



The

Criterion

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It's All Good

We are instruments of God's encouragement, writes columnist Patti Lamb, page 12.

CriterionOnline.com

May 5, 2017

Vol. LVII, No. 29 75¢

Pope Francis: U.S., North Korea need diplomatic solution to escalating tensions

ABOARD THE PAPAL FLIGHT FROM CAIRO (CNS)—A diplomatic solution must be found to the escalating tension between North Korea and the United States, Pope Francis told journalists.



Pope Francis

"The path [to take] is the path of negotiation, the path of a diplomatic solution," he said when asked about U.S. President Donald J. Trump's decision

to send Navy warships to the region in response to North Korea's continued missile tests and threats to launch nuclear strikes against South Korea, Japan and the United States.

"What do you say to these leaders who hold responsibility for the future of humanity?" the pope was asked, during a question-and-answer session with journalists on the flight to Rome on April 29 after a 27-hour trip to Cairo.

"I will call on them. I'm going to call on them like I have called on the leaders of different places," he said.

There are many facilitators and mediators around the world who are "always ready to help" with negotiations, the pope said.

The situation in North Korea, he added, has been heated for a long time, "but now it seems it has heated up too much, no?"

"I always call [for] resolving problems through the diplomatic path, negotiations" because the future of humanity depends on it, he said.

Pope Francis said his contention that the Third World War already is underway and is being fought "piecemeal" also can be seen in places where there are internal conflicts, including in the Middle East, Yemen and parts of Africa.

"Let's stop. Let's look for a diplomatic solution," he said. "And there, I believe that the United Nations has a duty to regain its leadership [role] a bit because it has been watered down."

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'It's all about inspiring'



Catholic Charities Indianapolis presented four individuals and a business with Spirit of Service Awards during an April 26 dinner in Indianapolis. Award recipients, seated from left, are Karen and Don Beckwith and Grace Albertson. Standing, from left, are John Ryan, president and CEO of Hall, Render, Killian, Heath & Lyman law firm; keynote speaker Tamika Catchings; Msgr. William F. Stump, archdiocesan administrator; and award winner Gary Gadowski. (Submitted photo by Rich Clark)

Olympics star shares 'gold medal' moments that lead her to serve God and people in need

By John Shaughnessy

As Tamika Catchings shared defining moments from the journey of her life, she never mentioned the four Olympic gold medals she earned as a member of the U.S. women's basketball team—or how she led the Indiana Fever to a championship in the Women's National Basketball Association (WNBA).

Instead, the keynote speaker at the archdiocese's Spirit of Service Awards Dinner in Indianapolis on April 26 recalled a poignant moment from her childhood that propelled her to these accomplishments—and to her launching the Catch the Stars Foundation which helps disadvantaged youths achieve their dreams.

The moment occurred shortly after her family moved to a new city when she was in the second grade, a moment that

occurred a few years after she was diagnosed with a hearing disability when she was 3 years old.

"In second grade, I realized I was different. Every single day, I went to school, I got made fun of—for the way that I talked, for the way that I looked, for the hearing aids I had to wear," Catchings told the 460 people who had gathered at the Indiana Roof Ballroom for the fundraiser for Catholic Charities Indianapolis.

"Every single day I walked home, I'd have tears streaming down my face. I'd stomp into the house and I'd slam the door, and I'd beg my mom, 'Please, please, don't make me go back. I'll do whatever it takes. I'll wash dishes. I'll fold clothes the rest of my life. Just don't make me go back!' And every single

See SERVICE, page 8

Love others to the extreme, pope tells Egypt's Catholics

CAIRO (CNS)—The only kind of fanaticism that is acceptable to God is being fanatical about loving and helping others, Pope Francis said on his final day in Egypt.

"True faith," he told Catholics, "makes us more charitable, more merciful, more honest and more humane. It moves our hearts to love everyone without counting the cost."

The pope celebrated an open-air Mass on April 29 in Cairo's Air Defense Stadium, built by the anti-aircraft branch of the Egyptian armed forces. The pope concelebrated with Coptic Catholic Patriarch Ibrahim Isaac Sedrak of Alexandria and leaders of the other Catholic Churches in Egypt.

After spending the first day of his visit in meetings with Muslim leaders, government officials, diplomats and members of the Coptic Orthodox Church, the pope dedicated the second day of his trip to Egypt's minority Catholic community.

Arriving at the stadium in a blue Fiat, the pope was slowly driven around the stadium's red running track in a small and low golf cart, far from the estimated 15,000 people seated in the stands high above. Yellow balloons and a long chain of blue balloons tied together like a rosary were released into the sky as a military helicopter circled high above the venue.

Helicopter gunships circled the perimeter of the stadium, while military jeeps patrolled Cairo's streets.



The crowd reacts as Pope Francis arrives to celebrate Mass at the Air Defense Stadium in Cairo on April 29. (CNS photo/Paul Haring)

Surrounded by security, the pope managed to personally greet only one small group of children who were dressed as pharaohs and other traditional figures. They hugged the pope affectionately as security tightly closed in on the group.

In his homily, the pope used the day's Gospel reading of the two disciples' journey to Emmaus to highlight how easy it is to

See EGYPT, page 9

Meet our future deacons

On June 24, the third class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 21 men from across central and southern Indiana who will be ordained.

This week's issue of *The Criterion* continues a series of profiles of these men that will run in the weeks leading up to that important day.

To see previous profiles, go to www.archindy.org/deacon. †



Permanent Deacons
Archdiocese of Indianapolis



Oliver Jackson

Age: 69
Wife: Cora
Home Parish: St. Rita Parish, Indianapolis
Occupation: Retired police officer



John Jacobi

Age: 47
Wife: Carmen
Home Parish: St. Michael Parish, Bradford
Occupation: Director of Religious Education and Youth Ministry Coordinator

Who are the important role models in your life of faith?

Jesus Christ himself, and the many priests and people of faith that I have meet in my lifetime.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verses are Mt 11:29-30 and Ps 23. My favorite saints are St. Rita and St. Paul. My favorite prayers are the Our Father, the Act of Contrition, the Apostles Creed, the rosary, the *Memorare* and the serenity prayer.

Deacons often minister, formally or informally, to others in the workplace. How have you experienced that already and what do you anticipate doing in the future?

Before my retirement, I had many police officers and civilians who would come to me wanting to talk, not only about work-related situations but also personal situations. Many times we would discuss their faith in God. Even

today in my part-time job, workers want to talk with me about their life experiences.

Why do you feel that God is calling you to become a deacon?

I have always felt that God was calling me to do something, but I did not know what it was. When I realized that it was the deacon path, I still was not sure. But as I continued to pray on this, I understood that God would make a way for me if this was his will, just as he has done for me, and will continue to do.

How will being ordained a deacon have an impact on your life and family?

To be a deacon in the Church would be a blessing beyond compare. I can ask for no more in this life than to know that the Lord Jesus has allowed me, of all his children, to be a trusted servant of him and his people, to bring the word and share his Good News and knowing the support and blessing of my family during this journey of faith. †

Who are the important role models in your life of faith?

My wife Carmen and our three daughters, my parents, Fathers Albert Diezeman, William Pappano, John Fink, Aaron Pfaff, and Joseph Villa and Benedictine Fathers Bonaventure Knaebel and Jerome Palmer. Also, the many catechists, teachers, spiritual directors and colleagues I've had in ministry, the children and young people I have worked with over the years.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verse is Mi 6:8. Some of my favorite saints are St. John Bosco, St. Maximilian Kolbe, St. Kateri Tekakwitha, St. Damien of Molokai and St. John Paul II. My favorite prayers include the Liturgy of the Hours, reflecting on Scripture readings and worshipping at Mass.

Deacons often minister, formally or informally, to others in the workplace. How have you experienced that already and what do you anticipate doing in the future?

I am continually amazed at how God will place people in your path as long as you are open to being used by God. I have been so very blessed to be able to walk with people on the journey in both the good times and the difficult times.

Why do you feel that God is calling you to become a deacon?

I have tried to listen to God's call throughout my life. Over the past few years, it seemed like God was calling me to something more. In my discernment and conversations with family, it became evident that call was leading me toward the diaconate.

How do you hope to serve through your life and ministry as a deacon?

I love sharing the faith with others, so I am excited about continuing in this ministry. I have also been greatly blessed by visiting those in nursing homes and assisted living facilities. I pray that I can truly be a servant as Jesus called us all to be when he washed the feet of his disciples. †

Justice Department holds on to Affordable Care Act's mandate

WASHINGTON (CNS)—Groups that legally challenged the Affordable Care Act's contraceptive, abortifacient and sterilization



Eric Rassbach

requirement for employers still do not have clear direction on how to move forward because nearly a year after the U.S. Supreme Court sent their cases back to the lower courts, the Justice Department still is appealing some of them.

On April 24, the Justice Department asked the 5th Circuit Court of Appeals for 60 more days to essentially pause the ruling in favor of East Texas Baptist University and several other religious groups that had objected on moral grounds to providing contraceptive, abortifacient and sterilization coverage in their employee health plans.

In its petition to the 5th Circuit, the Justice Department said it was asking for more time because the issues "presented by the Supreme Court's remand are complex," and several department positions remain unfilled.

But the request is a particularly surprising move for religious groups who were confident the mandate would be done away with under the Trump administration, especially because he promised that during his campaign.

"The government should dismiss its appeals right away. If they are against the mandate, there's no reason to continue pushing these appeals," said Eric Rassbach, deputy general counsel at Becket Fund for Religious Liberty.

He told Catholic News Service on April 26 that for groups such as East Texas University and the Little Sisters of the Poor, both represented by Becket, "it's a big problem to be left lingering in limbo," and they shouldn't have to continue to do this "while the government

tries to figure out how it will move forward on the president's promises."

In 2015, the 5th Circuit ruled that religious organizations that do not wish to provide coverage for contraceptives and abortion-inducing drugs in their health plans would not have to do so, but would need to request an exemption from that provision. The groups have objected to that requirement saying the additional legal fees and paperwork to obtain the exemption "substantially burdens their religious exercise under the law."

Other religious organizations impacted by the circuit court's decision include the Diocese of Beaumont, Texas, the University of Dallas and Catholic Charities of Southeast Texas.

In May 2016, the Supreme Court sent combined cases against the contraceptive, abortifacient and sterilization mandate back to the lower courts, which cleared the slate from their previous court rulings when five appeals courts had ruled in favor of the mandate and one ruled against it.

The Supreme Court justices, at the time, expressed hope that both sides might be able to work out a compromise, which has not happened.

Early in 2017, with Trump's presidency in place, religious groups opposed to the contraceptive, abortifacient and sterilization mandate seemed confident they would get relief when either the Justice Department stopped its appeal of the cases or the Trump administration sought a rule change from the Department of Health and Human Services.

East Texas Baptist University and other plaintiffs represented by Becket have asked the Justice Department to drop its appeal of the court ruling that does not require them to comply with the mandate.

"This litigation has gone on long enough," the plaintiffs wrote in a petition to the Fifth Circuit. "It is time for the Department of Justice to move on, and to allow the court, the universities and other religious ministries to move on as well." †



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

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

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2017 Criterion Press Inc. ISSN 0574-4350.

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

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Catholics bring pope's call to protect creation to climate march

WASHINGTON (CNS)—Carrying banners and signs with quotes from Pope Francis' encyclical 'Laudato Si': on Care for Our Common Home," hundreds of Catholics joined the People's Climate March to call for moral and prayerful action to protect creation.

On a sweltering day that reinforced the message about the need to respond to climate change—the 91-degree temperature at 3 p.m. on April 29 tied a 43-year-old Washington record for the date—many in the Catholic contingent said they felt they had a moral obligation to witness in the streets.

"We march for our grandchildren. Stop global warming," read one sign propped up in the back of St. Dominic Church in Washington, where about 300 people gathered before the march for Mass celebrated by Dominican Father Hyacinth Marie Cordell, the parish's assistant pastor.

"The Vatican is solar. What about US?" read another. "We resist, we build, we rise," read a sign from St. Francis and Therese Catholic Worker Community in Worcester, Mass.

Underlying the messages on the signs and banners were people who shared a heartfelt concern to carry out Pope Francis' call in his 2015 encyclical to live responsibly with the planet, remember the needs of others around the world and to reduce consumption and energy usage for the sake of God's creation.

They also wanted to send a message to President Donald J. Trump that his policies on the environment and energy development do not follow the pontiff's call to protect the Earth.

For Manny and Mary Hotchkiss, the march was their second in two weeks. Both scientists, the couple from Portland, Ore., joined a regional March for Science in New Orleans on April 22 as they made their way on a cross-country trip to a meeting of Maryknoll affiliates in Ossining, N.Y.

After the Mass, Mary Hotchkiss, 72, a chemist, said the couple's involvement was required by their Catholic faith. Manny Hotchkiss, 74, a mechanical engineer, expressed dismay about the president's policies.

"The most important thing I see with this political scene, and it brings a tear to my eye to think about it, is that everything I tried to teach our kids growing up [about science] is fully rejected by the current administration," he said.

The 300 people at the Mass heard Father Hyacinth call for an "ecological conversion" during his homily. He said each person must act in any way possible to protect God's creation: reducing energy usage; limiting waste; choosing carpooling or biking and walking more; and buying less.

"We can learn increasingly to act not only with our own good and convenience in mind, but above all to think and choose according to what is best for all, especially for the poor and for future generations," the Dominican priest said. "This ecological conversion calls us to self-examination, to make an inventory of our lives and habits so that we can learn to be better stewards of our common home and its resources, which are meant for the good of all."

He said such steps require a revolution of the heart, as Pope Francis has called each person to undertake. He described it as a "change toward responsibility and virtue, a transition to thinking about the common good, future generations, the

poor, other living beings, God's glory and the environment in all of our decisions instead of thinking only in terms of a short-term, fleeting and superficial good or convenience for ourselves."

Sister Kathy Sherman, a member of the Congregation of St. Joseph in LaGrange Park, Ill., was pleased to hear Father Hyacinth stress the encyclical's themes.

"I feel like I'm marching for the children, for the future," she told Catholic News Service (CNS). "Earth is getting bad for us. If we don't do something, there's not going to be anything like we've known for the future generations, and it breaks my heart."

Other members of Sister Kathy's congregation joined a satellite march in Chicago, but she made the trek to Washington on her own because she said she felt it was important to take a message directly to administration officials.

"I think it's so essential that we connect climate degradation with economic and racial justice," Sister Kathy added. "It's just the whole sense of the oneness."

A large banner mounted on a 12-foot bamboo pole carried by Malcolm Byrnes, 57, a member of St. Camillus Parish in Silver Spring, Md., was one of several that quoted the pope's encyclical. It read: "We need to reject a magical conception of the market."

"We have to bring things back into focus and see climate change as a human issue involving all of humanity, especially the poor," Byrnes said as he waited for the Massgoers to begin walking to the assembly point for faith communities near the U.S. Capitol.

Byrnes explained that Pope Francis' words had inspired him to consider his own actions in response to the divisive language the president and members of his administration have used during the first 100 days in office.

"We have to be activists," he said. "We have to continue to put the pressure on and to be active. Doing it as a Catholic is even more poignant for me."

March organizers said the event had been planned as a follow-up to the September 2014 People's Climate March in New York City before Trump's election in November. The April 29 march was led by indigenous people who already are facing disrupted lives as the climate warms and causes droughts and rising ocean levels.



Sylvia Picard-Schmitt, member of St. Francis Xavier Parish in New York City, participates during the People's Climate March in Washington on April 29. (CNS photo/Dennis Sadowski)



Demonstrators join the People's Climate March in Washington to protest President Donald Trump's stance on the environment on April 29. (CNS photo/Mike Theiler, Reuters)

The march kicked off less than 48 hours after the Environmental Protection Agency (EPA) began to revamp its website, taking down pages devoted to climate science. The agency said in a statement late on April 28 that the information was "under review."

Some of the Catholic marchers, a multicultural mix of young and old, families, and clergy, religious and laity, said they never had been involved in such a massive event, but that it was time to put their faith into action.

Rosio Ramirez, 58, a member of St. Jerome Parish in New York City, said as she waited for the march to start that she decided to travel to Washington "for our rights."

"This president does not believe in science, so I'm trying to raise my voice for my grandson, his future," said the native of Mexico City.

Along the march route on Pennsylvania Avenue from the Capitol to the White House, Nancy Lorence, a member of St. Francis Xavier Parish in New York City, said personal actions are crucial if people of faith are going to make a difference. She carried a colorful cardboard sunflower on a short stick that read, "Catholics 4 the EPA," one of 45 similar signs that she and others making the trip had made.

"We feel like 'Laudato Si' calls us to be in the streets, as Pope Francis says, and be active on the social justice issues and climate change," Lorence told CNS.

"I've read enough to really think that this is an emergency," Lorence continued. "It might not affect us directly right now. But I think we are all called to think about the common good. We're all called to think about the least of these, and the people who are the least of these are being affected by climate change." †

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Pope Francis' prayer intentions for May

- **Christians in Africa**—That Christians in Africa, in imitation of the Merciful Jesus, may give prophetic witness to reconciliation, justice, and peace.

(To see Pope Francis' monthly intentions, log on to www.apostleshipofprayer.org/2017-intentions.) †



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Editorial



Jim Harbaugh, head football coach for the University of Michigan, presents Pope Francis with a team football helmet during the pope's general audience in St. Peter's Square at the Vatican on April 26. (CNS photo/L'Osservatore Romano)

Italy trip helps collegians learn there is more to life than football

We read and hear stories about the perils of college athletics all too often these days.

Practices and games that leave student-athletes precious little time for their studies, coaches under pressure to get their teams to win—sometimes at all cost—and fans who seem to live and die with the result of every competition of their favorite school.

In recent years, some have suggested that college athletes should be paid salaries for their time and commitment to the sport they are pouring their hearts and souls into—year-round in many cases. Though we could debate the pros and cons of that suggestion, we will save that discussion for another day.

Thankfully, there are lessons that can be learned when leaders of sports programs allow their players to take part in incredible life experiences outside the arena.

One such example generated worldwide publicity last week when Jim Harbaugh, head football coach at the University of Michigan, took his football team on a trip to Italy as part of their spring practice program. The trip was funded by an anonymous donor.

Harbaugh, who gained fame as an NFL quarterback for 14 years, including several seasons with the Indianapolis Colts, said the trip was a way of giving the team's players "a major life experience, traveling to Rome to practice, but also to take part in social projects and offer them a look into a foreign country and culture."

That life experience, according to a Catholic News Agency story, included connecting his team with people they otherwise might not have met, Harbaugh said. Their first day in Rome, the group met and picnicked with a group of refugees, including several from Syria.

Harbaugh and some members of the team and his family also visited the SOS Children's Village, a community made up of homes for children who are in positions of family or social hardship.

A member of St. Malachy Parish in Brownsburg while a quarterback with the Colts, Harbaugh, who earned the nickname "Captain Comeback" while playing in Indianapolis, made sure a trip to the Vatican for a papal audience was also on the itinerary.

It was there that Harbaugh, known for his outgoing personality, was visibly moved by his encounter with Pope Francis.

"The way he talks is peaceful, it's calm. It felt like this is what it would be like to meet Jesus Christ. That's what it felt like to me. It was very emotional," the coach told journalists on April 26.

Harbaugh and his wife, Sarah, briefly greeted the pope following his weekly general audience in St. Peter's Square at the Vatican earlier that day.

"I said, 'Buenos dias, Santo Padre' ('Good morning, Holy Father'), and then my wife came in and told him that she loved him. He held her hand and prayed and asked that we pray for him," Harbaugh recalled.

According to press reports, two players were supposed to be able to get a little bit closer to the pope during the audience, which Harbaugh chose through an essay competition. Though they were unable to because of a lack of seating, the winners, offensive lineman Grant Newsome and defensive tackle Salim Makki, both said they are inspired by the Holy Father.

"It was just a great experience," Newsome told the *Detroit Free Press*. "We were probably 40 feet from him. A lot of us were at a loss for words."

Makki, a Muslim, said he looks up to Pope Francis as a hero. "He's always shown that Muslims and Christians and Catholics can combine—we're all brothers and sisters, we can co-exist together."

For Harbaugh, his life has also centered on "faith, family and football." This experience was "more emotional than he anticipated," he told reporters, and meeting the pope gave him the chance "to live in a state of grace."

"I've been trying to figure out what this experience means and what am I supposed to do with it," Harbaugh said. "At least he [Pope Francis] gave me the marching orders to pray for him, so I have that part of it down."

We applaud Harbaugh and the University of Michigan administration for allowing these student-athletes to take part in this once-in-a-lifetime experience.

And we thank them for showing these young people there is more—much more—to life than football.

—Mike Krokos

Be Our Guest/Richard Doerflinger

Tired of religious discrimination?

New U.S. Supreme Court Justice Neil Gorsuch hit the ground running in April, taking part in oral arguments on what I see as this year's most important case.

At issue is a Missouri program for safer playgrounds for children. Helped by a tax on new automobile tires, Missouri recycled old tires into rubber surfacing to cover hard playground surfaces. Nonprofit institutions could apply for grants for the resurfacing—except religious institutions.

Trinity Lutheran Church in Columbia, Mo., filed suit, claiming the policy is unconstitutional discrimination against religious schools. After a lower federal court rejected the church's claim, the case was taken up by our highest court.

At oral arguments, Missouri's stance was sharply questioned by "liberal" as well as "conservative" justices. When the state's advocate said its policy doesn't forbid police and fire protection for churches, for example, Justice Stephen Breyer asked why it forbids protecting children from getting broken arms on their property.

The Supreme Court has long held that under the First Amendment, government generally cannot withhold public benefits from individuals or organizations merely because they are—or are not—religious. So Trinity Lutheran should prevail.

All believers should worry about policies that treat them as second-class citizens. For two reasons, Catholics should take a special interest.

First, Missouri's law is a state constitutional provision forbidding public support for "any church, sect or denomination of religion." Similar provisions in more than 30 states are known as "Blaine amendments," after a failed amendment to the U.S. Constitution offered in the 1870s by Rep. James Blaine.

Blaine's effort to forbid public support for "sectarian" schools arose from fear of the growing population of Catholic immigrants. Public schools at the time taught a generic form of Protestantism, and "sectarian" was a code word for "Catholic." So Justice Samuel Alito asked

during oral arguments whether Missouri wants the court to uphold policies arising from "anti-Catholic bigotry."

Second, in many ways Catholic institutions provide more help for the poor and needy than other religious groups—often more than nonprofit groups of any kind. One-sixth of hospital patients in the U.S. are cared for in Catholic health facilities. In 2015, Catholic Charities provided more than 9 million food services, supported 350,000 seniors and helped almost half a million people find housing.

These services are offered to people of any faith and no faith, because Catholics see all people without exception as children of God. Trinity Lutheran, as well, opens its playground to all local children outside of school hours. When people of faith are allowed to participate in programs for the public good, they serve all their fellow citizens and remove a burden from the government.

This argument is lost on organizations like the American Civil Liberties Union (ACLU), which for years has claimed that allowing Catholic institutions to participate in public programs is an unconstitutional "establishment of religion."

Under such pressure—or because it agreed with the ACLU—the Obama administration in 2011 ended the leading role of the Catholic bishops' Migration and Refugee Services agency in serving victims of human trafficking. The government's chief contract went instead to two secular groups that could not help these vulnerable people as effectively.

The immediate issue was that the Catholic agency would not refer victims needing health care solely to doctors providing abortions, though the anti-trafficking legislation, sponsored by pro-life leader Rep. Chris Smith (R-New Jersey), was never intended to promote abortion.

So the Catholic Church has much to lose or gain from this case. So do the millions of people helped every year by faith-based organizations. It would not be unconstitutional to pray for wisdom on the part of our judges.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.) †

Coming of Age/Maria-Pia Negro Chin

Discerning the call to a religious life

In April, Pope Francis' prayer intention, according to the Apostleship of Prayer, was "that young people may respond generously to their vocations and seriously consider offering themselves to God in the priesthood or consecrated life."

What makes young men and women want to offer their whole life to God in this way?

Discerning the call to a religious life is different for each person. Sister Jennifer Barrow, who professed her first vows last year, said that she first thought about religious life in high school and in college. "I really did not know what it meant," she said, reflecting on her journey.

After college, she completed a year of service with Mercy Volunteer Corps, a volunteer program of the Sisters of Mercy of the Americas. While volunteering in Texas, she realized she was attracted to "the joy of the Sisters [of Mercy], their prayerfulness and the care they show in community, the way they engage in service."

Afterward, Sister Jennifer went to law school while embarking on a discernment process with a spiritual director and a vocation minister. During this time of inquiry, she also visited the Mercy community and attended retreats. The

charism of the Sisters of Mercy resonated in her heart, and after law school, she applied to become a Sister of Mercy, a process that takes at least seven years.

Like many other religious and priests, Sister Jennifer prayerfully engaged in discernment during this process. Discerning the voice and call of the Holy Spirit from other calls or desires in life can help people, especially young people, to become who they were created to be.

God calls people with different backgrounds, personalities and life experiences.

As a reporter, in addition to meeting diocesan priests from across the world, I once met a Capuchin Franciscan brother who used to be in a gang, later pursued a career in finance and then realized that his vocation was to serve God and don a brown Franciscan habit.

I also met a young new member of the Poor Sisters of St. Joseph who had wondered, "How do I know God is calling me?" and, "Is God calling me to live a life for him as a religious person?" soon after emigrating from El Salvador.

Recently, I talked to two young men who, after a long process, are about to become Maryknoll priests and will be sent to any of the 20-plus countries where the missionary community serves.

All of their vocation journeys are unique, and God's hand is evident in the

See DISCOVERING, page 15

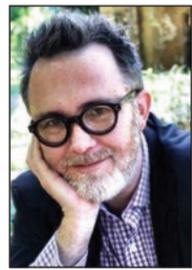
Two authors call on Christians to be witnesses within a Western culture that is becoming more secular

Reviewed by Sean Gallagher

The authors of two books that have garnered much attention in the past few months both view the firestorm of opposition to Indiana's Religious Freedom Restoration Act (RFRA) two years ago as evidence of a sea change in American culture that has been developing for several decades.

Philadelphia Archbishop Charles J. Chaput, in *Strangers in a Strange Land: Living the Catholic Faith in a Post-Christian World* (Henry Holt, 2017), described opposition to the proposed law, especially among business leaders, as "a social media lynch mob."

Rod Dreher, senior editor of *The American Conservative* magazine, noted in his recently released book *The Benedict Option: A Strategy for Christians in a*



Rod Dreher

Post-Christian Nation (Sentinel, 2017) that the RFRA debate was "a watershed event" that showed that the prevailing culture viewed Christians adhering to traditional biblical beliefs, especially regarding sexuality and marriage, as

purveyors of "intolerable bigotry."

Both authors see a need for Catholics and other Christians to be formed more intensely in their faith, and to live it out with much greater consciousness than in the recent past in this emerging cultural atmosphere.

They seem to disagree slightly on the means for doing this and the context in which it can best be done.

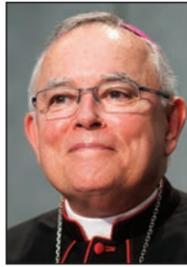
Both authors look back to saints who lived some 1,500 years ago during the decline of the western Roman Empire as models of how believers can seek to live out the faith in a culture that is hostile to it, and is losing touch with its more broad human moorings.

Archbishop Chaput calls on the example of St. Augustine (354-430), who served as the bishop of Hippo Regius in what is now Algeria in northern Africa from 395 until his death. A critic of the deteriorating morals of the Roman Empire in his time, Augustine wrote at length in *The City of God* about the role of Christians in secular society in response to pagan critics who charged that Rome's political decline was due to its legalization of Christianity.

Dreher looks to St. Benedict (480-543), who left Rome during his education there because of the moral corruption he encountered in the city.

Benedict then lived as a hermit in the central Italian wilderness and later founded a series of monasteries. He also wrote his *Rule* that guided their daily life and became the basis for Benedictine monasteries around the world to the present day.

Dreher points readers to Benedict because it was his monasteries and those guided by his *Rule* after his death that did much to preserve classical Greek and Roman civilization and the writings and culture of the early Church during the social upheaval of the early Middle Ages.



Archbishop Charles J. Chaput

Christians who live their faith more intentionally today, Dreher suggests, and form deliberately countercultural communities based on such Benedictine principles as a sacramental view of the world, the integration of prayer and work, community and hospitality can eventually serve a similar purpose in today's Western society that he says is jettisoning its Christian roots at a growing pace.

Some of Dreher's reviewers claim that he wants Christians to shake the dust of contemporary culture from their sandals and head for the hills. They may have gotten that impression from the often blistering critique that Dreher makes on contemporary culture and his sometimes alarmist foreshadowing of challenges that Christians may face sooner rather than later—a charge he has not entirely denied.

In any case, Dreher says in the book that it is imperative for Christians to form communities with like-minded believers that consciously eschew negative cultural trends, especially in sexuality and the influence of digital technology.

In a March 21 speech about the book, he argued that "a strategic withdrawal from everyday life" was necessary for believers in the West today since they are now living in "a hedonistic post-Christian culture," while still acknowledging that evangelization, hospitality and care for people in need are essential for Christians.

In these communities marked by "virtual walls," Christians should foster a profound life of prayer and worship and offer, where possible, material and employment support for fellow members.

The last suggestion is a way that Dreher says that Christians can respond in the not-too-distant future when employment with many companies and professional fields will require believers to compromise their consciences.

Christians should also consider, Dreher recommends, starting schools based on a classical model of education that form children strongly in the faith and in the great works of literature of Western civilization.

Working on the local level is how Dreher advises Christians to build a strong foundation of faith to withstand a growing tide of secular opposition. He sees less value in promoting Christian morality through political advocacy than many believers have over the past generation. The "culture wars," Dreher bluntly states, are over and lost.

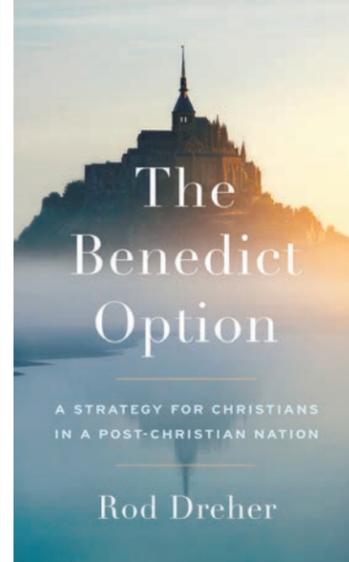
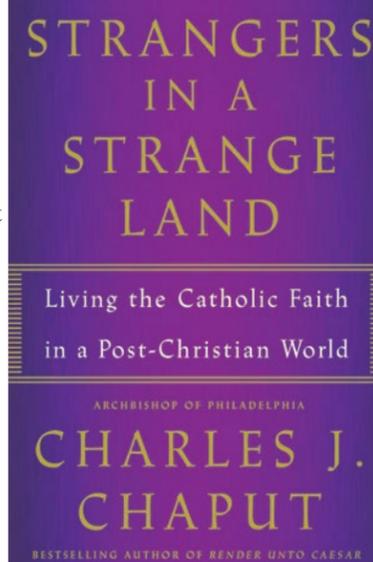
The only area of political life where Christians should remain on the forefront, Dreher recommends, is in promoting religious liberty. If that continues to be curtailed, then believers' efforts to form intentional communities can be hampered.

Archbishop Chaput differs from Dreher somewhat in still advocating Christian political and cultural engagement. In doing this, he draws on the second century Christian writing "The Letter to Diognetus," which said that "what the soul is in the body, that Christians are in the world."

"When the world opposes Jesus Christ," Archbishop Chaput writes, "we may end up against the world for the sake of the world. After all, God so loved the world that he sent his only Son to save it, not to condemn it. If we want to follow Jesus, we must love the world too and remain in it, as he did, to work for its salvation."

Archbishop Chaput, though, goes on to say, much along the lines advocated by Dreher, that Christians can never be comfortable in the world and that they need places "where the world's influence is diminished, where we can rest before returning to the mission."

"Practically speaking," he goes on, "this means working to renew our parishes, schools, and the small communities of which we're a part. It means making sure that, whatever schools they attend, our children learn to live and think as Catholics."



In the end, the differences in the approaches advocated by Archbishop Chaput and Dreher aren't that great.

And that is not surprising if one looks more closely at the two saints they hold up as models. St. Augustine may have been a bishop busily leading his diocese and engaging the broader culture. But he sought to live as a monk, much as St. Benedict later did, before he was called to serve as a bishop. And even after becoming a bishop, Augustine lived in a monastic-like community with his diocese's priests.

He also wrote a rule for consecrated men and women that many religious communities have since adopted as their own.

One religious he influenced was Dreher's favorite, St. Benedict. The monastic founder borrowed from St. Augustine's rule in writing his own.

Although neither Dreher nor Archbishop Chaput refer to each other in their books, their endorsement of each other's works can be found on the dustcovers to their hardback editions.

Without mentioning Dreher by name, Archbishop Chaput commented directly on the "Benedict Option" concept, which Dreher started writing about in 2006, in a speech Archbishop Chaput gave in March 2016 at Brigham Young University in Provo, Utah.

As he would later write in his own book, Archbishop Chaput in this speech pointed to St. Augustine instead of St. Benedict.

"I think we need to think and act in the same way Augustine did," he said. "Our task as believers, whatever our religious tradition, is to witness our love for God and for each other in the time and place God puts us. ..."

See REVIEW, page 10

Archdiocesan Catholics embrace principles advocated by author

By Sean Gallagher

In his book *The Benedict Option: A Strategy for Christians in a Post-Christian Nation* (Sentinel, 2017), best-selling author Rod Dreher recommends believers to adopt the spiritual principles of the sixth-century St. Benedict to maintain the faith and pass it on effectively to the next generation in the midst of a Western culture that he sees as increasingly hostile to Christianity.

St. Benedict abandoned his studies in Rome because of the moral corruption he found in the city, and went to live as a hermit in the Italian wilderness.

He later founded a series of monasteries and wrote his *Rule* that guided their lives and the Benedictine monasteries founded after his death that did much to preserve classical Greek and Roman culture and the spiritual heritage of the early Church as the western Roman Empire fell apart in the fifth and sixth centuries.

Although Dreher's book has garnered much attention since its release in March in both the popular culture and within the Church, his holding up of Benedict as an example is not new.

More recently, a slowly growing group of Catholic families in central Indiana has taken up another of Dreher's recommendations: founding a Catholic school

that follows a classical model of education, integrating subjects together and emphasizing the Catholic faith in all of them.

Lay Catholics in central and southern Indiana and beyond have sought to follow the teachings of St. Benedict for 100 years. Saint Meinrad Archabbey in St. Meinrad began accepting lay Catholic men and women living in the world as "oblates" in 1917.



Janis Dopp

Benedictine oblates are similar to third order Franciscans, Dominicans and Carmelites. They dedicate themselves to living out such Benedictine principles as a sacramental view of the world, the integration of prayer and work, community and hospitality in the world, and have a spiritual relationship with a particular monastic community.

Janis Dopp, a member of St. Charles Borromeo Parish in Bloomington, is preparing to begin service in July as Saint Meinrad's first lay oblate director. She has been an oblate since 1992.

According to Dopp, Saint Meinrad has about 1,350 oblates, with 300 of them in the Archdiocese of

Indianapolis. No other Benedictine monastery in the world has as many oblates as Saint Meinrad, she said.

They are organized into groups of "chapters." There are two in the archdiocese—one in Bloomington and one in Indianapolis.

Dopp said that oblates try to form the kind of tight-knit communities of faith that Dreher recommends in his book.

"I know that members of our chapter [in Bloomington] are struggling with a spouse that has dementia," she said. "I know that there is a woman who is young and has the onset of Alzheimer's. I know that there are people who might be in need financially."

"You understand where people are in your chapter, and you take it to heart. We care about each other and have a connection that goes deeper."

This deliberate effort to nurture deep bonds among believers is, for Dreher and Dopp, a countercultural move in today's increasingly atomized society.

"At a time when technology is forcing us into ever deeper levels of isolation," Dopp said, "it is sort of a countercultural, revolutionary stance to take, to say, 'No. I'm not going to live my life in a virtual reality. I'm

See BENEDICT, page 10

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 9

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

May 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **100th Anniversary of Fatima**, reflection by Father Jeffrey Godecker and Mary Schaffner on "Your Life: Like a Rosary," 3 p.m.; Mass at 5 p.m., followed by snack and beverage reception; come to the reflection, Mass or both; events are free, but RSVP is requested in order to provide adequate materials and food. RSVP: 317-545-7681.

May 12

St. Luke the Evangelist Parish, school gym, 7575 Holliday Dr. E., Indianapolis. **Showing of The Miracle at Fatima film**, 7 p.m., bring your own seating and refreshments, adults must accompany children junior high age and younger. Information: 317-259-4373.

May 12-14

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **Spring Family 3-Day Camp**, Fri. 7 p.m.-Sun. 2 p.m., climbing, canoeing, crafts, archery, evening activities, games, prayer, Mass, campfires, corral horse rides and more, \$50 per child (under 18), \$75 per adult. Information and registration: www.campranchoframasa.org/family-camps, 888-988-2839, ext. 122.

May 13

St. Bartholomew Church, 1306 27th St., Columbus. **Singer/songwriter Sarah Hart in concert**, contemporary musician whose songs have been covered by Amy Grant, Celtic Woman, Matt Maher and others,

7 p.m. Information: www.saintbartholomew.org, click on Music Ministry then Concert Series.

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **Spring Family 1-Day Camp**, 9 a.m.-9 p.m., climbing, canoeing, crafts, archery, evening activities, games, prayer, Mass, campfires, corral horse rides, and more, \$30 per child (under 18), \$55 per adult. Information and registration: www.campranchoframasa.org/family-camps, 888-988-2839, ext. 122.

May 14

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

Providence Spirituality &

Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Mother's Day Brunch**, extended menu in the O'Shaughnessy Dining Room, 9:30 a.m.-2 p.m., adults \$23, seniors (55 and older) and military \$21, children 4-11 \$12.50, ages 3 and younger free, advance tickets available at 812-535-4285. Information: 812-535-2952, provctr@spsmw.org.

May 17

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

May 18

St. Joseph Church, 1401 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.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Community Labyrinth/Peace and Nature Garden Walk**, third Thursdays through June, Benedictine Sisters Cathy Ann Lepore and Angela Jarboe facilitators, 7-8:30 p.m., freewill donation. Information: 317-788-7581, www.benedictinn.org.

Rehabbed houses located at 737 and 749 N. Belleview Place, Indianapolis. **Dual Open House on Belleview Place**, sponsored by Hearts and Hands of Indiana, 5:30-7:30 p.m., hors d'oeuvres and refreshments throughout the evening, free. Information: 317-353-3606 or abrosman@heartsandhandsindy.org.

May 20

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.

Clarion Hotel, 6990 E. 21st St., Indianapolis. **Knights of Peter Claver St. Rita Counsel and Christ the King Court #97 70th Anniversary Dinner Dance**, 6-10 p.m., \$40 per person. Reservations through May 4 at 317-374-5258 or moorman.cl@sbcglobal.net.

Former site of the Little Sisters of the Poor Home for the Aged, 520 Vermont St., Indianapolis. **St. Augustine Guild Historic Marker Installation**, 10 a.m. Information: Joanne Dyer, 317-294-1955 or joannedyer@aol.com.

Our Lady of Grace Church, 9900 E. 191st St., Noblesville, Ind. (Lafayette Diocese) **Misang Pilipino (Mass in Filipino)**, sponsored by the Indiana Chapter of the Philippine Association of Medical Technologists and Jesus Mary Prayer Group, 1:30 p.m., fellowship and refreshments to follow. Information: eurbi@comhs.org. †

Retreats and Programs

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

May 19-21

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad, **Fruits of the Catholic Faith**, Benedictine Brother Simon Herrmann presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$298 includes separate room accommodations for couple, meals, snacks and materials. Information, registration: www.archindy.org/fatima, Marcia.johnson@archindy.org or 317-545-7681, ext. 107.

May 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self Guided Day of Reflection**, \$32 includes room for the day, continental breakfast, lunch and use of common

areas, additional \$37 extends stay to include the night before or night after day of silence and includes light dinner. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

June 2-3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Preparation Conference**, \$255 with overnight accommodations (two rooms), \$185 for commuters, includes meals, snacks and materials. Information, registration: www.archindy.org/plfl/marriage-precana.html.

June 8

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Garden Retreat**, Benedictine Sister Cathy Anne Lepore presenting, 9 a.m.-4 p.m., \$55 includes lunch. Information and

registration: 317-788-7581, www.benedictinn.org.

June 13

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Spend a Day with God: Personal Retreat Day**, 9 a.m.-4 p.m., \$35 includes room and lunch; spiritual direction \$30 (optional). Information and registration: 317-788-7581, www.benedictinn.org.

June 16-22

Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad, **The Image as a Window to the Spiritual: An Artist's Six-Day Hands-on Workshop and Retreat**, Benedictine Father Martin Erspamer and Passionist Brother Michael Moran presenting, \$650 single, \$950 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

VIPs



John and Dolores (Peterson) Williams, members of Our Lady of the Greenwood Parish in Greenwood, celebrated their 60th wedding anniversary on May 4.

The couple was married in Visitation Church in Chicago on May 4, 1957.

They have six children, Donna, Bill, Jim, John, Mike and Tom Williams.

The couple also has nine grandchildren. †

Greenwood parish to host marriage enrichment event on May 20, register by May 14

A "Celebrate Covenant—Centered in Christ" marriage enrichment event will be held at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, from 6:30-9 p.m. on May 20.

Guest speakers are Keith and Kathy Syberg.

The event is free. Participants are asked to bring a dish to share for a pitch-in dinner.

Registration is required by May 14. To register, log on to celebratemarriageministry.com. For more information, call 317-888-2861 or e-mail olmarriageministry@gmail.com. †

Sister to Sister Celebration to be held at St. Rita Parish on May 18-20

The 20th Sister to Sister Celebration will be offered at St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., in Indianapolis, on May 18-20.

The retreat begins with a Bible study led by Society of the Divine Word Father Charles Smith at 6 p.m. on May 18. Father Smith will also lead a praise, worship and healing service

at 6 p.m. on May 19, with the St. Rita choir performing. Father Emmanuel Nyong will celebrate Mass at 9 a.m. on May 20, followed by breakfast with Gail Guynn speaking.

All are invited. For reservations and information, contact the parish office at 317-632-9349 or stritasecretary71@yahoo.com. †

Parishes offer May 13 activities to celebrate 100th anniversary of first Fatima apparition

On May 13, the 100th anniversary of the first apparition of Our Lady of Fatima to three shepherd children in Fatima, Portugal, four parishes will offer special services.

- Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis: recitation of the rosary at outdoor Fatima shrine, corner of E. 57th St. and Washington Blvd. around 6:30 p.m., following 5:30 p.m. Mass; recurring event at 6 p.m. on the 13th of every month through October.

- St. John Paul II Parish at St. Joseph Church, 2605 St. Joe Road W., Sellersburg: recitation of the rosary after 4 p.m. Mass, followed by speaker, followed by procession and singing Marian songs; recurring event on the 13th of every month through October.

- St. Joseph Parish, 312 E. High St., Corydon: Dr. Rick E. Ginter speaking on "The Message of Fatima and the Victory Rosary of a New Evangelization," 9 a.m.-2 p.m. A light lunch is free, but goodwill offerings will be accepted. Register by May 9 by calling 812-738-2742 or e-mail parish.office@catholic-community.org.

- St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis: Mass 8:15 a.m., followed by breakfast around 9 a.m., *Criterion* assistant editor and author John Shaughnessy to speak on "Unlikely Encounters and Unexpected Graces." Recitation of the rosary and other Marian prayers and a procession of a statue of Our Lady of Fatima, 10:15 a.m.-11 a.m.. Breakfast is free, but RSVP is requested by calling 317-259-4373. †

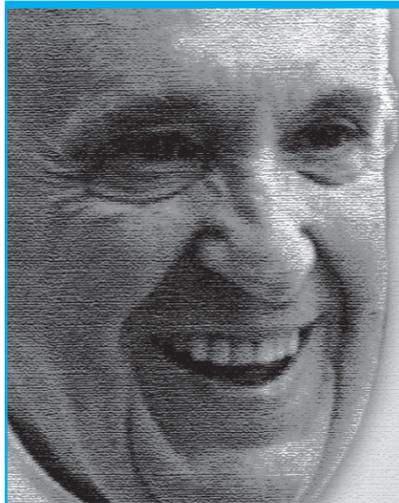
Mount Saint Francis to host 5K run and 1-mile 'Family fun walk' on May 20

New Albany Deanery Catholic Youth Ministries (NADCYM) will host the Off the Road 5K Friar Run and 1-Mile Family Fun Walk at the Mount St. Francis Sanctuary, 101 St. Anthony Dr., Mount St. Francis, at 8 a.m. on May 20. Registration begins at 7 a.m.

The 1-mile route will be accessible for strollers and/or wagons. The 5K run will be off-road on a slightly hilly course.

The cost for the 5K run is \$15 for students and \$25 for all others. The cost for families to enter the walk is \$35. Online registration is available at goo.gl/bbdYXD. Walk-ups are welcome the day of the event. Proceeds benefit NADCYM and Mount St. Francis Center for Spirituality.

For more information, call 812-923-8355 or e-mail sandy@nadyouth.org. †



The Face of Mercy

(from Pope Francis' papal bull "*Misericordiae Vultus*")

By Daniel Conway

Christ's resurrection, 'good news *par excellence*'

When the angel said to the women who had gathered at the empty tomb, "Do not be afraid! I know that you are looking for Jesus who was crucified. He is not here; for he has been raised. ... Come, see the place where he lay" (Mt 28:5-6), he was proclaiming the Good News. Pope Francis calls this moment "the culmination of the Gospel." It is in this moment that we see clearly the fulfillment of God's plan for us and for our world.

"This event is the basis of our faith and our hope," the pope tells us. "If Christ were not raised, Christianity would lose its very meaning; the whole mission of the Church would lose its impulse, for this is the point from which it first set out and continues to set out ever anew."

The whole meaning of Christianity is bound up in two great mysteries—the *incarnation* (God becoming man) and the *resurrection* (Jesus' triumph over sin and death). Without the incarnation, we remain separated from God. Without the resurrection, we remain the slaves of sin. Both mysteries frame the story of Christianity, the basis for our hope and our joy.

Pope Francis tells us that "the message which Christians bring to the world is this: Jesus, Love incarnate, died on the cross for our sins, but God the Father raised him and made him the Lord of life and death. In Jesus, love has triumphed over hatred, mercy over sinfulness, goodness over evil, truth over falsehood, life over death."

This truly is good news. It is the announcement of our liberation from a cold and cruel fate. It is the transformation of a world dominated by hopelessness into a world that is permeated by the saving grace of God.

That is why the pope invites everyone: "*Come and see!*" It's why he insists that "in every human situation, marked by frailty, sin and death, the Good News is no mere matter of words, but a *testimony to unconditional and faithful love.*"

God's unconditional and faithful love is not just a pious sentiment. It is a dramatic statement about who God is and who we are called to become. Pope Francis is convinced that Jesus' resurrection compels us to live and act differently. The mystery of the Lord's resurrection has consequences. It

challenges us to leave ourselves behind and encounter others, to be close to those crushed by life's troubles, to share with the needy, and to stand at the side of the sick, elderly and the outcast.

"*Come and see!*" the pope proclaims. "Love is more powerful, love gives life, love makes hope blossom in the wilderness."

The "wilderness" that Pope Francis speaks about is our world deprived of compassion, hope or joy. It is the barren wasteland of sin and death that enslaves us and drains us of all that is good and life-giving in our lives. Thanks be to God, love is more powerful—making hope blossom and grow in our hearts.

"With this joyful certainty in our hearts, we turn to you, risen Lord! Help us to seek you and to find you, to realize that we have a Father and are not orphans; that we can love and adore you."

This is Easter joy, the love that gives life. It is a joy that is not self-centered, but that looks outward to our sisters and brothers everywhere.

"Help us to overcome the scourge of hunger, aggravated by conflicts and by

the immense wastefulness for which we are often responsible," the pope prays.

"Enable us to protect the vulnerable, especially children, women and the elderly, who are at times exploited and abandoned."

Pope Francis continues with a plea to "comfort all those who cannot celebrate this Easter with their loved ones because they have been unjustly torn from their affections. Comfort those who have left their own lands to migrate to places offering hope for a better future and the possibility of living their lives in dignity and, not infrequently, of freely professing their faith."

Christ's resurrection is "good news *par excellence*," the pope says. It is hope and joy for all—despite this weary, war-torn world.

"We ask you, Lord Jesus, to put an end to all war and every conflict, whether great or small, ancient or recent," the pope prays. Let the good news of the resurrection spread throughout the world and take root in every human heart!

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

La resurrección de Cristo es la 'buena nueva por excelencia'

Cuando el ángel dijo a las mujeres que se habían reunido ante el sepulcro vacío: "No temáis; porque yo sé que buscáis a Jesús, el que fue crucificado. No está aquí, porque ha resucitado. [...] Venid, ved el lugar donde yacía" (Mt 28:5-6), proclamaba la Buena Nueva. El papa Francisco denomina este momento "la culminación del Evangelio." Es en ese instante cuando vemos claramente la consumación del plan de Dios para con nosotros y el mundo.

"Este evento es la base de nuestra fe y nuestra esperanza," nos dice el papa. "Si Cristo no hubiera resucitado, el cristianismo habría perdido por completo su significado; la misión de la Iglesia en pleno habría perdido su impulso ya que parte de ese mismo instante y continúa haciéndolo una y otra vez."

El significado del cristianismo está ligado a dos grandes misterios: la Encarnación (la transformación de Dios en hombre) y la resurrección (el triunfo de Jesús sobre el pecado y la muerte). Sin la Encarnación, nos mantenemos alejados de Dios; sin la resurrección seguimos siendo esclavos del pecado. Estos dos misterios enmarcan la historia del cristianismo, los cimientos de nuestra esperanza y nuestra alegría.

El papa Francisco nos dice que "el mensaje que los cristianos dan al mundo

es el siguiente: Jesús, el amor encarnado, murió en la cruz por nuestros pecados, pero Dios Padre lo resucitó y lo convirtió en Señor de la vida y de la muerte. En Jesús, el amor triunfó sobre el odio, la misericordia sobre el pecado, la bondad sobre el mal, la verdad sobre la mentira, la vida sobre la muerte."

En verdad, estas son buenas noticias. Se trata del anuncio de nuestra liberación de un destino frío y cruel, la transformación de un mundo dominado por la desesperanza en un mundo impregnado de la gracia salvadora de Dios.

Por ello, el papa invita a todos: "*¡Vengan y vean!*" Es por ello que insiste en que "en cada situación humana, marcada por la fragilidad, el pecado y la muerte, la Buena Nueva no son meras palabras, sino un *testimonio de amor fiel e incondicional.*"

El amor fiel e incondicional de Dios no es solamente un sentimiento piadoso; es una declaración impactante de quién es Dios y de lo que estamos llamados a ser. El papa Francisco está convencido de que la resurrección de Jesús nos obliga a vivir y actuar de manera diferente. El misterio de la resurrección del Señor tiene repercusiones, ya que nos desafía a hacer a un lado nuestro egoísmo y salir

al encuentro de los demás, a acercarnos a aquellos que están devastados por las dificultades de la vida, a compartir con los necesitados y a acompañar a los enfermos, los ancianos y los marginados.

"*¡Vengan y vean!*" proclama el papa. "El amor es más poderoso, el amor crea vida, el amor hace que brote la esperanza en el desierto."

El "desierto" del que habla el papa Francisco se refiere a nuestro mundo privado de compasión, esperanza o alegría. Es el terreno yermo del pecado y de la muerte que nos esclaviza de todo lo bueno y dador de vida en nuestra existencia. Gracias a Dios, el amor es más poderoso y hace que la esperanza florezca y crezca en nuestros corazones.

"¡Con esta alegre certeza en nuestros corazones, acudimos a ti, Señor Resucitado! Ayúdanos a buscarte y encontrarte, a darnos cuenta de que tenemos un Padre y no somos huérfanos; que podemos amarte y adorarte."

Esta es la alegría de la Pascua, el amor que infunde vida. Es una alegría que nada tiene que ver con el egoísmo, sino que mira hacia afuera a nuestros hermanos y hermanas que se encuentran por todas partes.

"Ayúdanos a superar el azote del hambre, agravado por conflictos y por

el enorme despilfarro del que a menudo somos responsables," reza el papa Francisco.

"Ayúdanos a proteger a los vulnerables, especialmente a los niños, las mujeres y los ancianos que en ocasiones son objeto de explotación y de abandono."

El papa Francisco continúa con una súplica para "consolar a todos aquellos que no pueden celebrar junto a sus seres queridos en esta Pascua porque les han sido injustamente arrebatados. Consuela a quienes han partido de su patria a lugares que ofrezcan esperanza de un mejor futuro y la posibilidad de vivir con dignidad y, no en pocas ocasiones, con la libertad de profesar su fe."

La resurrección de Cristo es la "buena nueva por excelencia," expresa el papa. Es esperanza y alegría para todos, a pesar de lo agotador de este mundo desgarrado por la guerra.

"Te pedimos, Señor Jesús, que pongas fin a todas las guerras y conflictos, sean estos grandes o pequeños, antiguos o recientes," suplica el papa. ¡Que la buena nueva de la resurrección se difunda por todo el mundo y se anide en cada corazón humano!

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Keep fit by moving forward, reaching out, Pope Francis tells Catholics

VATICAN CITY (CNS)—A healthy Christian life is one that treasures a memory of the past, but is always moving forward and reaching out to others, inviting them to join the journey, Pope Francis said.

"Don't walk with your eyes on what is behind you or you'll bump into something," the pope told some 70,000 members of Italian Catholic Action on April 30. "Don't stare in the mirror; many of us are ugly so it's better not to look!"

Most of all, he said, "don't sit comfortably in an armchair; that makes you fat, and it's bad for your cholesterol!"

The morning after returning from a two-day trip to Egypt, Pope Francis spent more than an hour in St. Peter's Square at the Vatican with people celebrating the 150th anniversary of the founding of Catholic Action in Italy. The organization, which is structured on a parish and diocesan level, emphasizes faith formation and social involvement.

Pope Francis told the group that his father and his grandmother both were members of Catholic Action, which helps Christians "proclaim with their lives the beauty of God's love," and find ways in their daily lives

to build "a society that is more just, more fraternal and marked by more solidarity."

The vocation of laypeople, he said, is to live holy lives through their daily activities, which involves adopting "welcome and dialogue as the style with which you make others your neighbors."

Following the example of famous members who went before them, the pope urged Catholic Action members to be involved in politics—"with a capital 'p'"—by working for the common good of their communities and country. †

SERVICE

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day, my mom would wipe my tears away and say, 'Honey, I can't let you give up.' "

That's when Catchings, whose father played in the National Basketball Association for 11 years, saw sports as a way to fight against those taunts and to follow her mom's advice.

"I realized real fast that if I became really good at something, and you made fun of me, I'd say, 'Let's go play basketball,'" she said. "I might not beat you the first time or the second time or the third time, but I guarantee I would practice, and I'd come back and beat you, and that would be the last time we would play.

"You talk about a girl on a mission. When I started playing sports, my idea was I just want to be normal. I want to fit in. I want to be like everybody else. I didn't understand that being different really wasn't that bad."

Later in her talk that was marked by her stories, her charming personality and her touches of humor, Catchings shared another defining moment that happened when she was a sophomore at the University of Tennessee—a year after her college team finished with an undefeated season.

"The team started losing a couple of games, and you would have thought the world was coming to an end. People were yelling at each other and all that," Catchings recalled. "I remember driving down the street, and there was a billboard up there about this church having a revival. I ran back to the dorm and said, 'Hey guys, I saw this billboard. We have to go to this church.'

"And the preacher talked about, 'Who's your daddy?' He talked about having a relationship with your heavenly father. My mom and dad were divorced. One of my teammates had never seen her father. Another one hadn't seen her father since third grade. We sat there that night, all four of us with tears coming down our faces. And at the end, the pastor said, 'If anybody has lost their way and is looking for direction, I'm asking you to come.' "

Catchings and her three teammates rushed to the front of the church.

"We dedicated our lives to Christ. Talk about a gold medal moment."

She also shared the moment when she saw the impact she could have on other people. It came after her father retired, when he worked for an organization that helped people in need—a childhood moment when she helped to give food to people at Thanksgiving and toys to children at Christmas.

"That's when the seeds got planted," she said.

Those seeds have since led to the New Year's resolution that Catchings made for 2017.

"Every year, we make New Year's resolutions. One thing I decided was to focus on one word. My one word, 'Impact.' Everywhere I go, everywhere we go, we have a choice. We can impact people positively or we can impact people negatively. You have the choice.

"My choice everywhere I go, I want to impact people. I want to impact people to the extent where they want to impact somebody. And the people they impact, they want to impact somebody. It's all about inspiring. Your job is to impact. Your job is to ignite. Your job is to inspire."

It's what Catchings did during her basketball career before retiring last year. It's what she continues to do with her foundation. And it's what she hopes to do in her new position as director of player programs and franchise development for Pacers Sports and Entertainment.

"When I look around at all the people here—and all of us come from different walks of life—we've all gone through our own journey and we're still going through our journey, and you think about all the people who have helped us get to where we are today.

"The journey has been awesome. I know what I did on the court. And for you, Catholic Charities, what you have done and what you continue to do for so many people, this is just the beginning. ... I'm not finished yet, and neither should you be."

During the dinner, Catholic Charities executive director David Bethuram also focused on the journey that the agency has made in the archdiocese since its founding in 1919.

"Throughout our history, Catholic Charities has worked to meet the needs of those most vulnerable among us," Bethuram said.

He noted that the majority of Catholic Charities' 12 programs focus on three categories: caring for children, strengthening families and welcoming strangers and newcomers. A principal challenge today is trying to address the plight of poverty that affects so many people and families.

"We will continue to provide 'safety net' services that help with food, utility and emergency housing," Bethuram said. "But today, Catholic Charities is also committed to identifying and implementing strategies and opportunities which will eventually lead those currently living in poverty out of poverty.

"To do this, Catholic Charities has embarked on a major effort to study and research how best to dedicate resources to specifically address the root causes of poverty, including lack of training, lack of education, poor health and unbalanced diets."

Bethuram also asked for help from the community in this effort. His closing message captured the difference that Catholic Charities wants to make for the families who seek the agency's help.

"We firmly believe, when this is done right—helping them in defining clear objectives and goals for themselves—they will receive the encouragement and hope they need to obtain the skills that will sustain them for generations to come."

The efforts of Catholic Charities Indianapolis were also recognized by Nicole Finelli, the event chairperson for the Spirit of Service Awards Dinner.

She praised the agency's "compassion and efficiency to really touch the people in this community. For every dollar that comes into the door, 92 cents or more of that goes to programming. It goes to helping the people of central Indiana."

The celebration ended with Msgr. William F. Stumpf saluting Catholic Charities Indianapolis for serving 75,000 people in 2016. The archdiocesan administrator noted how that help matches the direction that Pope Francis has set for the Church.

"As a Church, we talk an awful lot about having a preference for the poor and serving those in need," Msgr. Stumpf said. "And certainly we all know that Pope Francis has emphasized from the beginning of his papacy that the Church



Tamika Catchings, a former Olympian who played with the Indiana Fever basketball team, shares a story during the Spirit of Service Awards Dinner on April 26 in Indianapolis. (Submitted photo by Rich Clark)

needs to be a Church that is with the poor and is poor."

He then mentioned that Pope Francis recently made a surprise appearance, via a videotaped talk, during the recent TED (Technology, Entertainment, Design) conference in Vancouver, Canada.

"He spoke about three things. He spoke about power. He spoke about humility. And he also spoke about hope," Msgr. Stumpf noted. "What Pope Francis had to say is so relevant for what we're all celebrating tonight. He said, 'A single individual is enough for hope to exist. And that individual can be you. And then there will be another you. And another you. And then it turns into us.'

"He went on to say, 'Let us help each other, all together, to remember that the 'other' is not a statistic or a number. We all need each other.' So let us continue to pray to God that he will give us the strength and wisdom that we might channel his saving grace and be an instrument of his mercy for everyone, especially those around us." †

Helping others at the heart of Spirit of Service winners' lives of faith

By John Shaughnessy

Four individuals and a business were honored for their contributions to the community during the archdiocese's 19th annual Spirit of Service Awards dinner in Indianapolis on April 26.

Here is capsulized information about the award recipients, who were prominently featured in the March 31 issue of *The Criterion*.

Grace Albertson, recipient of Spirit of Service Youth Award

A moment on the playground at St. Mark the Evangelist School in Indianapolis changed the focus of Grace Albertson's life.

The year was 2012, Grace was in seventh grade, and the first wave of Burmese refugee children had just arrived at the south side school. Grace went to the Internet, learned a few phrases in Burmese and used them to greet three of the new students.

It was the beginning of close friendships that have continued. It was also the start of Grace's six-years-and-counting commitment to help refugees to the United States make an adjustment to life in Indianapolis.

During that time, she has taught English to Burmese and Syrian children. She has greeted refugee families at Indianapolis International Airport, and helped them make the transition to life in their apartments. And she has spent parts of two summers in South Korea, teaching English to children there.

"I find myself thanking God for these opportunities, for letting me know these

children," says Grace, now a senior at Roncalli High School in Indianapolis. "My faith has grown from being around them. It took me a long time to realize that I'm meant to be a servant to others."

Karen and Don Beckwith, Spirit of Service Award recipients

Karen and Don Beckwith still remember the first night they set out to help the homeless who live on the streets and under the bridges and railroad arches in Indianapolis.

"We drove into places I was scared to death of, places I would never go into the dark," says Karen, recalling their initial effort as volunteers for Helping Our Own People.

Yet that night also revealed to them how they could bring some light and life to those areas, and how the people they met could do the same for them.

"I just realized there are people out here who for a number of reasons are not making it in this world on their own—veterans, people with mental health issues, people with addictions," Don says. "They're just struggling to make it in this world. We're giving them soup and sandwiches and blankets. And they encourage us and make us see we need to be the hands and face of Christ to them."

Since that night in 2004, the couple from St. Barnabas Parish in Indianapolis has faithfully served the organization that strives to be "a link to the community for our homeless friends." Don has also served the past seven years as chairperson of the organization's board of directors.

"It took me a while to understand it wasn't about handing out the soup and the

sandwiches," Karen says. "They wanted to talk about the Colts, the weather, their lives. It's the human touch that matters to them."

Gary Gadomski, Spirit of Service Award recipient

Gary Gadomski begins every week with the same ritual—driving his 1996 "maroon and rust" Ford pickup truck to food distributors on Monday and Tuesday mornings to load up supplies that will help people who are in need.

"I like starting my week giving," Gadomski says. "That way, no matter how busy I get the rest of the week, I've started my week in a good way."

With his truck loaded with food, Gadomski heads to the Cathedral Soup Kitchen and food pantry, a ministry of SS. Peter and Paul Cathedral Parish in Indianapolis. There, he's greeted by the homeless men who line up for breakfast.

Gadomski has been volunteering at the Cathedral Soup Kitchen "for at least 10 years" and about 20 years for Beggars for the Poor, a ministry that provides food, clothing and conversation for the homeless in downtown Indianapolis.

He also volunteers at his home parish, St. Luke the Evangelist in Indianapolis. He helped renovate a home that the parish has converted into a nursery and pre-school site. He's also the go-to handyman for many senior citizens in the parish.

"Jesus taught us to be servants," he says. "It always seems the more I give, the more I'm taken care of. I had some health problems early on in my life. I'm thankful for the things I can do now. It's happy work. It's joyful work."

Hall, Render, Killian, Heath & Lyman law firm, recipient of Spirit of Service Corporate Award

As the executive director of the archdiocese's Catholic Charities, David Bethuram says the law firm received this year's Spirit of Service Corporate Award "for its values, skills and accomplishments to the community."

"They have demonstrated a real interest in helping Catholic Charities address the human and health services for those most vulnerable in our community," Bethuram says. "Their staff has volunteered on our boards, councils, committees and task forces to help provide confidence, integrity and efficiency to how Catholic Charities wants to deliver service to those in need."

The award was a surprise and an honor for the law firm.

"We were told this reflects 'a sum of the parts'—that we have a number of people in the firm who are active in their parishes and in the archdiocese," says Gregg Wallander, a lawyer with the firm. "So we're excited and appreciative."

Wallander represents that involvement, helping with the Spirit of Service awards event for more than 10 years. He served as the chairman of the dinner in 2016.

"Everything that Catholic Charities does is for the right reasons," he says. "They really help people to get on their feet, and they make a permanent difference in people's lives—and for our community. I've just been so moved over the years to see what they do." †



Pope, Coptic patriarch honor martyrs, urge unity for peace

CAIRO (CNS)—Placing flowers, lighting a candle and praying at the site where dozens of Coptic Orthodox Christians were killed by an Islamic State militant last year, Pope Francis and Coptic Orthodox Pope Tawadros II paid homage to those who were killed for their faith.

Pope Francis and Pope Tawadros walked in a short procession to the Church of St. Peter, where 29 people died and 31 were wounded on Dec. 11. The faithful chanted a song of martyrs, and some clashed cymbals under the darkened evening sky.

Inside the small church, the leaders of several other Christian communities in Egypt as well as Ecumenical Patriarch Bartholomew of Constantinople sat before the congregation, which included family members of the victims.

A portion of one wall of the complex was splattered with blood, and pictures of those killed—many with bright smiles to the camera—were hung above. Some of the church's stone columns were pock-marked from the debris or shrapnel sent flying from the explosion.

Each of the eight Christian leaders seated before the congregation, beginning with Pope Francis, read a verse from the beatitudes in the Gospel of St. Matthew. Pope Francis and Pope Tawadros then each said a few words in prayer, and everyone shared a sign of peace.

Led by Pope Francis, the eight leaders went to the back of the church, where each lit a small candle and placed white flowers beneath the photos of the martyrs. Pope Francis leaned low to touch the blood-stained wall and made the sign of the cross.

Earlier, in a historic and significant move toward greater Christian unity, Pope Tawadros and Pope Francis signed an agreement to end a longtime disagreement between the two Churches over the sacrament of baptism.

The Coptic Orthodox Church had required new members joining from most

non-Coptic Churches—including those who had previously been baptized as Catholic—to be baptized again.

The Catholic Church recognizes all Christian baptisms performed with water and in “the name of the Father, Son and Holy Spirit.” Orthodox who enter the Catholic Church are received as full members, but not baptized again.

In the joint declaration, the two leaders “mutually declare that we, with one mind and heart, will seek sincerely not to repeat the baptism that has been administered in either of our Churches for any person who wishes to join the other.”

The document was signed during a courtesy visit with Pope Tawadros at the Coptic Orthodox Cathedral on April 28.

In his speech to Pope Tawadros and other Coptic Orthodox leaders, Pope Francis said, “The innocent blood of defenseless Christians was cruelly shed.” He told them it was that innocent blood “that united us.”

“Your sufferings are also our sufferings,” he said, the first day of a two-day visit to Egypt’s capital.

“How many martyrs in this land, from the first centuries of Christianity, have lived their faith heroically to the end, shedding their blood rather than denying the Lord and yielding to the enticements of evil or merely to the temptation of repaying evil with evil?”

He encouraged Catholic and Orthodox to work hard to “oppose violence by preaching and sowing goodness, fostering concord and preserving unity, praying that all these sacrifices may open the way to a future of full communion between us and peace for all.”

Pope Tawadros, in his speech, said Pope Francis was following in the footsteps of his namesake, St. Francis of Assisi, who came to Egypt nearly 800 years ago to meet Sultan al-Kamel and engage in “one of the most important experiences of intercultural dialogue in history—a dialogue that is renewed today



Pope Francis, accompanied by Orthodox Ecumenical Patriarch Bartholomew, left, and Coptic Orthodox Pope Tawadros II, lights a candle outside St. Peter's Church in Cairo on April 28. The pope lit the candle in remembrance of victims of a December 2016 bombing inside the church. (CNS photo/Paul Haring)

with your visit.”

Calling Pope Francis one of the symbols of peace “in a world tormented by conflicts and wars,” the Orthodox leader underlined that the world was thirsting for sincere efforts of spreading peace and love, and stopping violence and extremism.

Pope Tawadros said Pope Francis’ visit “is a message for the rest of the world,” showing Egypt as a model of mutual respect and understanding.

Despite Christianity’s deep roots in Egypt, which was evangelized by St. Mark, Christians have lived through some difficult and turbulent periods, Pope Tawadros said. But that only made people’s desire to love even greater,

showing that “love and tolerance are stronger than hatred and revenge, and that the light of hope is stronger than the darkness of desperation.”

“The criminal minds” behind all the violence and threats hurting Egypt will never be able to break or weaken the hearts of its citizens who are united and showing an example for future generations.

The majority of the 82.5 million Egyptians are Sunni Muslims. Most estimates say 10-15 percent of the Egyptian population are Christians, most of them Coptic Orthodox, but there are Catholics, Protestants and other various Christian communities in the country as well. †

EGYPT

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feel disappointment, despair and defeat when one is trapped by a false notion of who God really is.

The disciples could not believe that the one who could raise others from the dead and heal the sick could “end up hanging on the cross of shame,” the pope said. Believing Jesus was dead, all their dreams died with him on the cross and were buried in the tomb.

“How often do we paralyze ourselves by refusing to transcend our own ideas about God, a god created in the image and likeness of man,” he said. “How often do we despair by refusing to believe that God’s omnipotence is not one of power and authority, but rather of love, forgiveness and life?”

Like the disciples, he said, Christians will never recognize the true face of God

until they let their mistaken ideas die on the cross, rise up from the tomb of their limited understanding and shatter their hardened hearts like the “breaking of the bread” in the Eucharist.

“We cannot encounter God without first crucifying our narrow notions of a god who reflects only our own understanding of omnipotence and power,” the pope said.

True faith “makes us see the other not as an enemy to be overcome, but a brother or sister to be loved, served and helped,” he said, and it leads to dialogue and respect and the courage to defend the rights and dignity of everyone, not just oneself.

“God is pleased only by a faith that is proclaimed by our lives, for the only fanaticism believers can have is that of charity. Any other fanaticism does not come from God, and is not pleasing to him,” he said.

At the end of the Mass, Patriarch Sedrak thanked the pope for his visit,

which, though it was brief, “has overflowed our hearts with joy and our lives with blessing.”

The warm welcome Pope Francis received from so many political and religious components of Egyptian society “is a message to the world that confirms Egypt’s nature” as a lover of peace that seeks to affirm peace in the Middle East and the world, the patriarch said.

Later in the day, before his departure for Rome, the pope met with about 1,500 priests, seminarians and religious men and women for a prayer service on the sports field of a Coptic Catholic seminary in Cairo.

He thanked the Church workers for their witness and for the good they do in the midst of “many challenges and often few consolations.”

“Although there are many reasons to be discouraged, amid many prophets of

destruction and condemnation, and so many negative and despairing voices, may you be a positive force, salt and light for this society,” he told them.

But to be builders of hope, dialogue and harmony, he said, they must not give in to the many temptations that come each day, including the temptation to expect gratitude from those they serve and lead.

A good shepherd, Pope Francis said, consoles even when he is broken-hearted and is always a father, even when his children are ungrateful.

Don’t become like Pharaoh either with a heart hardened by a sense of superiority, lording over others, expecting to be served and not serve, the pope said.

“The more we are rooted in Christ, the more we are alive and fruitful,” he said, and the more they will experience “renewed excitement and gratitude in our life with God and in our mission.” †

POPE

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When asked if he would want to meet with President Trump when the U.S. leader is in Italy in late May, the pope said, “I have not been informed yet by the [Vatican] secretary of state about a request being made.”

But he added, “I receive every head of state who asks for an audience.”

A journalist with German media asked

the pope about the controversy he sparked on April 22 for saying some refugee camps are like concentration camps.

“For us Germans, obviously that is a very, very serious term. People say it was a slip of the tongue. What did you want to say?” the reporter asked.

“No, it was not a slip of the tongue,” Pope Francis said, adding that there are some refugee camps in the world, but definitely not in Germany—that “are real concentration camps.”

When centers are built to lock people

up, where there is nothing to do, and they can’t leave, that “is a *lager*,” he said, referring to the German term for a concentration camp.

Another reporter asked how people should interpret his speeches to government officials when he calls on them to support peace, harmony and equality for all citizens, and whether it reflected him supporting that government.

The pope said that with all 18 trips he has taken to various countries during his pontificate, he always hears the same concern.

However, when it comes to local politics, “I do not get involved,” he said.

“I talk about values,” he said, and then it is up to each individual to look and judge whether this particular government or nation or person is “delivering these values.”

When asked if he had had a chance to run off to see the pyramids, the pope said, “Well, you know that today at six in this morning two of my assistants went to see” them.

When asked if he wished he had gone with them, too, the pope said, “Ah, yes.” †

Online survey for pastoral needs assessment available through May 19

Archdiocesan Catholics are invited to participate in an online survey through which they can share what they believe are the strengths and areas for improvement in the Church in central and southern Indiana.

The survey, which is available online in English, Spanish and Burmese through May 19, is part of an

archdiocesan pastoral assessment commissioned late last year by Cardinal Joseph W. Tobin shortly before his ministry here came to an end and he was installed as the archbishop of Newark, N.J.

The assessment has also included listening sessions involving parish leaders from across the archdiocese and

other interviews. Expected to be completed by the end of June, it is intended to present a clear picture of the Church in central and southern Indiana for the next archbishop of Indianapolis when he is appointed by Pope Francis.

Links to the survey are available at www.archindy.org/survey. †

45 people saved from tornado's fury in hallway of Texas church

WASHINGTON (CNS)—In the insurance world, extreme weather events such as tornadoes are often referred to as “acts of God.”

But in the small Texas town of Emory, about 50 miles northwest of Tyler and 70 miles east of Dallas, some 45 people are considering it an act of God that they survived a twister that took out all of their church except for the hallway in which they were huddled.

The providential event took place on the evening of April 29, as severe storms tore through Texas, Oklahoma and Arkansas on a northeasterly path that killed at least 13 people in three states.

The youth ministry at St. John the Evangelist Parish in Emory was hosting a dinner honoring the parish's graduating high school seniors in conjunction with the parish's Knights of Columbus council and its ladies' guild.

“I got a phone call from Maggie [Conder], the volunteer in the office,” youth minister Monica Hughes told Catholic News Service (CNS) on May 1. “I almost didn't answer, because I didn't want to interrupt the speaker.” But Hughes knew Conder was monitoring the paths of storms in Texas, and “she wouldn't have interrupted unless it was important,” Hughes said.

It was: “The tornado that hit Canton was heading straight for us,” she recalled.

Hughes said she and her husband both tried to pull up weather radar on their cellphones without luck. Then Hughes made the decision to tell teens and adults to move to the church hallway. The decision, she said, was based on “this instinct you learn when you're a child—you go to the hallway and you cover your head.”

There was some grumbling by the teens but everyone complied, Hughes remembers. “It's the innermost place of the building,” she said of the hallway. “Everything else had exterior walls. On my way, I went around and I locked all the exterior doors to the building—just one little extra step to keep the wind from ripping them open.”

Thirty seconds after Hughes got into the hallway after completing her rounds, “my husband said, ‘It's hitting!’ He saw the roof of the sanctuary rip off—in one piece. We saw the doors fly open into the sanctuary space. My husband grabbed the door, and he held on with everything [he had] to the other,” Hughes said. “What I saw was people covering each other, comforting each other—parents covering small children, teenagers huddling together. We began to pray.”

The parish's deacon, Marcelino Espinosa, was at one end of the hallway as he began a rosary; Hughes was at the other end beginning the Divine Mercy chaplet.

“We didn't have this horrible fear, we felt protected,” she told CNS. “The whole time that we were in there and we were holding those doors, I felt that Jesus was over us ... whispering to me, ‘It's OK, I've got you.’”

She added, “I described it ... as a Passover. The tornado came, and it hit us with full force and it was over.”

After a quick assessment of the damage, the group decided to stay put as another storm was bearing down on them. Firefighters coming after the second storm advised them to evacuate as the combination of a downed power line and a gas leak threatened catastrophe, Hughes said.

Once outside, they saw the church was destroyed—except for the hallway. The pastor's house nearby was spared, save for a damaged backyard fence. One irony in the storm: Hughes' 22-year-old daughter, who was at the dinner as well, had been evacuated in March from Peru where flooding and landslides destroyed entire communities. “And now, we had to pluck her out of a tornado,” Hughes said.

“It's a miracle,” declared the pastor, Father Victor Hernandez. “People could experience the hands of God protecting them.” The priest was not at the dinner, having been summoned to celebrate Mass in Pittsburgh, Texas, about 75 minutes from Emory. On his drive back, “I heard the sirens go off, and I wanted to be with my community,” he said.



A statue of Mary is seen in the ruins of St. John the Evangelist Church in Emory, Texas, on April 30 after a tornado hit the area a day earlier. (CNS photo/courtesy Diocese of Tyler)

Parishioners celebrated Mass as usual on April 30, but outside on parish property. “We're going to come out of this stronger than ever,” Father Hernandez said. “We are going to have a new building and church, which was not in our plans. We are going to move bigger and faster.” †

REVIEW

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“It means working with all our energy to make our nation whole and good, even as we keep our expectations modest, and even when we experience criticism and failure. And finally, it means realizing that none of us can do this work alone.”

Dreher soon responded on the website of *The American Conservative* to Archbishop Chaput, and what he described as his “powerful speech.”

In his comments, Dreher said that those who live out the Benedict Option best know that they can effect positive change in the broader society only by first strengthening their own particular

communities of faith.

Slight though their differences may be, the books by Archbishop Chaput and Dreher are thought-provoking enough in their own way that they can both aid Catholics and other Christians in these and future times when living the Gospel may mean being willing to stand out from the prevailing culture.

(Sean Gallagher is a reporter for *The Criterion*. *Strangers in a Strange Land: Living the Catholic Faith in a Post-Christian World* and *The Benedict Option: A Strategy for Christians in a Post-Christian Nation* are available at all major bookstores and online at amazon.com and bn.com.) †

BENEDICT

continued from page 5

going to live my life with the people that I pray with and hold the same values that I hold.”

Dopp also said that in her life as an oblate, she seeks to express the Benedictine principle of hospitality by regularly welcoming her neighbors and other friends into her home—another practice that Dreher calls Christians to take up more consciously today.

“I want to be a hospitable person,” Dopp said. “Within the context of my hospitality, I'm living out what Benedictine spirituality can look like and can be beneficial to everyone around me.”

At the same time, she recognizes the challenge faced by the relatively small group of oblates in the broader secular culture.

“The raw material that we're up against as far as the culture is concerned seems insurmountable,” Dopp said. “But you have to work with what you have. Jesus only had 12 Apostles. Small numbers can be very powerful in the long run.”

Small numbers is valued by the families who enroll their children at Lumen Christi Catholic School in Indianapolis, a pre-kindergarten through 12th-grade independent school with an enrollment of 85 students. (Full disclosure: The writer of

this article has three children enrolled at Lumen Christi.)

When it was founded in 2002, then-Archbishop Daniel M. Buechlein gave school organizers permission to call it a Catholic school. For the past 13 years, it has been located on the campus of Our Lady of the Most Holy Rosary Parish in Indianapolis.



Jason Adams

Jason Adams, Lumen Christi's headmaster, said the school's maximum class size of 15 is

designed to allow teachers to get to know their students well and do in-depth study of their subjects, often including rigorous writing assignments and reading primary sources instead of textbooks.

The small size of the school also helps the teachers and students to take a classical approach to education, integrating the study of all subjects in a deliberately Catholic milieu that values the great works of Greek, Roman and later European writers and artists.

“We want truth, beauty and goodness to be accessible in everything we study,” Adams said. “When we study history, science or music, it's totally appropriate to incorporate a novel, biography or a primary source. We want the students

to actively engage these perennial sources that formed Western culture.”

Dreher placed great importance on the role of education in the future of Catholics and other Christians in the U.S. He specifically recommended that believers consider starting classically-oriented schools deeply imbued in the faith, and that seek to introduce students to the great works of Western culture.

At Lumen Christi, this includes the study of Latin, in age-appropriate ways, at all grade levels. Students also begin each school day with Mass.

“That's huge,” Adams said. “It's the one, clear non-negotiable that's been here from day one.”

The mission of Lumen Christi, Adams noted, is to form students well as humans and Catholics so that they can be saints and help others in the broader culture be the same.

“I want them to be thoughtful people whose habits of seeing truth, beauty and goodness in everything causes them to pursue it in their college courses, in their career choices, in how they



Sally Beale and Michael Gavin stand on March 21 in the chapel of the Saint Meinrad Archabbey Guest House and Retreat Center in St. Meinrad during a liturgy in which they made final promises as Benedictine oblates of the southern Indiana monastery. Participating in the liturgy are Benedictine oblate Janis Dopp, fourth from left, and Benedictine Fathers Luke Waugh, left, Joseph Cox and Meinrad Brune. (Photo courtesy of Saint Meinrad Archabbey)

relate to co-workers, in their personal relationships,” Adams said. “It's teaching them how to be joyful people abiding in God's love in everything they do. It's the salt and light idea that we're to transform the world.”

(For more information on the Benedictine oblates of Saint Meinrad Archabbey, visit www.saintmeinrad.org/oblates. For more information about Lumen Christi Catholic School in Indianapolis, visit www.lumenchristischool.org.) †

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Our Lady of Fatima appealed for prayer, penance in revelation

By Michael O'Neill

This year, the Catholic Church celebrates the 100-year anniversary of the events at the Cova da Iria area of Fatima, Portugal, witnessed by three shepherd children who reported that they saw visions of Mary beginning on May 13, 1917, and then again on the 13th day of five subsequent months.

While tending sheep in a field, Lucia dos Santos and her two younger cousins, Blessed Francisco and Blessed Jacinta Marto, reported seeing a woman dressed all in white, "more brilliant than the sun, shedding rays of light clearer and stronger than a crystal glass filled with the most sparkling water and pierced by the burning rays of the sun."

Calling herself "Our Lady of the Rosary," Mary asked the children to pray the rosary daily for the conversion of sinners. She asked for prayer, penance and the consecration of Russia to her Immaculate Heart.

On Oct. 13, 1930, Bishop Jose Alves Correia da Silva of the Diocese of Leiria-Fatima announced the results of the investigative commission and formally approved the apparitions. Every pope thereafter has recognized these events, and has emphasized the importance of Our Lady of Fatima and the devotion to her Immaculate Heart.

The most spectacular of the apparitions was the sixth and final one on Oct. 13, 1917, when Mary appeared with St. Joseph. A crowd of 70,000 witnessed the sun dance, spin, give off light of various colors and descend on them, drying their rain-soaked clothes and the land. The sun miracle was reported by people as far as 40 miles away.

Due to the 1918 influenza epidemic, the two younger children did not live long beyond the apparition events. Francisco, 10, requested his first Communion on his deathbed and passed away the following day, on April 4, 1919. Jacinta died on Feb. 20, 1920, at age 9 after an unsuccessful operation on an abscess in her chest.

Lucia became a postulant at the convent of the Institute of the Sisters of St. Dorothy at Pontevedra, Spain, but later entered the Carmelite convent in Coimbra, Portugal, where she remained until her death in 2005.

Mary gave the children a secret in three parts. The first was a vision of hell. She also spoke of impending war and the need for the consecration of Russia to her Immaculate Heart; otherwise, communist Russia would "spread her errors throughout the world."

On May 13, 2000, St. John Paul II, at the end of Mass in Fatima with Sister Lucia in attendance, authorized Cardinal Angelo Sodano, Vatican secretary of state, to make a statement regarding the third secret of Fatima, where he related the image of a "bishop clothed in white" getting shot.

After the assassination attempt by Mehmet Ali Agca of Turkey on St. John Paul in St. Peter's Square on May 13, 1981—the feast of Our Lady of Fatima—the pope believed that the secret applied to that event.

The next year, he took a bullet fragment that had entered his body and had it placed in the crown of the famed statue of Our Lady of Fatima in Portugal. Sister Lucia herself indicated that she agreed with this interpretation of it as a prophetic vision of the struggle of atheistic communism against Christianity and the sufferings of the victims of the faith.

That day, St. John Paul placed the feast of Our Lady of Fatima on the Church's universal liturgical calendar and beatified the two deceased seers, Jacinta and Francisco.

When Pope Francis visits Fatima this month, he will declare them saints. They will thus become the youngest non-martyred saints in Church history.

In 2008, Pope Benedict XVI lifted the normal five-year waiting period to begin the canonization process of Sister Lucia dos Santos, who died at age 97 in 2005.

Fatima has become an important place of pilgrimage, with 5 million people



A statue of Our Lady of Fatima is carried through a crowd in 2016 at the Marian shrine of Fatima in central Portugal, where Pope Francis plans to visit on May 12-13 to celebrate the 100th anniversary of the 1917 apparitions of Mary there. While tending sheep in a field, Lucia dos Santos and her two younger cousins, Francisco and Jacinta Marto, reported seeing a woman dressed all in white, "more brilliant than the sun, shedding rays of light clearer and stronger than a crystal glass filled with the most sparkling water and pierced by the burning rays of the sun." (CNS photo/Paulo Chunho, EPA)

per year coming to the Basilica of Our Lady of the Rosary, the construction of which began in 1928.

This 100th year of the Fatima apparitions is cause for great joy and celebration as are any of the rare, highly approved and celebrated examples of the miraculous found in the Catholic Church. They include Lourdes, Guadalupe, Divine Mercy and the Sacred Heart of Jesus visions of St. Margaret Mary Alacoque, examples with papal recognition, canonized visionaries, basilicas and feast days on the Church's liturgical calendar.

It must be remembered by the faithful, however, that these events belong to private revelation, as opposed to public revelation, that which is meant for all people for all time and has been completed by Christ.

When giving its approval to such

spectacular supernatural events, the competent authority—normally the local bishop—is declaring that they are "worthy of belief."

Catholics are under no obligation to place their belief in such occurrences, and may choose to incorporate them into their lives of faith as they wish.

Whatever the significance of the Fatima apparitions is for each us personally, this 100-year anniversary of these apparitions is a reminder of the central message of the Gospels, calling us to conversion and bringing us closer to Christ.

(Michael O'Neill is the author of *Exploring the Miraculous*, creator of the website MiracleHunter.com and producer of the new EWTN series "They Might Be Saints," available at TheyMightBeSaints.com.) †

Assassination attempt against St. John Paul II foreseen in Fatima secret

By Marge Fenelon

This year, we celebrate two important anniversaries.

The first is the 100th anniversary of apparitions of Mary to three shepherd children in Fatima, Portugal. On May 13, 1917, Mary appeared for the first time to the children, bearing the message of her Son and pointing to the dire need for conversion of sinners.

Mary appeared six times to the children, eventually revealing the "Secret of Fatima," of which there were three parts that were to be made known at an appointed time.

The second anniversary is directly related to the first. May 13, 2017, marks the 36th anniversary of the assassination attempt on St. John Paul II. On that day in 1981, St. John Paul was proceeding with his weekly tour of St. Peter's Square at the Vatican when four shots were fired out of the crowd.

The would-be assassin was Mehmet Ali Agca, a Turkish national who had traveled across Europe before finally entering Rome.

Two bullets hit the pope, and he began bleeding badly. He was rushed to a hospital where he required a

5 1/2 hour surgery to repair damage to his abdomen. Fortunately, no vital organs had been hit.

A year after the attack, St. John Paul placed a bullet fragment from the attack in the crown of the statue of Our Lady of Fatima in Portugal.

St. John Paul credited his miraculous survival to Our Lady of Fatima, to whom he had an ardent devotion. He later said he felt it was a "mother's hand that guided the bullet's path." While in recovery, the pope requested that the Fatima archives be brought to him for examination.

St. John Paul traveled to Fatima three times during his pontificate: in 1982, a year after the assassination attempt; in 1991, on the 10th anniversary of the attempt; and in 2000 during the Jubilee Year. During his final visit—on May 13, 2000—the pope beatified Francisco and Jacinta, two of the shepherd children. In his homily during the Mass, he said:

"The message of Fatima is a call to conversion. ... In her motherly concern, the Blessed Virgin came here to Fatima to ask men and women 'to stop offending God, Our Lord, who is already very offended.' It is a mother's sorrow that

compels her to speak; the destiny of her children is at stake.

"For this reason, she asks the little shepherds: 'Pray, pray much and make sacrifices for sinners; many souls go to hell because they have no one to pray and make sacrifices for them.'"

On June 26, 2000, the Vatican formally released the third secret of Fatima, publishing "The Message of Fatima," including a photocopy of the text from Carmelite Sister Lucia dos Santos, the remaining survivor of the three children who saw Mary at Fatima in 1917 and who later died in 2005.

It featured "a bishop clothed in white" being shot. Understandably, St. John Paul understood this secret to refer to the assassination attempt against himself.

Celebrating the 100th anniversary of Fatima is, in a way, also the celebration of St. John Paul's survival of an assassination attempt and the subsequent revelation of the third part of the Fatima secret. The message was pertinent in 1917, and even more pertinent in 2017.

(Marge Fenelon is a freelance writer from Milwaukee. Her website is <http://margefenelon.com>.) †



St. John Paul II is assisted by aides after being shot on May 13, 1981, in St. Peter's Square at the Vatican, as he rode in an open jeep greeting pilgrims on the feast of Our Lady of Fatima. St. John Paul credited his miraculous survival to Our Lady of Fatima, to whom he had an ardent devotion. (CNS photo/L'Osservatore Romano)

From the Editor Emeritus/John F. Fink

The Open House for Jewish and Arab Children in Israel

Yehezkel Landau taught Judaism to our class at the Tantur Ecumenical Institute in Jerusalem in 1997. He studied at Harvard, and in 1990 received the alumnus-of-the-year award from Harvard Divinity School. He moved to the Holy Land in 1978, and was director of OZ veShalom, a religious Zionist peace movement in Israel.



Besides teaching, he and his wife directed the Open House for Jewish and Arab Children in Ramle, Israel, and that's the story I want to tell this week.

Dalia Eshkenazi arrived in Ramle in 1948 at the age of 11 months when her family emigrated from Bulgaria with 50,000 other Jews from that country. The family settled in a house that had been vacated by an Arab family when the Jews forced their evacuation, and that's where she grew up.

One day in 1967, just after the Six-Day War, the bell rang at the front gate. Dalia answered it, and found three

Arab men dressed in coats and ties despite the summer heat. One of them introduced himself as Bashir Al-Khayri, and he said that he had been born in that house. He had been forced to leave at the age of 6 and hadn't been able to see the house since. Dalia welcomed them graciously, and the men visited the house as though they were walking on sacred ground.

Before they left, Bashir invited Dalia to visit his home in Ramallah. She did so, and struck up a friendship with the family. At one point, Bashir's father went to Ramle to see the house he had built in the 1930s. He was old and blind, but he caressed the rugged stone walls of the house and asked if the lemon tree he had planted was still there. When he was taken to the tree, tears rolled down his cheek.

Up to that time, Dalia had been under the impression that the Arabs had abandoned their homes in 1948. She came to realize that Prime Minister David Ben-Gurion had ordered a collective expulsion of the Palestinians under threat of death. And since the inhabitants of another Palestinian town had all been

massacred, the Palestinians knew it was no idle threat.

Time passed. Dalia inherited the home when her parents died. She married Yehezkel, and they lived in Jerusalem. But in 1991, Yehezkel and Dalia established the Open House to serve Arab children in Dalia's childhood home. The center sponsored a wide range of activities for both Jewish and Arab children.

Today, Open House continues to consist of both the Center for the Development of the Arab Child that improves the quality of life for the Israeli Arabs and the Center for Jewish-Arab Coexistence, which sponsors a wide range of joint activities for both Jews and Arabs. It has an annual Summer Peace Camp, a Jewish-Arab Parents' Network, and coexistence training programs for teachers and other social service professionals.

Yehezkel and Dalia are no longer married. In 2003, Yehezkel returned to the United States where he is on the faculty at Hartford Seminary. He continues his efforts at peacemaking among Jews, Christians and Muslims. †

For the Journey/Effie Caldarola

Mystagogy calls all Christians to encounter risen Lord

At the conclusion of the Mass I attended on Easter while visiting in New Jersey, the pastor repeated what appeared to be his



annual Easter joke. Many people applauded when he asked if they wanted to hear it, and many smiled knowingly, already in on the punchline.

So, the Easter Bunny is crossing the street on Easter Sunday, distracted by his day's

enormous duties, when a car fails to stop, hits the bunny and kills him.

What? The congregation listened appreciatively while my jaw dropped. I looked around at all the kids in their Easter finery, little plaid suspenders and bow ties.

Did they hear what he just said about the Easter Bunny dying? Apparently either overstimulated or nearly comatose from the morning's chocolate overload, no one under 10 seemed concerned.

But wait. Why am I talking about Easter? Isn't it over and shouldn't we be moving on? Haven't those Easter baskets and that fake green grass been stored away days ago?

Before his joke—and yes, there will be a punchline—the pastor had reminded us in his homily of something important. Lent, he said, lasts 40 days. The Easter season lasts 50, and we should spend it rejoicing.

In the Church, the period between Easter and Pentecost is a glorious time. Sometimes it is referred to as a time of "mystagogy"—a fancy word with roots in the Greek language—that basically means we Christians are being initiated into mystery.

We've moved from the human sorrow and pain of the Lenten journey into the overpowering mystery of the resurrection. We should be basking in Easter hope.

That word "mystagogy" is most often associated with the entrance of new Christians into the Church. At the Easter Vigil, catechumens are baptized, confirmed and receive their first Eucharist.

During the period of mystagogy, they continue to attend classes and delve more deeply into the mystery of Christ, the Church and its sacramental life as lived through liturgy. We are a liturgical Church.

At the parish where I formerly worked, we would use the period of mystagogy to explain to our newest Catholics how they could serve. Those of us who headed ministries would explain the tasks and needs of our work. Service is a wonderful way to encounter Christ, but mystagogy goes far beyond the practicalities of service.

Mystagogy calls all Christians, new and old, into an encounter with the risen Lord. We renewed our baptismal promises on Easter Sunday, rejecting Satan and his empty promises, professing belief in Jesus.

Now, during this happy season, we deepen our relationship with Christ. Like Mary of Magdala, who encountered Jesus in the garden but initially failed to recognize him, we begin to search for the Lord to whom we want to cling. We seek God in the moments of each day and yearn to hear him call our name, as he did Mary's.

When Pentecost arrives, the Spirit comes and the Church is empowered. We the Church are called to rejoice in the wonderful spiritual benefits provided by the Easter season as we await the Spirit.

And the Easter Bunny? Immediately following his untimely demise, a woman in a car pulls up, grabs a can and sprays the bunny all over. He is immediately revitalized. He comes back to life and begins to bounce dramatically back on his mission.

The can? Hare spray, of course. Energizes dead hare, adds bounce.

Maybe you had to be there?

(Effie Caldarola writes for Catholic News Service.) †

It's All Good/Patti Lamb

We are called to be instruments of God's encouragement

A few weeks ago, my daughter received a new spelling list from school, and she asked me to quiz her. Spelling is what Margaret tackles first when doing her nightly homework because it's a subject that comes more easily to her.



She pulled out the list, glanced over it quickly, and reported that she was ready for testing to begin.

As I read the words to her, I noticed that they were considerably harder than words in the past, as the school year was about to come to a close.

She got 50 percent of the words wrong on her first try, and a meltdown followed.

"Spelling is the subject I'm best at!" she boldly declared, head in hands, followed quickly by her statement that she was "just no good."

I tried to calm her down, using reason and reassurance, explaining that these words were entirely new, and that anything new takes time to learn, even if you already have a knack for it.

Fast forward a few weeks, and I found myself in a similar situation. I started a new job and my mind was on overload

with new names, acronyms, software and documentation processes.

One particular afternoon, however, I could relate to my daughter's frustration. That was the day when I sent out an electronic meeting invitation to an important group of people for a premier event—four times, consecutively.

Recognizing my newbie misstep, I stood up, took a deep breath, and walked away from my computer. It was time to get some fresh air.

As I walked around campus, I recalled the spelling conversation with my daughter, when I emphasized that just because she doesn't get it on the first try does not mean that she's "no good."

While I made my way around campus, I talked to God, partly praying, but mostly pointing.

I felt like my inadequacy made front page news, just as my Margaret felt when she failed the spelling pretest.

I glanced down at my watch and realized it was time to head back to my desk. When I looked up, I saw a yellow sticky note above the handle of the door I was about to open.

Written in black Sharpie marker, it said, "You are doing just fine."

It was as if God had placed that message right in front of me. I was baffled.

When I made it back to my building, I saw another sticky note, this time on a mostly-bare bulletin board above an ATM machine. It read: "Chin up, buttercup!"

As I saw a student preparing to use the ATM, I asked her if there was some relevance to these sticky notes I was seeing. Otherwise, I figured that I had inadvertently entered an episode of *The Twilight Zone*.

The young woman explained that the sticky notes were part of a grassroots movement on campus to encourage one another, and to foster an atmosphere of support and inclusion.

That's when I recalled a Bible verse about support: "Therefore, encourage one another and build one another up, as indeed you do" (1 Thes 5:11).

None of us will ever get it just right, especially on the first try. We must remember that God gives us grace. I'm learning that a little encouragement goes a long way, no matter what form it takes—whether that's a heartfelt smile, a hug, a pep talk text, or a carefully placed sticky note.

How can we lift someone today, and act as an instrument of God's love and encouragement?

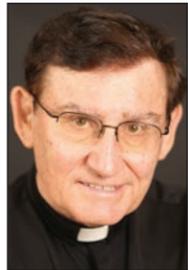
(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

Science and its discoveries aren't always glamorous

Some consider it miraculous, some fear it and still others wish it never existed.

The "it" is science that can create awesome wonders and produce fearful results.



Thanks to science, our lifespan is longer, crippling pain has been reduced, and we are better protected against deadly diseases.

On the other hand, science has created the possibility of Armageddon through its discovery of the atom and the development of weapons of destruction.

When we put aside the pros and cons of science, we learn being a scientist sometimes isn't as glamorous as it looks. One of its dark sides is the validity of its findings not always being accepted.

This is especially true regarding the role that air pollution plays in climate change. Are scientists exaggerating its

damaging effects, or are they correct about the need for immediate action to correct impending danger?

Throughout the centuries, scientists have frequently come under fire. Galileo is a prime example of a man condemned for his findings—findings centuries later admitted to be right. President James Garfield didn't die from his assassin's bullet, but due to infection resulting from doctors' skepticism of antiseptics. President Garfield's statue in front of the U.S. Capitol is testimony to the harm of being foolishly skeptical of scientific discovery.

Why is there resistance to science when evidence seems to back it up? One reason is because it calls for changes some consider inconvenient. It may require lifestyle changes or costs that some feel are unnecessary.

While conducting sociological studies, my colleagues and I were criticized for the "disruptions" our findings were causing. To discredit us, they stated: "Your unsettling findings

create self-fulfilling prophecies." We had identified changes needed to ensure the future welfare of the priesthood and, in return, we received backlash.

It was perhaps Shakespeare who said, "Knowledge maketh a bloody entrance." We might add that blood is at the heart of life and without it there is death, the very death scientists are trying to prevent with climate change.

No doubt arguments around climate change will continue, and the cries of the crowd will get louder. Backlash, skepticism and thoughtless prejudice will clash with outcries of disbelief over the blindness of supposedly intelligent people protecting their self-interests.

The clashes go with the territory of science. What doesn't go with the territory is becoming matter-of-fact. The truth of the matter must be pursued at all costs, even to putting one's life on the line.

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

Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 7, 2017

- Acts 2:14a, 36-41
- 1 Peter 2:20b-25
- John 10:1-10

Readings from the Acts of the Apostles frequently occur during the Easter season. They clearly show that there was a



special place for the Apostles and St. Peter as their leader among the early Christians.

Inevitably, Peter speaks on behalf of all the Apostles. Such is the case in this weekend's first reading, Peter preaches. His sermon

goes to the heart of the Gospel message. Jesus is Lord, the Savior. He came among humans as human, but also as God's own Son. He died. He rose. He reconciled humanity with Almighty God.

Humans have an option. They can accept Jesus as Lord. They can follow the Gospel—or they can reject Jesus.

The author of Acts, traditionally believed to have been St. Luke, dates the sermon. It was preached on Pentecost, a Jewish holiday. This and other Jewish holidays celebrated God in relation with humanity, and with the Hebrew people in particular. The holidays celebrated the covenant and God's constant and uninterrupted mercy. In this case, the Jews recalled their special status as the people whom God protected and through whom God was revealed.

The First Epistle of St. Peter provides the second reading. Jesus died on the cross to bring God and humanity together forever and without qualification. Individual persons affirm this reconciliation for themselves by freely accepting Jesus as Lord and by living as the Lord's true disciples, as children of God.

The last reading is taken from St. John's Gospel and presents a theme that was among the Lord's favorites and has always been beloved by Christians, namely the theme of the Good Shepherd.

Today in this country, the imagery may not be as immediately telling as in a rural society. Shepherding is not that often a

livelihood in America, but at the time of Jesus in the Holy Land, everyone would have been familiar with shepherds and sheep, even if shepherds would have been on the margins of that society.

The nature of sheep is important. They are docile and quiet, vulnerable to predators such as wolves. They need their shepherds. Also, young sheep, or lambs, were the preferred animals for sacrifice in the temple because lambs were gentle. The meat of lambs was ritually prepared for Passover.

Sheep may wander. The shepherd does not tie them to himself. He leads them, but they can turn away from him.

The Gospel's message is clear. All humans are apt to stray, to be in danger, as sheep without a shepherd to guide and protect them.

Jesus is the Good Shepherd, leading us to pastures rich with nutrition, protecting us from the predators that prowl in search of us, predators that literally kill us by succeeding in tempting us to sin.

Reflection

Several weeks have passed since Easter, but the Church still rejoices in the risen Lord. He lives! Giving us the words once preached by Peter, it calls us to repent, to turn away from sin, and to turn to the only source of life, the Lord Jesus.

Preparing us for this message, the Church frankly reminds us of who and what we are. We are as vulnerable as sheep. Predators lurk on every side, waiting to assail us. The devil is the most vicious and crafty of these predators. The devil draws us to death, since sin is death.

Jesus is our Good Shepherd. He leads us to the nourishment we need for spiritual health. He guides us to the eternal fields of heaven.

The essence of this weekend's message is clear and simple. We need the Lord. Otherwise, we shall die.

We can follow the Lord, or we can go our own way, just as sheep may wander, but if we turn from Jesus, we walk into peril. †

Daily Readings

Monday, May 8

Acts 11:1-18
Psalm 42:2-3; 43:3-4
John 10:11-18

Tuesday, May 9

Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, May 10

St. Damian de Veuster, priest
Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, May 11

Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, May 12

St. Nereus, martyr
St. Achilleus, martyr
St. Pancras, martyr
Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, May 13

Our Lady of Fatima
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, May 14

Fifth Sunday of Easter
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
1 Peter 2:4-9
John 14:1-12

Question Corner/Fr. Kenneth Doyle

The Church teaches that a lay person can baptize in the face of the danger of death

Q The other day, I was told that if a baby, born to Catholic parents in a Catholic hospital, is in danger of dying, it is routine practice for a



nurse—or whoever is available—to baptize the baby as soon as possible. But what if the parents are members of some other Christian tradition—or no religion at all?

Would their permission be needed? I knew a nurse many years ago, a Catholic, who worked in the nursery of a nondenominational hospital. She never told me in so many words, but I got the idea that she made a practice of baptizing any baby whose condition was uncertain. (Iowa)

A Ordinarily, the sacrament of baptism is administered only by a bishop, priest or deacon. An exception is made when death is imminent. In that case, the *Code of Canon Law* indicates that baptism may be administered by anyone who has the proper intention (#861).

Ordinarily, too, the permission of at least one parent is necessary for a child to be baptized (#868), but again here, there is an exception: In danger of death, the sacrament may be administered against the parents' wishes. But the question is whether it should be.

St. Thomas Aquinas taught in the *Summa Theologiae* that children of Jews and unbelievers should not be baptized against their parents' wishes, and that to do so would be "contrary to natural justice."

Certainly, in the view of the Catholic Church, baptism is the ordinary and surest way to salvation. The *Catechism of the Catholic Church* states: "The Church does not know of any means other than

baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are 'reborn of water and the Spirit' " (#1257).

However, the catechism also says: "The great mercy of God ... and Jesus' tenderness toward children ... allow us to hope that there is a way of salvation for children who have died without baptism" (#1261). The nurse you mentioned should have first tried, if possible, to determine the parents' wishes, and then proceeded accordingly.

Q Growing up, I was always taught to genuflect with the right knee. But now I see more and more people using their left knee. Has there been a change that I am not aware of? Is it permissible to alternate knees? (Pennsylvania)

A Right is right. According to the "General Instruction of the *Roman Missal*," a genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Most Blessed Sacrament" (#274).

The custom was formally approved by the Church in the early 16th century. (Note that it is only practiced in the Western Church; Eastern Catholics and members of the Orthodox Churches use instead a profound bow as a sign of their deep reverence.)

Genuflection on the left knee was used to pay honor to kings and emperors (and, at certain times in the Church's history, to the bishop of one's diocese), but the right knee is reserved to God alone as a sign of divine worship.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr. Albany, New York 12203.) †

My Journey to God

Heart and Soul of Nursing

By Christina Eckrich Tebbe

Nursing is a privilege, a ministry, a full-time job.

Nurses actively love and care for the sick,

The homeless, the birthing, the dying too quick.

Whether illness of body or something not working,

Nurses can be there when health is returning.

Some medicine perhaps, a moment to spare,

A nurse has a heart to offer good care. A care-plan and orders, especially for you,

To ease-up the misery, the fear and the blues.

A compassionate touch, nurses see what to do!

Nurses sit with the dying, walk with the healing,

Smile at the newborn, pray with the grieving.

But always at night when I turn off my light,

I pray for those whom I've touched, and Offer God (the healer) a prayer of praise

I'm a Nurse!



(Christina Eckrich Tebbe is a member of St. Barnabas Parish in Indianapolis. Mercy Sister Karen Schneider, assistant professor of pediatric emergency medicine at Johns Hopkins University in Baltimore, left, observes as nurses and pediatric residents examine a boy at a health clinic in Waipaquá, Guyana, on March 17, 2015. National Nurses Day in the United States is on May 6.)

(CNS photo/Bob Roller)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org. †

Rest in peace

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

BACK, Bonita M., 77, St. Michael, Brookville, April 24. Wife of David Back. Mother of Brenda Eckstein, Polly Kruthaupt, Tammy Moore, Wanda Siebert and Bryan Back. Grandmother of seven. Great-grandmother of two.

BRADLEY, Robert B., 89, St. Michael, Brookville, April 19. Father of Donald, Howard and Robert Bradley. Brother of Marlene Skeoch. Grandfather of five. Great-grandfather of 12.

BUSCH, Giuliana (Conti), 93, St. Charles, Bloomington, April 3. Mother of John Busch. Sister of Anna Marie and Peppino. Grandmother of three.

EBERSOLD, Norbert, 87, St. Bernard, Frenchtown, Feb. 22. Husband of Marcella Ebersold. Father of Julie Denning, Cynthia Droste, Tricia Martin, Richard and Ronald Ebersold. Grandfather of 15. Great-grandfather of two.

ERNSTES, Alfred, Jr., 54, St. Joseph, Shelbyville, April 15. Husband of Theresa Ernestes. Father of Alfred Ernestes. Son of Joyce Ernestes. Brother of Barbara Dalton, Alyce Gobel, Joyce Hatton and Lydia Phillips. Grandfather of one.

EVANS, Helen A., 93, St. Joseph, Shelbyville, April 22. Mother of Vicki Bernard and Ray Evans. Grandmother of three. Great-grandmother of five.

FOUTS, Annette, 93, St. Bernard, Frenchtown, Dec. 15. Mother of Charles Fouts. Sister of Judy Thomas. Grandmother of two. Great-grandmother of four.

FOX, William J., 75, St. Bartholomew, Columbus, April 18. Husband of Barbara Fox. Father of Bart, Greg, Matt and Pierre Fox. Grandfather of 11.

GILL, Ron, 62, St. Gabriel, Connersville, April 19. Husband of Lisa Gill. Father of Laura D'Andria, Casey Peugh, Brandon, Jason, Sam and Steven Gill. Stepfather of Sara and Brian Harrison. Brother of Rick Gill. Grandfather of 11. Step-grandfather of one. Great-grandfather of one.

HARTMAN, Gilbert J., 85, All Saints, Dearborn County, April 21. Father of Sharon Wilgenbusch, Eric, Gary, Mark and Steve Hartman. Brother of Irvin and Melvin Hartman. Grandfather of 19. Great-grandfather of 26.

LAMPING, Gregory J., 47, Holy Family, Oldenburg, April 18. Son of Edith Lamping. Brother of Diane Fullenkamp,



Hospital Mass

Bishop David R. Choby of Nashville, Tenn., imparts the final blessing from his hospital bed during an April 11 Mass he con-celebrated at St. Thomas Hospital in Nashville. The bishop was scheduled for a surgery on his back in preparation for the more extensive surgery to repair fractures in his back planned for a few weeks later. (CNS photo/Rick Musacchio, Tennessee Register)

Donna Hoeing, Cindy and Mike Lamping. Uncle of several.

LECHER, Elsie, 87, St. Mary, Greensburg, April 13. Mother of David and Mike Lecher. Grandmother of two.

LILLY, Edward C., 88, St. Mary-of-the-Knobs, Floyd County, April 24. Father of Elaine Bailey, Virginia Stiles, Charles, Craig and Paul Lilly. Brother of Evelyn Bostock, Viola Montague and Ralph Lilly. Grandfather of 10. Great-grandfather of 14.

LIONETTI, Ralph J., 80, Prince of Peace, Madison, April 20. Husband of Phyllis Lionetti. Father of Susan Pruitt, RaeAne Pryor, Jeanne Thompson, Joseph and Ralph Lionetti. Brother of Theresa Rubio and Joseph Lionetti.

MOOS, Bonnie, 101, St. Pius X, Indianapolis, March 30. Mother of Alinda Edens. Grandmother of one.

NIEHAUS, Larry J., 80, St. Roch, Indianapolis, April 15. Father of Regina Mangus and Larry G. Niehaus. Brother of Gertrude Isom. Grandfather of

five. Great-grandfather of two.

NIEMAN, Maurice, 87, St. Mary, Greensburg, April 12. Husband of Esther Nieman. Father of Debbie Greiwe, Donna Lane, Doreen, Larry and Tom Nieman. Brother of Betty Schneider, Rose Marie, Carl and John Nieman. Grandfather of 10. Great-grandfather of 13.

PADGETT, Ola M., 71, St. Gabriel, Connersville, April 20. Mother of Chris and Jeffrey Padgett. Sister of Karen Prentice, Barbara and Margaret Smith, Donald Cummins and Leo Kolb. Grandmother of five. Great-grandmother of four.

REIDENBACH, Charlene, 76, St. Michael, Brookville, April 23. Mother of Debbie Reid, Dale and Darin Reidenbach. Sister of Mary Jane Klene. Grandmother of nine. Great-grandmother of 13.

SCHAUB-GILLUM, Maria J., 51, St. Roch, Indianapolis, April 14. Mother of Nichole Gilhooly, Josephine, Lena, Stephanie and Kenneth Gillum III. Daughter of Judith

Morris. Sister of Russel Schaub.

SCHULER, Richard, 77, St. Michael, Brookville, April 13. Father of Jeannie Heil, Diane Pflum and Steve Schuler. Brother of Rosalie Doran. Grandfather of five. Great-grandfather of six.

SMITH, August J., 93, St. Bernard, Frenchtown, March 26. Father of Marissa Canada, LaLisa Crecelius, Lana and Vanessa Greemore, Teresa Ippolito, Phyllis Patterson, Allen and August Smith. Brother of Ruth Linton and Mary Nolot. Grandfather of 19. Great-grandfather of 26. Great-great-grandfather of one.

STRITT, Mary Ellen, 94, St. Matthew, Indianapolis, March 29. Sister of Helen Stritt. Aunt of several.

TEKULVE, Daniel R., 71, Holy Family, Oldenburg, April 22. Husband of Cheryl Tekulve. Father of Dusty, Josh, Kyle and Ryan Tekulve. Brother of Mike and Tom Tekulve. Grandfather of eight.

THUER, Walter A., 101, St. Roch, Indianapolis, April 15. Father of Theresa Johnson and Mary Jo Benson. Grandfather of four. Great-grandfather of five. Great-great-grandfather of two.

WILEY, Betty A., 80, St. Malachy, Brownsburg, April 20. Wife of John Wiley. Mother of Margaret Wood and John Wiley II. Sister of Phyllis Jackson. Grandmother of three.

WILKINSON, Eileen Legg, 89, St. Patrick, Terre Haute, April 19. Wife of William Wilkinson. Mother of Kathleen Berger, Mary Legg Holechko, Doreen Legg McKillop, Colleen Pettijohn-Spice, Bobby and Michael Legg. Step-mother of Miki Wilkinson. Sister of Mary Kathleen Dunphy. Grandmother of 17. Great-grandmother of 30. Great-great-grandmother of five.

WILLIAMS, Mary R., 95, St. Luke the Evangelist, Indianapolis, April 23. Mother of Peggy Gresk, Mary Anne Tracy, Kathleen and Edwin Williams, Jr. Grandmother of 15. Great-grandmother of 11. †

Providence Sister Anne Krause served in education and in her order's administration

Providence Sister Anne Krause died on April 16 at Union Hospital in Terre Haute. She was 94.

The Mass of Christian Burial was celebrated on April 25 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Anna Mae Krause was born on April 14, 1923, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1944, and professed final vows on Jan. 23, 1952.

Sister Anne earned a bachelor's degree at Saint Mary-of-the-Woods College, and a master's degree at the University of Notre Dame in northern Indiana.

During her 72 years as a member of the Sisters of Providence, Sister Anne ministered in education for 22 years in Catholic schools in Illinois, Indiana and Massachusetts. After earning a master's degree in business administration, she left education to serve as treasurer of the congregation's Chicago province for 11 years and as treasurer of the entire congregation for 10 years. She later served in its office of mission advancement. In 2008, she dedicated herself entirely to prayer.

In the archdiocese, Sister Anne served at the former St. Joseph School in Terre Haute from 1949-53, at the former St. Catherine of Siena School in Indianapolis from 1956-62, as treasurer at the motherhouse from 1981-91 and as manager of planned giving in her order's office of mission advancement from 1991-99.

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

Conventual Franciscan Father Joel Burget grew up in Terre Haute parish, ministered as its pastor, and also served as missionary

Conventual Franciscan Father Joel Burget died on April 21 in Terre Haute. He was 77.

A funeral Mass was celebrated on April 24 at St. Benedict Church in Terre Haute, where Father Joel had served as pastor for 12 years. A Mass of Christian Burial was celebrated on April 27 at the friars' chapel at Mount St. Francis. Burial followed in the friars' cemetery.

Robert Joseph Burget was born on June 17, 1939, in Terre Haute. He grew up as a member of St. Benedict Parish there.

After having attended the minor seminary at Mount St. Francis of the Conventual Franciscans' Our Lady of Consolation Province, he entered the order in 1957 and took on the religious name Joel. Father Joel professed simple vows on July 10, 1958, and solemn vows on Oct. 11, 1961. He was ordained a priest on March 5, 1966, in St. Paul, Minn.

Later that year, Father Joel began 20 years of missionary service in Zambia in southern Africa as a teacher and in priestly ministry in locations that often required difficult and long travel.

Returning to the United States in 1986, Father Joel spent time in hospital chaplaincy ministry in Illinois and in parish ministry before becoming pastor of St. Benedict Parish in 1998. He served that faith community until 2010.

He continued to live in the Conventual Franciscan's friary in Terre Haute until his death.

Father Joel is survived by a sister, Sally Jones of Beaumont, Texas.

Memorial gifts may be sent to the Conventual Franciscan Friars at The Province of Our Lady of Consolation, Development Office, 103 St. Anthony Drive, Mount St. Francis, IN 47146. †

Prayer is important part of helping the poor, Pope Francis tells U.S.-based group

VATICAN CITY (CNS)—Prayer is a central part of Catholics' work to support the mission of the pope and of the Catholic Church around the world, Pope Francis told members of the U.S.-based Papal Foundation.

"I ask you, as a vital part of your commitment to the work of the Papal Foundation, to pray for the needs of the poor, the conversion of hearts, the spread

of the Gospel and the Church's growth in holiness and missionary zeal," he told foundation members on April 27.

Each spring, members of the foundation make a pilgrimage to Rome and present to the pope the projects they have funded for the year. This year's grants total \$10 million. With an endowment of more than \$200 million, the foundation provides grants to build

or repair churches, schools, convents and seminaries, and to fund projects ranging from evangelization and communications training to helping a parish in Africa install a solar-energy plant.

"Today's world, so often torn by violence, greed and indifference, greatly needs our witness to the Gospel message of hope in the redemptive and reconciling power of God's love," the pope told

members of the foundation, who were led by Cardinal Donald W. Wuerl of Washington, chairman of the foundation's board of trustees.

He thanked foundation members for helping "proclaim that message of hope to the ends of the Earth, and to work for the spiritual and material advancement of our brothers and sisters throughout the world, especially in developing countries." †

Good Friday pilgrimage helps linked parishes 'grow and thrive'

By Natalie Hoefer

It was mid-morning on Good Friday as Father Dustin Boehm stood on a bridge over Brookville Lake and addressed 53 members of St. Bridget of Ireland Parish in Liberty and St. Gabriel Parish in Connersville.

"We renewed our baptismal promises, recalling who we're called to be and how God created us to be in his Son," says Father Boehm. "The direct effects of the cost our Lord paid, we're baptized because of that."

On that note, the group set off on foot on a nearly 10-mile pilgrimage between the two Connersville Deanery parishes. As with all pilgrimages, the journey was spiritual, says Father Boehm.

But this particular journey had an additional purpose: to draw together members of two parishes which became linked in February 2016 through the archdiocese's Connected in the Spirit planning process. As linked parishes, the faith communities share resources as well as a priest.

The idea for the pilgrimage was conceived during a liturgy committee planning meeting in December.

The committee was discussing Holy Week, says Father Boehm.

"We knew that Holy Thursday [Mass] was going to be held at St. Gabriel, and Good Friday [service] was going to be at St. Bridget," he says.

That was when James Jerome "J.J." Huber, a member of St. Gabriel Parish, proposed the idea of a walking pilgrimage from St. Gabriel to St. Bridget prior to the Good Friday service.

"I was kind of half joking," says Huber, 25, who has been accepted as a new seminarian for the Archdiocese of Indianapolis. "But Father's eyes got wide, and he said, 'Yeah! We need to do that!'"

Father Boehm says he saw the idea as "a way for [members of the two parishes] to grow together, not just be thrown together."

And there was the beauty of traveling

to a town called Liberty, he says, "which on Good Friday meant a lot more than just entering the town limits."

The 34-year-old priest, who was ordained in 2011, is familiar with pilgrimage journeys, having taken part in several himself, including walking the centuries-old, 850-mile trek through Europe to Santiago de Compostela in Spain.

He describes three spiritual aspects of making a pilgrimage, noting that first is the component of suffering.

"Walking nine-and-a-half miles isn't easy," he says. "So you enter a little into the suffering of the Lord's walk to Calvary. ...

"[But] even in the midst of that suffering there's [the] joy" of getting to know fellow pilgrims, and knowing the end result of the resurrection, he says, explaining the second spiritual aspect of the pilgrimage.

The third spiritual aspect, he says, is that "at some point you want to be done, to be at the end, but you're not yet there. So what do you do in that moment? Keep walking forward with joy, and ask for God's grace."

The spiritual aspect of the pilgrimage was the focus of the second half of the journey, when Father Boehm requested the pilgrims walk in silence and meditate upon Christ's passion.

"That was around noon," he says. "By that time, our Lord would have been hanging on the cross."

But the first portion of the pilgrimage provided the opportunity for members of the two parishes to pray the sorrowful mysteries of the rosary out loud, and to mingle and get to know each other.

"It was absolutely awesome, just awesome," says Huber. "Any sort of time you've got a group of people together on some sort of mission, go through some kind of hardship together, that strengthens bonds. Walking nine-and-a-half miles in the sun will join anyone! The sense of solidarity was really big."

St. Bridget parishioner and catechist Lisa Goecke agreed.

She says she and her daughter



Members of the linked St. Bridget of Ireland Parish in Liberty and St. Gabriel Parish in Connersville pose in front of St. Bridget Church after completing a walking pilgrimage between the churches on Good Friday, April 14. (Submitted photo)

were discussing a family member's involvement in the live Stations of the Cross the parishes were conducting at St. Bridget after the Good Friday service.

"The family in front of us that goes to St. Gabriel overheard our conversation," she says. "They had a family member involved in it, too. So we talked to them for a while. It was nice to get to know each other."

At the midway point, the mother of seven was grateful for the owner of an auto dealership who opened his doors for the group to use its restroom. Father Boehm and Huber, who had walked the route together on St. Patrick's Day to gauge how long it would take, had mentioned the Good Friday pilgrimage to the owner.

"He's not Catholic, but he opened his doors for us," says Goecke. "His little girl had water for us. It was inspiring to know there are a lot of good people in the area."

By this time on the nearly 10-mile journey "you could start to feel it," she says. "Father said this is nothing compared to what Jesus went through."

"I know it doesn't compare, but it was an eye opener. I'm sure people [driving by] looked at us funny, but I'm sure [Christ] had the same kind of reactions, people staring at him. It was the most wonderful Good Friday I've ever had, and I think a lot of people felt the same."

Josh Marszalek, a member of St. Gabriel Parish, says it was especially important that the pilgrimage was to St. Bridget, which at 67 households is less than 10 percent the size of St. Gabriel.

As a member of the parish pastoral council, he says they are already "finishing up" the linking process and now "trying to establish between the two parishes what the common vision is going forward. We're trying to figure out how to not just go through the motions and be stagnant. We want to move forward."

Marszalek has been touched by the linking process in a personal way. He recounts how St. Gabriel was hosting a fundraiser to support an organization that researches a rare neurological disorder his daughter suffers from.

"Without anyone asking, [members from St. Bridget] just jumped in and

started contributing to the effort. It was a great success, made greater by their help."

Marszalek admits that as a father of two and with the medical attention his daughter requires, "quiet meditation time is rare."

"[The pilgrimage] was a nice time to really get in touch with those three days [of the triduum]. I don't think my Easter would have been as good if I didn't have that time."

For Huber, he sees the success of both the pilgrimage and the linking process in the youth ministry he helps coordinate.

"In high school, [the youths] were mortal enemies," he says, referring to the rivalry between the high schools the youths of each parish attend.

But through joint activities and gatherings, Huber says "now they're brothers and sisters in Christ. We've gotten to see the youths grow closer. Of anybody, they already had their own groups, but it's really cool to see them meet outside of the county."

More than 20 youths from the parishes joined in the Good Friday pilgrimage. As a youth ministry activity on Holy Thursday, they watched *The Passion of the Christ*.

"We went over the movie [they watched] the night before, why Jesus had to suffer the way he did," says Huber of the youths during the first portion of the walk. "They asked questions while we were walking. It was great for them."

The forward movement and success of the three-hour pilgrimage parallels the journey Father Boehm sees of the linking process of St. Bridget and St. Gabriel parishes.

"Our parishes need one another," he says. "We're starting to see that ... starting to see how this is better, how we're going to be better for it. Our Lord will be better served for [the parishes being linked], so what our Lord calls us to in our various ministries will be much more effective."

"We're not just surviving together—we're beginning to grow and thrive together." †



'Our parishes need one another. We're starting to see that ... starting to see how this is better, how we're going to be better for it. Our Lord will be better served for [the parishes being linked], so what our Lord calls us to in our various ministries will be much more effective.'

—Father Dustin Boehm, pastor of St. Bridget of Ireland Parish in Liberty and St. Gabriel Parish in Connersville

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Members of the linked St. Bridget of Ireland Parish in Liberty and St. Gabriel Parish in Connersville enter the town of Liberty during a nearly 10-mile walking pilgrimage between the churches on Good Friday, April 14. (Submitted photo)