sign Language during a Mass celebrated by a deaf priest from Michigan at St. Matthew the Apostle Church in Indianapolis on April 20. The archdiocesan Office of Catechesis invited Oblates of St. Francis de Sales Father Michael Depcik to offer the Mass and a talk on “Celebrating the Year of Mercy” in an effort to reach out to the deaf community of central and southern Indiana.

priests are necessary for providing sacraments to the deaf, he said. Take confession, for instance.

“Many deaf people have not been to confession in years and years,” Father Depcik noted. “Because they do not want to use an interpreter in the confessional, many deaf people will write [their sins] in confession. But English is their second language, so they don’t feel comfortable with that [process].”

“And there are a lot of nuances in the confessional. You need a signing priest to do that. And anointing for the sick—people who are deaf need access [to a signing priest].”

Father Depcik noted that there are things a parish can do to make their community more welcoming to deaf Catholics, even if the priest does not sign.

One suggestion he offered is to decrease the amount of music time during Masses that are interpreted for the deaf. He also stressed the importance of good lighting “because deaf people are visual—they depend on their vision, so they have to be able to see things clearly.”

For the same reason, it is important to have seating for the deaf up front where they can see the altar and the interpreter, he said.

“Sometimes the deaf people are invisible, and it’s easy for them to be overlooked,” noted Father Depcik. “Other groups like Hispanics, they’re such a huge group. Or the disabled or the blind—[their needs are] so recognizable. But the deaf, it’s not a visibly recognizable group.”

“A lot of priests say they don’t have any deaf in their parish. Well, they probably

don’t see that they’re there, compared with other groups.”

But they may in fact truly not be there—at the Mass, anyway. According to Father Depcik, 96 percent of deaf people do not attend church because of communication issues and the lack of communication accessibility.

“For deaf people, a lot of time their experience with religion is negative,” he said. “They’ve been taken to a church with no [ASL] accessibility. They just sit through the service or they simply get left out” of the family’s faith participation.

That’s why having an entire Mass signed in ASL was such a joy for the deaf Catholics who participated in the Mass Father Depcik celebrated at St. Matthew.

Roger and Christine Kraft are deaf members of the northeast side parish. Having a deaf priest was “awesome,” said Roger through the interpretation of Diane Hazel Jones, a member of St. Pius X Parish in Indianapolis.

“It’s always nice if the core language is ASL,” Roger said. “That’s why tonight is a really nice evening. Not only with church but with anything we attend—work, school—if the [person] can sign, you feel an automatic connection. You understand what’s happening rather than having to go through a third party. On a typical Sunday, it almost feels like you’re an outsider coming in. But tonight I felt like we were one community.”

Christine agreed.

“I go to church every Sunday, but the regular words in the Mass tonight made me well up,” she said. “I was teary-eyed because it was so much more powerful.

“I grew up Catholic, and those opportunities to have direct connections with a priest are very, very rare. ...

“I’m really happy that the archdiocese made it possible. I know it takes money and time and organization. We really appreciate the archdiocese making this a priority.”

Still, Christine would like to see more events for the deaf community.

“I know we can’t always have a deaf priest,” she acknowledged. “But to keep different events going on in the community so we can feed our faith would be wonderful.”

For Danny Lucero, also a deaf member of St. Matthew Parish, the evening was “beautiful.”

“I’ve always learned that going to Mass is about me and God, and my relationship with God,” he said through Jones’ interpretation. But participating in a priest-signed Mass provides “a feeling that touches my heart, because it is my language.”

“My wife [Marcela, who is also deaf] and I looked at each other during Mass and said, ‘I miss this.’”

“It was very nice to have something that is a part of me—it’s a beautiful thing, very inspiring. It brings tears to your eyes.”

(For more information on deaf ministry in the archdiocese or on the workshops on signing the Mass in American Sign Language, log on to www.archindy.org/deaf or call Erin Jeffries at 317-236-1448 or 800-382-9836, ext. 1448.) †

Final Mass at Holy Cross Church in Indianapolis is May 15

Mass will be celebrated for the last time at Holy Cross Church, 125 N. Oriental St., in Indianapolis, at 9:15 a.m. on May 15.

All are invited to attend. The 20th anniversary Holy Cross Health Fair will immediately follow the Mass.

Holy Cross Parish was merged in 2014 with nearby St. Philip Neri Parish, 550 N. Rural St., also in Indianapolis, as a result of the archdiocese’s Connected in the Spirit planning process.

From 10:30 a.m. to 2:30 p.m. on May

15, Holy Cross Church will be open and available for gathering. No formal “reception” is planned, but the building will be open for personal reflection.

At 10 a.m. on May 22, a “Mass of Invitation” will be celebrated in English at

St. Philip Neri Church. Former Holy Cross members are invited to attend. Combined music groups will provide music for the liturgy, and a gathering with light refreshments in the park across North Street will follow Mass. †



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Graduations set for Catholic high schools in archdiocese

By John Shaughnessy

As students prepare to graduate this spring at Catholic high schools across the archdiocese, superintendent of Catholic schools Gina Fleming offered congratulations and a prayer for them.

“Congratulations to each of our graduates in the Class of 2016,” she said. “Know that Archbishop [Joseph W.] Tobin and all of us in the Office of Catholic Schools will continue to pray for you as you pursue your own vocations. And we look forward to celebrating the many achievements and successes that are in store for you in the future.

“Use what you have learned, continue to rely on God, and know that you have the Catholic Church with you through it all.”

Fleming also thanked all the people who have provided the high school seniors with a strong, Christ-centered foundation for continuing their spiritual, intellectual and social growth into the future.

“Thanks to the incredible dedication of our religious leaders, Catholic educators and school leaders, as well as the commitment of parents, benefactors and partners in Catholic education, our youth have extraordinary opportunities that lie ahead,” Fleming noted.

“What young people learn and experience not only in our classrooms, but at retreats, on stages and across athletic fields will remain with them as they enter the work force or enjoy college life.”

Fleming is among the many archdiocesan representatives who will be attending graduations at the 12 Catholic high schools—seven archdiocesan and five private—in the archdiocese. Here is a listing of graduation-related information for these schools.

Bishop Chatard High School in Indianapolis

- Graduating class of 183 seniors.
- The Baccalaureate Mass will be at 6:30 p.m. on May 19 at the school.
- The graduation ceremony will be at 6:30 p.m. on May 20 at the school.
- The class valedictorian is:
 - Mason Atha**, son of John and Mary Atha of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese.
- The class salutatorian is:
 - Timothy Good**, son of Jeffrey and Judy Good of St. Matthew the Apostle Parish in Indianapolis.
- The archdiocese will be represented at the graduation by Msgr. William F. Stumpf, vicar general.

Brebeuf Jesuit Preparatory School in Indianapolis

- Graduating class of 175 seniors.
- The Baccalaureate Mass will be at 10:30 a.m. on June 5 at the school.
- The graduation ceremony will be at 4:30 p.m. on June 5 at Clowes Memorial Hall at Butler University in Indianapolis.
- The archdiocese will be represented at the graduation by Ben Potts, assistant superintendent of Catholic schools.

Cardinal Ritter Jr./Sr. High School

- Graduating class of 124 seniors.
- The Baccalaureate Mass will be at 7 p.m. on June 2 at St. Christopher Church in Indianapolis.
- The graduation ceremony will be at 7 p.m. on June 3 at the school.
- The class valedictorian is:
 - Emma Houston**, daughter of Brad and Jill Houston of St. Malachy Parish in Brownsburg.
- The salutatorian is:
 - Nico Ferri**, son of Thomas and Lisa Ferri of St. Monica Parish in Indianapolis.
- The archdiocese will be represented at the graduation by Archbishop Joseph W. Tobin.

‘Know that Archbishop [Joseph W.] Tobin and all of us in the Office of Catholic Schools will continue to pray for you as you pursue your own vocations. And we look forward to celebrating the many achievements and successes that are in store for you in the future. Use what you have learned, continue to rely on God, and know that you have the Catholic Church with you through it all.’



—**Gina Fleming**, archdiocesan superintendent of Catholic schools

Cathedral High School in Indianapolis

- Graduating class of 325 seniors.
- The Baccalaureate Mass will be at 10 a.m. on May 21 at the school.
- The graduation ceremony will be at 2 p.m. on May 22 at Clowes Memorial Hall at Butler University in Indianapolis.
- There are 15 class valedictorians:
 - Jennifer Barrett**, daughter of Richard and Deborah Barrett of Holy Spirit Parish in Indianapolis.
 - Christopher Bessler**, son of Jerome Bessler and Astra Liepa of St. Malachy Parish in Brownsburg.
 - Gabriel DeSanto**, son of John and Elizabeth DeSanto of St. Simon the Apostle Parish in Indianapolis.
 - Ellen Flood**, daughter of Catherine and Michael Flood of St. Malachy Parish.
 - Nathan Gray**, son of Todd and Christina Gray of St. Pius X Parish in Indianapolis.
 - Patrick Gresham**, son of David Gresham.
 - Teresa Heckman**, daughter of Tom and Carol Heckman of St. Simon the Apostle Parish.
 - MacKenzie Isaac**, daughter of Steven and Michelle Isaac.
 - David Kronenberger**, son of William and Daryce Kronenberger of Holy Spirit at Geist Parish in Fishers, Ind., in the Lafayette Diocese.
 - Noah Rench**, son of Ruth and Daniel Rench of St. Simon the Apostle Parish.
 - Michael Rushka**, son of John and Karen Rushka of St. Barnabas Parish in Indianapolis.
 - Steven Salvus**, son of Daniel Salvus and Colleen Madden of St. Matthew the Apostle Parish in Indianapolis.
 - Gates Schneider**, daughter of Barry and Verna Schneider of St. Malachy Parish.
 - Kathryn Stapleton**, daughter of Joseph and Susan Stapleton of St. Matthew the Apostle Parish.
 - Julia White**, daughter of Timothy and Kathleen White of St. Michael the Archangel Parish in Indianapolis.
- The archdiocese will be represented at the graduation by Annette “Mickey” Lentz, chancellor.

Father Michael Shawe Memorial Jr./Sr. High School in Madison

- Graduating class of 27 seniors.
- The Baccalaureate Mass will be at 7 p.m. on June 3 at the school.
- The graduation ceremony will be at 2 p.m. on June 5 at the school.
- Three students, who are all members of Prince of Peace Parish in Madison, are in contention for valedictorian and salutatorian honors as the school year draws to a close:
 - McKay Burdette**, the daughter of Gary and Colleen Burdette.
 - Jesse Fitton**, the son of Paul and Nancy Fitton.
 - Gregory Maas**, the son of Gary and Julie Maas.
- The archdiocese will be represented at the graduation by Lentz.

Father Thomas Scecina Memorial High School in Indianapolis

- Graduating class of 96 students.
- The Baccalaureate Mass will be at 7:30 p.m. on May 26 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.
- The graduation ceremony will be at 7 p.m. on May 27 at the school.
- The class valedictorian is:
 - Alexandra Rebein**, daughter of Robert Rebein and Alyssa Chase of Our Lady of Lourdes Parish in Indianapolis.
- There are three class salutatorians:
 - Corinne Maue**, daughter of Ross and Therese Maue of Our Lady of Lourdes Parish.
 - Jenna Nosek**, daughter of Christopher and Teresa Nosek of St. Thomas the Apostle Parish in Fortville.
 - Lea Thompson**, daughter of Paula and Michael Byrd.
- The archdiocese will be represented at the graduation by Gina Fleming, superintendent of Catholic schools.

Lumen Christi High School in Indianapolis

- Graduating class of four seniors.
- The Baccalaureate Mass will be at 5:45 p.m. on May 19 at Our Lady of the Most Holy Rosary Church in Indianapolis. The graduation ceremony will immediately follow the Baccalaureate Mass in the church.

Oldenburg Academy of the Immaculate Conception in Oldenburg

- Graduating class of 52 seniors.
- The graduation ceremony will be at 1 p.m. on June 5 at the Chapel of the Sisters of St. Francis in Oldenburg.
- Five students are in contention for valedictorian and salutatorian honors as the school year draws to a close:
 - Tanner Alley**, the son of Ron and Julie Alley of St. Mary of the Immaculate Conception Parish in Aurora.



Cardinal Ritter Jr./Sr. High school seniors process into the school to take part in commencement exercises on May 29, 2015. The Indianapolis West Deanery high school will graduate 124 seniors this year during its graduation ceremony on June 3 at the school. (Submitted photo)

- Grace Burkhardt**, daughter of Darren and Tricia Burkhardt.
- Erica Geers**, daughter of Dr. Jon and Jenny Geers of St. Louis Parish in Batesville.
- Meghan Gray**, daughter of Steve Gray and Laurie Fisher of St. Mary of the Immaculate Conception Parish.
- Matt Moorman**, son of Gary and Mary Moorman of St. Louis Parish.
- The archdiocese will be represented by Rob Rash, assistant superintendent of Catholic schools, during a Senior Mass and Awards Day luncheon at the school on May 20.

Our Lady of Providence Jr./Sr. High School in Clarksville

- Graduating class of 99 seniors.
- The Baccalaureate Mass will be at 7 p.m. on May 27 at Our Lady of Perpetual Help Church in New Albany.
- The graduation ceremony will be at 5 p.m. on May 29 at the school.
- The class valedictorians are:
 - Ryan Fansler**, son of Eric and Kellie Fansler of Holy Family Parish in New Albany.
 - Audrey Shannon**, daughter of Steve and Rosie Shannon of Our Lady of Perpetual Help Parish in New Albany.
- The class salutatorian is:
 - Anna Wingate**, daughter of William and Martha Wingate of St. Mary Parish in Lanesville.
- The archdiocese will be represented at the graduation by Potts.

Providence Cristo Rey High School in Indianapolis

- Graduating class of 40 seniors.
- The graduation ceremony will be at 7 p.m. on May 26 at Marian University in Indianapolis.
- The class valedictorian is:
 - Keyara Warren**, daughter of Aina Jackson.
- The class salutatorians are:
 - Eunajee Wilcher**, daughter of Eugene Wilcher and Tanika McNeal.
 - Sa’Mone Ray**, daughter of Kelly Ray and Kimberly Alexander.
- The archdiocese will be represented at the graduation by Mary McCoy, assistant superintendent of Catholic schools.

Roncalli High School in Indianapolis

- Graduating class of 298 seniors.
- The Baccalaureate Mass will be at 6 p.m. on May 27 at the school.
- The graduation ceremony will be at 9 a.m. on May 28 at the school.
- The class valedictorian is:
 - Hannah Fikes**, the daughter of Ken and Laura Fikes of St. Barnabas Parish in Indianapolis.
- The class salutatorian is:
 - Emily Barron**, the daughter of Drs. Michael and Beth Barron of St. Barnabas Parish.
- The archdiocese will be represented at the graduation by Msgr. Stumpf.

Seton Catholic Jr./Sr. High School in Richmond

- Graduating class of 21 seniors.
- The Baccalaureate Mass will be at 6 p.m. on May 27 in St. Andrew Church in Richmond.
- The graduation ceremony will be at 2 p.m. on May 29 at the school.
- The class valedictorian is:
 - Megan Schroeder**, daughter of Charles and Terri Schroeder of St. Andrew Parish in Richmond.
- The class salutatorian is:
 - Maria Stiens**, daughter of Greg and Julie Stiens of St. Andrew Parish.
- The archdiocese will be represented at the graduation by Fleming. †



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

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Editorial

Combining faithful citizenship with the politics of human dignity and respect

Every four years, the bishops of the United States reissue and, on occasion, update their teaching on the importance of forming conscience and participating actively in the political process as “faithful citizens.” This is an important dimension of the bishops’ teaching ministry. It reminds us all that we have a God-given responsibility to pray, to advocate and to vote as citizens who care deeply about the common good of all.

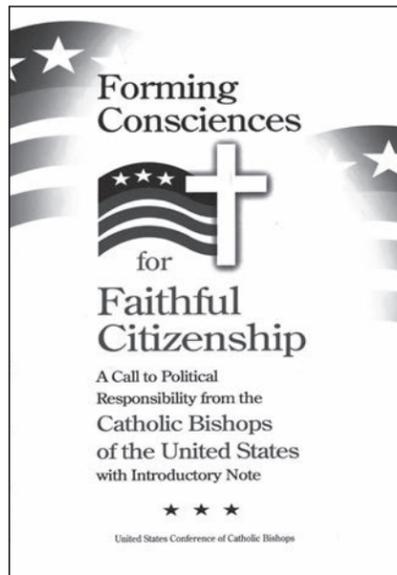
The bishops do not endorse or oppose any candidates for public office. They don’t tell us how to vote. These important decisions are left to the informed consciences of women and men who are called to understand the moral imperatives and practical consequences of political decisions that must be made by faithful citizens.

The bishops do offer guidance for the development of an informed conscience. What’s more, the bishops feel compelled to raise a number of serious issues for the careful and conscientious consideration of every Catholic today. These include: the ongoing destruction of more than 1 million innocent human lives each year by abortion; physician-assisted suicide; the redefinition of marriage—the vital cell of society—by the courts, political bodies, and the increasing acceptance of this by American culture itself; the excessive consumption of material goods and the destruction of natural resources, which harm both the environment and the poor; the deadly attacks on fellow Christians and religious minorities throughout the world; the narrowing redefinition of religious freedom, which threatens both individual conscience and the freedom of the Church to serve; economic policies that fail to prioritize the poor, at home or abroad; a broken immigration system and a worldwide refugee crisis; and wars, terror and violence that threaten every aspect of human life and dignity.

In the process of calling our attention to the responsibilities of faithful citizenship, the bishops say: “It would be a serious mistake—and one that occurs with regrettable frequency—to use only selected parts of the Church’s teaching to advance partisan political interests or validate ideological biases. All of us are called to be servants to the whole truth in authentic love, and it is our fervent hope and prayer that this document will provide aid to all those seeking to heed this call” (from the introductory note for *Forming Consciences for Faithful Citizenship: A Call to Political Responsibility*).

The challenge “to be servants to the whole truth in authentic love” is a serious one in every time and political circumstance, but it seems especially challenging in a time of extreme partisanship when opponents on all side of the issues are deeply divided, and have engaged in forms of mudslinging, name-calling and personal insult that exceed even what might be acknowledged as “politics as usual.”

Given the viciousness of the presidential primaries this election season, it may be important for the bishops to combine their teaching on faithful citizenship with more fundamental notions of human



Pictured is a copy of *Forming Consciences for Faithful Citizenship: A Call to Political Responsibility*. The document is available on the Archdiocese of Indianapolis’ website at www.archindy.org/faithfulcitizenship.

dignity and respect. In fact, Catholic social teaching is solidly based on the conviction that every human person regardless of his or her race, ethnicity, gender, sexual orientation, economic status, cultural heritage or personal background is a human being made in the image and likeness of God, and is therefore deserving of respect. Calling names, spreading gossip and insulting each other not only demeans the political process, it undermines the electorate’s ability “to be servants to the whole truth in authentic love.”

The American bishops quote Pope Francis, saying, “We need to participate for the common good. Sometimes we hear: a good Catholic is not interested in politics. This is not true: good Catholics immerse themselves in politics by offering the best of themselves so that the leader can govern.” Surely, we cannot offer “the best of ourselves” when our political discourse has sunk to a level that many would agree is *below* the lowest common denominator and we are unable to speak seriously—and respectfully—about our differences on matters of importance to society.

It’s time to combine faithful citizenship with a more basic and fundamental recognition of human rights and dignity that expresses itself in the way political opponents and their followers treat one another. Many say that politics has always been a dirty business. Some are advocating that faithful Catholics withdraw from the ugliness and immorality of today’s partisan brawls to some “safe haven” or spiritual oasis—far from the world’s madness.

This is not authentic Catholic social teaching. As Pope Francis teaches, the worse things get, the more we must engage, sharing the Gospel of hope and joy with people who are increasingly angry and marginalized by the political process and by the men and women they have chosen to govern effectively in these challenging times.

Let’s be faithful citizens. But, more importantly, let’s maintain our dignity and our respect for one another.

—Daniel Conway

Be Our Guest/Greg Zoeller

Amidst serving those who suffer, thanksgiving and gratitude

In my role as Indiana’s attorney general, I know more than most people about crimes, fraud, scams and the host of bad things that happen to good people.



And it is through my Catholic faith that I have addressed it all with thanks and gratitude.

It’s not that I am thankful that all the bad things did not happen to me and my family since everyone has challenges. No, I’m thankful for the opportunity to serve people in need.

After serving in the office of the attorney general since 2001—and as the officer holder since 2009—I am now in my last year. I’ve tried to be thankful every day for the opportunity I have been given.

Most mornings, I begin my day with St. Thomas More’s “Lawyer’s Prayer.” As the patron saint of both lawyers and elected office holders, he represents one who faced overwhelming challenges and prayed that the Lord would be with him as he served his clients. It helps me prepare to serve all those who bring their complaints to my office. And I’ve tried to impart to all who work in my office that same sense of vocation.

Some of the work that I am duty bound to perform in representing my

state government clients presents a challenge to my Catholic faith. The defense of the death sentence in capital cases is one such challenge, but one I understood was required of the office before I accepted the duty.

There are many others I find personally challenging. And during a political season that raises division, fear and anger, I greatly appreciate those who offer their prayers and words of encouragement.

Dealing with people’s problems every day can wear on anyone, and the feeling of being overwhelmed is a natural part of the job. But it’s through faith that each problem and every person appears as a blessing, an opportunity to be of service, to be an instrument of God’s love for all his people. Although I’ve not always succeeded in helping people, it’s the understanding that it is an opportunity to serve that makes my work appear as a blessing and keeps me going.

Hopefully, it reflects in how I go about my day, not just in my work but in my daily life with family, friends and everyone I meet, to live each moment with the same thought we end each Mass, with “thanks be to God.”

(Indiana Attorney General Greg Zoeller is a member of Christ the King Parish in Indianapolis. He wrote this personal commentary in his private capacity as a parishioner, and not in an official government capacity.) †

Coming of Age/Maria-Pia Negro Chin

Hope in an afternoon with youths

It is always a privilege to get to see people glorifying God through their work. Their example reminds me of a verse from St. Paul’s Letter to the



Colossians: “Whatever you do, do from the heart, as for the Lord and not for others, knowing that you will receive from the Lord the due payment of the inheritance” (Col 3:23-24).

While meeting two seniors from St. Joseph High School in Brooklyn, N.Y., at a women’s professional day event, I was reminded of how important it is to work hard but also to know what you are trying to achieve and why.

The students I met are proud of the ways their school motivates them and empowers them to lead and serve. After mentioning their initiatives in the sciences, the students involved in the program quickly moved on to mention the accomplishments of their classmates, such as their efforts to fight human trafficking. Their education at St. Joseph’s nurtures their leadership skills and ignites their charitable spirit, they said.

I was happy to see what the future—and the present—of the Church looks like. As the day progressed, students heard from 60 professional women who took half of their day to share their experiences and answer questions. Many of these women exemplified hard work and a strong faith.

The honesty coming from one of them particularly inspired the students. Attorney Margarita Ramos, an employment law expert and the day’s keynote speaker, stressed that education is key to success, regardless of your station in life. Her life is a testament of that.

Ramos is the youngest of

five daughters who grew up in Spanish Harlem. Her mother—who had come from Puerto Rico when she was 19 to work as a seamstress—had been raised by relatives who never sent her to school. Her lack of education, coupled with the difficulty she encountered learning English, meant that her career options would always be limited.

“We often went hungry; there was never enough money for bare essentials,” Ramos recalled. “I’d often miss school trips because my mother could not afford to pay for my lunch.”

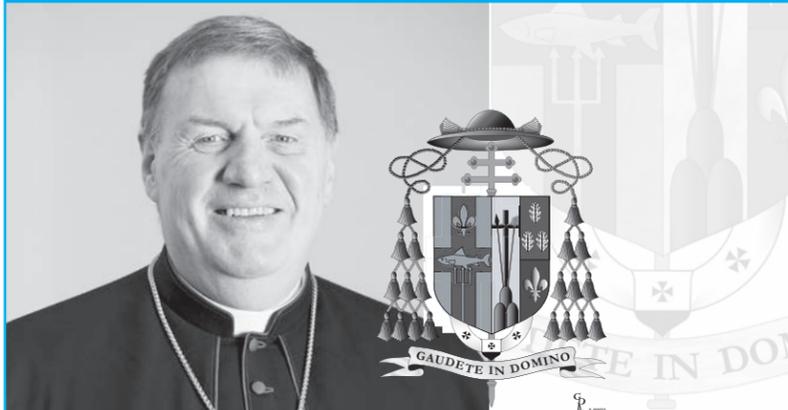
Ramos knows how fortunate she was to be in a country where women can pursue an education. Ramos said that providing girls with an education helps break the cycle of poverty. Ramos knows the power of education. She said “learning and dreaming” sustained her as a child.

After finishing her homework, Ramos would spend hours in the library reading and daydreaming about the life she wanted. Those dreams became a blueprint. Ramos graduated college and later earned a law degree from State University of New York at Buffalo. Her life is filled with accomplishments, but she chose to talk to the students about her family’s story and how being educated is a key to success in life.

The other professionals that day included forensic scientists, artists, doctors, professors and entrepreneurs. They gave students advice on how to persevere, succeed and value all aspects of life. Many inspired the students to continue to learn and give glory to God through their work.

They also had suggestions for those moments when life feels like a routine, or worse, when there is a crisis. When things seem like they are not working, if you are doing your best and you are working wholeheartedly, things eventually work out according to God’s plans and times, they said.

(Maria-Pia Negro Chin writes for Catholic News Service.) †



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Forgiveness is possible by power of Holy Spirit

According to the Gospel of St. John, when the risen Lord appeared to his disciples who were hiding behind locked doors “for fear of the Jews,” he breathed on them and said, “Receive the Holy Spirit. Whose sins you forgive are forgiven them and those sins you retain are retained” (Jn 20:19–23). On the Solemnity of Pentecost, during this Holy Year of Mercy, it’s important to understand the connection between the power of the Holy Spirit and the great gift of God’s forgiveness.

In 1711, Alexander Pope wrote, “To err is human, to forgive, divine.” Mercy is an attribute of God. It is only exercised by us narrow-minded and vengeful human beings by the grace of God through the power of the Holy Spirit. That’s why when Jesus appears to his cowardly disciples, he first gives them his peace. Then he breathes on them and offers them the great gift of his Spirit.

With this gift comes the power to exercise mercy and forgive sins. This is something no Christian should take for granted. Not only does our merciful God forgive us, he shares with us the divine power of forgiving the sins of others. If you think about it, this gift of the Holy Spirit is truly amazing. To

err is human, and so is the tendency to seek vengeance and retribution for the sins committed against us. But to show mercy—no matter how grievous the wrongs done to us—is divine.

Without forgiveness, we are stuck in our sins. We are impossibly weighed down and unable to experience the peace and joy that are our true inheritance as daughters and sons of God. But when the Holy Spirit is breathed into our minds and hearts, we truly are free to live as Jesus did with love and compassion for all.

And when we extend that same loving forgiveness to others, we become instruments of the Holy Spirit and, as Pope Francis would say, missionaries of mercy to all God’s people.

“Receive the Holy Spirit. Whose sins you forgive are forgiven them and those sins you retain are retained” (Jn 20:19–23).

But what about the “retaining” of sins? Jesus gives his disciples the power to do that as well. Under what circumstances is it appropriate to retain sins rather than forgive them?

This is a tough question. As Christians, we believe that very few sins (if any) are unforgivable, and that no sinner is so depraved that he or she cannot repent and

receive God’s total forgiveness.

The Church does identify “sins against the Holy Spirit,” calling them unpardonable. Traditionally these include: 1) the presumption of God’s mercy; 2) despair; 3) impugning the known truth; 4) envy of another’s spiritual good; 5) obstinacy in sin; and 6) final impenitence.

However, none of these sins against the Holy Spirit are *incapable* of being forgiven by God. No sin is stronger than God’s infinite love and mercy. We call these sins unpardonable because they represent the kind of arrogance that refuses to acknowledge God’s mercy, or accept the fact that we have been saved by the ultimate act of divine forgiveness, Christ’s death on the cross. With great reluctance, the Church “retains” the sins of those who refuse to accept the Holy Spirit’s power of love and forgiveness, but she remains hopeful—even confident—that God’s mercy will ultimately prevail.

The solemn feast of Pentecost calls us to rejoice in the supreme gifts of love and mercy that we have each received by the power of the Holy Spirit. Pentecost also serves as a vivid reminder that we must not take these gifts for granted, but are

invited, and challenged, to share them with others as missionary disciples called to preach the Good News of our salvation to all nations and peoples.

The magnificent sequence, *Veni, Sancte Spiritus* (“Come, Holy Spirit”), which is sung before the Gospel on Pentecost Sunday, implores the Holy Spirit to:

Come, Holy Spirit, Come!
And from your celestial home
Shed a ray of light divine!

Wash the stains of sin away;
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

May the Holy Spirit of God come into our minds and hearts once again this Pentecost. May the gift of God’s love and mercy empower us to confess our own sins, seek God’s mercy and then forgive the sins of others. May we never be so obstinate that we refuse to acknowledge the Holy Spirit’s power to forgive sins. May we never hesitate to seek God’s forgiveness, or to ask for the grace to pardon those who have sinned against us. †

El perdón es posible gracias al poder del Espíritu Santo

De acuerdo con el Evangelio según San Juan, cuando el Señor resucitado se apareció a sus discípulos quienes estaban escondidos a puerta cerrada “por miedo a los judíos,” se colocó en medio de ellos, sopló y les dijo: “Reciban el Espíritu Santo. A quienes les perdonen sus pecados, les serán perdonados; a quienes no se los perdonen, no les serán perdonados” (Jn 20:19–23). Durante la Solemnidad de Pentecostés en este Año Santo de la Misericordia, es importante comprender la conexión que existe entre el poder del Espíritu Santo y el maravilloso don del perdón de Dios.

En 1711, Alejandro Pope escribió: “Errar es humano, perdonar es divino.” La misericordia es una cualidad de Dios que nosotros, en nuestra condición de seres humanos obtusos y vengativos ejercemos únicamente por la gracia de Dios a través del poder del Espíritu Santo. Es por ello que cuando Jesús se aparece a sus discípulos acobardados, primero les da la paz. Seguidamente, sopló sobre ellos y les brindó el gran don del Espíritu.

Con este obsequio viene también el poder para ejercer la misericordia y perdonar los pecados, algo que ningún cristiano debe dar por sentado. Nuestro Dios misericordioso no solamente nos perdona sino que comparte con nosotros el poder divino de perdonar los pecados de los demás. Si se detienen a reflexionar sobre esto, se darán cuenta de que el don del Espíritu Santo es algo verdaderamente

maravilloso. Errar es humano, al igual que la tendencia a procurar la venganza y el castigo por las faltas cometidas contra nosotros. Pero demostrar misericordia, sin importar el grado de ofensa que hayamos recibido, es una cualidad divina.

Sin el perdón, quedamos atascados en nuestros pecados, un lastre que nos impide experimentar la paz y la alegría que representan nuestra verdadera herencia como hijos e hijas de Dios. Pero cuando recibimos el soplo del Espíritu Santo en nuestras mentes y corazones, en verdad tenemos la libertad para vivir como lo hizo Jesús: con amor y compasión hacia todos.

Y cuando extendemos ese mismo perdón amoroso a los demás, nos convertimos en instrumento del Espíritu Santo y, tal como lo expresa el papa Francisco, en misioneros de la misericordia para todo el pueblo de Dios.

“Reciban el Espíritu Santo. A quienes les perdonen sus pecados, les serán perdonados; a quienes no se los perdonen, no les serán perdonados” (Jn 20:19–23).

¿Pero qué ocurre con quienes no perdonan los pecados? Jesús también otorgó esta facultad a sus discípulos. ¿En qué circunstancias resulta adecuado no perdonar los pecados?

Esta es una pregunta muy difícil de responder. Como cristianos, creemos que muy pocos pecados (si es que los hay) son imperdonables y que ningún pecador

es tan ruin que no puede arrepentirse y recibir el perdón absoluto de Dios.

La Iglesia efectivamente identifica “blasfemias contra el Espíritu Santo” y las denomina pecados imperdonables. Tradicionalmente estos son: 1) pecado de presunción; 2) desesperación; 3) impugnar la verdad conocida; 4) envidiar los dones espirituales del hermano; 5) la obstinación en el pecado; y 6) la impenitencia final.

Sin embargo, ninguno de estos pecados contra el Espíritu Santo resulta *imposible* de perdonar para Dios. Ningún pecado es más fuerte que el infinito amor y la misericordia de Dios. Llamamos imperdonables a estos pecados porque representan el tipo de arrogancia que se niega a reconocer la misericordia de Dios o a aceptar el hecho de que hemos sido salvados por el supremo acto de perdón divino: la muerte de Cristo en la cruz. Con gran renuencia, la Iglesia no perdona los pecados de aquellos que se niegan a aceptar el poder amoroso y el perdón del Espíritu Santo, pero guarda la esperanza, e incluso la confianza, de que la misericordia de Dios finalmente se impondrá.

La solemne festividad de Pentecostés nos llama a regocijarnos en los dones supremos del amor y la misericordia que cada uno de nosotros ha recibido por el poder del Espíritu Santo. Pentecostés también es un recordatorio vívido de que no debemos dar por hecho estos

dones sino que se nos invita—e incluso se nos desafía—compartirlos con los demás como discípulos misioneros llamados a predicar la Buena Nueva de nuestra salvación a todas las naciones y los pueblos.

La magnífica secuencia que cantamos antes del Evangelio en el domingo de Pentecostés, *Veni, Sancte Spiritus*, implora al Espíritu Santo:

Ven Espíritu Santo
y desde el cielo envía
un rayo de tu luz (...)

cura lo que está enfermo.
Doblega lo que es rígido,
calienta lo que es frío,
dirige lo que está extraviado.

Que el Espíritu Santo de Dios se haga presente en nuestras mentes y nuestros corazones una vez más en este Pentecostés. Que los obsequios del amor y la misericordia de Dios nos faculten para confesar nuestros propios pecados, procurar la misericordia de Dios y seguidamente, perdonar las faltas de los demás. Que jamás seamos tan obstinados que nos neguemos a reconocer el poder redentor del Espíritu Santo. Que jamás dudemos en procurar el perdón de Dios ni pedir la gracia del perdón para aquellos que nos han faltado. †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

May 16
Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Program**, Heidi Smith, archdiocesan director of refugee services, presenting on Holy Year of Mercy for refugees and immigrants, 6 p.m., \$15. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

May 18
St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Holy Mass and Healing Service**, Missionary Oblates of Mary Immaculate Father Richard McAlear presiding, freewill offering will be collected. Information: 812-212-9679, countryrun@etczone.com.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

May 19
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

May 20
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, "Kairos Prison Ministry," Gerry Randall, CEO of Williams Randall Marketing and Kairos volunteer, presenter, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

Roncalli High School, 3300 Prague Road, Indianapolis. **Katie's 5K Walk for Hope**, 10 a.m., \$25 for adults, \$15 for students, \$100 for family, proceeds benefit Katie Lynch Scholarship Fund, Make a Wish Foundation

and Riley Hospital's Sunshine Kids Foundation, walk-ins welcome. Registration: www.katieshope.org. Information: Marty Lynch, 317-518-1219, or Kathleen Lynch, 317-502-1979 or kathleen.lynch@att.net.

Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

May 24
Plum Creek Golf Club, 12401 Lynnwood Blvd., Carmel, Ind. **Catholic Radio Indy Golf Outing**, 10 a.m. registration, 11 a.m. Mass, 11:30 a.m. lunch, 12:30 p.m. shotgun start, cocktails and dinner afterward with guest speaker Msgr. Joseph Schaedel, prizes, auction, \$125 individual, \$450 foursome. Registration and sponsorship information: www.CatholicRadioIndy.org. Information: Barb Brinkman, 317-870-8400, barb@catholicradioindy.org.

May 28
St. John the Baptist, 8310 St. John Road, Floyds Knobs. **Strawberry Festival**, 8 a.m.-6 p.m., buffet-style chicken dinner served 11 a.m.-6 p.m., build your own strawberry shortcake, soap box derby, kids inflatable bouncers, bingo, craft booths, Little Miss and Mister Shortcake contest, raffle, frozen drinks. Information: 812-923-5785.

May 30
Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Memorial Day Mass**, 2 p.m., with honoring of veterans in Veteran's section following Mass. Information: 317-574-8898 or www.catholiccemeteries.cc.

June 1-4
St. Rose of Lima Parish,

8144 W. U.S. Hwy. 40, Knightstown. **Road 40 Yard Sale**, 8 a.m.-6 p.m., yard sales, St. Rose Men's Club food tent. Information: 765-345-5595.

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

June 3
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: srcalep@yahoo.com.

June 3-5
St. Therese of the Infant Jesus Parish (Little Flower), 1401 N. Bosart, Indianapolis. **Summerfest**, midway rides, games for kids and adults, rummage sale, \$5,000 raffle, silent auction, bingo on Friday evening, food court, Monte Carlo, live entertainment, Fri., 5-11 p.m., Sat., 3-11 p.m., Sun., 11:30 a.m.-5 p.m. Information: 317-357-8352. †

Retreats and Programs

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

May 28
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **The Woman at the Well**, 9:30-11:30 a.m., \$25. Information, registration: 812-933-6437, center@oldenburgosf.com.

June 4
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Pope Francis on "Care for our Common Home,"** 9:30 a.m.-2:30 p.m.,

\$45, includes lunch. Information, registration: 812-933-6437, center@oldenburgosf.com.

June 8
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal retreat day**, 9 a.m.-4 p.m., \$35 per person. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Indianapolis Theology on Tap announces summer dates

Indianapolis Theology on Tap, a ministry of the archdiocesan Office of Young Adult and College Campus Ministry, has set its summer schedule.

Theology on Tap sessions will be held at 7 p.m. on June 22, July 6 and 20, and Aug. 3, 17 and 31. All but the last session will be held at Bent Railway Brewery, 5301 N. Winthrop Ave., in Indianapolis. The last session will be held at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

Theology on Tap is a free Catholic speaker series for young adults ages 21-35, taking the Catholic faith outside the four walls of the church and sharing it with a new generation. Bent Rail Brewery is renting out their entire facility for the events, so there will be plenty of room for socializing and discussing.

For more information, contact Krissy Vargo at kvargo@archindy.org or 317-261-3373, or log on to www.indycatholic.org/indytot/. †

VIPs



Gerald and Bette (Thilges) Eichen, members of St. Bartholomew Parish in Columbus, celebrated their 50th wedding anniversary on May 7. The couple was married on May 7, 1966, in St. Mary Church in Bellevue, Neb. They have three children, Eric, Jeff and Matt Eichen. They also have five grandchildren. †



Robert Dominic and Joyce Ann (Kunkel) Sanders, members of St. Barnabas Parish in Indianapolis, celebrated their 60th wedding anniversary on May 12. The couple was married on May 12, 1956, at Sacred Heart Church in Indianapolis. They have six children, Mary Catherine Rebrukh, Julia Ann Thomas, Joann Marie Yensel, John Lawrence, Robert Joseph and Stephen Allan Sanders. They also have eight grandchildren. †



'Ladies Day Out'

Irene Sisher, left, Connie Mefford, Loren Grahek, Rose Banet, Linda Atherton and Linda Bentley, members of the "Ladies' Day Out" group at St. Mary Parish in Navilleton, work on needle crafts in the parish community building in this March 2 photo. Women from the parish gather on the first Wednesday of each month for a full day of projects and fellowship. Some of the activities completed over the years include making rosaries; sewing baptismal garments for infants and adults; knitting and crocheting scarves, mittens and blankets for the homeless, benefiting the In Heaven's Eyes' ministry at Holy Family Parish in New Albany; and quilting and making prayer blankets and shawls that are blessed and offered for the celebration of a new birth, for someone who is sick or going through treatment, or for comforting someone who is grieving the loss of a loved one. (Submitted photo by Gayle Schrank)

Free dental care for uninsured children offered on May 15 in Indianapolis

Kool Smiles dentistry is offering free dental care for uninsured children up to age 18 in Indianapolis from 10 a.m.-1 p.m. on May 15.

The exams will be available at two Indianapolis locations: 2248 E. 53rd St. and 3658 East St.

Available treatments include dental exams, limited emergency care, extractions, fillings, and baby tooth root canals and crowns.

Treatments will be provided on a first-come, first-served basis, and treatment offerings will be determined by the dentist.

In an effort to serve Indianapolis children who are in the greatest need, eligibility will be limited to children who have no form of dental insurance.

For more information, log on to mykoolsmiles.com/sharingsmiles. †

Sisters of Providence offer 'Family Faith Retreat' on June 10-12

The Sisters of Providence of Saint Mary-of-the-Woods will host a "Family Faith Retreat" at North Campus Lodge at Saint Mary-of-the-Woods from 7 p.m. on June 10 through 11 a.m. on June 12.

The retreat offers a weekend filled with faith-based activities for the entire family. Bring a tent and sleep outdoors while renewing your family and sharing your faith together. Other accommodations are also available.

Children will remain in the care of adult family members during the weekend. Children ages 3 and older will be offered breakout sessions, which may allow parents some adult reflection time.

The weekend will conclude when families can join the Sisters of Providence for Mass at 11 a.m. on June 12.

The price is \$400 per family of four, and \$75 for each additional person.

Register by logging on to Events.SistersofProvidence.org, or by calling 812-535-2952 or e-mailing jfrost@spsmw.org.

The registration deadline is June 6. †

Sisters of Life hold up dignity of single moms in 25-year-old ministry

NEW YORK (CNS)—On a drizzly gray morning in early May, the bright kitchen at Visitation Mission on Manhattan’s East Side was filled with the sound of laughter and the inviting aromas of fresh-cut vegetables and baking cookies as postulants and novices of the Sisters of Life prepared food for themselves and their anticipated guests.

Visitation is the nerve center for the Sisters of Life’s material, emotional and spiritual outreach to pregnant women in crisis. The sisters help more than 900 women at the former convent each year, said Sister Magdalene, the congregation’s local superior.

The serious work of fulfilling the order’s vow to “protect and enhance the sacredness of human life” in all its messy contemporary circumstances is leavened by a joyful attitude nourished through communal prayer throughout the day.

The Sisters of Life is a contemplative and active religious community founded in 1991 by the late Cardinal John J. O’Connor. The original group of eight women has grown to more than 90, and includes 30 postulants and novices in a two-year formation program.

“At the heart of our charism is a focus on the sacredness of all human life, and a profound sense of reverence for every human person,” said Sister Mary Elizabeth, the order’s vicar general.

“Cardinal O’Connor often said every person reveals one facet of God that no one else will, and the loss of even one human life is incomparable,” she said.

“One of the reasons for the joy in the community is we believe each person has some beautiful, unique goodness, and we have the joy of discovering that in them and reflecting it back so she has the experience of her own dignity, goodness and strength,” Sister Mary Elizabeth said. “That person becomes a gift to us in our recognizing her for who she is. She reveals to us the splendor and beauty of God.”

Pregnant women hear about Visitation Mission from friends, former clients, parish priests, pregnancy care centers and other religious orders. The Sisters of Life do not advertise.

On a typical day, Sister Magdalene said, members of the order respond to phone messages, e-mails and texts, conduct three or four intake interviews with pregnant women, and make scores of supportive phone calls from quiet cubicles on the mission’s upper floors.

“Almost all of us are on the phones all day. We really believe each woman is sent to us by God to guide her. He has an amazing plan for them, and we’re supposed to be the instruments to bring them home to God,” Sister Magdalene said.

In the calls and interviews the sisters try to create an

atmosphere to let women “empty their bucket, describe their hopes and dreams and move from a place of chaos to inner peace,” she said.

Self-motivated women who need a home and can live with other people may be offered one of seven spots at the congregation’s Holy Respite, a residence across town at Sacred Heart Convent on West 51st Street. Pregnant women and new mothers are welcome to stay at Holy Respite until their babies are a year old. They are encouraged to rest, bond with their children, and continue their education or work as they prepare to move on.

Sister Catherine, the local superior at Holy Respite, said the order has hosted 140 women since the doors opened 17 years ago. The refrigerator in the communal kitchen is covered with photos of children whose mothers return to visit. One of the earliest infant guests returned as a volunteer to serve her confirmation community service hours.

Strollers line the hallway, and happy gurgles punctuate the buzz in the community room. Guests prepare their own breakfast and lunch, but eat dinner with one another and the sisters. They are invited, but not required, to join the sisters in communal prayer, which includes Mass, a holy hour, rosary and Vespers.

While most of the women who seek help are Catholic, many are not. The congregation welcomes women of all faiths or no faith.

At Holy Respite, Rohini Brijlall, who was raised in the Hindu tradition, said her belief in God is supported by “all the little miracles that were placed on my journey.” As her son, Zakarya, watched from his perch on Sister Catherine’s lap, Rohini described how relatives dropped her off at an abortion clinic for a procedure she did not want to undergo. When she returned home pregnant, she was no longer welcome.

She lived with the Missionaries of Charity and commuted to work as an IT specialist for Goodwill while the baby’s father enrolled in a training program for electricians and lived at home. The day after she relocated to Holy Respite, she went into early labor. The sisters drove her to the hospital, and stayed with her for the birth of her son.

Rohini said she drew strength from the Divine Mercy image one of the sisters gave her, and is considering baptism into the Catholic faith. Zakarya’s father visits every day. His parents, who initially discounted the relationship, are now supportive, and the couple sees marriage in the future.

For Claudia Gutierrez and her daughter Esther, Holy Respite is “a blessing from God. I asked for a place to



Sister Talitha Guadalupe, a member of the Sisters of Life, holds six-month-old Esther during the annual Mother’s Day celebration on May 8 at the religious community’s retreat house in Stamford, Conn. Founded 25 years ago, the Sisters of Life provide outreach to pregnant women in crisis and offer continuing support to them following the birth of their children. More than 70 women and 200 children ministered to by the nuns attended this year’s celebration. (CNS photo/Gregory A. Shemitz)

live for my baby and me. God knew I would need help,” she said.

Gutierrez knew the Sisters of Life had a retreat center in Stamford, Conn., but had never visited. A religious sister put her in touch with the congregation, and when she had to move from a relative’s home late in her pregnancy, she came to Holy Respite. Esther was hospitalized for more than two months after birth with palate and jaw issues, now corrected. The sisters were supportive, and also hosted Claudia’s mother who came from the Dominican Republic for their first reunion in 12 years.

“The Sisters of Life is the best thing that happened to me,” she said. “I’m more secure and have more peace in my heart.” †

MANDATE

continued from page 1

constitutional arguments when the court was reviewing the school desegregation case, *Brown v. Board of Education*.

The 45-page brief from the theologians is steeped in Catholic moral theology, and hinges on the notion that religious employers object to the mandate and the Obama administration’s “work-around”—that allows them to acknowledge their opposition to the requirement and

arrange for a third party to provide the contraception, abortifacient and sterilization coverage—primarily because it makes them complicit in sin.

This objection, spelled out in the theologians’ brief, is not something that can be compromised, thus pointing to another way to make the ACA’s requirement work, which the court seems to be reaching for in its order.

The court proposed that religious employers would not be asked to fill out a form or send a letter stating their objection to the coverage, but would simply do nothing and the insurance companies, taking the cue from the employer’s stance, would provide the necessary contraception, abortifacient and sterilization coverage.

Religious groups reacted favorably to this idea, stating in a new brief that this would use the least restrictive means for the government to protect women’s access to contraception, abortifacient and sterilization while ensuring that religious employers are not complicit in what they regard as sinful.

Complicity in sin is not often the topic du jour in court hearings, but it came up during the March 23 oral arguments of *Zubik*. Paul Clement of the Washington-based Bancroft firm, who was one of two lawyers representing the plaintiffs, argued that religious freedom was at stake in the federal government’s accommodation because even though the contraception, abortifacient and sterilization coverage would be supplied by a third party, the religious employers would still be complicit in providing something that goes against their beliefs.

U.S. Solicitor General Donald Beaton Verrilli Jr., in defending the federal government, argued that the government’s accommodation was the least restrictive approach, and he also did not think the plaintiffs, by using third parties, were complicit in what they disagreed with, even though they have repeatedly

stated this.

For all the arguments that the religious groups should simply fill out the paperwork to remove themselves from something they disagree with on moral grounds, the theologians’ brief pointed out that it’s not that simple.

The brief notes that “compliance with the mandate” by filling out a form or submitting notice to the Health and Human Services Department would involve “either formal cooperation in wrongdoing, or impermissible material cooperation in serious wrongdoing.”

They gave the historic example cited by Catholic moral theologians about a servant ordered by his master to hold a ladder against a house so the master may “enter a window to commit a forbidden action, such as burglary or adultery.”

“Under Catholic moral theology, such formal cooperation is impermissible, even when committed under duress, and regardless of whether the master actually succeeds in perpetrating the wicked action,” the brief notes.

It also links this analogy to the current case saying the contraception, abortifacient and sterilization mandate places the religious objectors in a situation akin to the servant who obeys a command to participate in the master’s scheme, and it likens the master to the government “which is attempting to implement a program designed to promote the use of contraceptives and abortifacients,” which the brief says is “plainly impermissible under Catholic doctrine.”

If the justices find a way to reach the type of Solomonic compromise many say they are looking for with the contraception, abortifacient and sterilization requirement, religious groups would have to enter new contracts for new health plans, and the government would have to write new ACA regulations, which will certainly take some time but can be accomplished. †

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Seven receive Catholic Youth Organization's highest honor

By John Shaughnessy

Dan Lutgring gets emotional as he shares a story that he believes all parents, teachers and coaches of children should hear.

The story unfolded on a baseball field where 8-year-old children were playing in a league in which an adult pitches the ball to the players. Lutgring was the pitcher, and standing next to him was a boy playing the position of "pitcher's helper."

When Lutgring made a pitch, a batter hit a pop-up in the direction of the

pitcher's helper. The boy circled under it, his feet dancing to get in the right spot to make the catch. As the ball started to fall toward him, the boy had a determined look on his face as he reached out his glove to catch it. Yet the ball glanced off the boy's glove and dropped to the ground.

"I told him, 'Nice try,'" recalls Lutgring, a member of Our Lady of the Greenwood Parish in Indianapolis who has coached football, basketball and baseball in the archdiocese's Catholic Youth Organization (CYO) for 22 years. "I then got ready to make another pitch and was

in my wind-up when I heard the boy say, 'I wish I would have caught that. My dad would have been so proud of me.'"

Lutgring stopped the pitch, turned to the boy, put his arm around him and said, "Son, your dad is proud of you no matter what you do."

As Lutgring recalls that moment from a few years ago, his voice cracks with emotion before he composes himself and says, "It reminded me that kids need that affirmation from their parents and their coaches and their teachers. They need to hear them say, 'You're doing a good job,

you're out here, and you're trying to do everything you can at your best level.' That's all we can ask of a child. Ever since, I tell the kids when I see they've given great effort. Even as adults, we need that affirmation at times."

That combination of caring, dedication and perspective recently led Lutgring to receive the highest honor bestowed by the archdiocese's CYO—the St. John Bosco Award. He is joined in this year's class of recipients by Elaine Alhand, Mark Gumbel, Patty Koors, Joe Matis, M.J. Stallings and Bill Sylvester. †

CYO recognition highlights work of both adults and young people

2016 Msgr. Albert Busald Award recipients

- Christ the King Parish—Tom Hornbach and Jennifer Wood-Thompson
- Holy Cross Church—Jim Lerner
- Holy Spirit Parish—Bob Layton
- Nativity of Our Lord Jesus Christ Parish—Gerald Rieger
- Our Lady of the Greenwood Parish, Greenwood—John Guerrettaz
- Our Lady of Lourdes Parish—Mary Grace Deery
- Our Lady of Mount Carmel, Carmel, Ind., in the Lafayette Diocese—Sally Caltrider
- Sacred Heart of Jesus Parish—Matt Dillon
- St. Barnabas Parish—Amy Lezon
- St. Christopher Parish—Nancy Trusnik
- SS. Francis and Clare of Assisi Parish, Greenwood—Andrea Pawlik
- St. Joan of Arc Parish—Emily Waldron
- St. Jude Parish—Kirby Schott
- St. Mark the Evangelist Parish—Jeanine Currans and Mark Currans
- St. Michael Parish, Greenfield—Shirley Ferree
- St. Pius X Parish—Stephen Troy
- St. Simon the Apostle Parish—Don Snemis
- St. Susanna Parish, Plainfield—Joe Sandifer
- St. Thomas Aquinas Parish—Sarah Webler

2016 Spirit of Youth Award recipients

- Good Shepherd Parish—Emry Himes
- Holy Spirit Parish—Mitchell Struewing and Alan Lozano
- Our Lady of the Greenwood Parish, Greenwood—Garrett Schura
- St. Anne Parish, New Castle—Kathleen Hamilton and Mary Margaret Welch
- SS. Francis and Clare of Assisi Parish, Greenwood—Isaac Howe
- St. Jude Parish—John Erickson, IV and Madison Sanneman
- St. Mark the Evangelist Parish—Abigail Currans, Louie Hibner and Justin Hornek
- St. Michael Parish, Greenfield—Matt Hays and Julia Murphy
- St. Roch Parish—Charles Brehob and Nicola Wood



Chat at CYO dance leads to 'double miracle'

By John Shaughnessy

At first glance, the best story about Elaine Alhand's involvement with the Catholic Youth Organization (CYO) may seem to be how she has devoted 50 years there as a part-time worker, doing everything from helping with music contests to presenting trophies at championship games.

But her best and favorite story is how her involvement in the CYO led to her marriage, how it has lasted 44 years and counting, and how she donated a kidney to her husband Mike when his life was in danger—which not only ended up saving Mike's life but hers, too.

"I did meet Mike through CYO," she recalls. It was during the spring of 1969, an evening when Mike drove a group of youths from Immaculate Heart of Mary Parish to a CYO dance at Father Thomas Seccina Memorial High School in Indianapolis. Elaine was working at the dance for the CYO.

"We just sat and talked," she recalls. "About six months later, we went out on a date. A couple weeks after that I was riding with Bill Sahn Sr. [the executive director of the CYO at the time], and he said, 'I hear you're going out with Mike Alhand.' I said, 'I've only been out with him a few times.' He said, 'Well, he's a good man. You should marry him.' About six months later, I did. I was a senior in college."

Fast forward to November of 2004. Mike's life was in danger because of kidney failure from diabetes. Elaine donated one of her kidneys. Neither imagined what would happen next.

"When they took out my kidney, they also took out my gall bladder at the same time because there was a polyp on it and you don't really need your gall bladder," Elaine explains. "Inside the gall bladder, they found cancer which the doctor said would have probably killed me in a couple of months. It was our double miracle. I saved his life, and he saved mine."

She dedicated a large part of her life to teaching math at Bishop Chatard High School in Indianapolis. She continues to help touch the lives of children and youths through the CYO.

"Mike and I didn't have any kids of our own," she says. "I continued to teach, and the CYO is another way I can have kids in my life. I've always enjoyed it." †



'Coach' takes pride in sharing faith, football with teams

By John Shaughnessy

When Mark Gumbel coached seventh- and eighth-grade boys in Catholic Youth Organization (CYO) football for 19 years, he always tried to remember his own days as a junior high school student.

"It's a time when the boys are becoming young men," says Gumbel, a member of St. Matthew the Apostle Parish in Indianapolis. "There's so much that is going on for them physically, mentally and spiritually. It's important to keep them going in the right direction. My whole approach was, 'Let's get better mentally, spiritually and physically every day.'"

While Gumbel always strived to get his players to get into a team that played for each other and cared about each other, he also did everything he could to be part of a "team" that would help them reach their mental, spiritual and physical potential.

He introduced himself to the St. Matthew teachers of his players, assuring them they could count on him to keep school a priority for the boys.

He invited the pastor and the parish staff to practices and games. He had his players and coaches attend Sunday Mass together on game days. He prayed with his team at practices and games, constantly stressing the importance of their faith.

"It's called Catholic Youth Organization," he says. "It's in the title so it's important." So are the memories and the relationships that were created together.

"Memories get created in the field, but also afterward. When they come back and you hear they're doing well, you feel good about your part in having helped them."

"From my perspective, the best thing a person can be called is 'Coach.' Because the pure connotation of that is that you helped teach and guide people. And you could have done it in any one of those three perspectives—physically, spiritually or mentally."

Gumbel did all three. Call him "Coach." †



Parent-coach's last season with a child sparks emotion

By John Shaughnessy

For any parent who has coached their child in a Catholic Youth Organization (CYO) sport, it's easy to understand and identify with the emotion that Dan Lutgring is experiencing this year.

This spring baseball season is the last time he will coach any of his six children in CYO sports. His youngest child, Thomas, is an eighth-grader playing on the baseball team at Our Lady of the Greenwood Parish in Greenwood, a team that Lutgring is helping as an assistant coach.

"My kids know that I'm not there to coach them, but all the kids," says Lutgring, who has also coached football and girls' and boys' basketball for the parish. "Still, it has been wonderful to coach my kids. When we drive to the games and practices together, it gives me extra, alone time with them, to talk with them—just to be 'Dad.'"

"There's 17 years between our oldest and our youngest. Now that I know I won't have one of them beside me next year, that's emotional. When we finished our season in football—knowing it was our last go-around with him in football—it hit me kind of hard. I'll likely stay involved, but I'll miss not having one of my own involved. It's certainly been a good run, all in all."

Lutgring shared that run with his wife of 33 years, Joan, who also coached their two daughters in kickball and volleyball.

"She's really been my strength," he says. "She encouraged me to coach from the beginning."

He also takes delight in knowing that three of his former players are now priests in the archdiocese—Fathers Dustin Boehm, Andrew Syberg and Benjamin Syberg.

"That's very special for me, just knowing I was part of their life for a brief time. Obviously, the CYO is faith-based, and we hold to that."

Lutgring has also held on to a certain hope as a coach.

"My greatest joy each season is seeing the kids I coached the year before still playing. I always try to encourage them." †



Like father, like son, coach stresses fun in youth sports

By John Shaughnessy

When Joe Matis first learned he would receive the St. John Bosco Award, it brought back many memories from his 26 years of coaching. Most of all, it brought back special memories of his late father.

"One thing I really enjoy is that my father received this same recognition in 1973," Matis says. "So sitting next to him is very good. Maybe it means that I paid attention to him a little bit."

"My dad was the head coach of our fifth- and sixth-grade team at Holy Name [of Jesus Parish in Beech Grove]. His approach was, 'You bust your butt, and you try to win, but you better have fun.' It's a sport, and we play it. You can learn things from it, but fun was a huge part of it."

Matis has followed that same game plan in his years of coaching basketball at Holy Name, Our Lady of the Greenwood Parish in Greenwood, and at Roncalli High School in Indianapolis. His most recent coaching stint in the Catholic Youth Organization (CYO) was at Central Catholic School in Indianapolis, even though he had no previous affiliation with the school.

"A friend who teaches at Central Catholic called me up on a Thursday and said, 'We have a team, but we don't have a coach.' Their season was starting the next Monday. I said, 'Why not?' They were just like any other seventh- and eighth-grade boys. We had a good time."

Like father, like son. "You get to be a kid again," says the father of three grown children about the joy of coaching. "You get to hang around a gym, watch kids play, teach them a thing or two."

"There's nothing better than seeing a kid's eyes when he accomplishes something that you've worked on with him, something that he never thought he could do. I can't think of anything more fun than that." †



Coach gets a kick from showing girls the skills and joy of sports

By John Shaughnessy

Being legally blind, Patty Koors has a few tricks that has let her coach kickball for 27 years in the Catholic Youth Organization (CYO).

"I have a strategy. I run everything from a clipboard. So I know who I have in every position—because it's so difficult when they're all out there in the same uniform. It helps me know where they are when they are out there. "And if I'm not sure which girl is up [to kick], I'll say something like, 'Hey, Beautiful!'"

Koors also relies on the approach she uses as the kindergarten teacher at Immaculate Heart of Mary School in Indianapolis.

"The teacher in me transfers to the field—being positive and teaching the foundations, which is what I do in kindergarten. Teaching the skills, stressing being a team player, building their confidence. The key is explaining everything."

It's an approach that has led to a unique distinction for her among all St. John Bosco Award recipients through the years, said Ed Tinder, the executive director of the archdiocese's CYO program.

"We have never received more recommendation letters for any candidate in the history of the award," Tinder said. "This is the 62nd year that this award has been presented."

Koors prefers to keep the focus on the girls and the opportunities they get through the CYO. "I firmly believe CYO teaches life skills—working together, relying on each other, seeing the good in each other. CYO gives them the opportunity to learn the basic skills, but it also gives them the opportunity to succeed and grow in confidence. One of the reasons I'm still involved in CYO is the joy and excitement of the girls as they catch that first fly ball, get to base safely, kick a home run."

"Seeing the way that the girls begin to trust and rely on each other as a team is a key factor. They discover each other's talents as well as encourage each other. Those are the things that are successes for the girls personally and as a team." †



Volleyball coach sets the example of 'giving your all'

By John Shaughnessy

M.J. Stallings doesn't hesitate when sharing her philosophy about winning and losing in Catholic Youth Organization (CYO) sports.

"I want them to come with the intention of winning," says Stallings, who has coached volleyball for 26 years, first at St. Mark the Evangelist Parish in Indianapolis, and more recently at Nativity of Our Lord Jesus Christ Parish in Indianapolis.

"If you lose, that's OK—if you've left everything on the court. I think that's the way you should live your life. Every day, you give it your all."

Stallings certainly has. Besides her extensive coaching, the mother of five has served 12 years on athletic committees and 17 years as a cafeteria volunteer. She has also been a substitute teacher, a member of the parish council, a concession stand manager, a baptism sponsor and an extraordinary minister of Holy Communion.

"I love being busy and active, and I love being with the kids. I loved to see how they progressed from the beginning of the season to the end. I encouraged them in their classes, in their relationships, in their life."

"It wasn't just coaching to me. Some of the girls came from different backgrounds, and they struggled. The relationships didn't end when the season ended. The relationships carried over in my life. I called all of them 'my girls.' Some are married now, and they have babies of their own. When you coach that many years, you have so many girls and so many stories that still touch you." †



Longtime advocate leaves legacy of faith, involvement

By John Shaughnessy

As he prepared to honor Bill Sylvester with the St. John Bosco Award, Catholic Youth Organization (CYO) executive director Ed Tinder declared, "There is no individual that comes close to having the influence this man has had over the entire Catholic athletic scene."

Later, Tinder continued to glow about the 87-year-old Sylvester, adding, "His legacy to this community, for Catholic education, to the CYO and the generation of those following him is set for life."

Tinder also went into detail about Sylvester's legacy: how he helped form the foundation of the CYO as a part-time worker in the 1950s, '60s and '70s; how he was the first athletic director and football coach at Father Thomas Seccina Memorial High School in Indianapolis; how this former president of the CYO board of directors also coached football at Cathedral High School in Indianapolis and at Purdue University and Butler University.

"I count no less than 17 coaches in the CYO football program at parishes all over the city who can be traced back to the influence of this man," Tinder noted.

Sylvester accepted the praise with humility. Indeed, when he was interviewed for this story, the first point of pride he mentioned was the legacy of his family to Catholic education.

"I have six children. I was widowed 23 years ago. Between me and my wife and our children, our family has taught at Seccina, Cathedral, Roncalli, Ritter, Chatard, St. Pius, St. Michael and St. Matthew. And two are teaching in Catholic schools outside Indianapolis—one in California and one in Michigan."

Then he extended the family connection even farther.

"I played in the CYO. My dad coached the Holy Cross School football teams in '38 and '39. When I played in '39, '40 and '41, that was the beginning of CYO. It gave me a start. That's still the good thing about the CYO today. It gives kids a start—a start in life."

"That continuing influence made Sylvester proud to receive the St. John Bosco Award."

"I'm still involved, still going to games and still interested. It's a prestigious honor, and I'm certainly glad to get it." †

Health care is a right, not a privilege, pope says

VATICAN CITY (CNS)—The Catholic Church is not a fancy medical clinic for the rich, but a “field hospital” that—often literally—provides the only medical care some people will ever receive, Pope Francis said.

“Health is not a consumer good but a universal right, so access to health services cannot be a privilege,” the pope said on May 7 during a meeting with members, volunteers and supporters of Doctors with Africa, a medical mission begun by the Diocese of Padua, Italy, 65 years ago.

In many parts of the world, especially in Africa, the pope said, basic health care “is denied—denied!”—to too many people. “It is not a right for all, but rather still a privilege for a few, for those who can afford it.

“Access to health services, to treatment and to pharmaceuticals is still a mirage,” Pope Francis told the group, which includes dozens of young doctors who volunteer their services

in Uganda, Tanzania, Mozambique, Ethiopia, Angola, South Sudan and Sierra Leone.

Offering medical care in sub-Saharan Africa and training Africans to take over the clinics when they are able is an important expression of “a Church that is not a super-clinic for VIPs, but a field hospital,” the pope said.

Pope Francis also paid tribute to the late Father Luigi Mazzucato, who directed Doctors with Africa from 1955 to 2008. He died in November at the age of 88.

In his last will and testament, the pope said, Father Mazzucato had written: “Born poor, I always sought to live with the minimum necessary. I have nothing of my own and nothing to leave. The few clothes I possess, I would like to be given to the poor.”

Adding to his customary request that people pray for him, Pope Francis told the group, “pray for me that the Lord will make me poorer each day.” †



Pope Francis kisses a disabled young man during a special audience with members of Doctors with Africa at the Vatican on May 7. (CNS photo/Tony Gentile, Reuters)

What was in the news on May 13, 1966? Archabbot Bonaventure of Saint Meinrad resigns, housing law reversed, and Poland reacts to church construction being blocked

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 13, 1966, issue of *The Criterion*:

Richmond parish schools to receive federal funds

“RICHMOND, Ind.—A federal grant of \$17,037 to the Richmond Community Schools will enable parochial school youngsters to take remedial or enrichment classes this summer at two Catholic schools here.”

Archabbot Bonaventure resigns; headed St. Meinrad’s 11 years

“ST. MEINRAD, Ind.—

Archabbot Bonaventure Knaebel, O.S.B., resigned this week as spiritual leader of St. Meinrad Benedictine Archabbey. He also is vacating his position as chancellor of the School of Theology and College of Liberal Arts, associated with the monastery. Members of the 112-year-old monastic community will elect a successor to Archabbot Bonaventure on June 3. He will continue in his position until that time. Archabbot Bonaventure, who is 47 years old, was elected as Coadjutor Archabbot in 1955 to succeed Archabbot Ignatius Esser, who had held the post since 1930. He became Archabbot five years later when Archabbot Ignatius relinquished the ‘place of honor’ in the community.”

California housing law is reversed

“SAN FRANCISCO—The California Supreme Court has held unconstitutional a section of the state constitution nullifying California fair housing laws. The state court held that the provision of the state constitution violates the U.S. Constitution. The decision was rendered [on May 10] by a 5-2 vote. California voters approved the constitutional provision in the November 1964 election by a 2-1 margin. Known as Proposition 14, the provision nullified state laws barring racial discrimination in the sale or rental of privately owned real estate.”

Tri-jubilee rites set in Jennings County

“GARY diocese merges several parochial schools
Father John’s retirement marks the end of an era

“BERLIN—Permission will be granted to keep the Blessed Sacrament in private homes in Poland if the Polish government does not allow more new churches to be built, Cardinal Stefan Wyszyński of Warsaw told a congregation of 2,000 in Warsaw on his return from millennium celebrations at Czestochowa. ‘Despite all applications, there is permanent refusal,’ the Primate of Poland said. ‘If we are not allowed to build shrines for the Blessed Sacrament, then I as your bishop will give permission to keep the Sacrament in private homes—as it was during the German occupation.’”

- Nuns sing, dance at Mass
- Fascinating spots on tour itinerary
- Father Earl A. Feltman to mark 25th jubilee
- Editor of *Criterion* named ‘Man of Year’
- Marian devotions urged
- Host ‘dispenser’ criticized
- Catholic, Anglican monks convene
- 700 to compete in 10th annual track meet
- Openings still remain for summer campers
- Priest joins Anglican faculty
- Take the lead in urban apostolate, clergy told
- To initiate causes for beatification
- Plan new hospital for Huntingburg
- Christian and Jewish Colloquium slated
- Graduation rites May 19 at St. Meinrad College
- Ten Marian seniors receive fellowships
- Brothers see new status for role in the Church

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Praying for the living, dead expresses hope for the future

By David Gibson

My life connects me to many others, just as their lives connect to mine. We are part of each other's lives in ways that are wonderfully rewarding, but that can prove exhausting, too.

Think of someone who fairly frequently stakes a claim on your time and attention. When a call-back message from this person appears on your phone, you sense instantly that in returning the call you'll need to be at your best, ready to listen carefully and to allow your supportive instincts to be stretched beyond their usual limits.

But now ask yourself how often you stake a claim on someone else's time and attention. Chances are that even if you view yourself as quite independent, there is someone you turn to in moments of stress, someone whose life vision renews your hopes.

The point is that we are bonded to each other. Others sometimes look to me for support. However, there also are times when I become the one who needs support. Most of us sometimes count on others for their strengths, insights or gifts of comfort.

In the Christian vision of things, human beings are linked by bonds that pulse with life and that serve as channels for sharing life.

Christians believe, moreover, that these very bonds prompt people to pray for each other. Initially, this may not sound like a very concrete way of lending support to others. But throughout history, Christians always asked God to look kindly and favorably upon others.

Note, for example, the accent placed on the needs of others and of the world in the prayers of petition that are part of every Mass.

The current Holy Year of Mercy invites the Church's faithful to take stock of their readiness to pray for others. One of the seven spiritual works of mercy quite simply and broadly encourages prayer both "for the living and the dead."

For the faithful of the Church, praying for the living and the dead is a sign that human lives are connected in God's eyes.

Pope Emeritus Benedict XVI accented the ties that bind people together when he discussed prayer for the living and the dead in his 2007 encyclical letter "*Spe Salvi*" ("Saved by Hope").

"The lives of others," he wrote, "continually spill over into mine: in what I think, say, do and achieve. And conversely, my life spills over into that of others: for better and for worse" (#48).

It is essential to "recall that no man is an island, entire of itself," Pope Benedict commented. Instead, "our lives are involved with one another; through innumerable interactions they are linked together" (#48).

Pope Benedict observed that "the belief that love can



A woman kneels in prayer alongside her son's grave at Queen of Heaven Catholic Cemetery in Hillside, Ill. Praying for others, both the living and the dead, is a spiritual work of mercy at the heart of the Catholic faith. (CNS photo/Karen Callaway, *Catholic New World*)

reach into the afterlife, that reciprocal giving and receiving is possible in which our affection for one another continues beyond the limits of death—this has been a fundamental conviction of Christianity throughout the ages" (#48).

He asked, "Who would not feel the need to convey to their departed loved ones a sign of kindness, a gesture of gratitude or even a request for pardon?" (#48).

Because "no one lives alone" or "sins alone" or "is saved alone," the hope we have "is always essentially hope for others," said Pope Benedict. Thus, "as Christians we should never limit ourselves to asking: How can I save myself? We should also ask: What can I do in order that others may be saved and that for them, too, the star of hope may rise?" (#48).

Praying for the living and for the dead constitutes a work of mercy in the Church's eyes. But how is this kind of prayer merciful?

Mercy is a "force," one that both "reawakens us to new life" and instills "the courage to look to the future with hope," Pope Francis said when he formally proclaimed the Year of Mercy ("The Face of Mercy," #10).

When I pray for others, my prayer may be influenced and shaped by my own, detailed agenda for their lives. But must it be? Could I ever pray much more simply, for

example, that they grow in "the courage to look to the future with hope?"

Or, borrowing words from a baptismal homily of Pope Benedict, might my prayer express hope for the happiness of others in their future, which "is still unknown?"

It probably misses the mark to assume in praying for others that God wants for them exactly what I want. It is good to allow God to be God. Shouldn't my prayer for others, moreover, reflect my respect and care for them?

So in praying for others, it might be good, as well, to pray for ourselves—to pray that we will know how to support their authentic desires, or that we will be able to serve them as credible signs of what courage, hope and happiness look like in action.

Our bonds with others provide a foundation for becoming their companions and accompanying them at key moments. Becoming the companion others need, however, seems always to be a work in progress, an invaluable goal that merits prayerful reflection.

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

The Bible shows the power of prayer as a channel of God's mercy

By Daniel S. Mulhall

Prayer is the act of focusing our hearts and minds on God. It is a foundational part of all religious practice. Praying for others, both the living and the dead, is at the heart of the Catholic faith. We pray not only for ourselves and our needs, but also for the needs of others.

We believe that God hears and responds to our prayers.



A woman prays before Pope Francis celebrates Mass on the feast of Divine Mercy in St. Peter's Square at the Vatican on April 3. The Bible gives many examples of people trusting in the power of prayer. (CNS photo/Paul Haring)

We believe that we can assist those in need by praying for them. This is why praying for the living and the dead is considered a spiritual work of mercy.

The Gospels give us an example of this by frequently showing Jesus at prayer, including times when he prayed for his disciples. The importance of prayer was certainly picked up by his disciples, as is seen in the writings of the New Testament.

St. Paul writes in the First Letter to the Thessalonians that the task of the Christian is to "rejoice always" and to "pray without ceasing" (1 Thes 5:16-17).

We hear of many accounts in the Bible in which communities are encouraged to pray for those sick and suffering, how "the prayer of faith will save the sick person" (Jas 5:15) and that if they have committed sins, those will be forgiven because "fervent prayer of a righteous person is very powerful" (Jas 5:16).

The story of Elijah praying for the young man who has stopped breathing in the First Book of Kings shows us an example of how praying for others can bring about amazing results: "The Lord heard the prayer of Elijah; the life breath returned to the child's body and he lived" (1 Kgs 17:21-22).

Another example of the power of praying for others is found in Acts 12. Peter has been put into prison by King Herod. While in prison, Peter is being supported by the Christian community through prayer: "Prayer by the Church was fervently being made to God on

his behalf" (Acts 12:5).

Peter is then rescued by the angel of the Lord, who leads him safely back to the prayerful community, who are astounded at his rescue.

The belief in the power of prayer on behalf of others is seen most clearly in Exodus. God is angry with the Hebrew people because they have chosen to worship a golden calf and threatens to consume them with fire. Moses intervenes on their behalf and asks God to have mercy, and "so the Lord changed his mind about the punishment he had threatened to inflict on his people" (Ex 32:14).

Praying for the dead reflects the Catholic belief in the communion of saints, the idea that we belong to a community of believers that stretches back throughout history.

We are surrounded, according to the Letter to the Hebrews, by "so great a cloud of witnesses" who will support us as we run the "race that lies before us" (Heb 12:1).

Romans 8:34-39 makes the point that death does not separate us from the love of God, because Jesus continues to intercede on our behalf.

Indeed, praying for others, whether living or dead, is an act of mercy.

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

From the Editor Emeritus/John F. Fink

Imperiled Church: The Muslim threat to Christian Europe

(Fifth in a series of columns)

During the 17th century, the Catholic Church was imperiled not only by those who were determined to eliminate it, as in England, or by those who wanted to control it, as in France, but also by the Turkish Muslims. This time it was in Eastern and Central Europe.

But first, a brief history of the Ottoman Empire up until that time.

On May 29, 1453, the Ottoman Turks under Sultan Mehmet II the Conqueror put an end to the Byzantine Empire with the fall of Constantinople (present-day Istanbul). During the next two centuries, the Turks continued to add to the Ottoman Empire, reaching the height of its power, but not its greatest territorial extent, during the reign of Suleiman I (1520-66). He conquered most of Hungary. The Battle of Lepanto in 1571 was one of Christendom's few victories against the Ottoman Turks.

During the 16th century, Hungary

was partitioned. Austria held the west, the Ottoman Turks the south and center, and Transylvania, a region of Romania bordering Hungary, was an independent state for the Magyars. Also during this century, the Habsburgs achieved the height of their power in Europe when Emperor Charles V (1519-56) ruled an empire more vast than that of any European since Charlemagne, and his brother Ferdinand ruled Austria in that part of Hungary controlled by Austria.

In the Ottoman Empire, grand viziers, ministers of state, dominated the government from 1656-91. The empire reached its greatest territorial extent with the capture of Crete in 1669 and the annexation of Podolia in present-day Ukraine in 1676. Then, once again, the Turks began to spread into Central Europe, and by 1683 they were besieging Vienna, Austria.

Pope Innocent XI recognized the Muslim threat to Christian Europe. In March of 1683, he managed to bring about an alliance between Emperor Leopold I and John III Sobieski of Poland. Sobieski then led Christian troops to Vienna, where they ended the siege of the city on September 12, 1683.

The pope then formed the

Holy League that included Poland, Venice and Russia. The Holy League triumphantly liberated Hungary in 1686 and recovered Belgrade in 1688. The Muslims retreated to Turkey, and the Habsburgs added all of Hungary to their territory.

There is an interesting sidelight to the rescue of Vienna that concerns the Church of the Nativity in Bethlehem. After the Crusaders conquered the Holy Land, they set about repairing and rebuilding numerous churches. One of the repairs to the Church of the Nativity consisted of putting on a new roof, for which they used lead to keep the roof from leaking.

While the Turks were besieging Vienna, they began to run out of ammunition. Then someone remembered that the roof of the Church of the Nativity had been built with lead. The lead was stripped from the roof, melted down and made into cannon balls, and they were hurried to the Turkish camp at Vienna. Fortunately for the Christians, perhaps, the cannon balls didn't arrive before Sobieski's troops defeated the Turks.

The damage that had been done to the Church of the Nativity wasn't repaired until after the Israelis occupied Bethlehem. †

Cornucopia/Cynthia Dewes

Heard any good jokes? Humor helps balance your life—seriously

Some people don't trust anyone over the age of 40. Personally, I don't trust



anyone who lacks a sense of humor. This is hard to justify, though, because senses of humor vary widely, and that's OK most of the time.

We all tend to laugh when we see someone slip on a banana peel or

trip over their own shoestrings. That's not very nice, but what's worse is when others' misfortunes make up the bulk of what we find humorous. There's a tinge of pure meanness in some folks' idea of humor. They're the ones who tell sick jokes or make fun of handicapped people.

Often, they're the same people who can't laugh at themselves. They take seriously everything that happens to them and dismiss others' problems as hilarious. The incongruity of this never seems to occur to them.

Some people go for what's called dark humor. This is usually subtle and somewhat cynical, verging on the gothic. Cheerful folks don't understand what's so amusing about it, which further amuses the dark humor addicts.

Excessively cheerful humorists seem

to go for lighter fare which others might consider downright silly. This category includes children. They laugh at fanciful animated beings with no connection to reality. But who am I to criticize? I'm crazy about Sponge Bob Squarepants.

Styles of humor change with the times. If we see an old vaudeville routine from the early 20th century, it may strike us as too corny to be funny. And although some of us remain loyal fans, the same is true of comedians like Red Skelton or Joe E. Brown. Loudmouths like Ralph Cramden (Jackie Gleason) or Redd Fox may just make a modern viewer uncomfortable.

Humor is based largely on surprise. Someone tells a long story, which seems to be leading to a certain conclusion, when suddenly the punch line deflates our expectation. It's funny because it's unexpected or incongruous, mildly irreverent, absurd, or all of the above. Or, none of the above, because lots of surprises are possible.

Having a sense of humor doesn't necessarily mean that we are witty or clever with words. My mother and her family were all funny and quick-witted. They could come up with a zinger every time, and always right on target.

On the other hand, my dad and his family all shared a great sense of humor,

but they just weren't funny people.

They were what I call "literal-minded," meaning they always looked for logic in what people said to them. Thus, we had to tell them, "That's a joke" and then they'd laugh heartily. Of course, this reaction seemed hilarious to the witty ones.

Think about it. We tend to approve of people who appreciate humor. If a presidential candidate seems good-humored, we can almost forgive him or her for opinions we can't support. We're delighted when Pope Francis makes a little joke, or when TV idols make fun of themselves.

Of course, we can't laugh off everything that happens in life. Sometimes we experience terrible, tense and traumatic events, and a flippant response would be inappropriate, if not downright destructive. But we can be serious while maintaining a sense of humor that makes things endurable.

The ability to see humor in many things allows me to balance my life. It puts things in perspective, and presents a more positive attitude for the benefit of others. So, let's put on a smile and mean it.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

Experiencing the world through the eyes of another person

Recently, I listened to Junlei Li of the Fred Rogers Center for Early Learning and Children's Media speak about his work with children. He spoke to our advisory board at St. Vincent College in Latrobe, Pa. I wondered what seeing the world through a child's eyes would be like.

The question struck me as we viewed a video of captivated children working with electrical conductors.

I experienced the same type of wonder at the Oregon Museum of Science and Industry in Portland, Ore., where I saw children literally diving into their science projects.

What goes on in the minds of a child when captivated? What do they see that we adults miss?

In his studies, Konrad Zacharias

Lorenz, an Austrian zoologist, ethologist and ornithologist, raised the same questions, but applied to birds. To answer how birds see the world, he observed their behavior for months, trying to figure out what moves them. One of his conclusions was that something is imprinted on them from birth that causes them to act as they do.

As adults, more often than not, we see the world based on our experiences. Unfortunately, this can lead to misunderstandings. To see through the eyes of another person—be it our husband, wife, children or neighbors—requires an effort.

First, it means imagining what they see that we don't see. Practicing wonderment requires that we stop, gaze, sort through and avoid our usual way of seeing things. The same patience Lorenz practiced in exploring animal behavior is an absolute necessity. Distractions must be shut out, and being "all there" with another is a priority.

Seeing through the eyes of another requires amazement of another's uniqueness and studying the causes behind that uniqueness. We must put ourselves in their shoes (or eyes).

It also requires reverence and a sense of awe. Unique behaviors are imprinted within each of us. My mother would remind us, "It's the genes that only you possess, they're awesome, respect them!"

Seeing through the eyes of a child means keeping alive a childlike fascination and allowing it to captivate and draw us into the mind of another.

We must apply it when we wonder what Christ desired when he said, "Unless you turn and become like children, you will not enter the kingdom of heaven" (Mt 18:3).

Is he prompting us to possess a child's eyes fascinated by God's creation and goodness?

(Father Eugene Hemrick writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

The Francis effect on wedding planning

It had been a long Thursday, and Brooke Paris couldn't wait to take off her heels, peel



off her contacts and wipe off her make-up. She changed into her pajamas, climbed into bed and opened her MacBook to the pope's new apostolic exhortation.

"*Amoris Laetitia*" was released two weeks after Brooke's high-school sweetheart, Timothy Foley,

had dropped on bended knee in Mary's Garden, the grounds behind the Basilica of the National Shrine of the Immaculate Conception in Washington. As he proposed, the sunset lit the flowering crabapple trees with a soft glow, and a fountain trickled behind them. It was the most easy, joyful yes of her life—and it was rooted in a relationship that felt ordained by God.

But since that idyllic moment last month, the soon-to-be college graduate had managed to squeeze in just enough wedding-related activity to make her dizzy. She'd bought *The Southern Weddings Planner*, ordered sample wedding invitations and conducted a midnight Google search into pricing of a couple reception venues. She had doubled over from the sticker shock.

So she took a deep breath and began scrolling through Pope Francis' 264-page document. Within five minutes, Brooke found herself in chapter six, in a section titled "Preparing engaged couples for marriage," arrested by these words: "Here let me say a word to fiancés. Have the courage to be different. Don't let yourselves get swallowed up by a society of consumption and empty appearances. What is important is the love you share, strengthened and sanctified by grace. You are capable of opting for a more modest and simple celebration in which love takes precedence over everything else."

"I knew immediately that that was what I was supposed to find at that time," said Brooke, 21, a Virginia native preparing to complete her bachelor's degree in theology and religious studies from The Catholic University of America in Washington. "It was a great reminder that it doesn't matter if my venue is as lavish as my Pinterest boards. There are ways I can save money and still make my reception a celebration of the love Timmy and I share."

The timing of Pope Francis' just-launched reflection to inspire their engagement was not lost on Brooke. "I think God gives you tools to live out your vocation."

Brooke is drawing a double value from "*Amoris Laetitia*"—for her own 2017 nuptials and for the clients she hopes to one day serve in her dream job as a Catholic wedding planner. She envisions a service that combines planning of the liturgy, planning the reception and preparing for marriage. And she has a clear-cut approach in mind: She'll begin by helping couples plan a liturgy that reflects their unique relationship and God's vision for marriage; then she'll help plan a reception that echoes that liturgy. It's an approach that reminds couples the liturgy is the pinnacle of their wedding day, not a pit stop to the party.

Brooke nearly bursts with giddiness to consider the rich possibilities of a distinctly Catholic reception. It may mean framing verses from the readings at your wedding Mass and using them as table centerpieces. It could mean asking reception goers to sign a Bible versus a guestbook, or inviting them to write prayer intentions and place them in a jar. It might mean saluting the longest married couples in the room. It could mean having the groom and bride wash each other's feet as a symbolic act of service rather than challenging him to remove her garter. It definitely informs the way you handle mealtime, toasts, dancing and alcohol.

Brooke has the courage to be different, and this wedding season she's encouraging other engaged Catholics to do the same, to heed the Holy Father and let love take precedence over everything else.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

Pentecost Sunday/Msgr. Owen F. Campion

Sunday Readings

Sunday, May 15, 2016

Acts of the Apostles 2:1-11
1 Corinthians 12:3b-7, 12-13
John 14:15-16, 23b-26

This weekend, the Church celebrates the feast of Pentecost.



After Easter and Christmas, it is the most important feast of the liturgical year because of the momentous event that it commemorates, the miraculous

coming of the Holy Spirit upon the Apostles.

Pentecost occurred in Jerusalem, where the Apostles had gathered, sometime after the Lord's Ascension.

The first reading for this weekend, from the Acts of the Apostles, recalls this event.

In the first part of the reading, the identity of the Holy Spirit is clearly given. The Spirit is God and comes from God. To understand how clearly this identity is given, it is necessary to be familiar somewhat with the symbols for God used in the Old Testament.

First, a "strong, driving wind" comes up (Acts 2:2). Ancient biblical writings associate great gusting winds with God. Secondly, fire appeared. Fire also often symbolized God in the Old Testament, as when Moses encountered God on Sinai.

It is thus revealed that the Spirit

is God. The Lord's divine identity again is affirmed, since Jesus promised that the Holy Spirit would come. Jesus and the Spirit, with the Father, are one.

The reading proceeds. After being empowered by the Spirit, and "prompted" by the Spirit, the Apostles went into Jerusalem (Acts 2:4). As a result of Pentecost, the Apostles suddenly had the power to speak in foreign languages. Very important is the revelation that the Spirit "prompted" to speak.

In the city were many visitors who had come to celebrate the Jewish feast of Pentecost. They came from all parts of the Roman Empire. Each could understand what the Apostles were saying. Each understood that God had accomplished marvels for all people, that God had provided salvation and eternal life through Christ.

For its second reading, the Church gives us a passage from St. Paul's First Epistle to the Corinthians. Paul makes an important point. To truly believe that Jesus is Lord requires enlightenment and strength from the Holy Spirit. A genuine confession that Jesus is Lord is more than an intellectual statement. To be authentic, it must be heartfelt in the most profound sense.

St. Paul then goes on to give the basis of the theology that would inspire Pope Pius XII to write his magnificent encyclical

letter, "*Mystici Corporis*" ("On the Mystical Body of Christ"), which served as a basis for the Second Vatican Council's teachings on the Church.

In Christ, all the faithful are members of one body, bound to the Lord and to each other. No one is excluded from this body by any accidental reason, such as gender or race.

The third reading is from St. John's Gospel. The Risen Lord appears to the Apostles. He tells them to be in peace. Then Jesus gives them the authority to forgive sins. This authorization confers divine power itself upon the Apostles.

Reflection

Not too many days ago, the Church celebrated the Lord's glorious Ascension into heaven. But Jesus did not exit the Earth. His words and power remain. His life remains. His love remains.

He remains, the Church expressly and joyfully tells us on this great feast, in the Church itself. The Apostles formed the Church. Their successors still preach the Lord's words, bringing Jesus to us.

Thus, the Church carefully protects their teaching. It is not arrogant in this. Instead, it never wants to lose the teachings or even part of the teachings of Jesus.

We are the Church, gathered around the Apostles, as were the first Christians in Jerusalem mentioned in Acts. We are bonded together with Christ. Jesus is our peace, a peace drawn from the realization that we shall live eternally in the Lord.

If we are the Church, in one body, then we too must bring Jesus to others. †

Daily Readings

Monday, May 16

James 3:13-18
Psalm 19:8-10, 15
Mark 9:14-29

Tuesday, May 17

James 4:1-10
Psalm 55:7-11a, 23
Mark 9:30-37

Wednesday, May 18

St. John I, pope
James 4:13-17
Psalm 49:2-3, 6-11
Mark 9:38-40

Thursday, May 19

James 5:1-6
Psalm 49:14-20
Mark 9:41-50

Friday, May 20

St. Bernardine of Siena, priest
James 5:9-12
Psalm 103:1-4, 8-9, 11-12
Mark 10:1-12

Saturday, May 21

St. Christopher
Magallanes, priest, and companions, martyrs
James 5:13-20
Psalm 141:1-3, 8
Mark 10:13-16

Sunday, May 22

The Most Holy Trinity
Proverbs 8:22-31
Psalm 8:4-9
Romans 5:1-5
John 16:12-15

Question Corner/Fr. Kenneth Doyle

Options exist for dealing with unwanted mailings from religious organizations

QI receive, on a daily basis, mailings from multiple religious organizations requesting monetary help. They often include address labels, holy pictures, prayers cards, etc.

I feel guilty just trashing them, so I collect them and when the pile gets big, I mail it to one of the organizations, hoping that they will know how to dispose of them. But this gets costly and, as a senior citizen, I have a limited income. Please let me know what I can do. (New Jersey)



AI know exactly what you are talking about because I get these mailings myself—dozens of them. What I do is this: Occasionally, if I like a particular prayer card, I pull it out and keep it for future reference. Once in a while, I send a small financial donation if I think the organization is particularly worthy. But most of the time, I simply throw the whole packet in the wastebasket.

Nearly always, the sponsoring organization is doing worthy work—often missionary activity—and this is one of the few ways they have of raising funds. But you are certainly within your rights, both legally and morally, in disposing of the material. You never requested these items, and they are not blessed.

To expect the recipient, especially an elderly person of modest means, to bear the cost of returning them would be unreasonable and unfair. One alternative, I suppose, would be to offer such items to your local parish for use in their catechetical program, but you are not bound to make that effort.

What you might want to do is to write a quick note to each of the sending organizations saying something like this, "I know that you do good work, and I appreciate it, but I no longer wish to receive mailings from your organization. Please remove my name from your address list."

QRecently, I attended a youth Mass in another diocese, which was celebrated by an elderly priest who was assisted by a deacon. The priest was evidently infirm, and at Communion time, the priest retired to a chair while the Eucharist was distributed by several of the students as well as by the deacon.

The deacon, who was the only ordained minister, held the cup—over toward one of the side aisles. My understanding is that, if both a priest and a deacon are distributing Communion, the priest is to offer the host, and the deacon the chalice.

So in this case, with the priest unable to participate in the distribution of Communion, it seemed to me that the only "ordinary" minister (the deacon) should have distributed the consecrated host—and from the main aisle, the most prominent position. Am I being overly critical? (New York)

AYour question is a good one, and I'm not sure there is a simple and certain answer. The guidelines of the U.S. Conference of Catholic Bishops for Masses with a deacon say—as you point out—that the deacon "assists the priest celebrant in distributing Communion, especially as minister of the precious blood," and that "if Communion is given under both kinds, the deacon ministers the chalice."

Because there is no explicit instruction about what is done when the priest celebrant is unable to assist with the distribution of holy Communion, I believe the case could be made that deacon could distribute either the host or the chalice in this scenario.

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

My Journey to God



Being Thankful

By Mrs. Pam Berg's 5th and 6th Grade Language Arts Class, St. Monica School, Indianapolis

(Children pray at the Father Usera day care center in Havana, Cuba, on Sept. 4, 2015. Parochial education disappeared after Fidel Castro came to power in 1959, and only in the years since Pope John Paul's II visit in 1998 have Catholic schools returned. The day care center attends to about 160 children ages 2-4.) (CNS photo/Enrique de la Osa, Reuters)

Being thankful for the little things is my prayer today.

Being thankful for our city workers is my prayer for my community.

Being thankful for learning to live with less is my prayer so other people can have more.

Being thankful for friendships is my prayer so that these friendships are founded on respect and kindness.

Being thankful for our Catholic Values is my prayer for our parish and school.

Being thankful for that gift of free time is my prayer for all children in our world.

Being thankful for your guidance is my prayer so that I have the ability to be strong, active, kind and loving.

Amen.

Rest in peace

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

ANDERSON, Dr. James T., 76, St. Michael, Greenfield, April 25. Husband of Patricia Anderson. Father of Amy Baggott, Erin Dorsey and April Sasso. Brother of Mary Anderson, Sally Blanton, Cosette Dennison and Caroline Weaver. Grandfather of 11.

BECHT, Richard L., 79, St. Mary-of-the-Knobs, Floyd County, May 3. Husband of Mary Becht. Father of Marcia Ernstberger, Beverly Kiesler, Brenda Lilly, Denise Luckett, Kenny, Kevin and Mike Becht. Brother of Lucille Missi, Sandy Pinnick, Phyllis Smallwood and Linda Steinbrenner. Grandfather of 25. Great-grandfather of 35.

BELVIY, Wilma A. (Hutt), 87, St. Therese of the Infant Jesus (Little Flower), April 12. Mother of Donna Belviy Knight, Sandy Van Lieu, Gary, Joseph and Paul Belviy. Sister of George Hutt. Grandmother of 10. Great-grandmother of 14.

BENTLEY, Janine M., 55, St. Gabriel, Connerville, April 26. Mother of Misty Barrett, Renee and Jody Bentley. Sister of Scott Craighead. Grandmother of four.

BIEMER, Susanne C. (Schmitz), 100, Holy Spirit, Indianapolis, April 25. Stepmother of Carol Ann Crawford, Martin and Michael Biemer. Step-grandmother of seven. Step-great-grandmother of seven.

BROCK, Margaret M., 76, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 9.

ETTENSOHN, Mary Catherine, 89, St. Michael, Cannelton, April 29. Mother of Oblate of Mary Immaculate Father John Mark Ettensohn. Grandmother of one. Great-grandmother of one.

FAEHR, Robert, 78, Nativity of our Lord Jesus Christ, Indianapolis, April 16. Husband of Jane Faehr. Father of Gary and Kelly Faehr. Brother of several. Grandfather of one.

FLODDER, Robert E., 93, St. Louis, Batesville, May 2. Father of Roberta Siebert, Bernard, George, Terry and Timothy Flodder. Brother of Jean Struewing and Harold Flodder. Grandfather of 14. Great-grandfather of 16. Great-great-grandfather of five.

FREEMAN, Wanda (Michel), 75, St. Joseph, Shelbyville, April 22. Mother of Michelle Butler, Marilyn Struckman and Michel Freeman. Sister of Jo Ann Negangard. Grandmother of two. Great-grandmother of four.

HILL, Alberta, 87, St. Pius X, Indianapolis, May 1. Mother of Claudia Campbell, Jamie Schlink, Laura Schroedle and Thomas Corey. Grandmother of eight. Great-grandmother of five.

HOFFMEIER, Francis V., 87, St. Mary of the Immaculate Conception, Aurora, April 30. Husband of Faye Hoffmeier. Grandfather of two. Great-grandfather of five.

LAUB, Nicholas J., 30, St. Lawrence, Lawrenceburg, May 3. Son of Mark and Mary Laub. Brother of Lisa Laub and Dawn Tenkotte.

MCHUGH, Daniel, 55, Good Shepherd, Indianapolis, April 29. Husband of Lisa McHugh. Father of Andria,



Day of the Cross

A crucifix is surrounded by some 3,000 traditional cheese and corn buns called *chipas* in celebration of Kurusu Ara, or the Day of the Cross, on May 3 in Asuncion, Paraguay. Paraguayans typically decorate shrines and altars with chipas during the celebration. (CNS photo/Jorge Adorno, Reuters)

Connor and Nick McHugh. Brother of Maureen Barkley Mary Binkley, Angie Hert, Kathy Threewits, Margee and Jim McHugh.

MCQUEEN, Harold L., 89, St. Mary, Greensburg, April 27. Father of Anita Navarra, Debra Stuart, Richard Kramer and Brian McQueen. Brother of Mary Glick, Helen Nelson, Wanita Weddle, Rita and Donny McQueen. Step-brother of Lee Sullivan. Grandfather and great-grandfather of several.

NICHOLS, Mary E. (Harig), 44, St. Lawrence, Lawrenceburg, April 24. Mother of Hope Harig, Grace and Alex Nichols. Daughter of Robert Harig. Sister of Linda Dault, Suzan Hayden, Connie Shane, Michael and Robert Harig.

PREDAN, Patricia, 89, Our Lady of the Greenwood, Greenwood, April 25. Mother of Loretta Lauer, Gina Saylor and Anthony Predan. Sister of Pia Pelini. Grandmother of 10. Great-grandmother of one.

SHILLING, Norman W., 86, Nativity of Our Lord Jesus Christ, Indianapolis, April 27. Father of Debra Davis, Chuck and Mark Shilling. Brother of Florence, Don, John and Melvin Shilling. Grandfather of four. Great-grandfather of four.

STROOT, Joanne, 84, St. Patrick, Terre Haute, April 23. Mother of Elizabeth Ann Stroot and Nancy Yager. Grandmother of four.

STYGAR, Janina, 91, Holy Spirit, Indianapolis, April 23. Mother of Brigida

Adamson, Janina Farrell and William Stygar. Grandmother of three. Great-grandmother of two.

WEINTRAUT, Norma J., 87, St. Anne, New Castle, April 27. Wife of Dale Weintraut. Mother of Betsy Davis, Timothy and Tony Weintraut. Grandmother of six. Great-grandmother of two.

YOWELL-VENABLE, Mary S., 87, Holy Angels, Indianapolis, April 21. Mother of Kim Clanton. Grandmother of nine. Great-grandmother of three. †

Be guided by the commitment for the common good, pope tells co-ops

VATICAN CITY (CNS)—The tragedy of migration, the surge in terrorism and an increasingly lagging economy are all factors that co-ops are called to confront by giving opportunities to those in need, Pope Francis said.

“Many know how to start a business starting with opportunities. But making a business starting with those

in need is your talent,” the pope said in a video message released on May 4.

The video message was sent to members of an Italian association of Catholic farm, credit, housing and shopping cooperatives meeting in Rome on May 4-5, and reflecting on the theme: “Protagonists at the service of the country.”

Recalling his meeting with the co-op members last

year, in which he denounced the idolatry of money that places profits over people, the pope told the Catholic cooperatives that increasing difficulties facing people and families make their work all the more important.

He also called on the members to let themselves “be guided by your commitment to the common good,” the good of their fellow workers and the “good accomplished by the cooperatives in your country.”

“If the cooperative works, it will increase solidarity even among its members; it strengthens common responsibility, the ability to generously recognize what others can do as well to accept limitations,” the pope said.

Catholic co-ops, he added, are witnesses of how “faith animates a concrete commitment in human history, and sustains generous motivations” that can address the social and economic needs of those in difficulty.

While they are called to generate income like other businesses, Pope Francis reminded the Catholic cooperatives of their duty to foster brotherhood and solidarity by defending the dignity of people, especially during the Holy Year of Mercy.

“Mercy is above all the Lord’s omnipotence, but mercy is also expressed through women and men. I hope that your commitment in the cooperatives will also become an expression of mercy,” the pope said. †

It only takes a minute to make a difference in Indianapolis.

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Theology of tears: For pope, weeping helps one see Jesus

VATICAN CITY (CNS)—Throughout his pontificate, Pope Francis has been sharing a theology of tears: tears of compassion, compunction and consolation.

Although Pope Francis does not mask his emotions in public, he rarely is seen to cry. One obvious exception was in Albania in September 2014 when he came face to face with a priest who had been imprisoned and tortured for his faith under the country's communist regime. After a long embrace with the priest and some whispered words, the pope turned from the congregation to wipe the tears from his eyes.

Pope Francis encourages people to pray for "the grace of tears" when pleading to God to help others, when recognizing their own sinfulness, when contemplating the greatness of Christ's sacrifice on the cross and when experiencing God's mercy.

As part of the Holy Year of Mercy, the pope scheduled a May 5 prayer vigil "to dry the tears" of those who are weeping, inviting parents who have lost a child, victims of war and torture, the seriously ill, the desperate, those enslaved by addiction and everyone else in need of consolation.

Sometimes, he has said, tears are the only true response to the question of why the innocent suffer.

In January 2015, the pope listened to a 14-year-old boy in Manila describe life on the streets as a struggle to find food, to fight the temptation of sniffing glue and to avoid adults looking for the young to exploit and abuse.

A 12-year-old girl, rescued from the streets by the same foundation that helped the boy, covered her face with her hand as she wept in front of the pope. But she managed to ask him, "Why

did God let this happen to us?"

Pope Francis said a real answer was impossible, but the question itself was important and the tears that accompanied the question were even more eloquent than the words.

"Certain realities of life," he said, "are seen only with eyes that are cleansed by tears."

For people who are safe, comfortable and loved, he said, learning how to weep for others is part of following Jesus, who wept at the death of Lazarus and was moved with compassion at the suffering of countless others.

"If you do not know how to weep, you are not a good Christian," the pope said in Manila.

When the pope talks about tears, he's "very Latin and very Ignatian," said Jesuit Father Daniel Huang, the order's regional assistant for Asia and the Pacific. A flow of tears indicates that the person's heart is involved, not just his or her mind.

In his *Spiritual Exercises* and his *Spiritual Diary*, St. Ignatius of Loyola—founder of the Jesuits—urges his confreres to request the gift of tears, and recounts how often in prayer and in celebrating Mass the gift of tears was given to him.

In the first week of the *Spiritual Exercises*, St. Ignatius suggests those making the retreat may want to pray for the grace "to weep abundantly either over one's sins or over the pains and sorrows endured by Christ our Lord."

Crying in grief over one's sins or out of compassion for Christ's suffering, Father Huang said, are moments when "I overcome my self-preoccupation or my hardness of heart or my indifference—that's what the pope talks about all the time."

The tears of compassion for Christ's suffering by extension

becomes weeping for the suffering of refugees, or the sick or people in mourning, he said.

"Tears presumably come from a deep place within and tears suggest you are not just thinking, you are feeling, your heart is involved," the Jesuit said.

The ability to shed tears is "a grace" that allows a person to express his or her humanity and connection to other human beings, he said. It expresses "what is best in humanity—that we feel compassion for people and that we are moved by people's suffering."

Returning to Rome in mid-April after a one-day visit with refugees in Greece, Pope Francis told reporters traveling with him that the situation of the refugees, what they experienced getting to Greece and how they are living in the refugee camp "makes you weep."

Going to the back of the plane where the media were seated, the pope carried some of the drawings the refugee children had given him. He explained the trauma the children had experienced, and showed one picture where the child had drawn the sun crying.

"If the sun is able to cry, we should be able to shed at least one tear," he said. "A tear would do us good."

In meetings with priests, Pope Francis repeatedly asks if they are able to weep when pleading to God in prayer to help their parishioners. He told priests of the Diocese of Rome in 2014 that the old *Missal* had a prayer that "began like this: 'Lord, who commanded Moses to strike the rock so that water might gush forth, strike the stone of my heart so that tears...'—the prayer went more or less like this. It was very beautiful.

"Do you weep?" he asked the



Pope Francis embraces Francisca Father Ernest Simoni during a visit to Tirana, Albania, on Sept. 21, 2014. Pope Francis wept when he heard the testimony of Father Simoni, 84, who for 28 years was imprisoned, tortured and sentenced to forced labor for refusing to speak out against the Catholic Church as his captors wanted. (CNS photo/L'Osservatore Romano via EPA)

priests. "Or in this priesthood have we lost our tears?"

In Pope Francis' teaching, tears—and the suffering that causes them—also can be a step toward renewed faith and clarity about the love of God.

"You see, sometimes in our lives, the glasses we need to see Jesus are tears," he said at a morning Mass early in his

papacy. "All of us in our lives have gone through moments of joy, pain, sadness—we've all experienced these things.

"In the darkest moments, did we cry?" he asked his small congregation, which included Vatican police and firefighters. "Have we received that gift of tears that prepares our eyes to see the Lord?" †

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Pope tells struggling Europe he has a dream for its future

VATICAN CITY (CNS)—As Europe faces an unprecedented influx of immigrants and refugees while struggling to counter continued economic woes, Pope Francis urged the continent to step up to its responsibilities with renewed hope, not cover behind walls and treaties.

The pope—a South American son of Italian immigrants—evoked U.S. civil rights leader Martin Luther King Jr., telling European heads-of-state and top-level representatives that he had a dream of a divisive Europe coming together to protect the rights of everyone, especially families and migrants.

“I dream of a Europe where being a migrant is not a crime, but a summons to greater commitment” to help those in need, he said. “I dream of a Europe where young people” can lead a simple life and see that marriage and children are a joy, not a burden because there are no stable, well-paying jobs.

The pope’s dream of a rejuvenated and united Europe came as he received the prestigious Charlemagne Prize on May 6.

The award is traditionally conferred on the feast of the Ascension in the German city of Aachen. The award is presented every year by the citizens of Aachen to commemorate Charlemagne—the first Holy Roman Emperor—and to honor a public figure for his or her commitment in promoting European unity.

The ceremony to honor

Pope Francis, however, was held in a frescoed hall of the Apostolic Palace, drawing distinguished European leaders, including German Chancellor Angela Merkel, Italian Prime Minister Matteo Renzi, King Felipe VI of Spain, Grand Duke Henri of Luxembourg, as well as the heads of the European Parliament, the European Council and the European Commission—three men who were also past laureates of the prize.

The mayor of Aachen, Marcel Phillip, told those assembled that “Pope Francis is a godsend for Europe.”

His perspective as a South American, whose parents were Italian immigrants, and as leader of the Catholic Church, lets him see “clearly through the veil of affluence just how warped and ensnared in contradictions our continent is,” the mayor said.

Europe has lost its bearings, and “the values that we urgently need to rediscover and strengthen are essentially Christian values,” Phillip said.

Pope Francis, who typically eschews titles of honor, said he was offering “this prestigious award for Europe. For ours is not so much a celebration as a moment to express our shared hope for a new and courageous step forward for this beloved continent.”

The pope delivered a 30-minute talk tinged at times with admonishments, but filled with heartfelt advice and lofty yet urgent dreams for the future.

“What has happened to you?”

he repeated three times. What has happened, he asked, to the glorious Europe of the past: the champion of human rights; the home of artists; the mother of heroes who upheld “and even sacrificed their lives for the dignity of their brothers and sisters?”

He called for the recollection of and courageous return to the bold ideals of the founding fathers of a united Europe—those who were committed to “alternative and innovative paths in a world scarred by war.

“They dared to change radically the models that had led only to violence and destruction. They dared to seek multilateral solutions to increasingly shared problems,” he said.

The pope said Europe needs to give birth to a “new humanism” built on including and integrating diversity, promoting respect and dialogue, and offering everyone an important role to play in working for the common good.

Attempts to make everything the same leads to “forms of ideological colonization” and the “cruel poverty” of exclusion, which in turn leads to vulgarity, narrowness and meanness, he said.

Today’s communities desperately need to include everyone in a culture of dialogue and consensus, he said.

“Peace will be lasting in the measure that we arm our children with the weapons of dialogue, that we teach them to fight the good fight of encounter and negotiation,” the pope said. “In this way, we will bequeath to them a culture capable of devising



Pope Francis receives the Charlemagne Prize from Jurgen Linden, president of the Society for the Conferral of the Charlemagne Prize, during a ceremony in the Sala Regia at the Vatican on May 6. At left is Marcel Phillip, mayor of Aachen, Germany, where the prize is normally presented. (CNS photo/Paul Haring)

strategies of life, not death, and of inclusion, not exclusion.”

Europe needs not just political, economic and military coalitions, he said, but also alliances built on cultural, religious and educational ideals and visions.

Coalitions can reveal how, “behind many conflicts, there is often in play the power of economic groups,” and the coalitions can defend people from being “exploited for improper ends.”

The pope called for real efforts at helping young people develop their potential; a just distribution of resources and opportunities; and a “more inclusive and equitable” social economy that invests in people.

The Catholic Church, he said, must help in this “rebirth of a Europe weary, yet rich in energies

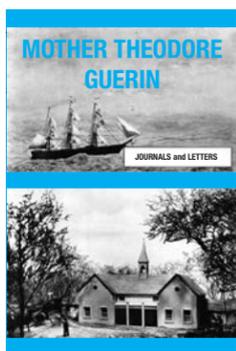
and possibilities.”

The Church’s mission is proclaiming the Gospel and binding the wounds of humanity with God’s consolation, mercy and hope, he said. “Only a Church rich in witnesses will be able to bring back the pure water of the Gospel to the roots of Europe.

“Like a son who rediscovers in Mother Europe his roots of life and faith, I dream of a new European humanism,” rooted in memory, courage and “a sound and humane utopian vision,” the pope told his distinguished guests.

In this dream, he said, Europe respects life; cares for the poor, elderly and estranged; fosters honesty, beauty and simplicity; promotes the rights of everyone; and concentrates on “faces rather than numbers, on birthrates more than rates of consumption.” †

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