Dear Sisters and Brothers in Christ,

Alleluia! “The stone rejected by the builders has become the cornerstone” (cf. Psalm 118). Jesus Christ the Cornerstone has risen, indeed!

We celebrate the resurrection of our Lord Jesus Christ!

The fact that this year’s Easter Sunday falls on April 1 should not cause anyone to be fooled by the great message of hope emanating from the empty tomb.

Having spent 40 days of Lenten prayer, fasting and almsgiving in preparation for the sacred Triduum celebrations of the passion, death and resurrection of Jesus Christ, we now rejoice in his victory over sin and death.

By this one great act of redemption, he has freed us from the lasting effects of sinful pride and disobedience. The Risen Christ has broken the chains of evil that sought to bind us for all eternity in fear, guilt and shame. With Jesus Christ as our cornerstone, we need not live in the shadows of darkness. We have been set free from the slavery of sin.

The significance of Easter is so incredible that it takes us 50 days, 10 more days than our Lenten days of preparation, to pull out all the stops of rejoicing in this Good News of Salvation.

I pray that this Easter Season may be rich in divine grace, peace, hope and joy for everyone throughout our archdiocese.

The Lord has risen. Alleluia! To him be the power and the glory now and forever.

Blessings in Christ,

Archbishop Charles C. Thompson

An Easter greeting from Archbishop Charles C. Thompson

Queridos hermanas y hermanos en Cristo:

¡Aleluya! “La piedra que desecharon los constructores es ahora la piedra angular” (cf. Salmo 118). Jesucristo, la piedra angular, ¡en verdad ha resucitado!

¡Celebremos la resurrección de nuestro Señor Jesucristo!

El hecho de que este año el Domingo de Resurrección sea el 1 de abril, también Día de los Inocentes en Estados Unidos, no debe ser motivo de confusión con respecto al mensaje de esperanza que emana del sepulcro vacío.

Tras haber pasado 40 días de oración, ayuno y obras de caridad cuaresmales en preparación para las celebraciones del triduo sagrado de la pasión, muerte y resurrección de Jesucristo, nos regocijamos en su victoria sobre el pecado y la muerte.

Mediante este excepcional acto de redención Él nos ha liberado de los efectos perdurables del orgullo y la desobediencia pecaminosos. Cristo Resucitado ha roto las cadenas del mal que procuraban ataros al temor, la culpa y la vergüenza por toda la eternidad. Con Jesucristo como nuestra piedra angular ya no tenemos que vivir en las sombras de la oscuridad. Nos hemos liberado de la esclavitud del pecado.

La importancia de la Pascua es tan maravillosa que tardamos 50 días, 10 más que en la preparación para la Cuaresma, para desentrañar la alegría de la Buena Nueva de la salvación.

Rezo para que esta temporada de Pascua sea rica en gracia divina, paz, esperanza y alegría para todos en nuestra arquidiócesis.

El Señor ha resucitado. ¡Aleluya! Suyo es el poder y la gloria ahora y por siempre.

La bendición de Cristo,

Arzobispo Charles C. Thompson
Palm Sunday procession

A boy holds up crosses made from palm fronds during a Palm Sunday procession on March 25 in Managua, Nicaragua. (CNS photo/Oswaldo Rivas, Reuters)

‘Cry out,’ pope tells young people at Palm Sunday Mass

VATICAN CITY (CNS)—Celebrating Palm Sunday Mass with thousands of young people, Pope Francis urged them to continue singing and shouting “hosanna” in the world, proclaiming the lordship of Jesus and following his example of outreach to the poor and suffering.

The crowd that shouted “hosanna” as Jesus entered Jerusalem included all those for whom Jesus was a source of joy, those he healed and forgave, and those he welcomed after they had been excluded from society, the pope said in his homily on March 25.

But others were irritated by Jesus and tried to silence his followers, the pope said. In the same way today will try to silence young people who continue to follow Jesus, “because a joyful young person is hard to manipulate.”

“There are many ways to anesthetize them, to make them keep quiet, ask no questions, question nothing. There are many ways to sedate them, to keep them from getting involved, to make their dreams flat and dreary, petty and plaintive.

There are “many ways to sedate young people “not to keep quiet. Even if others keep quiet, if we older people and leaders keep quiet, if the whole world keeps quiet and loses its joy, I ask you: Will you cry out?”

Gabriella Zuniga, 16, and her sister Valentina Zuniga, 15, were among the thousands in St. Peter’s Square. The crowd that shouted “hosanna” as Jesus entered Jerusalem gives way to the shouts of “crucify him” as Jesus’ suffering and death near, the pope noted.

“It somehow expresses the contradictory feelings that we too, the men and women of today, experience the capacity for great love, but also for great hatred; the capacity for courageous self-sacrifice, but also the ability to ‘wash our hands.’”

The Gospel also demonstrates how the joy Jesus awakened in some is “a source of anger and irritation for others,” Pope Francis said, and the same is true today. Jesus was despised and rejected by people because they felt his compassion for their pain and misery, the pope said. “How could they not praise the one who had restored their dignity and hope?”

“There is the joy of so many forgiven sinners who are able to trust and hope once again.”

But others in Jerusalem, “those who consider righteousness to understand the joy and the celebration of God’s mercy,” he said. “How hard it is for those who trust only in themselves, and look down on others, to share in this joy.”

The shouts of “crucify him” did not begin spontaneously, the pope said, but were incited by those who slandered and gave false witness against Jesus.

“‘Spinning’ facts and painting them such that they disfigure the face of Jesus and turn him into a ‘criminal.’”

Theirs, he said, was “the voice of those who twist reality and invent stories for their own benefit, without concern for the good name of others” and “the cry of those who have no problem in seeking ways to gain power and to silence dissonant voices.”

Pope Francis told the young people gathered in the square that in the face of such attempts to demolish hope, “dreams flat and dreary, petty and plaintive.”

Pope Francis welcomed after they had been excluded from society, the first week of January.

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

Name E-mail
New Address

New Parish

Effective Date

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
Priest’s commitment to schools earns national honor

By John Shaughnessy

Known for his easy, contagious smile, Father Christopher Wadelton always looks for fun and meaningful ways to connect with the children in his parish’s schools.

Sometimes, that approach involves playing a game called “Stump the Priest” with the second-grade students who are preparing to receive their first Communion, a light-hearted approach he uses to “teach the faith in the form of a game.”

Other times, it’s a weekly session of “Donuts and Jesus,” a before-school get-together with about 20 high school students at 7 on most Friday mornings—a time when he uses a conversational approach to talk with them about “how they see their faith, and where God is in their lives.”

Then there was the recent memorable moment when the pastor of St. Philip Neri Parish in Indianapolis—where the school population is 98 percent Hispanic—showed the children and their families just how far he will go to support them.

On the morning of March 6, Father Wadelton was among more than a dozen protestors who were arrested by Indianapolis Metropolitan Police in an act of civil disobedience.

He joined with other protestors in blocking a downtown Indianapolis street to show his support of “Dreamers,” the undocumented immigrants who came with their parents to the United States as children.

“A big part of our ministry at the parish and the school is supporting our families,” said Father Wadelton, who also makes a point of being present to students at nearby Holy Cross Central School in Indianapolis. “My motivation is seeing our families struggling and wanting to do more for them. It was very meaningful to the community that their priest was willing to step up on their behalf.”

It’s all part of the commitment that has led Father Wadelton to be chosen for the “Lead, Learns, Proclaim” Award from the National Catholic Educational Association (NCEA)—an award which recognizes “excellence and distinguished service in Catholic school education.” He will receive the honor on April 3 during the NCEA’s convention in Cincinnati.

“I was very surprised,” Father Wadelton says. “I didn’t consider my activity at the school anything special.”

He may be among the few who don’t, according to Gina Fleming, the superintendent of Catholic schools in the archdiocese.

“Perhaps my favorite story of Father Chris dates back to about four years ago,” Fleming says. “He baptized 42 students at Holy Cross Central School, most of whom had no previous connection to the Catholic Church.”

Fleming joked with him the following year, stating he was “slacking, for he only baptized another 33.”

“Obviously, those are remarkable numbers, and are indicative of his outreach, love and support of children and their families,” Fleming says. “Kari Buchinger sees that outreach, love and support daily as the principal of St. Philip Neri School in Indianapolis.”

Father Wadelton has over 76 years of Catholic service—135th Anniversary Sale

- For Those who have Responsibility in Economic Matters—That economists may have the courage to reject any economy of exclusion and know how to open new paths.
- For Those who have Responsibility in Education—That economists may have the courage to reject (888)988-2839 x122

Fun & faith-filled program opportunities for people of all abilities!

COUNSELOR POSITIONS AVAILABLE
Inclusive; faith-filled; positive staff community. Must be 19 years old. Training provided; $250 per week.
Start date: May 27, 2018
SUMMER CAMP PROGRAMS
Residential Camping Programs (Ages 7-18): Brown County, IN 3 & 6 Day Sessions Available: June 3-July 27
Day Camp Programs (entering K-3rd Grade): Indianapolis, IN (multiple locations)
3 Sessions available: Weeks of June 11, July 9, & July 16
Family Camps, Women’s Only Weekends Retreat, & School Year Programs available!

Register Today! campranchoframasa.org

CALL TODAY! 639-1111
Still Locally Owned & Operated WWW.CALLTHIELE.COM

“Furnace or Heat Pump”

135th Anniversary Sale

FREE LABOR
On the installation of a FURNACE, HEAT PUMP or AIR CONDITIONER
Cannot be combined with any other offer. Must be presented at time of order.
EXPIRES: 2/23/18"
Why Jesus died for us

Why did Jesus allow himself to be arrested and crucified, probably in the spring of 784 on the Roman calendar? And did he really think that God had abandoned him while he was dying on the cross?

Before Jesus went to Jerusalem, to celebrate the Jewish feast of Passover according to a different Jewish calendar a week before the usual observance, he and his Apostles were hiding from the authorities in a village called Ephraim, about 12 miles from Jerusalem at the edge of the Judean Desert. He went there after he raised Lazarus from the dead, and the Sadducees decided to get the Romans to kill him.

Why didn’t he escape there again? It would have taken him about 15 minutes to climb the Mount of Olives from the Garden of Gethsemane, and be on his way on a road that ran from there to the Judean Desert.

He didn’t do that because he chose to be crucified. As he had told his Apostles, even if they didn’t accept it, that was his Father’s will.

Of course, he could have gotten away. He said, “Do you think that I cannot pray to my Father, who would at once send me more than 12 legions of angels?” (Mt 26:53). But he didn’t do that. He was determined to follow his Father’s will.

Jesus didn’t escape after his prayer in the Garden of Gethsemane. John’s Gospel tells us that Jesus explained why: “What should I say? ‘Father, save me from this hour’? But it was for this purpose that I came to this hour” (Jn 12:27).

It’s not that he wasn’t tempted to run when the time came. Just as any human would do, he wanted to get out of it. In his agony in the garden, knowing full well what was soon to happen, he prayed, “Father, if you are willing, take this cup away from me.” But then he quickly added, “Still, not my will, but yours be done” (Lk 22:42, Mt 26:39; Mk 14:36).

And God’s will was that our redemption would be achieved in the most perfect way. No mere human, no matter how holy, could take on the sins of all humanity and offer himself as a sacrifice for all. Jesus, and only Jesus, could do so, because only he was both God and man.

That was why God the Father sent his eternally begotten Son to Earth, to restore the harmony with God that had existed before sin disrupted it. In that way, he showed his love for us.

But didn’t Jesus feel abandoned by God? On the cross, he called out, “My God, my God, why have you abandoned me?” (Mt 27:46, Mk 15:34). No, he didn’t feel abandoned. He was praying Psalm 22.

If this had been Jesus calling to his Father in abandonment, he would have called out, “Father, why have you forsaken me?” He always called God Abba (Father) when he prayed. He did so again with his final word, “Father, into your hands I commend my spirit” (Lk 23:46).

Psalm 22 begins with that lament of extreme anguish, but it ends with assurance of God’s triumphal reign. The middle, though, sounds like the description of the Passion that Jesus was undergoing. There is, for example, the old translation that said, “They have pierced my hands and my feet; I can count all my bones.” However, a more recent translation is, “So wasted are my hands and feet that I can count all my bones” (Ps 22:17-18).

That’s followed by, “They divide my garments among them; for my clothing they cast lots” (Ps 22:19). All four Gospels tell us that the soldiers cast lots for Jesus’ clothing, but only John’s Gospel says that they divided Jesus’ clothing into four shares, one for each of the soldiers.

So why did Jesus have to die? Because of God the Father’s great love for us. He sent his Son precisely to die for us. His death by crucifixion—which Cicero called “the most cruel and disgusting penalty”—was Jesus’ purpose and mission. It was the reason that God became human.

Today, on Good Friday, we commemorate that accomplishment of love.

—John F. Fink

Letters to the Editor

Fish Fry Fiestas build community with good food, faith and fellowship

Kudos to St. Lawrence Parish on the north side of Indianapolis for fully implementing the tenets of the V Encuentro meetings.

Their Fish Fry Fiestas during the Fridays of Lent were truly amazing. Gringo and Hispanic alike enjoyed good food, faith and fellowship. Our brothers and sisters from the south only reinforced what it is to be truly “catholic.”

Mary Schott
Indianapolis

Columnist Sister Madeleva shows depth of her vocation, reader says

I just wanted to convey my thanks to Editor Emeritus John F. Fink for his column on Holy Cross Sister Madeleva Wolff, former president of Saint Mary’s College, in the March 23 issue of The Criterion.

I have her “Four Last Things” collection with its preface about her interesting life, but I had no idea of the full depth and impact of her career before reading his piece.

Amplifying her name is a great service to Catholics and non-Catholics alike.

Dan Carpenter
Indianapolis

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Commenio et Progressio, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must reflect a basic sense of courtesy and respect. They must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion.editor@indy.org.
Easter joy is born anew through the Resurrection

“The joy of the Gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation find new life, inner emptiness and loneliness. With Christ, joy is constantly born anew” (Pope Francis, “Evangelii Gaudium”, #1).

The publication date for this column is March 30, Good Friday. This may be the saddest day of the Church’s year, but it is not joyless. Good Friday is joyful because it celebrates a beginning, not an ending. It is an affirmation of life and of the love that is stronger than death itself.

We are right to be sad today as we recall the humiliation, torture and brutality of our Lord’s death on a cross. But we’re also right to seek and find the Easter joy that is constantly born anew during this sacred time.

Our faith tells us that the death of Jesus set us free. Because he suffered and died for us, we are “free from sin, sorrow, inner emptiness and loneliness.” That in itself should be cause for joy.

But the real source of our joy is the personal encounter with Jesus that was made possible because of his death on this holy day and his resurrection three days later. In the coming weeks, throughout the Easter season, we will once again the wonderful stories of Jesus’ appearances to his disciples and friends—in the garden near the empty tomb, in the upper room behind locked doors, by the Sea of Galilee where the Lord cooked breakfast for his disciples, and on the road to Emmaus where he was recognized in the breaking of the bread.

These joy-filled encounters with Jesus, the risen Lord, are made possible in spite of his ignominious death on the cross. His selfless sacrifice on Good Friday earned forgiveness for our sins and allowed Easter joy to fill our hearts in the place of guilt or sorrow or despair.

Good Friday reminds us that we have been ransomed by the cross of Christ. The unending love of God has shattered the walls of our prisons and shown us the way out. Sin and death have been overcome by the selfless love of Christ. Its power is so great that no one ever has to be condemned to unending death again.

This is why on Easter Sunday we rejoice in the cross of Christ, why we sing Alleluia, and why we give thanks to God for the gift of his saving grace. We have been liberated by the risen Christ. As a result, no one can ever take away our fundamental rights or our dignity as the free daughters and sons of the living God!

The freedom we have been given as a result of Christ’s death on the cross is a gift that has to be nurtured and developed. Left untended, freedom too easily becomes confused with license, the notion that we can do whatever we want without suffering any consequences. We mistake freedom for a sense of entitlement that persuades us that we deserve everything that has been given to us—without regard to the sacrifices of others.

But true freedom is the opposite of an irresponsible sense of license or entitlement. True freedom is a gift that we must cherish and take seriously. True freedom, when we recognize it, is a source of joy and gratitude because we know how rare it is and how easy it is to lose this precious gift as a result of our own carelessness.

This Easter, let’s thank God for the gift of freedom. Let’s resolve to be good stewards of this precious gift. And let’s never forget the experiences of Easter joy constantly born anew with a sober recognition that our freedom is something we can easily lose sight of if we begin to take it for granted.

Our freedom was paid for by the cross of Christ. It has been maintained for 2,000 years by the blood of the martyrs and by the selfless love and sacrifices of all those faithful Christians who have gone before us. Let us rejoice and be glad that we are truly free! But let’s also remember that we are responsible for taking care of our freedom and for sharing it generously.

Let’s nurture our freedom, and share it with others, by being faithful witnesses to the resurrection of our Lord Jesus Christ. The cross of Christ has saved us and set us free. That’s reason enough to be joyful even on Good Friday. But the muted joy we experience today will increase exponentially.

Very soon, in just two days, we will shout Alleluia! Christ our joy is risen!†

La alegría de la Pascua renace con la Resurrección

“La alegría del Evangelio llena el corazón y la vida entera de los que se encuentran con Jesús. Quienes se dejan salvar por Él son liberados del pecado, de la tristeza, del vacío interior, del aislamiento. Con Jesucristo siempre nace y renace la alegría” (Papa Francisco, “Evangelii Gaudium”, #1).

La fecha de publicación de esta columna es el 30 de marzo, Viernes Santo. Este es el día más triste del año eclesiástico, pero no carece de alegría. El Viernes Santo entraña alegría porque celebra el comienzo, no el final. Es el Viernes Santo, no el Viernes de la Pasión.

“El amor es más fuerte que la muerte eterna. ¡Nadie puede tomar de nosotros lo que Cristo nos ha entregado!” (Papa Francisco, “Evangelii Gaudium”, #1).
April 3
Mission 27 Resale, 120 Lea St., Indianapolis. Senior Discount Day, every Tuesday. Seniors get 30 percent off clothing. 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-878-2620.

April 4
Knights of Columbus Council 3433, 2100 E. 71st St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social, single and over, single, separated, widowed, divorced. New members welcome. 6 p.m. Information: 317-243-0777.

April 6
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday celebration of the Most Sacred Heart of Jesus, Mass, 5-45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olggreenwood.org

St. Lawrence Church, 6944 E. 46th St., Indianapolis. First Friday Charismatic Renewal Praise and Mass, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, glawes@indy.rr.com.

Women’s Care Center, 4901 W. 86th St., Indianapolis. First Friday Mass, 5 p.m., Father Brian Dudzinski presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

April 7
Valley Grill, 2107 N. 3rd St., Terre Haute. “Wounded Warriors to Lourdes” Benefit Luncheon, sponsored by the Knights of Columbus St. Mother Theodore Guerin Council #541, buffet, silent auction, entertainment, 11 a.m.-1 p.m., $30 per person, table sponsorships available for $200, $300 or $500. Reservations and information mtkhile@comcast.net, 812-878-2234.

St. Michael Church, 145 S. Michael Blvd., Brookville. First Saturday Marian Devotional Prayer Group, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Riveria Club, 3640 N. Illinois St., Indianapolis. St. Vincent de Paul Food Pantry Spring Boutique and Blood Drive, 40 artisans and vendors, food for purchase, cash bar, non-perishable food and hygiene products accepted as lieu of admission charge, 9 a.m.-2 p.m., Indiana Blood Mobile on site 10 a.m.-2 p.m., register: jleve/venderPaul. Information: 317-403-1385, paula.light@at.net.

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. Mass in French, 12:30 p.m. Information: 317-627-7729 or acfab2014@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.

Holy Name of Jesus Church, 21 N. 16th St., Beech Grove. Divine Mercy Sunday Services, 3 p.m. holy hour, Chaplet of the Divine Mercy sung, reconciliation available. Information: 317-784-5454.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Divine Mercy Service, reconciliation available, 3-4 p.m. Information: 812-944-1184.

April 10

SS. Francis and Clare of Assisi Parish, Juniperos Serra Room, 5901 S. State Road, Greenwood. Catholics Returning Home Sessions, six consecutive Tuesday evenings, through May 15, for non-practicing Catholics who are considering returning to the Church. 7:30-8:30 p.m. Information: 317-859-4673, ext. 119, iburnard@stfrancis.org.

April 12
Saint Meinrad Archabbey, Bede Theater, 200 Hill Dr., St. Meinrad. Thomas Lecture featuring Dr. Caitlin Smith, 7 p.m. CT, free, open to the public. Information: Mary Jeanne Schumacher, 317-855-6501.

Pregnancy Care Center of SE Indiana to host annual life walk on April 21
A “Wonderful Walk for Life” is the theme of a two-mile walk benefiting the Pregnancy Care Center of SE Indiana at Ivy Tech Community College, 50 Walnut St., in Lawrenceburg, at 9 a.m. April 21. The goal of the walk is to raise $30,000 to help the care center to continue to serve the community and defend the life of the unborn. This is a free, family-friendly event for people of all ages and abilities.

For more information, to register or to make a donation, call 812-537-4357 or visit www.supportpccsindy.org.

Catholic Charities Bloomington to host annual breakfast on April 11
The work of Catholic Charities Bloomington will be showcased during its sixth annual breakfast at St. Paul Catholic Church, 1413 E. 17th St., in Bloomington, from 7:30-9 a.m. on April 11.

During breakfast, attendees will hear testimonials and learn about the latest initiatives and partnerships of Catholic Charities Bloomington, including play therapy, family and couple’s counseling and social skills groups for boys and girls.

The event is free; however, reservations are requested by April 2 online at archindy.org/cc/bloomington.

For additional information, contact Mark and Jill Levine at 317-888-1892 or cbush@archindy.org, or call Catholic Charities Bloomington at 812-332-1262.

Worldwide Marriage Encounter weekend planned in Indianapolis on April 27-29
A Worldwide Marriage Encounter weekend is planned at Our Lady of Fatima Retreat House, 5333 E. 56th St., in Indianapolis, on April 27-29. The weekend is an opportunity to explore, rediscover and reconnect both as individuals and as a couple, and to learn about tools to nourish a sacramental relationship.

Marriage Encounter Weekends are presented in the Catholic faith expression; however, couples of all faith traditions are welcome.

A $75 non-refundable fee is required to confirm the application, lodging and food. For additional information, contact Mark and Jill Levine at 317-888-1892 or bradleyeviee@msn.com.

To register or learn more about Worldwide Marriage Encounters, visit www.org.

Lou Holtz to speak at Celebration of Life banquet in Indianapolis on April 12
Lou Holtz, former Notre Dame football coach and ESPN television analyst, is the featured keynote speaker at the Life Centers’ 2018 Celebration of Life Banquet at the J.W. Marriott, 10 S. West St., in Indianapolis, at 6-30 p.m. on April 12. Doors will open at 6 p.m. Lou Holtz Super Bowl champion, will be the featured guest speaker. All proceeds benefit Life Centers and their support of men and women facing pregnancy-related issues.

Tickets are $60 per person. A table of 10 can be reserved for $600. Volunteer tickets are $25. To purchase tickets or to learn more about Life Centers, visit www.lifecenters.com.

For additional information, including sponsorship opportunities, contact Tom Shaw at 317-968-9139 or e-mail tshevelt@lifecenters.com.

Lou Holtz


Providence, Saint Mary-of-the-Woods.

Providence Spirituality & World and in Our Hearts,”

Term. In addition, one and a half days of worship at the J.W. Marriott, 10 S. West St., in Indianapolis, at 6-30 p.m. on April 12. Doors will open at 6 p.m. Super Bowl champion, will be the featured guest speaker. All proceeds benefit Life Centers and their support of men and women facing pregnancy-related issues.

Tickets are $60 per person. A table of 10 can be reserved for $600. Volunteer tickets are $25. To purchase tickets or to learn more about Life Centers, visit www.lifecenters.com.

For additional information, including sponsorship opportunities, contact Tom Shaw at 317-968-9139 or e-mail tshevelt@lifecenters.com.

Lou Holtz
St. Elizabeth Catholic Charities to honor former council members at gala

By Natalie Hoefer

St. Elizabeth Catholic Charities in New Albany will hold its annual Giving Hope—Changing Lives gala at the Galt House in Louisville, Ky., at 5:30 p.m. on April 19.

The gala will benefit and celebrate the efforts of St. Elizabeth Catholic Charities to help those in need in southern Indiana.

It will also provide an opportunity for two former St. Elizabeth Catholic Charities Advisory Council members to receive the Spirit of Hope Award.

Carl Wolford, 91, first became involved with the organization in 1989 when it was the St. Elizabeth Maternity Home. That year, he and his wife Mary helped with the organization’s first major fundraiser. “The goal was $50,000,” he says. “At the end, we ended up with about $62,000.”

Wolford eventually went on to serve on the St. Elizabeth Catholic Charities Advisory Council for nine years, including the last few years as chairman. When his council involvement ended, he was 87.

Wolford has seen a lot of changes through the organization over the years. He started serving on the council around the time that the maternity home merged with what was then Catholic Charities of South Central Indiana in 2004.

“It’s been gratifying to see the growth and see what we’re doing,” says Wolford, who, with his wife, is a member of Holy Family Parish in New Albany. “The growth is impressive—the beginning of it with the organization’s first major fundraiser. ‘The faithfull God cannot disavow himself, cannot deny us, cannot deny love and always remains faithful to his people.’

Going to confession is getting God’s loving embrace, Pope Francis says

VATICAN CITY (CNS)—God always loves and always remains faithful to his children, despite their sin and idolatry, Pope Francis said.

“The faithful God cannot disavow himself, cannot disavow us, cannot deny his love, cannot deny his people, he cannot because he loves us,” the pope said in his homily on March 22 at morning Mass in the Domus Sanctae Marthae.

God’s love is as “visceral” as a mother’s love for her child, he said, which means it is a bond that cannot be forgotten.

He said the celebration of Mother’s Day in Argentina expresses this indelible connection as it is customary to give forget-me-not flowers to mums.

“This is God’s love, like mom’s. God doesn’t forget us. Never. He can’t; he is faithful to his covenant,” he said.

This offers reassurance and hope, he said, because no matter how awful, difficult or unfair one’s life is, God “does not forget you because he has this visceral love. It is a love that offers joy, too, especially with the sacrament of reconciliation, he said.

The pope reminded people that when they go to confession, “please, let’s not think that we are going to the dry cleaners to get a stain out. No. We are going to receive the loving embrace of this faithful God who always waits for us. Always.”

McCauley has also been impressed by how St. Elizabeth Catholic Charities “has evolved with the changing times in terms of their services. . . They put in transitional housing for after the birth of a child so they don’t just go out on the street, then added affordable supportive housing . . . So their services are relevant to the world today.”

McCauley and his wife Sandy have four children, nine grandchildren and are members of Most Sacred Heart of Jesus Parish in Jeffersonville. While he is Catholic and volunteered to serve a Catholic charitable institution, he notes that he has seen the council and the organization “become much more ecumenical, and I like that. We have people not Catholic on the board. We serve anyone in need.”

He also likes the fact that, by serving St. Elizabeth Catholic Charities, “you receive more than you give.” McCauley says he grew personally from “seeing and working with people of competence, empathy and energy. It was personal growth that I didn’t expect at all.

‘It’s quite an honor—to say the least—to have an organization like that say you contributed.”

(St. Elizabeth Catholic Charities of New Albany’s annual Giving Hope—Changing Lives fundraiser gala will be held at the Galt House, 140 N. Fourth St., in Louisville, Ky., on April 19. A social hour begins at 5:30 p.m., and dinner begins at 7 p.m. The event includes a live and silent auction. While the event is free, donations will be accepted during the evening. RSVP by April 9 by calling 812-949-7305 or e-mailing info@stecharities.org.)

Go to confession is getting God’s loving embrace, Pope Francis says
Family grieved after King assassination, witnessed aftermath

WASHINGTON (CNS)—It has been 50 years since civil rights leader Rev. Martin Luther King Jr. was assassinated, but Deacon Timothy Tilghman, his sister and his cousin, still remember the enormous sense of loss they felt when they received that news on April 4, 1968.

As the 50th anniversary of Rev. King’s murder approaches, these three family members also recalled the turmoil, the sound of gunfire and burning buildings they witnessed as rioting swept through Washington and other U.S. cities in the days that followed.

The deacon, who is on the staff of Our Lady of Perpetual Help Parish in southeast Washington, was 15 and said the grief he experienced was akin to a close relative’s death. “It was like my father was from afar. He wasn’t alone in his sorrow.”

Deacon Tilghman was at St. Benedict the Moor Catholic School when he heard about the assassination. As he walked on the school’s playground, he watched about the assassination. As he walked

“There was a sense of despair, there was a great sense of loss,” he told Catholic News Service (CNS).

The next day, while she was working at American Security Bank in downtown Washington, the riots began. “The city just exploded,” Shearad said. “You could look out the window, see fires, you could see cars being trapped. It was terrifying.”

She was at the corner of 14th and I streets in Washington’s northwest section and witnessed a men’s clothing store explode. “The glass blew out, and I just started running.”

Shearad and Tilghman’s cousin, Sahon Palmer, was a 22-year-old student at Howard University and attending classes when the riots broke out. She recalls watching the city descend into pandemonium. “I was so afraid,” Palmer said. “First, someone had just killed Dr. King, and I was heartbroken over that, and all of that chaos, burning buildings, noise and sirens, and I was trying to get home from school. My mother was having a fit.”

Known as the Holy Week Uprising—because it occurred during the week between Palm Sunday and Easter—the rampage left 39 dead, about 2,600 injured and resulted in an estimated $65 million in property damage in dozens of S. cities.

The riots came while the Tilghman family was still grieving the loss of Rev. King, but they knew they wanted to do something, anything, to help, Deacon Tilghman said.

He, and one of his brothers mobilized with their father, traveled through the rioting streets of Washington, and delivered food to the people impacted by the chaos, confusion and destruction.

Though witnessing the riots was frightening, Deacon Tilghman said his journey with his father throughout those tumultuous Washington streets was a pivotal moment in his life. In the midst of the rioting, he recalled witnessing people who were in anguish over the King murder, people who had lost hope that racial equality and human rights would ever become a reality in their country.

But Deacon Tilghman also said their simple act of kindness of delivering food throughout the city appeared to help a distraught population.

“Being able to go out and do things with my father took cares of that sense of despair for me,” he said, “and there was a sense of hope, there was a sense of joy, because we could do something to bring something back into somebody’s life—to bring some sense of peace and some sense of stability.”

Deacon Tilghman said it was his father’s Catholic values that drove him to reach out to the people who were suffering that day, and it left an immeasurable impression on him. It was the catalyst for his future work with the Josephites and then later as an ordained Catholic deacon.

Rev. King “too served as the deacon’s inspiration as he established his own ministry. It’s the journey to trying to live the faith the way all of these men did,” Deacon Tilghman said. “It drove me in 1968, and I’m much clearer on what drives and informs me today.”

U.S. world urged to help Jordan aid refugees, end Syrian civil war

SOUTHERN SHUNEE, Jordan (CNS)—The United States has a responsibility to help Jordan as it struggles to support hundreds of thousands of Syrian refugees and must actively seek to end Syria’s long civil war, American human rights advocate Kerry Kennedy told a conference on forced migration.

“Stop the violence that creates the refugee crisis,” she said. Kennedy, who is president of the University of Notre Dame, closed her presentation on March 24 to an audience that included Nobel laureates, global leaders and children concerned about child trafficking, trauma and abuse stemming from the violence. “We have not done what we need to stop that violence, and we can do that more all over the world.”

The March 24-27 summit convened by Prince Ali bin al-Hussein of Jordan and Kailash Satyarthi of India, co-winner of the 2014 Nobel Peace Prize, in this Dead Sea community called for an action plan to protect children on the move, especially as forced migrants worldwide are expected to increase over time. The activists want to ensure that children, especially in the most vulnerable areas of the world, are free, safe, educated and healthy.

Kennedy, the daughter of American political icon Robert F. Kennedy, pointed to the staggering statistics: 50 million children are on the move around the world. 25 million need help to continue their education. 152 million are involved in child labor and 263 million are not in school.

Satiarthi went further. “The most damning indictment of today’s so-called technologically civilized world can be summed up in three stark and savage words: ‘Slavery still exists,’” he said.

“What is even more shameful is that children are the worst victims of this. A large number of which could be saved. They are seeking refuge. They are forced from their homes and their countries. Their education jeopardized. Their health is in danger. We cannot wait,” Satiarthi said.

Satiarthi and Malala Yousafzai of Pakistan shared the Nobel Peace Prize for their work to end the suppression of children and young people and to promote the right of education for all children.

Prince Ali called on governments, private donors and others to provide funds to help traumatized children affected by violence throughout Iraq and Syria.

“It’s a cost and a long-term action. But governments, donors, whoever in the world needs to realize, whether it’s education or dealing with trauma, no matter how expensive it is, none of it is as expensive as weapons are,” he said.

Jordan hosts the second largest refugee population per capita in the world. It has seen its resources of water, electricity, education and health services taxed under the weight of hosting more than 1.2 million Syrian refugees and thousands of Iraqis, Yemeni and Libyans fleeing conflicts.

“One of the basic tenets of Catholicism is caring for those who are suffering,” President of Roberto F. Kennedy Human Rights and author of Being Catholic Now, told Catholic News Service.

“It’s especially meaningful to me to be here during Holy Week in this Holy Land of Jordan where so many stories from the Bible took place,” Kennedy said.

“We are standing 10 minutes away from where Jesus was baptized by John the Baptist, and we are talking about children in slavery, children forced by war to leave their countries to walk thousands of miles alone, often with or without their parents, and children who are exploited through trafficking and other means,” she said, underscoring the gravity of the problem.

“This to me is a reflection of Jesus on the cross, of the suffering that humans create out of the anger or fear or jealousy, and the capacity for universal love to respond to that, and to try and create change… and we are going to hold our governments responsible.”

She pledged to present the issue to the Group of 20 nations, which represents the world’s largest economies and the European Union.

Prince Ali said summit recommendations also were to be presented to “international organizations, including United Nations agencies, and world leaders for adoption and implementation in their respective countries.”

“Children cannot wait,” Satiarthi added. “If we collectively protect one generation, then other generations will be able to protect themselves.”

Deacon Timothy Tilghman of Our Lady of Perpetual Help Catholic Church in Washington shows two middle school students a program from the 1963 March on Washington for Jobs and Freedom, featuring the Rev. Martin Luther King Jr., while the deacon and youth visit the King memorial on March 14. Deacon Tilghman was 15 when Rev. King was assassinated on April 4, 1968. He accompanied his father as he traveled through Washington to help those who were impacted during the riots that ensued. (CNS photo/Eric Muhlfeld)

Holy Cross Father Theodore Hesburgh, then president of the University of Notre Dame, second from left, joins hands with the Rev. Martin Luther King Jr., the Rev. Edgar Chandler, left, and Msgr. Robert J. Hagerty of Notre Dame in this 1964 photograph. The 50th anniversary of Rev. King’s assassination is on April 4. (CNS photo/University of Notre Dame)
Guide to assist parishes, individuals in studying pastoral letter

Young adults’ document asks Church to welcome, listen, involve them

VATICAN CITY (CNS)—Young people want to know they are valued members of the Catholic Church, and that their questions and struggles are taken seriously enough that someone will spend time with them discussing issues rather than simply repeating “prefabricated” responses, said delegates to a meeting in Rome.

“We need a Church that is welcoming and merciful, which appreciates its roots and patrimony and which loves everyone, even those who are not following the perceived standards,” said the final document of a pre-synod gathering organized by the Vatican on March 19-25.

The document reflects the input of 305 young adults attending the meeting in Rome and some 15,000 young people who participated through Facebook groups online.

Released on March 24, it was to be presented to Pope Francis at the end of Palm Sunday Mass the next day and was to be used in drafting the working document for the Synod of Bishops on young people, faith and vocational discernment in October, said Cardinal Lorenzo Baldisseri, secretary of the synod.

With a frantic pace of life, thousands of life choices and proponents of different ideas and ideals battling for their attention, young people said they want most from this synod is “sincerity, coherence and authentic models,” who will accompany them in their search for meaning and fulfillment.

But, they warned, “we need rational and critical explanations to complex issues—simple answers do not suffice.”

Most of the young people meeting in Rome said they were named delegates to the meeting by their national bishops’ conferences, and the Church movements to which they belong.

The U.S. Conference of Catholic Bishops sent three delegates to the meeting: De La Salle Christian Brother Javier Hanna, director of faith formation at Cardinal High School in El Paso, Texas; Nick Lopez, director of campus ministry for the University of Dallas; and Katie Prejean- McGrady, a wife, new mother, youth minister, and popular speaker from the Diocese of Lake Charles, La.

Chris Russo, a 23-year-old working in Boston, represented the Ruthenian Catholic Church. And Nicole Petroske, director of adult faith formation for the Archdiocese of Hartford, Conn., represented Young Faith, an international group that highlights the contributions of women in the Church.

“Many adults in Rome and those in the Facebook groups recognized that, like in society at large, they have different opinions on a variety of issues, such as contraception, abortion, homosexuality, cohabitation, marriage and how the Church can respond to the realities in the Church,” the document states.

It also says that some “may want the Church to change her teaching” or, at least, they would like “access to a better explanation and to more formation on these questions.”

However, they said, even “young Catholics were somewhat astonished in conflict with official teaching still desire to be part of the Church.”

Of course, the document said, one cannot ignore the fact that “many young Catholics accept these teachings and find in them a source of joy. They do not accept Church to not only hold fast to them amid uncertainty, but also proclaim them with greater depth of teaching.”

The role of women in society and in the Church was another lively topic of discussion at the meeting, said Laphild Twumasi, an immigrant from Ghana to Italy who helped present the document to the press on March 24.

For many young people today, the document said, the Church’s treatment of women is an obstacle to their deciding to remain part of the Catholic community.

“The Church can play a vital role in ensuring that these young people are not marginalized but feel accepted,” the document said. “This can happen when we seek to promote the dignity of women, both in the Church and in wider society.”

One key question arises from these reflections: What are the places where women can flourish within the Church, and where, after rejection,” the delegates wrote. “The young adults said in the document that it does little good when Church leaders speak in practical terms about controversial subjects such as homosexuality and gender issues, about which young people are already freely discussing without taboos.”

But the key questions for the young adults was what do young Catholics need from their elders in the Church, and why are so many young people in so many countries leaving the Church in droves?

“Young people who are disconnected from the Church can become trapped in the cycle of losing identity, judgment, and rejection,” the delegates wrote. “You, the young Church, ask us to participate in and leave Mass without experiencing a sense of community or family as the Body of Christ. Each person professes a living God, but some attend Masses or belong to communities which seem dead.”

In the document, the young adults asked the Church to be more credible, more honest, more transparent and to continue to admit its failures and express sorrow for the way it has dealt with clerical sexual abuse and the misuse of wealth.

“The humility of the Church,” it said, “will undoubtedly raise its credibility among the world’s young people. If the Church acts in this way, then it will differentiate itself from other institutions and authorities which young people, for the most part, already mistrust.”

The pastoral letter study guide is a great resource that can be used in the spiritual formation process to assist parishes as they prayerfully reflect on the importance that every life is sacred and should be treated with great dignity.

—Theresa Chamblee, archdiocesan director of social concerns

I would hope the guide will help people put meat on the bones of what it means to love our neighbor and to live out the reality that “We are one in Christ.”

—Ken Ogorek, archdiocesan director of catechesis

The pastoral letter study guide is a great resource that can be used in the spiritual formation process to assist parishes as they prayerfully reflect on the importance that every life is sacred and should be treated with great dignity.

—Theresa Chamblee, archdiocesan director of social concerns

By Natalie Hostetler

The archdiocesan Office of Catechesis has developed a one-page pastoral letter study guide. It includes prayers for possible use before a group gathering, and everything in between,” archdiocesan director of catechesis Ken Ogorek said. The document was compiled by the staff of the Office of Catechesis.

The idea came about during an Indianapolis South Deanery priests’ meeting on Feb. 27.

“We commented on the pastoral letter that came out in The Criterion [on Feb. 16],” says Father Stephen Banet, pastor of St. Jude Parish in Indianapolis and dean of the south deanery. “The priests said [a study guide] is something they could use in their parishes for discussion.”

The next day, Father Banet reached out to Ogorek with the idea.

Ogorek and his staff embraced the task and within three weeks compiled a six-page, downloadable study guide. It includes prayers for possible use before a group or individual reviews the questions provided in the pastoral letter study guide. Separate questions are provided for adults and for youth and young adults.

One section of questions exists for each of the synodal topics addressed in the archdiocese’s pastoral letter: Human Dignity; Plight of Immigrants; Drug Abuse; Religious Liberty; and Respect for Human Life.

In addition to the questions, says Ogorek, “with each section we invite people to express their desires to learn more about the topic. Also, near the end we invite people to consider what additional topics right flow from the foundation that Archbishop Thompson has provided.”

The archbishop is pleased with the availability of the staff guide to assist parishes, individuals in studying pastoral letter.

“The purpose of a pastoral letter is that it be able to address particular concerns at any given moment,” Archbishop Thompson explains.

“While a pastoral letter does not provide all the answers on a given subject or circumstance, it is designed to prompt further reflection, dialogue and discernment toward better understanding and possible solutions,” he notes. “The study guide should help to facilitate a process of seeking for both individuals and parishes in this regard, especially in terms of providing some type of local or concrete means of evangelization, an attempt to respond to the concerns outlined in the pastoral letter.”

When she heard that a study guide was being created, archdiocesan director of social concerns Theresa Chamblee was grateful.

“Before I began to speak about the inherent dignity of every person from conception to death, I would find most people would agree that everyone has the right to life,” she says. “But where the area becomes gray is when we see biases in correlation to the right to life are discussed.”

She sees the study guide as a useful tool in helping parishes and individuals “tackle some tough life and dignity issues through the lenses of Catholic social and moral teaching.”

One of the ministers Chamblee oversees is Catholic Charities’ Parish Social Ministry (PSM). The new guide will be a “great resource” in this area, she says.

“A large part of PSM is about parishes in growing their charitable outreach to those within their parishes and the surrounding community—basically helping all of us see the face of Christ in those we encounter, and we in turn becoming the body of Christ in this process,” Chamblee explains.

“Before, that can truly happen, ongoing spiritual formation rooted in our Catholic moral and social teachings is key.”

“Pastoral letter study guide is a great resource that can be used in the spiritual formation process to assist parishes as they prayerfully reflect on the importance that every life is sacred and should be treated with great dignity.”

Ogorek cites three primary goals for the guide.

“I hope people will get the benefit of hearing directly from our chief shepherd and catechist on several important topics,” he says.

Secondly, he hopes that “reading and prayerfully reflecting on the help of this guide will draw people deeper into relationships with Jesus, because we know that love of neighbor goes hand in hand with love of God.”

Finally, Ogorek says, “I would hope the guide will help people put meat on the bones of what it means to love our neighbor and to live out the reality that ‘We are one in Christ.’”

(For a copy of the study guide, go to archindy.org/ catechesis/documents/Pastoral-Letter-Reading-Guide.pdf or go to archindy.org, select “Catechists” from the Offices tab, then click on the “Resources” icon, where both the pastoral letter and guide can be found under “Pastoral Letter.” For those without Internet access, call the Office of Catechesis at 800-382-9836, ext. 1550, or 317-236-1550.)

One section of questions exists for each of the synodal topics addressed in the archdiocese’s pastoral letter: Human Dignity; Plight of Immigrants; Drug Abuse; Religious Liberty; and Respect for Human Life. The synod was another lively topic of discussion at the meeting, said Laphild Twumasi, an immigrant from Ghana to Italy who helped present the document to the press on March 24.

For many young people today, the document said, the Church’s treatment of women is an obstacle to their deciding to remain part of the Catholic community.

“One key question arises from these reflections: What are the places where women can flourish within the Church, and where, after rejection,” the delegates wrote. “The young adults said in the document that it does little good when Church leaders speak in practical terms about controversial subjects such as homosexuality and gender issues, about which young people are already freely discussing without taboos.”

But the key questions for the young adults was what do young Catholics need from their elders in the Church, and why are so many young people in so many countries leaving the Church in droves?

“Young people who are disconnected from the Church can become trapped in the cycle of losing identity, judgment, and rejection,” the delegates wrote. “You, the young Church, ask us to participate in and leave Mass without experiencing a sense of community or family as the Body of Christ. Each person professes a living God, but some attend Masses or belong to communities which seem dead.”

In the document, the young adults asked the Church to be more credible, more honest, more transparent and to continue to admit its failures and express sorrow for the way it has dealt with clerical sexual abuse and the misuse of wealth.

“The humility of the Church,” it said, “will undoubtedly raise its credibility among the world’s young people. If the Church acts in this way, then it will differentiate itself from other institutions and authorities which young people, for the most part, already mistrust.”
By Sean Gallagher

SHELBYVILLE—The founding of St. Joseph Parish in Shelbyville 150 years ago might seem confined to history books. But the students of the Batesville Deanery faith community’s school made it come alive in the St. Joe Show, a play performed on March 19, the feast of St. Joseph, at the sold-out Strand Theater in Shelbyville.

The play was written by Father Michael Keucher, St. Joseph’s administrator, as one of many ways that St. Joseph will celebrate in 2018 the 150th anniversary of its founding.

He was especially interested about having some of the youngest members of the parish bring its history to life.

“We were thinking about all the different ways that we can celebrate our parish’s heritage,” Father Keucher said.

“At the same time, we want to open up people’s eyes and get them excited for the future. I thought that this was a perfect way to do both of those things.”

The St. Joe Show told the story of how, by the late 1860s, St. Vincent de Paul Parish in Shelby County a few miles outside of Shelbyville, and the school it operated at the time, were filled to overflowing.

Bishop Maurice de Saint Palais, shepherd at the time of the Diocese of Vincennes, Ind., which later became the Archdiocese of Indianapolis, authorized Father John Gillig, pastor of St. Vincent, to seek out land in Shelbyville on which a new parish could be started.

Some townspeople in Shelbyville, including its mayor at the time, had reservations about starting a Catholic parish there. But other Christians and a Jewish town leader reached out to Father Gillig to help make the founding of St. Joseph a reality.

Catholics of the area are portrayed supporting the starting of a new parish through their prayers and their physical efforts to build its original church and school.

The play also recounts how St. Joseph School was founded in 1873, and how the parish’s current church was constructed in the early 20th century.

Father Keucher was determined to open up participation in the play to all school students. So its pre-school and kindergarten students who couldn’t be expected to memorize lines showed up on stage at one point as farm animals on a farm adjacent to St. Vincent Parish.

“I’m very proud of our kids,” Father Keucher said. “They have worked very hard. And it’s been exciting to see them become more passionate about their parish.”

“It was fun. I’m glad to tell everybody the story of St. Joseph,” said Madeline Huntsman, a third-grade student at St. Joseph who played Sister James in the play, one of the Oldenburg Franciscan sisters who staffed St. Vincent School, the same community that later staffed St. Joseph School.

Third-grader Charlie Fischer played Father Francis Rudolf, St. Joseph’s first resident pastor and the founder of its school.

“It wasn’t hard,” Charlie said. “It was like we were in the past, in history. I was nervous at first, but then I wasn’t after I got used to it.”

St. Joseph fourth-grader Naomi Garringler played Mother Edna in the play, the superior of the Oldenburg Franciscan sisters who staffed St. Vincent School.

“It was very exciting,” Naomi said.

“It was very nice to have all these people come to see our show. We’re so lucky to have a whole play just about our school.”

Kelly Connolly was one of nearly 370 people who attended the play. She was excited to see her son Eli, a third-grade student at St. Joseph, play an early parishioner in the production.

“I think it was a great experience for the kids,” said Connolly. “One, they get to learn about the history of the parish. I really appreciate Father Mike taking the time to research it. It was an educational thing for all of us.”

Many adult parishioners volunteered their time to construct the intricate sets for the play and make its costumes.

“Everybody has been stepping forward to help out in whatever ways that they possibly can,” Father Keucher said. “Thanks be to God that we have all this talent, generosity and heart here in our parish.”

“The kids have learned a lot through this. What’s really exciting to see is how excited they are to be on stage. They’re growing in confidence by being on stage. That excitement is evidence of the Holy Spirit.”++

St. Joseph Parish in Shelbyville portrays residents of the central Indiana town in the late 1860s on March 19 at the Strand Theater in Shelbyville in the St. Joe Show, a play about the founding of the Batesville Deanery faith community 150 years ago. The students are Carson Bajdeger, left, Jack VanWye, Maria Gil and Sammi Aguilar.
Catholics are called to be witnesses of Christ’s resurrection

By Marcelino D’Ambrosio

The bishops of the Second Vatican Council and all popes since have re-emphasized the ancient teaching that evangelization is the primary task of the Church. In fact, St. John Paul II declared in 1990, “I sense that the moment has come to commit all of the Church’s energies to a new evangelization.”

What’s more, we are also told that all of us,ardless of type or skill set, are called to be evangelizers. This generally makes Catholics squirm. Most of us feel untrained, unprepared, incompetent. Can’t we leave this to the clergy and the religious education professionals?

The universal call to be evangelizers is nothing new. It comes from Jesus himself and was issued that first Easter morning. He commanded the women who are the first to discover his empty tomb to “go tell” the disciples what they have seen and experienced (Mt 28:10).

Then it’s the turn of the two disciples on the road to Emmaus who hasten back to Jerusalem to tell the Apostles what they had happened to them (Lk 24:13-35). A few weeks later, the Apostles are told by the Lord that they will be witnesses to the ends of the Earth (Acts 1:8).

Luke, we protest, that we are not eloquent enough. And we might even add that we don’t know theology well enough to refute all arguments and demonstrate the truth of the faith. And we certainly are not saints yet … our moral imperfections are, in fact, most embarrassing.

Yet Jesus chose witnesses who were uneducated and highly imperfect. It is unlikely that either the Apostles or Mary Magdalene had theology degrees from Jerusalem Rabbinical Academy. And, when it comes to sanctity, all but the mother of Jesus fall a bit short.

Mary Magdalene, just a year or two prior to the resurrection, had been running around the countryside being a burden. Peter denied Jesus three times just a few days before Easter morning. And they all, save the beloved disciple, had abandoned Jesus as he was dragged from the garden and nailed to the cross.

Nonetheless, he commissioned these highly flawed people to take the Good News to all nations.

To explain why they were and we are capable of doing this, let’s see what the role of a witness in a court of law is. A witness is not charged with making a coherent, comprehensive case for or against someone who is on trial. The witness is simply called upon to answer a series of questions of what he or she has seen or heard. The role of witnesses is simply to tell, when prompted, their experience.

Mary Magdalene and the Apostles were eyewitnesses of the risen Christ. More than 500 disciples shared in this experience, according to St. Paul (1 Cor 15:6). They could bear witness to seeing him bodily. We, today, obviously cannot.

But the Gospel, the Good News, is that all sin is forgiven through the death and resurrection of Jesus Christ. He, who will be the judge, died to acquit us all. People have only to accept this forgiveness to experience freedom from sin.

Peter, Thomas, Mary Magdalene and all of the witnesses of the resurrection knew the sweetness of his forgiveness in the face of the bitterness of their sin. And so do we.

Though the fullness of the risen life is yet to come for us, we have experienced being reborn through the resurrection of Jesus and his gift of the Holy Spirit. The down payment of the treasure reserved for us in heaven.

So how do we know the resurrection of Jesus is for real? We gain assistance of it through the faith given to us by God and the trustworthiness of sacred Scripture. We can also believe in the resurrection because we experience its effect in our lives now through the peace of the Spirit brought by the Holy Spirit, our Easter gift.

The greeting of the Lord to the Apostles gathered in the upper room on Easter Sunday afternoon was “peace be with you” (Jn 20:19). It’s true that on Pentecost, it was St. Peter who gave the speech that led to the baptism of 3,000 people (Acts 2:14-41). But it was the uncontrollable joy and excitement of the 12 disciples that had drawn the crowd (Acts 2:1-13).

We all have experienced something of the Lord’s mercy, the power of his forgiveness, the movement of the Spirit. Each one of us has a story of the impact of Easter on our lives. Being witnesses to the Good News of Easter means being able and willing simply to share a bit of our story, to give testimony from our experience. People can argue with opinions and reasoning. But they really can’t argue with someone’s experience.

If you want your words to be credible, take a look at your life. It need not be perfect. If you are like anyone else, your life is full of unresolved problems, unanswered prayers and faults of various shapes and sizes.

But if there is a quiet peace beneath the chaos, if there is joy despite the trials, your words will get the attention of many. And especially, if your face reflects the love of the Father (“For God so loved the world …”), if people can feel from you the genuine interest and affection that the Father has for you and for them, your testimony will have a great chance of touching hearts and inspiring faith.

(Nickolas D’Ambrosio, a.k.a. “Dr. Italy,” writes from Texas. For more info about his resources and pilgrimages to the Holy Land, visit Italy.com or connect with him on Twitter @DrItaly)
I’ve been writing about Catholic women this month for Women’s History Month. It occurs to me that I’ve written four about women religious, one about another lay woman.

Patty Crowley was one of the founders of the Christian Feminist Movement (CFM). Sociologist and novelist Father Andrew Greeley said of her, “In her term as archivist, Patty was the most important woman of her time, and CFM was the most important movement in Catholic Workers. CFM began as one of the Catholic Action lay organizations pioneered in France by Césaire Soulé and the Catholic Workers. Holy Cross Father Louis Paz built its principles to the University of Notre Dame, and I was privileged to work with him as a student as he spread the Young Catholic Students movement. CFM started with the Student nonviolent Coordinating Committee and started families, notably Burnie Bauer in South Bend and Patrick Crowley in Chicago. Pat and Patty Crowley married in 1937. He became a successful lawyer, and the couples lived down the block in Chicago. They had five children, including an infant who died. They also took in 14 foster children and raised them until they left home.

CFM began after Pat and Patty met Burnie and his wife Helene at a Cana conference in 1951. They met other couples who had been meeting to solve local problems using Cardijn’s Jocist Movement (observations/decisions) to solve those problems. They then called a national seminar in 1949 that attracted 59 delegates from 12 states.

Pat and Patty were elected executive secretary couple, and they led the movement for 20 years. CFM spread quickly during the 1950s, eventually attracting 125,000 couples in the United States and 40 countries. In 1957, Pope Pius XII awarded the couple the Pro Eclesia et Pontifice medal during the World Congress of the Laity in Rome. In 1964, Pope Paul VI invited them to join the Papal Birth Control Commission to advise on the morality of new contraceptive methods. At a commission meeting, Patty presented the results of a large survey of married couples they had authorized. It showed how painful, and unsuccessful, most couples found the practice of the rhythm method.

The commission recommended that the church’s teaching on contraception changes, but two years later Pope Paul issued his encyclical “Humanae Vitae.” Upholding the Church’s position after 25 years later, in an article in National Catholic Reporters, Patty admitted that, because of her decision, “I feel betrayed by the Church.”

Patty died in 1974, but Patty continued her activism for social justice. She served on the Chicago Housing Authority and the Chicago Foundation for Women. She helped found the United Neighborhoods, the largest private, multi-service shelter operation for homeless women in Chicago. Her daughter, Benedictine Sister Patricia Crowley, was executive director for a time.

Patty remained active until her death in 2006 at age 89.

Meanwhile, CFM still exists, but it is much smaller than it was prior to the Second Vatican Council, at least in the English-speaking world. It appears to be stronger in other countries.

For The Journey/Effie Caldarola

Accompanying immigrant on his journey is ‘an act of love’

Recently, I was invited by a group working with children to find asylum-seekers to attend a hearing for a Mexican man who was being deported.

The idea is to “accompany” someone on his journey through a complex legal system, to provide some of the necessary presence to him and to his family and to be a support to the system that ordinary Americans are interested and watching.

I was torn. I was feeling lost finding the Homeland Security Administration. It was a rush-hour trek 30 minutes from my home. So, being the wimpy procrastinator I am, I didn’t commit, but instead told God to wake me up if I should go.

I didn’t claim a pipeline to God, but I did wake up early and a little voice of conscience badgered me to get out of bed.

We have a new hunting season in this country, and the hunted are virtually anyone who doesn’t have clear citizenship.

We have a new hunting season in this country, and the hunted are virtually anyone who doesn’t have clear citizenship.

In his final address, Cardinal Joseph Bernardin said of the Cardinal Bernardin said of the homeless: “Jesus promised not to desert those who despair.”

On the fourth day of creation, God blessed man. The first man was called Adam. God asked him, “What is this? This is man created in my image, after my likeness.”

We know Mary was there on Calvary holding the heart of Jesus as he carried his cross.

I firmly believe that, through the grace of God, she held onto her hope that he would return to her by the angel at the Annunciation. She would be greatly fulfilled. Here we are, implored to put ourselves in the shoes of another and see life from his or her side. We send the message, “I don’t blame everyone person who speaks is always at pains to learn the sensitivities of his audience, and if reason demands it, he would adjust himself accordingly in the presentation to the susceptibilities and...”

The Gospels do not tell us that the risen Jesus appeared to his mother. But she seems fitting that he would have. Over the centuries, many of the faithful have held, as a great hope that if the event happened I share it.

The only difference that Mary experienced in raising their children as they are now that they are to be kept up of great love, they are given the fulfillment of the dreams they held for them when they were born.

At such difficult moments, which most parents will likely experience at one time or another, call on Mary’s prayers, which she’s always ready to offer for us. Who more than her could have lost hope for a child after what she witnessed in those dark days in Jerusalem? Yet, I firmly believe that, through the grace of God, she held on to her hope that he would return to her by the angel at the Annunciation. She would be greatly fulfilled. Here we are, implored to put ourselves in the shoes of another and see life from his or her side. We send the message, “I don’t blame everyone person who speaks is always at pains to learn the sensitivities of his audience, and if reason demands it, he would adjust himself accordingly in the presentation to the susceptibilities and...”

The Gospels do not tell us that the risen Jesus appeared to his mother. But she seems fitting that he would have. Over the centuries, many of the faithful have held, as a great hope that if the event happened I share it.

The only difference that Mary experienced in raising their children as they are now that they are to be kept up of great love, they are given the fulfillment of the dreams they held for them when they were born.

At such difficult moments, which most parents will likely experience at one time or another, call on Mary’s prayers, which she’s always ready to offer for us. Who more than her could have lost hope for a child after what she witnessed in those dark days in Jerusalem? Yet, I firmly believe that, through the grace of God, she held on to her hope that he would return to her by the angel at the Annunciation. She would be greatly...
The Sunday Readings
Sunday, April 1, 2018

**Acts of the Apostles 10:34a, 37-43**

**1 Corinthians 5:6b-8**

**John 20:1-9**

A variety of biblical readings occurs in the course of liturgical celebrations for Easter. For instance, the Liturgy of the Word for the Easter Vigil is unsurpassed among all the feasts of the year. These reflections center upon the readings for the season of Easter celebrated during the day on Easter Sunday. The first reading is from the Acts of the Apostles. As this season continues, most often the Church will draw from Acts its first Scriptural reading. In this reading, Peter addresses a crowd in Jerusalem. His sermon, one of several in the early chapters of Acts, capsulizes the Gospel message. Jesus’ death, as John the Baptist foretold the coming of Jesus. Jesus was the gift and representative of God. Jesus died on Calvary for the sins of all humanity. After dying on Calvary, Jesus rose and was seen by witnesses. The Lord sent the Apostles to proclaim the Gospel as they went into places far and near. The reading, while crisp and not too long, focuses attention upon the Lord. He redeemed the world through his crucifixion. Jesus then rose from the dead. The resurrection is more than a pious assertion of some vague, unearthly way to say that the Lord’s power endures from age to age through Christianity and its adherents. Jesus rose from the dead in time and space. Witnesses actually saw the risen Lord. St. Paul’s First Letter to the Corinthians provides the second reading. Paul calls the Corinthian Christians to turn to Jesus. They are with the Lord. The Lord is with them. Such is the effect of the incarnation, of the redemption, and of the personal decision to turn to God. The Gospel of St. John furnishes the last reading. It is a triumphant story, revealing the excitement in what it was written. Mary Magdalene, forever faithful, discovered that Jesus’ tomb is empty. She immediately alerted Peter and the other Apostles to her discovery. Peter and the Beloved Disciple, believed to be St. John, hurried to see for themselves. The Beloved Disciple saw the empty tomb and remembered the Lord’s prophecy of rising from the dead.

**Reflection**
The Gospel catches it all. The resurrection of Jesus, of course, was an event of ancient history. But for the first Christians, the Lord’s rising had a deeply important meaning. They had no cause to fear. In Jesus, they would live forever, come what may on Earth. This weekend, in celebrating Easter, the Church stands with Mary Magdalene, Peter, and the Beloved Disciple. He lives! Death has been defeated. We can live eternally. The key to life eternal is in our love for God.

The second reading, from St. Paul’s First Letter to Corinthians, reinforces the notion that the Lord’s resurrection has profound implications for each human being anywhere and at any time. St. Paul was justifiably and totally overtaken by the realization that through the incarnation, the fact that in the person of Jesus the nature of God and human nature coexist, all we humans can experience communion with God—if we turn ourselves to God willingly and truly. These readings instruct us. Jesus, of course, is central. He is Lord. He conquered pain and death. His wondrous resurrection is our guarantee of salvation and everlasting peace.

Human beings also enter the story. Today, they are seen in retrospective. Most are saints, highly venerated persons. In their humanity, however, they were as we are. We benefit from noting their great faith and hope. Are we able to manifest the same? Do we hold dear in our hearts the trust in Christ that so was vivid among them? Only if we are of the same unswerving faith can we too know the thrill of declaring, “He lives!”

**My Journey to God**

The Passion of Our Lord Jesus Christ (haiku)

By Benedicte Sister Susan Lindstrom

My body and blood
To be shared with gratitude
As my members unions
Longing for support
I ask them to pray with Me
They can’t stay awake
Father, take this heart
Take My pain and fear away
Let Me do Your will
Peter, did you hear?
The rooster sadly crowing
Where are you, My friend? You say I’m kingly
I have never claimed this role
When, then, so much fear?
Each whip stroke shocked Me
Never have I known such pain God. I need Your strength
Heavy wooden cross
Object of ridicule
Source of salvation
Woman, claim this son
Son, hold your grieving mother
Travel on in faith
Forgive them, for they know not the mindless things they’ve done
Show them with grace
Into Your hands, God
My spirit there will find rest
My mission is done

(Benedicte Sister Susan Lindstrom is a member of the Order of Grace Monastery in Beech Grove. In the Holy Sepulcher in Jerusalem, numerous candles illuminate the ornate crucifix marking the spot where it is believed Christ was crucified.)

Write poems to Dance

**Q**

Q: Recently, I read an article in a Catholic magazine that suggested that, in addition to the Ten Commandments, we should use the beatitudes because of their views on Deferred Action for Childhood Arrivals program (DACA)—the call to be merciful, for example, or to “hunger and thirst for justice.” I feel that it is wrong when immigrants come here illegally and take jobs that could be held by valid U.S. citizens. But now I don’t know whether I can hold that position and still be a good Catholic. (New Jersey)

A: Using the beatitudes (from the Gospel of Matthew 5:3-10) to help examine one’s conscience is a suggestion often made by Catholic teachers and preachers. The website of the U.S. Conference of Catholic Bishops says that, prior to the sacrament of penance, one should reflect prayerfully on his or her thoughts, words and actions, and suggests that this examination “should be rooted in Scripture, particularly the Ten Commandments and the beatitudes.” While the Ten Commandments are expressed mainly as prohibitions (don’t steal, kill, lie, etc), they have always seemed to me to constitute the minimum of what a Christian is expected to do. The beatitudes, on the other hand, express in an affirmative way what is required of a follower of Jesus: being poor in spirit (not coveting riches), having mercy, acting as a peacemaker, etc. I do not think that a Catholic is obliged to support the DACA policy as an article of faith. Like many pieces of legislation or executive orders, it seeks to integrate Christian attitudes with what is politically feasible and practically wise—and in so doing admits of differing views.

Clearly, though, the sympathies of Catholic leaders are with the rights of settling immigrants. And they take this stance based upon the social teachings of the Church, which are in part rooted in the beatitudes. As to the letter writer’s concerns about “taking jobs from Americans,” most of the research suggests that DACA has in fact benefited the U.S. economy—with no adverse impact on employment opportunities for those who are native-born.

Q: A few months ago, I went to my grandson’s wedding. He married outside the Church because his Catholic pastor was too busy to help them get married. I was sad for this couple and embarrassed, too. No wonder that many churches choose a non-Church wedding. This couple does intend to have a priest bless their marriage later, and I pray that they do. (Michigan)

A: I am truly sorry for your grandson’s experience, and I regret especially that it resulted in his being married outside the Church. I, too, will pray that they have the marriage blessed (“convalidated”) by a priest. Some parishes do suggest a certain fee for the use of their church buildings for a wedding—especially non-parishioners at an historic church or chapel. These churches are not charging for the sacrament of marriage, but for the use of the building and are often located in inner-city areas and depend heavily on such revenues for maintaining the facility.

With regard to the sacrament of marriage, it is customary that a parish will recommend a donation to cover maintenance, cleanup and other services. No set amount or range is usually given, and it is left to the bride and groom to decide whether to make a donation, which most couples traditionally do. I prefer that option, because then the offering is more likely to match the couple’s financial circumstances. In many cases, such donations that are offered are typically modest, especially in comparison to the couple’s other spending—particularly on the wedding reception.

Finally, as the U.S. bishops’ conference’s website forvotenomination.org notes, “In no case — should financial circumstances prevent a couple from approaching the Church for marriage. This is consistent with the Church’s Code of Canon Law, which directs priests to take special care “that the needy are not deprived of the benefits of the sacraments because of poverty” (#848).

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


HUSEMANN, Marie, St. Patrick, Terre Haute, Jan. 7. Widow of Wilma Llewellyn and Aimee Utnick. Aunt of several.


Ralsdon, Carmelita (Rafael), 91, Christ the King. Indianapolis, March 10. Mother of Jeannette Ralsdon Cook, James III and John Ralsdon. Grandmother of three.


Schindler, Gregory D., 42, St. Mary, Navinlton, March 16. Father of Beth and Pat Schindler. Son of James and Barbara Schindler. Brother of Bradley, Jamie and Joey Schindler.


Franciscan Sister Teclas Jahnem ministered in Catholic education and photography

Franciscan Sister Teclas Jahnem died on March 11 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 80.

The Mass of Christian Burial was celebrated on March 15 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters’ cemetery.

She entered the Sisters of St. Francis on Feb. 2, 1955, and professed final vows on Aug. 12, 1960.

Sister Tecla earned a bachelor’s degree in education at Marian University in Indianapolis and a master’s degree with a concentration in chemistry at Xavier University in Cincinnati.

During 63 years as a Sister of St. Francis, Sister Teclas ministered as an educator for 25 years in Catholic schools in Indiana, Missouri and Ohio. In the archdiocese, she served at St. Mary School in Greensburg from 1957-59, at St. Lawrence School in Lawrenceburg from 1959-62, at Our Lady of Perpetual Help School in New Albany from 1962-64, at the Oldenburg Academy of the Immaculate Conception in Oldenburg from 1964-71, at St. Mary Academy in Indianapolis from 1967-68 and 1973-74.

In 1980, Sister Tecla studied photography for a year and served as an audio-visual specialist at St. Joseph Parish in Cincinnati and as a photographer for her religious community and a freelance photographer for the Archdiocese of Cincinnati and the Diocese of Covington, Ky.

A diagnosis of Parkinson’s disease in 1997 eventually led to her retirement from photography in 2001. She ministered at the motherhouse until 2012.

Surviving is a brother, Paul Jahnem of Oldenburg. Memorial gifts may be sent to the Sisters of St. Francis, PO Box 100, Oldenburg, IN 47361-0100.

Bishops disagrees with court’s inaction on Conscience Protection Act

WASHINGTON (CNS)—The chairmen of the U.S. bishops’ pro-life and religious freedom committees said it was “deeply disappointing” that Congress omitted the Conscience Protection Act from the fiscal 2018 congressional funding bill for fiscal year 2018.

“We call on Congress not to give up using this critical legislation to expand conscience protections,” said a March 22 joint statement from Cardinal Timothy M. Dolan of New York, chairman of the bishops’ Committee on Pro-Life Activities, and Archbishop Joseph E. Kurtz of Louisville, Ky., chair of the Conferences ofBishops Committee on Religious Liberty.

The Church leaders said the legislation is “an extraordinarily modest bill that provides much-needed protection to conscience protection laws on abortion laws that receive wide public and bipartisan support.

They also said it aims to “provide victims of discrimination with the ability to defend their rights in court to help ensure that no one is forced to participate in abortion.”

The statement added that those “inside and outside of Congress who worked to defeat” this legislation “have placed themselves squarely into the category of extremists who insist that all Americans must be forced to participate in the violent abortion.”

In early March, the Church leaders wrote U.S. Catholic bishops to contact members of Congress urging them to enact the Conscience Protection Act, stressing “increasing and fierce attacks on conscience rights regarding abortion cry out for an immediate remedy.”

“Nurses and other health care providers and institutions are being forced to choose between participating in abortions or leaving health care altogether,” they wrote in a March 6 statement. They also said “churches and pro-life Americans are being forced to provide coverage for elective abortions—including late-term abortions—in their health care plans.”

The Weldon Amendment, included in the annual appropriation for the Department of Health and Human Services since 2005, already allows health care providers as well as insurance plans to refuse to provide abortions, pay for them or refer women to abortion clinics.

The Conscience Protection Act is aimed at protecting individual physicians, nurses or other health care professionals who refuse to assist in abortions when asked to do so by their employers. It takes the core policy of Weldon—protecting those who decline to perform, pay for, refer or provide coverage for abortions—and writes it into permanent law.

The measure was introduced in the House by Rep. Diane Black, R-Tennessee, and Rep. Jeff Fortenberry, R-Nebraska, and in the Senate by Sen. James Lankford, R-Oklahoma. The House passed an omnibus appropriations bill for fiscal year 2018 that includes the language of the Conscience Protection Act, but the Senate didn’t pass an appropriations bill.

In January, the civil rights office of the federal Department of Health and Human Services put in place new policies to protect conscience rights and religious freedom, a move that won praise from Cardinal Dolan and Archbishop Kurtz.

But they also said a legislative solution was needed.

“Conscience protection should not be subject to political whims, however. Permanent legislative relief is essential,” the committee leaders said in a statement in January. They urged action on the Conscience Protection Act to give victims of discrimination “the ability to defend their rights in court.”

“No one should be forced to violate their deeply held convictions about the sanctity of human life,” they added.
NEW ALBANY—Cardinal Joseph E. Ritter, who died in 1967, is well known for championing to eradicate racism in the United States. Perhaps not so well known are his ecumenical efforts to promote unity among all Christians. In his work, he became what is believed to be the first Catholic prelate in America to deliver the commencement address at an Eastern seminary graduation. The seminarians were Presbyterian.

He was following then, that two Presbyterian ministers recently spoke at the Cardinal Ritter Home in New Albany on the ongoing efforts to promote Christian unity that build upon the legacy of the former archbishop of Indianapolis.

That’s where the two speakers came in—both Presbyterian ministers were involved in the eighth round of official dialogues, which spanned from 2012-17. Rev. Gambrell serves as associate for worship in the Presbyterian Church USA’s Office of Theology and Worship. He is also co-editor of a revision to the Book of Order of the Presbyterian Church in 1970. Both churches follow a three-year cycle of three readings and a psalm for each service.

For three decades now,” he noted, “Catholics and Protestants have been hearing the same readings every Sunday.” Liturgical texts shared by Catholics and Protestants include the wording of the Lord’s Prayer, the Gloria, the Creed and other prayers.

Rev. Gambrell mentioned a significant point of agreement arising from the dialogues: the Joint Declaration on the Doctrine of Justification, promulgated in 1999, which he said addressed an issue that “most divided the Church in the Reformation—the issue of faith versus works.”

He said the hallmark declaration states that “[w]e confess together that sinners are justified by faith in the saving action of God in Christ,” and that by this declaration, all the churches represented acknowledge that “salvation is always a gift of God.”

"The problem no longer exists!" There has not been as much progress regarding Communion, Gambrell said, “but there is a lot of consensus about Eucharist being a remembering of Jesus Christ.”

On the issue of the Real Presence and “how Christ is present,” there is still not agreement, he added.

Ordination of clergy is another topic of progress with room to grow closer. The participants in the eighth round of talks noted “how very similar ordination rites are in all our churches.” Gambrell said. “We recommended that ministers from other denominations be invited to participate in one another’s ordination ceremonies.”

A final agreement that evolved out of the most recent talks, she said, was the participating churches’ emphasis that “the Church is the whole body of Christ, not just the clergy.”

The group recommended seeking “the ultimate goal [of] full communion,” and not just the common good of society by working “together in Habitat [for Humanity] projects, food banks, and prison ministry and other partnerships.”

Dialogue seeks to unite churches as ‘the One Body of Christ’

Dialogue between Christianity and China is indispensable, he said.

"As a result, our zeal for pursuing justice and social justice ministries and ministerial [for Humanity] projects, food banks, and prison ministry and other partnerships.”

Dialogue between Christianity and China is indispensable, he said.

"As a result, our zeal for pursuing justice and social justice ministries and ministerial [for Humanity] projects, food banks, and prison ministry and other partnerships.”

Dialogue between Christianity and China is indispensable, he said.

"As a result, our zeal for pursuing justice and social justice ministries and ministerial [for Humanity] projects, food banks, and prison ministry and other partnerships.”

Dialogue between Christianity and China is indispensable, he said.

"As a result, our zeal for pursuing justice and social justice ministries and ministerial [for Humanity] projects, food banks, and prison ministry and other partnerships.”

Dialogue between Christianity and China is indispensable, he said.

"As a result, our zeal for pursuing justice and social justice ministries and ministerial [for Humanity] projects, food banks, and prison ministry and other partnerships.”

Dialogue between Christianity and China is indispensable, he said.

"As a result, our zeal for pursuing justice and social justice ministries and ministerial [for Humanity] projects, food banks, and prison ministry and other partnerships.”

Dialogue between Christianity and China is indispensable, he said.
WASHINGTON (CNS)—In the hall of Holy Trinity Parish in Richmond, Indiana, elders handed markers to younger members of the parish as they filled in posters with the Gospel-based message from the Book of Isaiah that they wanted others to see at the March for Our Lives event the next day: “And the children will lead us” (Is 11:6).

The young Catholics joined the tens of thousands of students from across the country who participated on March 24 in a massive demonstration along Washington’s Pennsylvania Avenue, the main road that connects the White House to the U.S. Capitol, where both houses of Congress meet—the institutions many of them say are to blame for countless young lives lost over the years to gun violence.

The event was organized by survivors and friends of those who died at Florida’s Marjory Stoneman Douglas High School on Feb. 14. A former student shot and killed 17 people that day, including an assistant coach and the school’s athletic director. Several more were injured in the later mass shooting to take place at a school. Those who showed up to the march said they were there to support the march organizers and to amplify their effort.

“They were the spark … finally someone had to do something about it,” said Sofia Alpizar, a student at George Washington University. She was in the pews at St. Patrick’s Parish watching her younger sister Viviana Alpizar join other Catholic school students who had gathered for reflection and Mass before taking to the streets.

“Don’t let this march be the only thing you do,” Viviana Alpizar implored, as other students shared some of the reasons why they were participating.

Stephan Wheaton, a 17-year-old from Dan Bosco Cristo Rey High School in Takoma Park, Md., said he was participating because he had lost his best friend, his brother, to gun violence, a death that left him feeling “mad, frustrated and alone.”

J’TA Freeman, a junior at Bishop McNamara High School, told those gathered at St. Patrick’s that she experienced gun violence at age 4, when “somebody gratuitously murdered my uncle.”

Violence in the streets and violence in schools come from the same source, she said, and something must be done.

“Bullet have no name, they have no race, no gender … they don’t care who you are, they will kill everybody,” she said. “We need to take these guns off the streets.”

Referring to the alleged gunman in the Parkland, Fla., school shooting, she said, “It should not be that easy for a 19-year-old male to put a gun into a guitar case, get in an Uber, go to the school” and snuff out lives so easily.

“If it is not OK, it should never be OK. After this march, I hope, we will need to take action. The people in charge, they need to hear us,” she said.

It’s “not OK” that parents like hers should have to wonder if “I’m going to go to school, and I’m going to come back alive or with a bullet wound.”

Others, such as Diego Garcia, a 16-year-old from Chicago’s Brighton Park neighborhood, who organized a group of 50 students from his parish to join the Washington march in solidarity with the Parkland students, said he was concerned about the safety of his younger friends.

“I have two brothers and younger friends. I don’t want anything to happen to any of them,” he said.

Though he is not old enough to vote, he wanted lawmakers to hear his voice, and his pastor helped him do that.

“I’m not 18 so I thought, what can I do?” he said. “I spoke to my priest and he said, ‘I’ll give you the opportunity to speak.’” By talking to parishioners and making a 34-second video that has been viewed more than 257,000 times so far, he was able to raise enough donations for his group to travel to the march in Washington.

Though older students say they plan to make their voices heard with their votes at the ballot—no matter their races, he said he is encouraging his younger friends that “no matter what age you are, you can be a leader in your community.”

It was a message not lost on 12-year-old Samantha Field, a student at Nativity Catholic School in Batka, Va., who was holding a sign outside St. Patrick’s that read: “Your right to own an assault rifle does not outweigh my right to live.”

What prompted her to take action, she said, was having a cousin in preschool who had to practice a drill in case of a school shooting. She hoped for a day when children like her cousin don’t have to be thinking about the violence that could befall them in a place that should be safe.

Though students were the protagonists of the demonstration—which spawned similar marches throughout the country—many parents and grandparents joined them.

Younger Catholics had the added support of members of their spiritual communities, including priests and men and women religious, as well as various social justice organizations that showed up to support them.

A group from a parish in Maryland carried signs during the demonstration, including one with the image of Blessed Oscar Romero, whose feast day fell on the day of the march. The Salvadoran archbishop, who was assassinated on March 24, 1980, while celebrating Mass.

Some bishops took to Twitter to express they comments at an older age. Chicago’s Cardinal Blase J. Cupich said via Twitter he was blessing local “youth joining the March for Our Lives in Washington, D.C. Let us listen to the voice of our young people and support stronger gun-safety measures.”

Also via Twitter, Boston’s Cardinal Sean O’Malley spoke about the “extraordinary role of the Florida students—‘in focusing the mind of the country on this critical social problem,’” and said it “should be a sign of hope for all of us.”