An unexpected gift

Emphasis on youth, reliance on Our Lady mark Joan Hurley’s journey at Providence

By John Shaughnessy

Ever since she was a child in Scotland, Joan Hurley has talked to the Blessed Mother, asking her to help and protect her—but never before had she called upon the mother of Jesus in a situation involving an immediate need for $500,000.

The situation unfolded in 2004, Hurley’s first year as the president of Our Lady of Providence Jr./Sr. High School in Clarksville.

Hurley knew that the archdiocesan high school for the New Albany Deanery had long had the dream of having a performing arts center to showcase its talent. Robinson—a gift marked by deep faith

opened in 2006. “To me, that was a miracle. That was Our Lady answering a prayer. And that’s just one of the things she’s done here.”

“I wanted to do something to help”

That story reflects the 12 years Hurley has served as the president of Providence, a tenure that will come to a close at the end of June when she retires.

“The meeting is the message,’ pope tells head of al-Azhar

VATICAN CITY (CNS)—After five years of tension and top-level silence, Pope Francis and the grand imam of one of the most important Sunni Muslim universities in the world embraced at the Vatican on May 23.

“The meeting is the message,” the pope told Ahmad el-Tayeb, the grand imam of al-Azhar University, as the religious scholar approached him just inside the door of the papal library.

El-Tayeb’s spring visit was the first meeting between a pontiff and a grand imam since the Muslim university in Cairo suspended talks in 2011.

Established in 1998, the formal dialogue between al-Azhar and the Vatican started to fray in 2006, after now-retired Pope Benedict XVI gave a speech in Regensburg, Germany. Al-Azhar officials and millions of Muslims around the world said the speech linked Islam to violence.

Al-Azhar halted the talks altogether in 2011 after the former pope had said Christians in the Middle East were facing persecution. Al-Azhar claimed that Pope Benedict had offended Islam and Muslims once more by focusing only on the suffering of Christians when many Muslims were suffering as well.

In February, Bishop Miguel Ayuso Guixé, secretary of the Pontifical Council for Interreligious Dialogue, delivered a letter to el-Tayeb from Cardinal Jean-Louis Tauran, council president, inviting him to the Vatican to meet the pope.

Cardinal Tauran and Bishop Ayuso welcomed the imam to the Vatican on May 23 and accompanied him to the papal meeting.

Pope Francis sat to the side of his desk facing the grand imam rather than behind his desk as he usually does when meeting with a visiting head of state.

USCCB abuse audit warns of complacency; results continue to demonstrate progress

WASHINGTON (CNS)—The annual report on the implementation of the U.S. bishops “Charter for the Protection of Children and Young People” warns against complacency in dioceses, and the firm contracted to conduct audits of dioceses and parishes said there was “plenty of room for improvement” in implementing two of the charter’s articles.

In remarks prefacing the report, Francesco Cesareo, chairman of the National Review Board, the all-lay group that tracks for the bishops how dioceses address clerical sexual abuse, said this year’s audit results “continue to demonstrate the progress that has been made in ensuring safe environments for children in the Church.”

“Bishop need to be acknowledged for keeping the protection of children and young people in the forefront of their leadership by continually enhancing their efforts to comply with the charter,” Cesareo said.

However, he also warned that the U.S. Church’s progress can “foster a false sense of security” that can “lead to complacency.”

“Such complacency can lead to a minimalist approach to the charter, which can be seen simply as a series of requirements that need to be checked off, as opposed to an implementation that renders the charter fully operative,” he said.

One example Cesareo gave was that “while every diocese has a diocesan review board, thereby complying with the charter’s requirement, in some cases the diocesan review board rarely meets or had not met in several years.”

StoneBridge Business Partners, an independent auditing firm, once again found the Archdiocese of Indianapolis to

See ABUSE, page 2

See GIFT, page 8

See MESSAGE, page 3

This is the cover of the U.S. Conference of Catholic Bishops’ Office of Child and Youth Protection annual report on dioceses’ compliance with the USCCB charter on abuse prevention. It was released on May 20.

(CNS-USCCB)
Court remands two HHS challenges to lower courts 'in light of' Department of Health and Human Services' Secretariat for Child and Youth Protection.

WASHINGTON (CNS)—The U.S. Supreme Court remanded the consolidated group of cases is named for the New Orleans-based StoneBridge Business Partners. "Even parishes," said the report, compiled by minister to children.

those who minister to children about with two articles of the charter having would as well, although which ones were four of the other five ecclesial jurisdictions Catholic Church.

Personal Ordinariate of the Chair of Stamford, Conn.; and the Houston-based St. Peter the Apostle in El Cajon, Calif.; Diocese of Lincoln, Neb., was again Protection of Children and Young People."

be in compliance with the "Charter for the Protection of Children and Young People." The number of allegations is similar 903 specific allegations, according to the report. The number of allegations is similar to 2013's numbers; the 2014 numbers had been 2015's report attributed the increase to "six dioceses experiencing an influx of allegations during the 2015 audit year," most commonly reported through bankruptcy proceedings.

While the report stated that of the 838 victims, 366 of them, or 44 percent, were "offered outreach," Deacon Nojadera, asked for clarification by Catholic News Service (CNS), which 838 had offered outreach, and that 386 had accepted the offer. Of 903 allegations—which of which date back to the 1940s—the investigation is ongoing in 396 of them. In 213 of them, an investigation was not possible, as inadequate or unverifiable proof, often because the accused priest has died. Another 125 were substantiated, while 53 were un substantiated and status of 116 of them is unknown, although some were referred to the provincial of the priest's religious order.

The court heard oral arguments in March 23. Six days later, petitioners for failure" to provide notice to the extent it considers it necessary to facilitate the provisions of full contraceptive coverage going forward."

But, the court also said, the "government may impose taxes or penalties or petitioners for failure" to provide notice to the government stating their objection to the contraceptive mandate.

The court heard oral arguments in Zubik v. Burwell on March 23. Six days later, it said it was unusual for an opportunity are arrive at an approach going forward that accommodates petitioners' religious exercise while at the same time ensuring that women continue to have access to contraceptive coverage.

Because of the "gravity of the dispute and the substantial clarification and refinement in the positions of the parties," the court stated that religious employers and the government should be "afforded an opportunity to arrive at an approach going forward that accommodates petitioners' religious exercise while at the same time ensuring that women covered by petitioners' health plans receive full and equal health coverage, including contraceptive coverage."

The court stressed that this approach is "more suitable" than addressing the refined positions submitted by both sides, and added that "although there may still be areas of disagreement between the parties on issues of implementation, the importance of those areas of potential concern is uncertain, as is the necessity of this court's involvement at this point to resolve them."

The Center for Applied Research in the Apostolate (CARA), whose clergy abuse investigation to all U.S. dioceses and men's religious orders also is part of the report, said that responses indicated that 90 percent of abuse victims were men and 19 percent female. Children ages 10-14 were the most common victims of abuse, as 49 percent. While 16 percent were under age 10, and 15 percent were ages 15-17, the age of the others was not known or submitted. Two percent of the allegations had to do with child pornography in the priest's possession.

During the July 2014-June 2015 time period, dioceses, eparchies and religious institutes reported paying out $153,021,837 for child protection efforts. More than 2.4 million background checks were performed on adults at parishes and schools.

The report offered a number of cautions for dioceses.

"A significant number of allegations continue to involve international priests. Dioceses should take note of this and ensure they are utilizing the appropriate methods for evaluating their backgrounds," the report said.

Turnover of personnel charged with clerical implementation is another issue. "Staff turnover in diocesan and parish offices will become more pronounced as the first generation of leaders in our nation, especially those around since 2002 and 2003, begin to retire or move into new positions elsewhere," the report said. "Dioceses should institutionalize policies and procedures rather than rely on historical knowledge of staff/employees alone."

While the number of parish audits supplementing diocesan audits increased in 2015 from the year before, "most dioceses and all eparchies' opted to not have StoneBridge conduct parish audits or surveys, the report added. Parish audits are optional but strongly encouraged, the report stated. The Archdiocese of Indianapolis was one of 31 dioceses to participate in StoneBridge parish audits for 2015.
At world summit, aid groups welcome global fund for refugee children

ISTANBUL (CNS)—Aid groups, including Catholic organizations, welcomed the establishment of the first global fund for education for refugee children, announced at the World Humanitarian Summit in Turkey’s financial capital.

“Thirty million children have lost their homes—they must not lose their education,” Kevin Watkins, executive director of the London-based Overseas Development Institute, said earlier. The United Nations estimates that one in four of the world’s school-age children now live in countries affected by a crisis.

The “Education Cannot Wait” initiative initially seeks to raise $3.85 billion to help 20,000 refugee youths over the next five years. Ultimately, it aims to address $11.6 billion needed to support 75 million children worldwide, the institute said.

Until now, education has taken the back seat to other humanitarian assistance, receiving only 2 percent of funding from international donors.

“I am excited by the ‘Education Cannot Wait’ fund because it really focuses on education,” said Jesuit Father Tom Smolich, international director of Jesuit Refugee Service (JRS). “JRS feels education is always part of any emergency situation, and that has not always been part of the status quo.

“There is also a real commitment among many funders who see we need to be doing more in this specific area,” Father Smolich told Catholic News Service (CNS).

Guilia McPherson, assistant director for policy at Jesuit Refugee Service/USA, expressed hope that “this fund will mobilize the global attention that education deserves.

“The argument we make is that education is certainly a life-saving intervention in addition to water, food, shelter,” she told CNS. “Education should be offered to refugees at the very start of an emergency as well as in protracted crises because of the benefits it provides, not just in and of itself, but for healing trauma and returning a sense of normalcy to children.”

Aid groups such as JRS argue that “an education can also lessen a child’s vulnerability to child labor, sexual violence, recruitment into armed groups and early marriage.”

Acting in his role as U.N. special envoy for global education, Gordon Brown, former British prime minister, announced the initiative on the first day of the Istanbul gathering. Although the fund was inspired by the refugee crisis in Syria, financial assistance will be available for refugees worldwide who are being denied an education as part of “the largest population of displaced girls and boys since 1945.”

“This must be an agenda for all of us to act. We don’t need rhetoric, but resources. Today we are starting our appeal,” Brown said.

JRS and other Catholic aid organizations, such as Caritas and Catholic Relief Services (CRS), are aiding Syrian refugees in Jordan, Lebanon and Turkey, as well as those who have fled to Europe and those internally displaced inside their homeland. Among the services, they provide psychological support to Syrian refugee children and their families, language training, and remedial education so children can integrate into formal education systems.

However, JRS’ biggest educational program currently is in Chad and mainly assists 30,000 Darfuri refugees from Sudan. It provides them with education from preschool to higher education, including online postsecondary education.

“This is a priority area for us that has unfortunately seen budget cuts, particularly from United Nations High Commissioner for Refugees (UNHCR) and the U.N. refugee agency,” McPherson told CNS, noting that only a few nongovernmental agencies “are operating in the area in fairly difficult conditions.”

“It’s one of those forgotten crises in Africa where the Darfuri refugees have been there for over 10 years. There is no real plan in place for their long-term livelihoods. We are working in a challenging context and with a large population as well,” she added.

Aid agencies like JRS also work closely with families to raise awareness about the benefits of education for girls.

Nora Issa Ahmad, 14, lives in Goz Amer camp in eastern Chad and attends a JRS-run school.

“I told my parents and my friends what I learned. I understood how important it was for me to go to school,” she said. “I try to convince the girls around me to study.”

Meanwhile, United Nations International Children’s Emergency Fund (UNICEF) has warned that an average of four schools or hospitals are attacked or occupied by armed forces and groups every day in global conflict zones.

“Children are being killed, wounded, and permanently disabled in the very places where they should be protected and feel safe,” said Afsahn Khan, UNICEF’s director of emergency programs.

Commissioner-General Pierre Krahenbuhl of the U.N. agency for Palestinian refugees told CNS that nearly half of the schools his agency operates in the Middle East have been attacked over the past five years.

Currently, 45,000 Palestinian children are receiving education in Syria in difficult places like Aleppo, Damascus area, Homs, the south in Darayya. You have front lines that are shifting suddenly and run through camps,” he said. “School buildings are caught up in the areas that are at risk of artillery fire. So you have both the physical destruction and damage and lack of access to the buildings.

Despite the challenges, Krahenbuhl says United Nations Refugee and Works Agency (UNHRA) has created new ways of ensuring children obtain education.

“We distribute distance learning material, and we have our television station based in Gaza broadcasting programs by teachers there who reach children in Syria, not only Palestinian refugee children but Syrians.”

Krahenbuhl told CNS that even when Gaza’s own schools and buildings are repaired, the psychosocial support to children and their families must continue for a long time and their education is key. He recounted how stunned he was recently by a Palestinian refugee girl, Ahed, who achieved one of the highest academic honors in her school in the coastal strip.

“She went to the university, she moved her home in 2014, and was seven months in a coma. When she woke up, she was told that her mother and two brothers had died in the attack, and yet she is one of the highest-performing students in the school,” he said.

There can be no other explanation except she draws energy from despair, and trying to overcome what has been so difficult and tragic in her life,” Krahenbuhl told CNS. “So we fight for the right to education, and the possibility for these children to be able to receive it. We do have to accompany many of the children who have gone through three wars and have psychosocial counselors who have to pay a lot of attention.”

Pope Francis exchanges gifts with Ahmad el-Tayeb, grand imam of Egypt’s al-Azhar mosque and university, during a private meeting at the Vatican on May 23. (CNS photo/Max Rossi, Reuters)

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U.S. actor Forest Whitaker speaks during the opening ceremony on May 23 at the World Humanitarian Summit in Istanbul. The two-day gathering was conceived four years ago by U.N. Secretary General Ban Ki-moon. In preparation, 23,000 people were consulted in more than 150 countries, according to U.N. officials.

(CNS photo/Sedat Suna, EPA)
from the Pew Research Center, the number of unauthorized immigrants in the United States peaked in 2007 at 12.2 million and leveled off after that to 11.1 million in 2014, the most recent figure.

Fact: The Mexican unauthorized immigrant population has declined from its peak in 2007 of 6.9 million to 5.6 million in 2014. Beginning in 2008, more unauthorized Mexicans have been leaving the United States than have been coming here.

Fact: Those trying to enter our country illegally are not the tidal wave media reports would have us believe.

Fact: Most unauthorized immigrants who are apprehended are released back to their home countries. In 2014, 88 percent of those caught attempting to cross the border were quickly released and issued a temporary visa.

Fact: Most unauthorized immigrants are not taking jobs from Americans, but you seldom hear that argument any more.

Fact: We understand that immigration control. But the facts are otherwise.

Fact: We have nothing to fear from Syrian refugees. They need help in learning or improving their English. After the refugees arrive, the office teaches them how to live in this country; many have never experienced the conveniences we take for granted. They need help in getting Social Security cards so they can apply for work, and, of course, they need help in learning or improving their English.

Fact: The month of May has been dedicated to the Virgin Mary for centuries—so long, in fact, that the precise origin of this Catholic devotion is lost in the mists of time. Still, it is a fitting devotion during what is arguably the most beautiful and colorful month of the year in the Northern Hemisphere.

Living as we do at The Catholic University of America in Washington, with the Basilica of the National Shrine of the Immaculate Conception at the corner of our campus, our students, faculty and staff have constant reminders of the Marian devotion I grew up with. But I sometimes wonder whether very many of today’s young Catholics learn them as we once did.

When I was a boy at St. Joseph School in my hometown, we had May crowning and prayed the rosary throughout the month. We recited the Angelus at lunchtime. We sang Marian hymns (“Hail Holy Queen,” “Immaculate Mary,” “O Sanctissima,” “Bring Flowers of the Rarest”) at daily and all-school Masses. And I went to our parochial schools—like my own—are closed. Those that are open have many fewer students.

That’s not the only cultural change we have seen. Faith is a less visible feature of public life, and people no longer appeal to private spaces, churches and homes. And as we find proffane ways of talking about our affairs, the sacred has become a less palpable presence.

We incline more and more to picture God as the kind of abstraction that appealed to Thomas Jefferson—a deity, a watchmaker, a prime mover who sits far above his creation, uninvolved if not undisinterested.

I say “we,” but I am guilty of some of this myself. Even in a world of darkness, love can win.

During the Second Vatican Council, love became one of its constant themes. My German pastor would cry out “Love, love, love: That’s all you hear these days! It is as if love never existed.” He didn’t like the changes brought about by the council. He especially thought some used the word love for their own purposes.

In one way, he was right. Many of its advocates misused and abused its meaning. Repeatedly speaking of love is correct, but one can never be undone. It is the ultimate foundation of all virtues.

When love is applied to what we do every day, its depths are bottomless. Take, for instance, two examples of love: benevolence and mercy. Benevolence urges us to be well-disposed toward others, ourselves, God and the world, reflecting kindness. Mercy implores us to open our hearts to others so that they never lose heart. When these qualities are lived, they generate heartfelt inspiration that can move mountains.

An example of this is a series of programs I recently saw at St. James Cathedral in Seattle. Its large staff operates programs that include ministering to those released from prison, helping them re-enter society and regain dignity. They help immigrants get settled and provide them with English lessons. They also provide support to pregnant women.

When the programs are studied, one thing surfaces most, and that is benevolence. People sacrifice time and talents to create dignity in others. They free people from fears that accompany poverty, the pitfalls of being impoverished and the addictions that enslave them.

The Archdiocese of Guadalupe Parish, also in Seattle, created a program in which professional clothes are donated for, and then they can go out and obtain work. The rationale behind the program is that the better you look, the better you feel about yourself. But there are but a few examples of millions of programs throughout the world that are based on the principle of the restoration of heart in those who may have lost it.

Creative programs like these are the perfect antithesis to the violence and senseless deaths we experience today. They are a testament that God’s love is forever winning over a culture of death and darkness.

(Rev. Eugene Hemrick writes for Catholic News Service.)
Jesús nos alimenta a todos el día de los panes y los pescados, y los demás: discípulos misioneros que rezan por la gracia de contribuir a saciar el hambre de todos nuestros hermanos y hermanas en Cristo.†
May 30

Our Lady of Peace Cemetery and Shrine, 901 Harvestview Road, Indianapolis. Memorial Day Mass 10 a.m., with homily on a day of remembrance and prayers for the fallen. Information: 317-574-8898 or www.catholiccemeteries.cc.

June 1-4
St. Rose of Lima Parish, 8114 W. U.S. Hwy. 40, Knightstown. Road 40 Yard Sale 8 a.m.-4 p.m., yard sale at 8 a.m., St. Rose Men’s Club food tent event. Information: 765-345-5595.

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

June 2
Marian University chapel, 3200 Cold Spring Road, Indianapolis. Lumen Dei Catholic Business Group Monthly Meeting and Luncheon, 6:30-8:30 a.m., breakfast, $15 per person. Information: 317-416-3447 or lumen-devi@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., recreation, 5-45 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., recreation of available information. All are welcome to participate in this Mass which incorporates the music, movement and color of Catholic Church as it is typically celebrated in Africa.

The archdiocesan Office of Intercultural Ministry and the African Catholic Ministry will host an African Catholic Mass at St. Rita Church, 1733 Andrew J. Brown Ave., in Indianapolis, at 3 p.m. on June 5. All are welcome to participate in this Mass which incorporates the music, movement and color of Catholic Church as it is typically celebrated in Africa.

The archdiocese is home to many Catholics—both lay persons and religious—from several African nations. This Mass, celebrated in English, provides an opportunity to participate in Mass and to hear some of the various languages spoken by natives of several of the countries. The atmosphere at the Mass is vibrant with the native clothing, rituals and musical instruments.

For information, call Pearlette Springer, archdiocesan coordinator for Black Catholic Ministry, at 317-236-1474, or e-mail Sally Stovall at sally.stovall@bmo.com.
St. Elizabeth Catholic Charities names ‘Spirit of Hope’ winners

Black and white photo of Don Day and Stephanie Warren

By Patricia Happel Cornwell

NEW ALBANY—Before a record crowd of 656 people, two individuals were presented “Spirit of Hope” awards at the St. Elizabeth Catholic Charities (SECC) gala on April 21 at the Galt House hotel in Louisville. The 27 annual “Giving Hope—Changing Lives” event raised $215,000.

Former board members Don Day of St. John Paul II Parish in Clark County and Stephanie Warren of St. John Paul II Parish in Clark County were presented “Spirit of Hope” awards for their service to the southern Indiana agency.

Day joined the St. Elizabeth Maternity Home board of directors in 1990, and nearly 27 years later he is still dedicated to its mission. He served four years as board president and remained a board member for many years. He continues to help raise development dollars for the agency.

Development director Dawn Bennett said, “Don Day is particularly passionate about the work St. Elizabeth Catholic Charities does to help unborn children and create families through adoption. His support and dedication have been invaluable.”

Warren joined the St. Elizabeth Maternity Home board of directors because she recognized a need to help women and children in the community. She served 12 years and, as board president, led St. Elizabeth through the merger with Catholic Charities of New Albany.

“In her tenure, no one has raised more funds for the ministry than Stephanie,” Bennett said of Warren.

Agency director Mark Casper added, “These two community leaders have been very dedicated ambassadors of St. Elizabeth Catholic Charities. Each has brought so much to the agency to help it grow to what it is today.”

—Mark Casper, director of St. Elizabeth Catholic Charities

“Giving Hope—Changing Lives” event

Don Day and Stephanie Warren of St. John Paul II Parish in Clark County were presented “Spirit of Hope” awards for their service to the southern Indiana agency.

The gala was an elegant event featuring a silent auction of donated items, a live auction and a banquet, followed by testimonial talks from current and former SECC clients.

“Last year, 750 families and 248 children benefitted from the nine programs offered. The agency housed 66 homeless mothers and 34 infants and small children, providing them shelter, food, support and a safe haven during their time of need. St. Elizabeth’s also distributed more than $30,000 in diapers, baby wipes and formula to young families in need. Tina Bennett spoke at the gala as a Floyd County Court Appointed Special Advocate (CASA) volunteer. She reported on the growing issue of more than 600,000 children a year going into foster care and more than 500,000 also going through the court system because of neglect or abuse in the United States. She said there are currently 224 such children in Floyd County alone. She also told the story of her CASA child who is now thriving and has aspirations of joining the military to become a nurse. Holding their son Jaxson, Joe and Jen Amschler told their adoption story.

They shared the anxiety of the adoption process, which ended in the joy of working with the birth mother. Ashley, a former SECC resident, shared her story of addiction and how she came to St. Elizabeth pregnant with her third child, but determined to work toward reuniting her family. She described how, with hard work and determination, she is now drug-free, employed full-time and living in a home with all three of her children.

St. Elizabeth opened in May 1989 as a crisis pregnancy center. Today, it provides nine programs to southern Indiana and the Louisville metropolitan area. Services include Adoption Bridges of Kentuckiana, licensed in Kentucky and Indiana; an emergency maternity home; a transitional shelter; affordable supportive housing; Marie’s Ministry for community-wide distribution of baby items; mental health counseling; a supported living program; CASA of Floyd and Washington counties; and supervised visitation. (Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon. For more information about St. Elizabeth Catholic Charities, visit www.secccharities.org.)”

Little Flower SUMMERFEST

(Corner of Nowland and Bosart Streets)

June 3rd, 4th, and 5th

Friday

5pm-11pm

Saturday

Fun

Monte Carlo Friday and Saturday nights 6:00pm-11:00pm

Texas Hold’Em Tournament Friday—sign ups start at 6:30pm

BINGO on Friday with $1,000 in cash prizes—(register prior to 7pm start)

Silent Auction and Raffle with $5,000.00 grand prize—(register prior to 7pm start)

Sunday

6:00pm-9:00pm

BINGO on Saturday with $1,000 in cash prizes—(register prior to 7pm start)

Saturday Night & Little Flower School Alumni Night

Sunday Family Day on juggling, face painting, clowns, and other family friendly entertainment

Food

Outdoor Food Court and Beer Garden, including craft beers, wines from Buck Creek Winery

Indoor Dinner provided by Steer In on Saturday 5-7:30pm

Indoor Sunday Brunch 9:30am-12:00pm

Entertainment

Friday

Arisan Maru–Scecina High School Rock Band at 5:00pm

Gene Deep Band at 9:00pm

Saturday

Crossroads Brass Band at 3:30pm

LF Alumni Mike Archer (Class of 1986) at 6:00pm

Bigger is Better Band at 9:00pm

Sunday

Pacer Fan Van at 1:00pm—Silly Safari at 1:30pm

Mr. Daniel at 2:30pm

Rides & Games

Poor Jacks Amusements on the Midway

Ride the carnival rides all day Sunday for just $12.00

More info at www.littleflowerparish.org

Handmade African crafts will be available for purchase beginning at 5:00 and throughout the evening. A Mass in the African-American tradition featuring the Archdiocesan African-American choir will be celebrated at 6:00. Light refreshments and stories from several of Sherry’s companions will follow the mass.

We hope you will join us for any part or all of the evening. Feel free to extend our invitation to others who may be interested.

Celebrating the Blessings of 25 Years in Ugandan Ministry

Co-sponsored by the Mission Office and the Pastoral Ministries Office of the Archdiocese of Indianapolis

Please join Sherry Meyer and her family and friends for an evening of prayer, music, and fellowship in thanksgiving for her 25 years of missionary life in Uganda

Archdiocese of Indianapolis Intercultural Pastoral Institute

4838 Fletcher Ave

(site of the former St Bernadette Parish)
Hurley was diagnosed with breast cancer. Eileen, her daughter, died of cancer. Two months later, Hurley’s words were: “You learn from the suffering.”

It was life-changing. Hurley knew how important it was. And I became very emotional. When God wants you, he opens the door very quickly—enough to make your heart ache. Hurley laughs as she shares those last words.

Then there’s the other dimension—when you’re asking for help from donors to help those people. You almost feel you’re part of a Scripture setting—that you’re a beggar at the gate. You’re operating for Christ, and you feel the power of Christ as you’re asking.

Those two dimensions merged when Hurley stood to speak at Providence’s annual student assistance fundraising event—just 12 weeks after she had started at the school. All her years in business had taught her to have a script ready, to put herself in the spotlight to close the deal. Yet when she began to talk to the audience, something unexpected happened to her. A feeling rose within her to put her script aside. She couldn’t feel the Holy Spirit within me. I knew how important it was. And I became very emotional. Her tears flowed as she talked about how much some students needed help.

“Instead of asking God to work for me, I said, ‘Lord, I want you to work for me. Please help me.’ And God answered. I was about letting God work through me for the good of the others. And if that means you break down in front of a crowd, you do it. It was life-changing.”

“Your tears are the end result of a life lived,” Hurley says. “It’s the hardest thing to go through, and the most beautiful thing to go through.

“I could feel the Holy Spirit within me. I knew how important it was. And I became very emotional. … In that instance, it wasn’t about me. It was about letting God work through me for the good of others. And if that means you break down in front of a crowd, you do it. It was life-changing.’

—Joan Hurley, president of Our Lady of Providence Jr./Sr. High School in Clarksville, IN

“Then there’s the other dimension—when you’re asking for help from donors to help those people. You almost feel you’re part of a Scripture setting—that you’re a beggar at the gate. You’re operating for Christ, and you feel the power of Christ as you’re asking.”

She was in remission from cancer for more than five years. “I always felt I was going to survive,” she says. “You learn from the suffering and come out the other side.”

“It was nothing short of a miracle”

While Hurley’s life and faith have been transformed in her 12 years at Providence, so has the high school. Besides the performing arts center, the school has new turf fields for football and baseball. A new cafeteria with an updated kitchen has been installed. So have tennis courts as well as air conditioning throughout the school. The list goes on and on.

As the dean of the New Albany Deanery, Father Wilfred “Sonny” Day marvels at how much has been accomplished during Hurley’s leadership of the school.

“I really believe Our Lady of Providence sent her to us,” says Father Day, who serves as pastor of St. John the Baptist Parish in Starlight. “She’s just a gifted communicator and leader. She also has these donor relationships she’s developed. People just respect and admire her, and they’re willing to follow her wherever she leads.”

Still, Father Day believes all her qualities stem from her greatest gift—herself. Hurley attends daily Mass at the school and faithfully takes part in eucharistic adoration.

“She’s a real spiritual leader, and she’s respected deanery-wide as a person of deep Catholic faith,” he says. “She has ensured the Catholic identity of Providence High School. That focus on enhancing the spiritual lives of students is reflected in Hurley’s favorite improvement to the school: its new chapel.

“It’s something I’ve always wanted, since I came to the school,” she says. “It used to be in the old convent attached to the school, far removed from the kids. My great wish was to put a chapel right in the middle of the school. As we were going through our most recent capital campaign and talking to donors, one donor said, ‘Is it exactly what I want to do.’ We thought the chapel would cost $1 million, but we got it done for $362,000.

“Again, it was nothing short of a miracle. It’s right at the student entrance. They have to pass by it every day when they come in, and every day when they go out.”

“We really believe Our Lady of Providence sent her to us. She’s just a gifted communicator and leader. She also has these donor relationships she’s developed. People just respect and admire her, and they’re willing to follow her wherever she leads.”

—Father Wilfred “Sonny” Day, pastor of St. John the Baptist Parish in Starlight and dean of the New Albany Deanery

“I’ll always be in my heart”

Even with all the improvements during her tenure, Hurley accepts little credit. Instead, she talks about the dedication and support of alumni who keep giving to make the changes possible. She salutes the parents who “sacrifice so much to ensure their children receive a Catholic education.” She praises the administration, faculty and staff as “the backbone of the school.” And she brags about “how wonderful the kids are, and the lessons they taught me.”

“It’s Blue Pride,” she says, sharing a rallying cry for the school. “That’s what this school is about. Blue is Our Lady’s color. Our Blessed Mother is front and center at our school. The things she’s pulled off here are unbelievable. They couldn’t have been done without her.

Many people at Providence believe the same is true about Hurley.

“She’s adamant that Our Lady is doing this, that Mary will take care of it,” says Larry Weimer, the school’s chief financial officer. “But Joan’s background, leadership and capabilities have been a great blessing for Providence. If you were going to put a manual together of what a high school president should be, it would be about Joan Hurley.

“For her, it starts with faith, love of the students and their families, and wanting the students to be educated in their Catholic faith and to grow in their Catholic faith—then make that possible for their families in the future.”

As Hurley considers her future, she turns first to these past 12 years. “I’ll always be part of the Providence community,” she says. “Walking away from being involved in it every day will be hard. It will always be in my heart.”

The tears and the emotions come again as Hurley shares that love. She knows that emotional bond will stay with her as surely as she and her husband of 46 years will continue to live in the area.

She also plans to travel, including making more frequent trips to her beloved Scotland, where she first met Mike at the wedding of a girlfriend who was marrying another American.

It was yet another of the unexpected gifts in her life—most of which she connects to the influence of the Blessed Mother.

“I’m sure she’d feed up listening to me because I always ask for miracles,” Hurley says with a soft laugh. “I talk to my Mother every day.”

Our Lady of Providence Jr./Sr. High School president Joan Hurley prays in the school’s new chapel with students from the eighth-grade class during First Friday Adoration, a tradition Hurley instituted at the school early in her 12-year tenure. (Submitted photo)

Our Lady of Providence Jr./Sr. High School president Joan Hurley prays in the school’s new chapel with students from the eighth-grade class during First Friday Adoration, a tradition Hurley instituted at the school early in her 12-year tenure. (Submitted photo)

Joan Hurley, front row, far left, poses with the faculty and staff of Our Lady of Providence Jr./Sr. High School at their annual retreat in January. The retreat took place at Saint Meinrad Archabbey in St. Meinrad and included a walk through the Archabbbey Church of Our Lady of Einsiedeln’s holy doors to mark the Holy Year of Mercy. (Submitted photo)
A door closes, another one opens

By Marlene A. Zloza
Northwest Indiana Catholic

CROWN POINT—Eighth-graders at St. Mary Catholic Community School broke with tradition in more ways than one this month.

Preparing to graduate in June, the class was steered in a new direction when it came to staging the annual class play, then expanded on their original theme of school-day memories to incorporate a message of faith and hope.

“I wanted to try something different,” said Tony Rossi, the school’s music teacher and musical director for four years. “Traditionally, the eighth-graders had put on Godspell every spring, but I’m not a fan of doing the same thing, so we staged Joseph and the Amazing Technicolor Dreamcoat, Jesus Christ Superstar and then Godspell again last year.

“We have a very talented group of kids, musically and creatively, so I wanted to challenge them,” added Rossi, who proposed that the graduating class of 60 write their own show. “They were timid, but they said OK.”

St. Mary’s A Journey of Faith began as a series of flashbacks about first Communion day, learning good sportsmanship through basketball, and a class trip to Washington D.C. that included seeing Pope Francis—set to music—but then evolved into something more.

“We studied the booklet Poverty at the Crossroads: The Church’s Response to Poverty in Indiana,” written by the five [Catholic] bishops of Indiana, in religion class for about three weeks, and the kids were shocked, because they thought poor people lived in other countries, and didn’t realize they live right here,” said Marian Weeks, faith formation director at St. Mary’s.

Weeks chose the bishops’ message about poverty and homelessness in Indiana as the topic for one of the class’ monthly reflection papers, asking the eighth-graders to write about 1 to 1 1/2 pages in response to the bishops’ message.

“Then Tony came to me, wanting to involve the kids more in their play, and it being the [Holy] Year of Mercy, I said that I’d share the students’ papers with him,” Weeks said, hoping to glean some ideas to incorporate into the class play.

Weeks was moved by the students’ writing. “I cried when I read them, they were powerful,” she said.

One paper, by Maria Jeffirs, 14, stood out. “She wrote about 13 pages, and we used it as the basis” for the story in the play about a homeless girl and her brother. Weeks said, “It says there is hope for everyone. Whether we are the ones looking for hope, or the ones giving hope, we all have a role to play in God’s mission.”

Maria portrayed lead character Faith, based on the girl in her story, while classmate Bella Biesen served as Faith the narrator, and Julius Mancilla had the role of Xavier, her brother. “My paper was actually about twins, Faith and Xavier, whose father died when they were very young, with their mom in the military. They went to live with their grandma, but they don’t want to be separated when she dies, so they run away, go to Chicago, and live on the streets for many months,” Maria explained.

A newspaper plays a key role in Faith’s story, which is intertwined with scenes from the eighth-graders’ school days. “Faith and Xavier see a newspaper with a story about their mom coming back home after 10 years as a POW, and they are reunited.” Faith said.

The siblings “never lost faith in God” during their ordeal, Faith noted, and celebrate their family’s reunion by “sharing what little money they have left with other homeless people” as a way of spending their father’s money.

Eighth-grader Maggie McKinney, 14, had a role in one flashback scene and painted sets. “The play lets us explore all of our years being a family at St. Mary’s, and what we’ve been through together,” she said.

As for the introduction of Faith as a classmate, “we’re exploring how we accept people in our St. Mary’s community, no matter what background they come from,” McKinney noted.

(Marlene A. Zloza writes for Northwest Indiana Catholic, 400 W. Washington St., Valparaiso, 46383, phone: 219-464-0897, fax: 219-464-2175, mzloza@northwestcatholic.com or mzlozaonline@comcast.net. The newspaper is a member of the Catholic Communications Conference.)

Eighth-grade students at St. Mary Catholic Community School in Crown Point, Ind., perform their play based on the Indiana bishops’ pastoral letter Poverty at the Crossroads: The Church’s Response to Poverty in Indiana.” (Submitted photo)
May 28
St. John the Baptist Parish, Starlight, 8310 St. John Road, Fishers.
May 29
St. Mary-of-the-Knobs Parish, 5719 Saint Marys Road, Noblesville.
June 1
St. Joseph the Worker Parish, 13801 S. Campbellsburg Rd., New Washington.
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St. Joseph the Worker Parish, 13801 S. Campbellsburg Rd., New Washington.
June 7
St. Joseph the Worker Parish, 13801 S. Campbellsburg Rd., New Washington.
June 8
St. Joseph the Worker Parish, 13801 S. Campbellsburg Rd., New Washington.

Parish Festival

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Vine and branches: Chaplains work to uproot radicalization in prisons

**VATICAN CITY (CNS)—**With visits to detention facilities and the nursing of the sick among the feet of the detainees, Pope Francis has placed renewed emphasis on the work of mercy of visiting prisoners. However, some see a growing urgency for the Church to be present in cell blocks not just as part of its mission to help the most disenfranchised, but because radical ideologies have been filling the spiritual void wherever it is found—especially in prisons.

Governments and international entities are growing more attuned to the problem of radicalization taking root and spreading in prisons, said Msgr. Paolo Rudelli, the Vatican’s permanent observer at the Council of Europe.

At an upcoming meeting, the Church hopes to show how and why all religious must work together to protect a prisoner’s right to religious freedom and counter extremism, he told Catholic News Service (CNS) in an e-mail response to questions on May 17.

In the May 30-June 1 gathering in Strasbourg, France, is sponsored by Msgr. Rudelli’s office, the International Catholic Commission on Prison Pastoral Care (ICCPCC) and the Council of European Bishops’ Conferences as a platform for dialogue with governmental agencies through the Council of Europe, the permanent observer said.

“We want to highlight the specific contribution of the Church in offering spiritual care, he said, as well as ‘underline the importance of the daily collaboration between chaplains of different faiths’ by inviting Muslim, Russian Orthodox and Catholic prison chaplains.

Father Brian Gowans, president of the ICCPCC said people can use any religion, not just Islam, as ‘a weapon, a tool of war.’

The meeting is meant to show that ‘religion is not the problem, quite the contrary, it’s the solution’ to radicalization and extremism, he told CNS by phone from Scotland.

The priest, who will speak at the Strasbourg gathering, said leaders will look at ‘how we can utilize our faith as a force for good’ and to de-radicalize extremists or ‘help someone on the cusp of extremism’.

One aim in chaplaincy work is to get prisoners ‘to believe in themselves,’ and recognize the talents and skills they have and channel them for the good, said the priest, who has ministered to prisoners for 22 years, and serves as the chaplains’ advisor to the Scottish service.

“At the heart of this is that people are looking for something in life,” he said, “a reason to get up in the morning.” However, an unguided search for new meaning can make them “easily manipulated” by people peddling extremist ideologies, he said.

Father Gowans said many prisoners have been ignored by faith communities, and so “they found someone who wanted them” and gave them a sense of purpose in an extremist cause.

Religious leaders from all faiths have to get inside prisons and make sure inmates can hear what their faith really says because “killing others in the name of God? No God wants that,” he said.

Larger society also needs to focus on the addictions or social or mental problems that lead many people to end up in jail, he said.

Many prisoners are suffering from feelings of loss, he said. “I tell them, ‘You’ve come in here with a lot of baggage. Let’s see if we can lighten your load.’

‘Most don’t need to be in prison at all. We’ve just gotten good at locking up people we’re mad at,’” Father Gowans said.

Part of what he does, he said, is “raise their self-esteem, their hope.”

In this regard, the Church is “a huge resource, but it means you have to engage. There are thousands of prisoners and few staff able to offer such needed face-to-face guidance, he said.

Father Gowans said he’d like to see all prison staff take an “asset-based approach” to prisoners that doesn’t label them according to their crime, but ask what makes them identify their skills and dreams.

Many people, including prisoners, don’t believe inmates have any gifts and redeeming qualities, he said. “We as chaplains need to help people believe that, help show them: ‘Hey, I am good at this. This is me.’ ”

Father Gowans said he talks to every prisoner he meets without regard to the person’s faith or lack of religious affiliation.

He stops to talk with people because “that friendly chitchat leads to other things,” he said. But it is imperative that chaplains not “waste our time” on their religion just for the sake of being friendly and approachable.

“More and more people want more spirituality in their life,” and prison offers time for deeper reflection, reading and prayer, he said.

“All of us are reflective, all of us have a spiritual element in our life that has to be tapped into,” and if chaplains don’t do it when they are there, then prisoners may think, “If they’re not doing it, who is?”

The door is open to more aggressive and manipulative pseudo-spiritual sources. Father Gowans said he asks prisoners to tell him their story, “which is met with suspicion because no one ever asked them that question.” They often say he is the first person in their life to show any interest at all, and “that’s the key to opening many doors.”

Recruiters of radical movements play on people’s weaknesses, or anger against a world that “singles them out” or scapegoats them, he said.

The most common remark he gets from prisoners, he said, is “You’re all I have. I wish I had someone like you in my life” outside the cell walls.

“They need a mentor, a companion, and the Church is a great source here,” he said.

As a Catholic chaplain, he tells people, “Christ is that companion. The imams will say accommodation comes from the prophet Muhammad. But in every case, Father Gowans said, “we need to be Christ with each other,” offering accommodation as Muslims, Jews and Christians.

“It takes more than me. But I like to think there are lots of ‘me’s out there.” †

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**Indonesian police officers stand guard in front of the Gunung Sindur prison after Muslim cleric Abu Bakar Bashir was transferred to the prison in Bogor, Indonesia, on April 16. Combating radicalization in prisons will be addressed at a May 30-June 1 gathering in Strasbourg, France. (CNS photo/Hopo Indonesia, EPA)**

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**Those who exploit for cheap labor are bloodsucking leeches, pope says**

**VATICAN CITY (CNS)—**Human traffickers and unjust business owners who become wealthy by exploiting others for cheap labor commit a mortal sin, Pope Francis said at his morning Mass.

“Those who do this are true leeches and live off the bloodsucking of people whom they have made to work as slaves,” the pope said on May 19 during the Mass in the chapel of the Domus Sanctae Marthae.

“The pope’s homily centered on the day’s first reading from the Letter of St. James (Jas 5:1-6), in which the Apostle denounces those who have gained their wealth from ‘the wages you withheld from the workers.’

“Although wealth in and of itself isn’t bad, the pope said the real problem comes when one’s heart becomes attached to riches, particularly those who believe in the ‘theology of prosperity’ that stems from the belief that God offers financial blessings to the just.

“The attachment to wealth can instead become ‘chains that take away the freedom to follow Jesus,’” he said.

Pope Francis lamented that even today, there is a so-called ‘civilized’ exploitation by those who “become fat in wealth” by forcing others to work in unjust conditions with no vacation, health insurance or dignified work hours.

The pope recalled a conversation he had with a young woman who worked 11 hours a day to earn 650 euro a month under the table, saying that such exploitation “today is true slavery.”

“Recalling the Gospel parable of the rich man and Lazarus, Pope Francis said the ‘civilized’ exploitation of people is worse than the sin of the rich man, who ‘was in his own world,’ and ‘did not notice that on the other side of the door of his house, there was someone who was hungry,’” he said.

“Knowing that one’s actions are depriving others “is worse,—this is standing the people with their work for my own profit! [This is] living off the blood of people. And this is a mortal sin. It is a mortal sin. Converting from this sin requires a lot of penance, a lot of restitution,” he said.

Pope Francis called on Christians to reflect on the tragedy of human trafficking and those who become wealthy by forcing others to work in ungodified conditions.

In the day’s Gospel reading, he noted, Jesus assures those who are generous “will surely not lose” ( Mk 9:41) their reward.

“May the Lord make you understand today that simplicity which Jesus tells us about in today’s Gospel: A glass of water in the name of Christ is more important than all the wealth accumulated through the exploitation of people,” the pope said. †
Nearly a year after storm, parish installs new steeple ‘to point to God’

By Natalie Hoefer

A series of rainy days, the sunshine was welcomed, making the pristine copper of the new steeple gleam as it rested on the blocktop next to St. Michael the Archangel Church in Indianapolis.

The students at St. Michael-St. Gabriel Archangels School gathered around the steeple and Father Michael Hoyt, St. Michael’s administrator, on the sunny May morning.

“Before we begin,” he said, “I’d like to share a little bit of history with you.” He described how the church’s first steeple was erected in 1954, but was destroyed with the rest of the church in a fire in 1966.

A new steeple was placed atop the new church, where it inspired until July of last year.

“And you know what happened then?” Father Hoyt asked the roughly 200 children and adults gathered. “A huge storm with big, heavy winds blew the steeple off.”

Beckie Roach, office manager of the parish and a member the parish for 26 years, recalled what she saw on July 14, 2015.

“It’s been odd to not see the steeple, and because the bells were in the steeple, we haven’t heard bells ring for almost a whole year.

“But those bells are once again calling the people of the west side neighborhood to worship and to think of God throughout the day. After much effort and skilled labor contributed by several companies, the new replica of the prior steeple was raised on May 13.

Before it was lifted to its lofty position atop the church, Father Hoyt blessed the new steeple. He used the occasion as an educational opportunity.

“There’s basically two meanings why we use a steeple on top of a church,” he told the crowd. “The first reason is kind of architectural and aesthetic. … It continues the straight lines of the church, and makes it pleasing to the eye.

“The second and most important reason why we put steeples on churches is because it draws our eyes upward toward heaven. The steeple is meant to point us to God, like a finger pointing to the most important thing: God.

Then, with the 36-foot-4-inch steeple towering beside him, Father Hoyt explained the anatomy of a steeple.

“Here are some steeples, bells toll in the belfry. In more modern steeples, like the one at St. Michael, electronic bells toll both time and tunes.

Above the belfry rests a crown, significant of the reign of God as king of the heavens and Earth. Next comes the spire, continuing to draw the eye upward both toward heaven and to the final element of the steeple, the cross, representing Christ’s glorious triumph over death.

“It is the highest thing on the church,” Father Hoyt said of the cross. “We’re raising Jesus up, drawing people to Jesus.

The belfry of this particular steeple will contain more than 6,000 pounds. It also hold a time capsule—a copper welded sheet, containing photos and memories of parishioners.

What was in the news on May 27, 1966? Condemning Marxism, Supreme Court rules on obscenity, and a great local religious education program

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 27, 1966, issue of The Criterion.

• Pope Paul VI voices warning on Marxism

“VATICAN CITY—Pope Paul VI has reminded Christian workers that the Church has not and cannot adhere to the ‘false conception of man, history and the world which is typical of radical Marxism.’ The atheism it professes and promotes, he said, is ‘a blindness which attacks man and society and will have to pay, in the end with the gravest consequences. The materialism which derives from it — extinguishes man’s true spirituality and his transcendent hope.’”

• At St. Simon’s, Indianapolis: Saturday religion classes

“On Saturday morning, the sight of several hundred children with books in hand alighting from buses and station wagons at school is likely to surprise the passerby. Can it be a pep rally, school play, or can it be a pep rally, school play, graduation practice? At St. Simon’s School on the far northeast side of Indianapolis, the children—412 of them—are arriving for Saturday religion classes.

The parish, under the direction of its pastor, Father Earl Fellman, has organized one of the largest and smoothest running religious instruction programs for public school children in the archdiocese.”

• State Knights to push for ‘fair bus’ laws

• Novitiate returning to Oldenburg

• Native of Oldenburg in ordination class

• New York man asked to review one of the first cases to arise under the ‘Obstruction of Delivery’ and ‘Obstruction of Mail’ provisions of the federal law against mailing obscene material.

The court dismissed without comment an appeal by a New York man convicted of sending obscene photographs through the mails. A U.S. Court of Appeals held last December by a 2-1 margin that the recordings were obscene by the test established by the Supreme Court. In another development, the high court has been asked to review one of the first cases to arise under a 1958 federal law permitting prosecutions for sending obscene material through the mail at the point of delivery as well as the point of origin.

• Radio schools pioneer eyes educational TV

Read all of these stories from our May 27, 1966, issue by logging on to our archives at www.CriterionOnline.com.
New memorial to the unborn makes ‘good statement on human life’

By Natalie Hoffer

After seven years of raising funds and planning, the Pro-Life Ministry of St. Matthew the Apostle Parish in Indianapolis proudly held a dedication ceremony for the parish’s new memorial to the unborn on May 1.

After the 9 a.m. Sunday Mass, parishioners and pro-life advocates gathered just outside of the entrance to the church, where Father Nicholas Dant, the parish’s pastor, blessed the new stone bench and memorial.

“It fits perfectly into this alcove by the entrance,” Father Dant said. “It’s where it was meant to be.”

Margaret Stempky, head of the Pro-Life Ministry, said the project started more than seven years ago when longtime committee members and past leaders Peggy and Jerry Stawack put forth a challenge to the group.

“They asked us to commit to the idea of creating a memorial to the unborn here at St. Matthew,” said Stempky. “We did, and we slowly raised funds from our Mother’s Day roses we sell each year. It took about five years to gather enough money [before] we could then start thinking about what we wanted to do.”

The idea for the final look of the memorial came from a fortuitous exit out of a church in Virginia, Stempky said.

“Janet Cotler has been a longtime member of our group. She was visiting a grandchild in Virginia, and they said, ‘Come on, Grandma, let’s go out the side door of church.’

“When she walked outside, that memorial [like the new one at St. Matthew] was what she saw. She brought us back this picture. We fell in love with it, and knew what we wanted to propose to St. Matthew’s parish council as a possibility.”

Cotler worked with Thomas Marsh, the sculptor of the memorial in Virginia. He created a similar memorial but in a different, bronze material, making St. Matthew’s memorial an original work.

The final result was a team effort, said Stempky. The pro-life group collected more than $3,000, which covered the memorial and part of the bench. Two anonymous donors contributed the remainder of the funds. The parish men’s club paid for landscaping, which was provided by a parishioner-owned landscaping business. And parishioner-owned Feeney-Hornak Keystone Mortuary provided free consulting services that Stempky called "a God-send."

“There was a gentleman there named Bill Mingus,” she said. “When I began this [project], I had absolutely no idea what I was doing. Mike Hornak was in our parish, so the first thing I did was call his [mortuary] location and said, ‘Could someone just talk with me about what to do?’

“Bill was like an angel. He answered questions. He helped me pick out stone. I couldn’t have done it without them—all free of charge.”

Father Dant was another major supporter of the project, Stempky said. The pastor suggested the prominent location for the memorial next to the church entrance.

“I was looking for an aesthetic, pleasing place where it would fit in well,” he said. “Also, with it being close to the entrance, people would always see it.”

Stempky couldn’t be more pleased with the location.

“He very easily could have said, ‘You can put it on the side of the church or in the nature lab.’ “ she said. “It was a dream that we’d have it up front, but we never imagined that we’d get so glorious a spot.”

Larry and Mary Dougherty, members of Immaculate Heart of Mary Parish in Indianapolis, attended the blessing of the memorial. Mary is program director for Right to Life of Indianapolis, attended the blessing of the memorial. Mary is program director for Right to Life of Indianapolis and is the chairperson for her parish’s Respect Life committee.

“It’s so important that it’s in the front of the church,” said Mary. “This beautiful memorial to the unborn is a wonderful example of what other parishes could do.

It’s just beautiful.”

Judy Lam of St. Luke the Evangelist Parish in Indianapolis also attended the blessing. She is a former member of St. Matthew Parish, and she was also a member of the pro-life committee during the fundraising and planning stages of the memorial to the unborn.

“I was just so happy for the group because I know it’s something they’ve been working on for a long time,” she said. “It was great to see it finally come to fruition.”

While Father Dant is quick to note he is fairly new to the parish and that the project was already underway when he became pastor, he is thankful for the efforts the pro-life group put forth.

“We need to keep the idea of ‘respect life’ always before our eyes,” he said. “This memorial is a good statement on human life.”

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Above, Margaret Stempky, head of the Pro-Life Ministry at St. Matthew the Apostle Parish in Indianapolis, greets the crowd gathered around the new memorial to the unborn as Father Nicholas Dant, St. Matthew’s pastor, prepares for the dedication on May 1. (Photo by Nidale Hoffer)

Left, Nicholas Lam, a member of St. Luke the Evangelist Parish in Indianapolis, touches the head of the sculptured infant atop the new Memorial to the Unborn at St. Matthew the Apostle Parish in Indianapolis on May 1.

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Archdiocese boasts several sites of memorials to the unborn

Several memorials to the unborn exist throughout the Archdiocese of Indianapolis. In addition to the newly dedicated memorial at St. Matthew the Apostle Parish in Indianapolis, the following sites were found on abortionmemorials.com/sites.php.

Additional memorials in the archdiocese may exist, but were not listed on this site.

- Aborted Babies Memorial
  - Mother of the Redemerr Retreat Center
  - 8220 W. State Road 48, Bloomington
  - North side of chapel, marked by cross

- Memorial Statue
  - St. Charles Borromeo Church
  - 2222 E. 3rd St., Bloomington
  - Between parish center and church

- Infant Circle
  - Calvary Cemetery
  - 415 W. Troy Ave., Indianapolis
  - Section 18

- Memorial for the Unborn
  - St. Therese of the Infant Jesus (Little Flower) Church
  - 4720 E. 13th St., Indianapolis
  - In front of rectory

- Memorial for the Unborn
  - Our Lady of Fatima Retreat House
  - 5333 N. 56th St., Indianapolis
  - South of the Fatima shrine

- Tomb of the Unborn Child
  - Mother of the Redeemer Retreat Center
  - 8220 W. State Road 48, Bloomington

- Memorial for the Unborn
  - St. Jude Church
  - 5351 McFarland Road, Indianapolis
  - Headstone in front of church

- Memorial for the Unborn
  - St. Luke the Evangelist Church
  - 4100 E. 56th St., Indianapolis
  - Next to main church entrance

- Memorial for the Unborn
  - St. Michael the Archangel Church
  - 3354 W. 30th Street, Indianapolis
  - Front of church facing 30th St.

(If your parish has a memorial to the unborn that is not listed above, please notify the archdiocesan Office of Pro-Life and Family Life at 317-236-1521 or 800-382-9836, ext. 1521, so that a complete list may be compiled.)
No family drops down from heaven perfectly formed; families need constantly to grow and mature in the ability to love," Pope Francis writes in his new apostolic exhortation titled “Amoris Laetitia” (“The Joy of Love”).

Speaking directly to families, the pope encourages them never to allow their “limitations” to cause them to “lose heart” (#325). No “stereotype of the ideal family” exists, he points out, “but rather a challenging mosaic made up of many different realities, with all their joys, hopes and problems” (#357).

In this document, he enters into a conversation with families, as well as with the Church at large and the many pastoral ministries serving couples and families. He clearly hopes families themselves will read at least parts of the document, and he even offers a bit of guidance for reading it.

Pope Francis suggests that “the greatest benefit, for families themselves and for those engaged in the family apostolate, will come if each part is read patiently and carefully, or if attention is paid to the parts dealing with their specific needs” (#7). In reading the document, he hopes that “all will feel called to love and cherish family life” (#8). “The Joy of Love” represents the pope’s response to the meetings of the world Synod of Bishops on the family held in the fall of both 2014 and 2015. These meetings were reported widely in the media.

The synod sessions came to be known by many for their deliberations on certain specific pastoral issues, such as the Church’s relationship with divorced Catholics who remarry without having received a declaration from a canon law tribunal that their first marriage was invalid (commonly known as an annulment), or with unmarried couples who cohabitate and may be raising children.

Not as widely reported was the synod’s attention to couples and families across the board—the riches of their lives together, but also to the pressures and anxieties they experience due to cultural realities and the sometimes burdensome demands today of meeting each family member’s unique needs.

The document addresses all the concerns mentioned above and many others as well.

Christ “dwellers in real and concrete families with all their daily troubles and struggles, joys and hopes,” Pope Francis writes in the document’s chapter on the spirituality of marriage and the family (#315).

Moreover, he says, “moments of joy, relaxation, celebration and even sexuality can be experienced as a sharing in the full life of the resurrection” (#317). He considers it “a profound spiritual experience to contemplate our loved ones with a ‘eyes of God, and to see Christ in them” (#325).

Why would couples and families spend time with “The Joy of Love”? One reason is that it shares countless points of concrete, practical advice for “building sound and fruitful homes” (#66). Furthermore, the pope’s kindness toward families is always apparent here.

If, on the one hand, he affirms that a family’s continued growth in love “is a never-ending vocation,” he also cautions against “judging harshly those who live in situations of frailty” (#325).

I imagine many couples will choose to spend time with Chapter 4 in “The Joy of Love.” This chapter concentrates on ways to keep love alive in a marriage over time.

“We have to realize that all of us are a complex mixture of light and shadows,” Pope Francis advises couples. “The other person,” he says, “is much more than the sum of the little things that annoy me,” and “love does not have to be perfect for us to value it” (#113).

He recommends developing “the habit of giving real importance to the other person” (#138). Furthermore, he disparages “the logic of domination and competition” related to intelligence or power in families, convinced that this “destroys love” for them (#98).

It is important to communicate well in marriage and family life, the pope comments. Be ready “to listen patiently and attentively to everything the other person wants to say,” he urges (#138). “The Joy of Love” devotes careful attention to the education and ethical formation of children; to marriage preparation, the accompaniment of couples during a marriage’s early years and the Church’s continuing relationship with its divorced members; and to welcoming children as a reflection of a couple’s love.

In a chapter on Scripture, the pope shares his hope that couples and families will discover that the word of God for them “is not a series of abstract ideas” (#22). Instead, he says, God’s word is “a source of comfort and companionship for every family that experiences difficulties or suffering” (#22).

I assume that in some way, at some time and to some degree, that includes just about every couple and family.

With “The Joy of Love,” Pope Francis expresses compassion and support for contemporary families. A reason the document is timely in this Holy Year of Mercy, he observes, is that it “seeks to encourage everyone to be a sign of mercy and closeness wherever family life remains imperfect or lacks peace and joy” (#5).
Rooting for servant leadership in the upcoming election

This season of presidential primaries has shown abundant proof that we have all but lost an appreciation for servant leadership. The term “servant leadership” dates back to the 1970s when Robert Greenleaf, an AT&T executive director, published a book under that title. He dedicated it to the “keeper of the flame,” an intuitive quality. The first is listening. This involves “a deep attentiveness” and the ability to discern. It is an intuitive quality. The first is listening. This involves “a deep attentiveness.” Spears identifies 10 characteristics of what he calls “servant leaders.” The list is a mix of personal qualities and organizational requirements. The leader is entrusted with the care of the resources—including people—that constitute the mission of explaining and facilitating the building community. The true leadership can be created among those who work in businesses and other institutions. All that is needed is to rebuild community as a viable life-form for large numbers of people.”

The nominating conventions for every political party will soon be upon us. Wouldn’t it be great if the idea of servant leadership found its way into the party platforms, as well as the minds and hearts of the candidates who emerge from the conventions the hope to occupy the White House next January? (Jesuit Father William Byron is university professor of business and society at St. Joseph’s University in Philadelphia.)

Debra Tomaselli
The powerful example of a prayerful mother-in-law

“Here,” my mother-in-law said, “We’ll put the documents in these manila folders. The next time you come over, we will finish the documents in these manila folders.”

I slipped each stack of files in her file case. I moved here surrounded by piles of bills, insurance policies, and other personal documents. I tilted each stack in a folder, placed the folders in her file case, and stood up. “Where do you want this?” I asked.

She took the case. “Right here,” she said. Mom opened a closet door. The closet was jammed with boxes of every size. At least for now, I noticed a well-worn plaque. She turned toward the sink for a glass of water. “Would you like something to drink?” I asked.

Sure,” she said. “Water, please.”

As I reached for a glass, I looked around. There was a large framed picture of the prayer of St. Francis of Assisi, which hung in her living room. She’d had it for years, and every time she moved, it moved with her. Where there is hatred, let me sow love. Where all there is hope, let me surrender. When there is discord, let me bring harmony. Where there is failure, let me succeed. Lord, make me an instrument of your peace.

In Spain in 1767, some 6,000 Spanish Jesuits were gathered and shipped to the Papal States on orders of King Charles III. In Naples in 1768, the Bourbon ruler banished the Jesuits. In 1769, the Bourbon rulers in these four countries sent letters to the Holy See demanding the suppression of the entire society. Pope Clement XIII summoned a consistory of cardinals to consider the demand, but he died before it convened. After Pope Clement XIV was elected, he tried to smooth out difficulties with the Bourbon countries, even making Pombal’s brother a cardinal. The Austrian Empress Maria Theresa, among others, supported him.

Eventually, though, he succumbed to pressure and signed the brief Dominus ac Redemptor that suppressed the Society of Jesus about the world. He said the step was necessary for the peace of the Church. This, of course, affected Jesuits everywhere. In the United States, for example, all 24 priests in Maryland and Pennsylvania were Jesuits. In Baja California, the Jesuit missions were taken over by the Franciscans under the leadership of Father Junipero Serra, who later established his missions in present-day California, now known as Alta California.

Countries with non-Catholic rulers now supported Jesuits and helped the King of Prussia allow the Jesuits to continue, and Russia’s Empress Catherine the Great refused to allow the government the brief of suppression. She ordered the Jesuits to continue in existence. They maintained their corporate existence in Byelorussia, now Belarus, until the society was restored.

In 1801, Pope Pius VII granted permission for one-time Jesuits to be affiliated with their associates in Russia. Finally, on Aug. 7, 1814, he issued the bull Sollicitudo omnium ecclesiarum by which the Jesuits were fully restored.

Perspectives

Faith and Family/Sean Gallagher

Let the Holy Spirit lift you up in prayer and your life of faith

The vocabulary of my 2-year-old son Colin grows more each day. I was impressed recently when he said “sinners” before he had bad for a toddler just learning to put the words together. The vocabulary of the letters of the alphabet. My 2-year-old son Colin has been touched when I hear him by the Lord’s Prayer by his brother Cindy, and me and his brothers when we pray before meals. He’ll usually say the last word of the line of the traditional Catholic meal blessing: “Bless us, O Lord, and these thy holy gifts from thy bounty through Christ, our Lord. We adults, so limited by our reason, might think that Colin isn’t saying anything intelligible, just allowing prayer, when he says the Lord’s Prayer. He can embrace reason and rise beyond it. I believe St. Paul’s words to the Romans can be fulfilled in the fledgling prayers of a child: “The spirit, too, comes to the aid of our weakness. We do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings... How much more of a kind world would we live in each of us would humbly say ‘Amén’ to these gifts from God’s bounty, and don’t support ourselves by our hard work alone, but these, assuring ourselves over others?””

The seeds of faith that were planted in our hearts when we were just learning to pray are the first signs of sprouting. With the help of God’s grace, Cindy and I will try to nurture this faith as Colin continues to grow.

I know that there will be difficult times when he will have to learn to say “Amén” to these gifts from God’s bounty, and don’t support ourselves by our hard work alone, but these, assuring ourselves over others?”

The Church celebrated the outpouring of the Holy Spirit recently on the feast of Pentecost, which recalls the day 2,000 years ago when the Spirit descended from heaven upon the Apostles gathered in Jerusalem (Acts 2:1-41). Before that day, the Apostles covered in fear behind locked doors. Once the Spirit came, the Apostles burst onto the streets of Jerusalem and boldly proclaimed the Gospel. Surely such a sudden and complete change was brought about by the intercession of the Holy Spirit. We might not expect such sudden and complete change to be brought about in our own lives. Often important changes in our lives come about slowly, step by step. But the story of Pentecost can encourage us to depend again and again on the prayers of the Spirit that will enable us to bear our troubles, and don’t know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings... How much more of a kind world would we live in each of us would humbly say “Amén” to these gifts from God’s bounty, and don’t support ourselves by our hard work alone, but these, assuring ourselves over others?”

Even if he might not yet be able to express it in so many words, Colin is relying on the help of the Spirit in his prayers. Let’s follow his lead and let the Holy Spirit lift us up in prayer and our daily life of faith.†
Sunday Readings

**Sunday, May 29, 2016**

- Genesis 14:18-20
- 1 Corinthians 11:23-26
- Luke 9:11b-17

This weekend, the Church celebrates the Solemnity of the Most Holy Body and Blood of Christ, or Corpus Christi, its traditional Latin title. In all its celebrations, the Church has a twofold purpose. The first purpose, of course, is to call us to joyful worship of God and give him thanks and praise in the feast. The second purpose is to teach us. So, this weekend the Church calls us to celebrate the Body and Blood of Christ. It is the feast of the Holy Eucharist, which the Church proclaims as its precious treasure, given to us by the merciful God. The Church asks us to reflect. The first reading for this weekend is from Genesis. Like other books in the Old Testament, Genesis is more than merely history or the stories by prophets. Rather, each in its own way reveals the fact that God is the Creator, and did not leave humanity to its own fate after the initial creation and after human sin.

Instead, God reached out in mercy, sending figures such as Abraham and Melchizedek, mentioned in this reading, to clear the way between God and humanity. Melchizedek, the king of Salem, better known as Jerusalem, was a man of faith, as was Abraham. The gifts described in this reading that he offered to God symbolize their own limitations as well as the nourishment needed for life itself. They praised God’s mercy.

St. Paul’s First Epistle to the Corinthians gives the second reading. It is a revelation of the Last Supper, using the same words found in the Gospels of Matthew, Mark and Luke. The presence of this story in all these sources tells us how important the first Christians regarded the Last Supper. Celebrating the Eucharist in ancient Corinth tells us how important the Eucharist was to Christians even in the first century. Finally, the words are unambiguous. They say, “This is my body that is for you,” and “This cup is the new covenant in my blood” (1 Cor 11:24-25). Straightforward and clear, the words say nothing about similarity or symbol. They are direct definitive statements.

St. Luke’s Gospel supplies the last reading. A great crowd gathered to hear Jesus. Mealtime came. The Apostles had virtually nothing to give the people, only five loaves and two fish. In the highly symbolic use of numbers in days when scientific precision was rarely known, five and two meant something paltry and insufficient. Jesus used gestures which he also used at the Last Supper, gestures actually a part of Jewish prayers before meals. He then sent the disciples to distribute the food. All had their fill. After all had eaten, 12 baskets were needed for the leftovers. To return to the symbolism of numbers, 12 meant overabundance and lavishness.

Reflection: The Church on this feast calls us to focus our minds on the Holy Eucharist and our hearts on God. In the second reading, from Paul’s First Epistle to the Corinthians, the Church takes us back to the Last Supper, but also to the beliefs of the Christians who lived a generation or so after the Last Supper. For them, the reality of the Eucharist was clear. Paul was clear about it. “This is my body.” “This is my blood.”

The bread becomes Christ’s body, the wine Christ’s blood. The first reading reminds us that, throughout history, God has reached out to people to nourish their starving, fatigued souls. Finally, the Gospel tells us of God’s immense love. When our soul hungers, God supplies, not in any rationed sense, but lavishly. This outpouring of spiritual nourishment comes in and through Christ, the victim, and the victor, of Calvary. God’s love still nourishes us through the Eucharist in the Church, as it was long ago on the hillside when the Apostles assisted Jesus in feeding the multitudes.

My Journey to God

**Holy Cross**

By Katrina Knarr

A church, a school, a parish, year after year a haven to so many. Generations of families making homes and raising children within this community of faith.

Strangers always welcome, the needy given food, countless those who gave in service to this struggling part of town.

Though now church doors are closing, my Lord and Love live on. The hearts and music ever will linger—we carry the message on …

( Katrina Knarr is a member of Our Lady Queen of Peace Parish in Danville, and grew up in Holy Cross Parish in Indianapolis. This photo shows Holy Cross Parish on May 15.)

**Daily Readings**

**Monday, May 30**
- 2 Peter 1:2-7
- Psalm 91:1-2, 14-16
- Mark 12:1-12

**Tuesday, May 31**
- The Visitation of the Blessed Virgin
- Mary
- Zephaniah 3:14-18a
- or Romans 12:9-16
  - (response) Isaiah 12:2-3, 4b, 5-6

**Wednesday, June 1**
- St. Justin, martyr
- 2 Timothy 1:1-3, 6-12
- Psalm 123:1-2
- Mark 12:18-27

**Thursday, June 2**
- St. Marcellinus, martyr
- St. Peter, martyr
- 2 Timothy 2:8-15
- Psalm 25:3-4, 8-10, 14
- Mark 12:28-34

**Friday, June 3**
- The Most Sacred Heart of Jesus
- Ezekiel 34:11-16
- Psalm 23:1—6
- Romans 5:5b-11
- Luke 15:3-7

**Saturday, June 4**
- The Immaculate Heart of the Blessed Virgin Mary
- 2 Timothy 4:1-8
- Psalm 71:8-9, 14-15b, 16-17, 22
- Luke 2:41-51

**Sunday, June 5**
- Tenth Sunday in Ordinary Time
- 1 Kings 17:17-24
- Psalm 30:2, 4, 5-6, 11-13
- Galatians 1:11-19
- Luke 7:11-17

An illiterate but intelligent French peasant girl, Joan was thrust into the Hundred Years’ War by her “voices,” inner promptings urging her to save France from England and Burgundy. After meeting the French dauphin and being examined by theologians, she led the army to victories at Orleans and Patay. Captured later by the Burgundians, she was abandoned by the dauphin and sold to the English, who burned her at the stake for witchcraft and heresy. Joan was rehabilitated by a papal commission in 1456.

This feast commemorates the three-month visit of Mary with her elderly cousin Elizabeth during Mary’s pregnancy with Jesus and Elizabeth’s with John the Baptist. The story appears in the first chapter of Luke’s Gospel. It recounts Elizabeth’s Spirit-filled greeting, acknowledging Mary as “the mother of my Lord,” and Mary’s beautiful response, the Magnificat, which begins, “My soul proclaims the greatness of the Lord.” Introduced by the Franciscans in 1263, the feast became universal in the 16th century. The cousins’ visit has been depicted by many artists over the centuries. An especially tender “Visitation,” painted by Mariotto Albertinelli and considered his masterpiece, is on display at the Uffizi in Florence, Italy.

**Visitation of the Blessed Virgin Mary**

1412-1431
May 30

CNS Saints

**Joan of Arc**

CNS Saints

First century
Feast - May 31


DAFROY, Joseph, 63, Holy Family, Oldenburg, IN, May 13. Father of Paul and Joseph. Grandfather of five. Great-grandfather of 19. †


Vanderpool, 88, St. Andrew, Indianapolis, May 10, St. Mark the Evangelist, Indianapolis. Son of Marylin Belch. Father of Jeff, Mark, Steve and Raymond Vanderpool Jr.

HIBBEN, Joseph, 63, Holy Family, Oldenburg, IN, May 13. Father of Paul and Joseph. Grandfather of five. Great-grandfather of 19. †


Vanderpool, 88, St. Andrew, Indianapolis, May 10, St. Mark the Evangelist, Indianapolis. Son of Marylin Belch. Father of Jeff, Mark, Steve and Raymond Vanderpool Jr.

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HIBBEN, Joseph, 63, Holy Family, Oldenburg, IN, May 13. Father of Paul and Joseph. Grandfather of five. Great-grandfather of 19. †


May Crowning

Left, Abigail Beeter, a second-grade student at Our Lady of Perpetual Help School in New Albany, crowns a statue of Mary on May 13 during the school’s May Crowning ceremony in the parish’s church. Above are students in the eighth-grade class at Our Lady of Perpetual Help School signing the lyrics of the “Hall Mary.” A long-held tradition, Catholics place a wreath of flowers on Mary’s head in May in reverence for her obedience to God and because Mary is traditionally a month in which to honor Mary.

(Supplied photos by Carl Female)

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Employment

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Interested applicants should send a current resume and list of references to Principal Frank Barlag at FGBarlag@ologn.org.

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Assistance coordinator: Carla Hill, Archdiocese of Indianapolis, PO Box 1410, Indianapolis, Indiana 46206.

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Carla Hill, Archdiocese of Indianapolis, PO Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548

chill@archindy.org
VALEDICTORIAN

Alexandra Maria Rebein, 4.31 GPA
Daughter of Robert Rebein and Alyssa Chase
Our Lady of Lourdes, Indianapolis
Indiana University, Bloomington

SALUTATORIANS

Jenna Nosek, Lea Thompson, Corinne Maue

Corinne Rose Maue, 4.28 GPA
Daughter of Ross and Therese Maue
Our Lady of Lourdes, Indianapolis
Indiana University, Bloomington

Jenna Marie Nosek, 4.28 GPA
Daughter of Christopher and Teresa Nosek
St. Thomas the Apostle, Fortville
Butler University

Lea Rene Thompson, 4.28 GPA
Daughter of Paula and Michael Byrd
Common Ground Christian Church
University of Iowa