



The

Criterion

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Twenty Something

Art of calligraphy can become prayer, writes columnist Christina Capecchi, page 12.

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Julie Alumbaugh shows her 2-week-old daughter to her mother Cathy McMahon, center, and twin sister Mary Warren at the Indiana Catholic Women's Conference on March 10 in Indianapolis. The theme of the conference was "The Sanctification of the Family." (Photo by Victoria Arthur)

Annual women's conference proves good 'for the health of the family'

By Victoria Arthur
Special to *The Criterion*

Julie Alumbaugh finished registering at the welcome desk just one minute before the start of the 13th annual Indiana Catholic Women's Conference.

Cradling her newborn, she slipped into the back of the 500 Ballroom of the Indiana Convention Center in downtown Indianapolis, along with her twin sister and her mother. It was then that she glanced at the program materials and realized the theme of the

conference was "The Sanctification of the Family."

"It's perfect," she said of her just-in-time decision to attend the March 10 event. "I had no idea of the theme until I walked in. It's nice to be here with my family, and my sister and I are growing our families right now."

Alumbaugh, a lifelong member of St. Jude Parish in Indianapolis, had just welcomed her second child, Iris Ruth, two weeks prior to the conference. Her twin, Mary Warren,

of St. John the Evangelist Parish in Indianapolis, is expecting her third child in October.

"They're growing my family, too," added their mother, Cathy McMahon, also a member of St. Jude Parish.

They were among the nearly 700 women from central and southern Indiana—and beyond—to step away from their busy lives for a day of renewal and reflection. The conference included dynamic speakers, opportunities for adoration and reconciliation, and Mass

See CONFERENCE, page 8

Holiness means being loving, not boring, pope says

VATICAN CITY (CNS)—God calls all Christians to be saints—not plastic statues of saints, but real people who make time for

prayer and who show loving care for others in the simplest gestures, Pope Francis said in his new document on holiness.



Pope Francis

"Do not be afraid of holiness. It will take away none of your energy, vitality or joy," the pope wrote in "*Gaudete et Exsultate*"

("Rejoice and Be Glad"), his apostolic exhortation on "the call to holiness in today's world."

Pope Francis signed the exhortation on March 19, the feast of St. Joseph, and the Vatican released it on April 9.

Much of the document was written in the second person, speaking directly to the individual reading it. "With this exhortation, I would like to insist primarily on the call to holiness that the Lord addresses to each of us, the call that he also addresses, personally, to you," he wrote near the beginning.

Saying he was not writing a theological treatise on holiness, Pope Francis focused mainly on how the call to holiness is a personal call, something God asks of each Christian and which requires a personal response given one's state in life, talents and circumstances.

"We are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer," he wrote. But "that is not the case."

"We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves," he said.

He wrote about "the saints next door," and said he likes "to contemplate the holiness present in the patience of God's people: in those parents who raise their children with immense love, in those men and women who work hard to support their families, in the sick, in elderly religious who never lose their smile."

Pope Francis also noted the challenges

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Solar panels offer unique model of stewardship

By Katie Rutter
Special to *The Criterion*

BLOOMINGTON—There was still a winter chill in the air, but the sun shone brightly upon the hilltop campus of St. John the Apostle Parish in Bloomington on March 15. A sunny day brings more than good moods at this church—sunshine also brings electricity.

"The blessing of God's creation [is] that the sun shines on this beautiful facility on top of this beautiful hill," explained the parish's pastor, Father Daniel Mahan, "and that with panels covering just part of the building, we're able to take care of most of our electrical needs."

St. John the Apostle Parish just installed a photovoltaic system, more commonly known as a system of solar panels, which captures the sun's rays and converts the energy into electricity to power its campus. As far as records show, this is the first system to be installed at a parish in the

archdiocese. The members of the parish also believe that theirs is the largest solar array to be installed by any faith-based community in Indiana.

"We are the seventh church in Bloomington to have solar panels, and we are by far the largest in the city and the county. [It is a] 112-kilowatt system," said Cliff Burk, a parishioner and head of the solar project.

On a bright day, the 320 gleaming blue panels arranged on the southeastern roof of the Parish Life Center supply more than enough electricity for that building, the church, the rectory and all of the lights in the parking lot. On cloudy days and at night, the system automatically fills the deficit with incoming power from the local supplier, Duke Energy.

"We're going to need a year's worth of solar production data to see what we're saving," explained Burk. His best estimate is that the parish energy bill will be

See SOLAR, page 16



A statue of the Virgin Mary stands just below newly installed solar panels at St. John the Apostle Parish in Bloomington on March 15. Pope Francis has urged the world to use the Earth's resources responsibly. (Photo by Katie Rutter)



Let us ask the Holy Spirit to pour out upon us a fervent longing to be saints for God's greater glory, and let us encourage one another in this effort.

-- Gaudete et Exsultate

Paul Haring/
Catholic News Service

This image contains a quote from Pope Francis' exhortation, "Gaudete et Exsultate" ("Rejoice and Be Glad"), on the "call to holiness in today's world." The photo shows the pope during his general audience in St. Peter's Square at the Vatican on April 4. (CNS/Cindy Wooden, photo/Paul Haring)

HOLINESS

continued from page 1

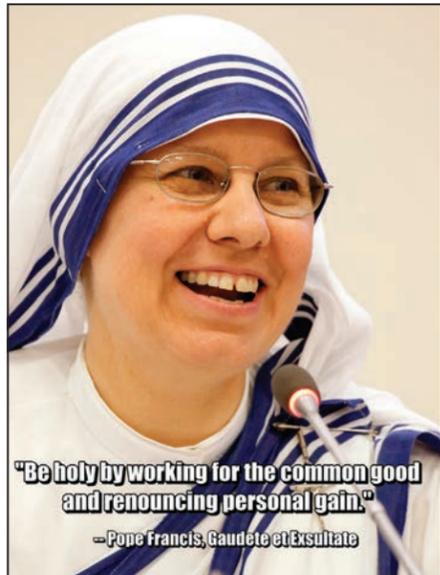
to holiness, writing at length and explicitly about the devil just two weeks after an uproar caused by an elderly Italian journalist who claimed the pope told him he did not believe in the existence of hell.

"We should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea," the pope wrote in his exhortation. "This mistake would lead us to let down our guard, to grow careless and end up more vulnerable" to the devil's temptations.

"The devil does not need to possess us. He poisons us with the venom of hatred, desolation, envy and vice," he wrote. "When we let down our guard, he takes advantage of it to destroy our lives, our families and our communities."

The path to holiness, he wrote, is almost always gradual, made up of small steps in prayer, in sacrifice and in service to others.

Being part of a parish community and receiving the sacraments, especially the Eucharist and reconciliation, are essential supports for living a holy life, the pope



"Be holy by working for the common good and renouncing personal gain."
-- Pope Francis, Gaudete et Exsultate

This image contains a quote from Pope Francis' exhortation, "Gaudete et Exsultate" ("Rejoice and Be Glad"), on the "call to holiness in today's world." (CNS photo/Gregory A. Shemitz)

wrote. And so is finding time for silent prayer. "I do not believe in holiness without prayer," he said, "even though that prayer need not be lengthy or involve intense emotion."

"The holiness to which the Lord calls you will grow through small gestures," he said, before citing the example of a woman who refuses to gossip with a neighbor, returns home and listens patiently to her child even though she is tired, prays the rosary and later meets a poor person and offers him a kind word.

The title of the document was taken from the Gospel of Matthew when Jesus says "rejoice and be glad" (Mt 5:12) to those who are persecuted or humiliated for his sake.

The line concludes the Beatitudes, in which, Pope Francis said, "Jesus explained with great simplicity what it means to be holy": living simply, putting God first, trusting him and not earthly wealth or power, being humble, mourning with and consoling others, being merciful and forgiving, working for justice and seeking peace with all.

The example of the saints officially recognized by the Church can be helpful, he said, but no one else's path can be duplicated exactly.

Each person, he said, needs "to embrace that unique plan that God willed for each of us from eternity."

The exhortation ends with a section on "discernment," which is a gift to be requested of the Holy Spirit and developed through prayer, reflection, reading Scripture and seeking counsel from a trusted spiritual guide.

"A sincere daily 'examination of conscience' will help, he said, because holiness involves striving each day for "all that is great, better and more beautiful, while at the same time being concerned for the little things, for each day's responsibilities and commitments."

Pope Francis also included a list of cautions. For example, he said holiness involves finding balance in prayer time, time spent enjoying others' company and time dedicated to serving others in ways large or small. And, "needless to say, anything done out of anxiety, pride or the need to impress others will not lead to



Public Schedule of Archbishop Charles C. Thompson

April 14 – 22, 2018

April 14 — 11 a.m.

Confirmation of youths of St. Bartholomew Parish, Columbus, and Prince of Peace Parish, Madison, at St. Bartholomew Church

April 15 — 2 p.m.

Confirmation of youths from Annunciation Parish, Brazil; St. Joseph Parish, Rockville; St. Mary-of-the-Woods Parish, St. Mary-of-the-Woods; and the Terre Haute parishes of St. Benedict, Sacred Heart of Jesus, St. Joseph University, St. Margaret Mary and St. Patrick, at St. Benedict Church

April 16 — 8 a.m.

Indiana Bishops and Major Superiors Meeting, Our Lady of Fatima Retreat House, Indianapolis

April 17 — 11 a.m.

Archdiocesan Priests' Workshop at St. Joseph Parish, Jennings County

April 17 — 7 p.m.

Bilingual confirmation of youths of Holy Spirit Parish, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

April 18 — 7 p.m.

Confirmation of youths of Christ the King and Immaculate Heart of Mary parishes, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

April 19 — 12 p.m.

Seymour Deanery Priests' Meeting, Seymour

April 19 — 7 p.m.

Confirmation of youths of Holy Name of Jesus Parish, Beech Grove, and St. Andrew the Apostle and St. Christopher parishes, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

April 21 — 11 a.m.

Confirmation of youths of St. Mary of the Immaculate Conception Parish, Aurora; St. Teresa Benedicta of the Cross Parish, Bright; St. Michael and St. Peter parishes, Brookville; and St. Lawrence Parish, Lawrenceburg, at St. Louis Church, Batesville

April 21 — 5:30 p.m.

Confirmation of youths of St. Michael Parish, Bradford; St. Bernard Parish, Frenchtown; and St. Joseph Parish, Marengo, at St. Michael Church

April 22 — 10:30 a.m.

Confirmation of youths of St. Vincent de Paul Parish, Bedford, and St. Mary Parish, Mitchell, at St. Vincent de Paul Church

April 22 — 2 p.m.

Confirmation of youths of St. Charles Borromeo and St. John the Apostle parishes and St. Paul Catholic Center, Bloomington; St. Jude the Apostle Parish, Spencer; and St. Martin of Tours Parish, Martinsville, at St. John the Apostle Church

(Schedule subject to change.)

holiness."

Being holy is not easy, he said, but if the attempt makes a person judgmental, always frustrated and surly, something is not right.

"The saints are not odd and aloof, unbearable because of their vanity, negativity and bitterness," he said. "The Apostles of Christ were not like that."

In fact, the pope said, "Christian joy is usually accompanied by a sense of humor."

The exhortation included many of Pope Francis' familiar refrains about attitudes that destroy the Christian community, like gossip, or that proclaim themselves to be Christian, but are really forms of pride, like knowing all the rules and being quick to judge others for not following them.

Holiness "is not about swooning in mystic rapture," he wrote, but it is about recognizing and serving the Lord in the hungry, the stranger, the naked, the poor and the sick.

Holiness is holistic, he said, and while each person has a special mission, no one should claim that their particular call or path is the only worthy one.

"Our defense of the innocent unborn, for example, needs to be clear, firm and passionate, for at stake is the dignity of a human life, which is always sacred," the

pope wrote. "Equally sacred, however, are the lives of the poor, those already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia..."

And, he said, one cannot claim that defending the life of a migrant is a "secondary issue" when compared to abortion or other bioethical questions.

"That a politician looking for votes might say such a thing is understandable, but not a Christian," he said.

Pope Francis' exhortation also included warnings about a clear lack of holiness demonstrated by some Catholics on Twitter or other social media, especially when commenting anonymously.

"It is striking at times," he said, that "in claiming to uphold the other commandments, they completely ignore the eighth, which forbids bearing false witness or lying."

Saints, on the other hand, "do not waste energy complaining about the failings of others; they can hold their tongue before the faults of their brothers and sisters, and avoid the verbal violence that demeans and mistreats others."

(Printed copies of "Rejoice and Be Glad" can be ordered from the U.S. Conference of Catholic Bishops at: <http://store.usccb.org/rejoice-and-be-glad-p/7-599>.) †

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Cardinal says pope's 'powerful words' are a call to holiness

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops (USCCB) said he is grateful to Pope Francis for “his powerful, straightforward words” in “*Gaudete et Exultate*” (“Rejoice and Be Glad”), his apostolic exhortation on “the call to holiness in today’s world.”

“Pope Francis is very clear,” said Cardinal Daniel N. DiNardo of Galveston-Houston. “He is doing his duty as the vicar of Christ by strongly urging each and every Christian to freely, and without any qualifications, acknowledge and be open to what God wants them to be—that is ‘to be holy, as he is holy’ [1 Pet 1:15].”

“The mission entrusted to each of us in the waters of baptism was simple—by God’s grace and power, we are called to become saints,” the cardinal added in a statement on April 9, the day the Vatican released the document.

All Christians are called to be saints, not “plastic statues of saints,” the pope wrote, but real people who make time for prayer and who show loving care for others in the simplest gestures.

“Do not be afraid of holiness. It will take away none of your energy, vitality or joy,” the pope said in his apostolic exhortation, which he signed on March 19, the feast of St. Joseph.

Pope Francis is calling each Christian to “acknowledge and be open to what God wants them to be,” Cardinal DiNardo said.

He said the words from the document that jumped out at him when he first read them were: “Do not be afraid of holiness.”

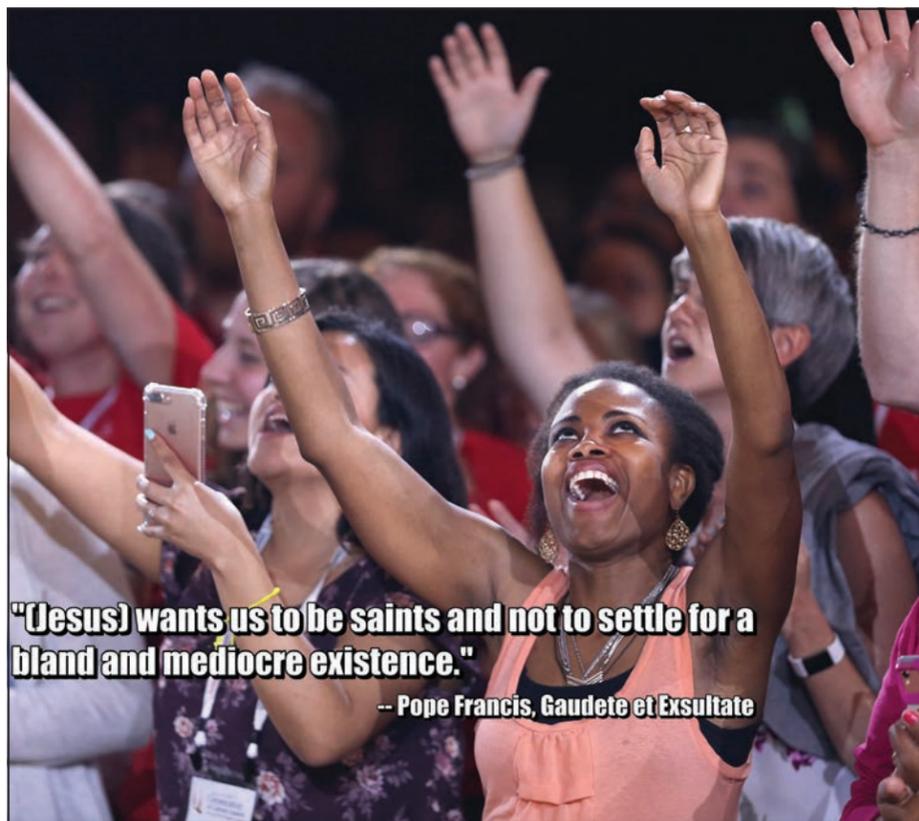
“In a way, each one of us has a fear of striving for holiness—a fear that we would be mocked, ignored, or even hated by others because we would stand out,” Cardinal DiNardo said in his statement. “Yet that is what the Lord has called each and every person to! Pope Francis calls us out: A Christian cannot think of his or her mission on Earth without seeing it as a path of holiness, for ‘this is the will of God, your sanctification.’”

Pope Francis “describes how holiness comes through the daily struggles each of us face,” the cardinal said. “In the ordinary course of each day, the pope reminds us, ‘We need to recognize and combat our aggressive and selfish inclinations, and not let them take root.’ Yet, he says, this ‘battle is sweet, for it allows us to rejoice each time the Lord triumphs in our lives.’”

Cardinal DiNardo also pointed in particular to a paragraph that discusses “the continuing need we have for civility in all our interactions, especially in the media.”

“‘Christians too,’ the Holy Father writes, ‘can be caught up in networks of verbal violence through the internet and the various forums of digital communication,’” the cardinal said, quoting from the exhortation. “‘This can be true even in Catholic media. Even in our heated disagreements with one another, we always need to remember that it is God who judges, not man (Jas 4:12).’”

The cardinal encouraged all Christians, in celebrating the joy of Easter and Christ’s resurrection,



This image contains a quote from Pope Francis' exhortation, "*Gaudete et Exultate*" ("Rejoice and Be Glad"), on the "call to holiness in today's world." (CNS photo/Bob Roller)

to “rekindle their baptismal call” by reading “*Gaudete et Exultate*,” especially “the beautiful section on the beatitudes.”

By exploring the Eight Beatitudes and “offering examples of how to live out our call to holiness in everyday life, the Holy Father has given us a wonderful tool for renewing our love for God and for each other,” Cardinal DiNardo added.

Reaction to the pope’s new document from around the U.S. included a reflection from New Jersey Bishop David M. O’Connell of Trenton.

“The pope cautions the reader that this document ‘is not meant to be a treatise’ or an academic, doctrinal text,” the bishop said. “It is proposed and intended to be a personal, pastoral and practical invitation to each and every one of us in the Church to draw closer to the Lord Jesus Christ in our everyday lives.”

“This exhortation ... however, speaks in simple, accessible language in an

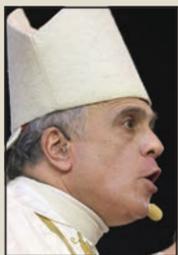
attempt to redirect our attention to the everyday ‘holiness’ that we are called to live,” he said.

Bishop O’Connell opens his reflection with a description of the mosaic of “Christ in Majesty” that adorns the apse behind and above the high altar of the Great Upper Church of the Basilica of the National Shrine of the Immaculate Conception in Washington.

“If you turn around to look back at the narthex, you will see a white *bas relief* that stretches from side to side across the back of the shrine. The artist labeled his work, ‘The Universal Call to Holiness,’” he said. “But, just what is a ‘universal call to holiness?’ What does it mean?” Pope Francis answers these questions in his new document, Bishop O’Connell said.

“As the pope says in the exhortation, ‘We are all called to be holy by living our lives and by bearing witness in everything we do, wherever we find ourselves,’” he added. †

‘Pope Francis is very clear. He is doing his duty as the vicar of Christ by strongly urging each and every Christian to freely, and without any qualifications, acknowledge and be open to what God wants them to be—that is “to be holy, as he is holy” [1 Pet 1:15].’



—Galveston-Houston Cardinal Daniel N. DiNardo, president of the U.S. Conference of Catholic Bishops

The devil is a real threat, not a myth or symbol, pope says

VATICAN CITY (CNS)—The path to holiness does not involve wrestling with some abstract boogeyman, but involves a “constant struggle against the devil, the prince of evil,” Pope Francis said.

In his new apostolic exhortation, “*Gaudete et Exultate*” (“Rejoice and Be Glad”), released by the Vatican on April 9, the pope urged Christians not to think of the devil as an intangible construct, but rather “a personal being who assails us.”

“We should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea,” the pope wrote. “This mistake would leave us to let down our guard, to grow careless and end up more vulnerable.”

Taking advantage of that vulnerability, he added, the devil “does not need to possess us. He poisons us with the venom of hatred, desolation, envy and vice.”

Throughout his papacy, Pope Francis has warned of the presence of the devil and the dangers of going to hell if one doesn’t turn away from sin.

Recently, however, doubts were cast on the pope’s beliefs on hell and the consequences of sin when Eugenio Scalfari, a co-founder and former editor of *La Repubblica*, an Italian daily, claimed that Pope Francis said, “Hell does not exist.”

The Italian journalist has explained on more than one occasion that he does not take notes or record his conversations with the pope. He re-creates them afterward from memory, including the material he puts in quotation marks.

Shortly after the interview was published in March, the Vatican issued a statement pointing out that Scalfari’s article “is a product of his own reconstruction in which the actual words pronounced by the pope are not cited.”

In his apostolic exhortation on “the call to holiness in the modern world,” the pope said Christian life isn’t merely a struggle against human weaknesses or worldly mentalities, but a spiritual battle against a very real threat.

“We will not admit the existence of the devil if we insist on regarding life by empirical standards alone, without a supernatural understanding,” he wrote.

While acknowledging that in biblical times there were “limited conceptual resources” to understand the difference between demonic possession and mental illness, the pope said it should not “lead us to an oversimplification that would conclude that all the cases related in the Gospel had to do with psychological disorders and hence that the devil does not exist or is not at work.”

The path toward holiness, he explained, is a constant battle and without the “powerful weapons” of prayer, the sacraments and works of charity, Christians “will be prey to failure or mediocrity.”

“If we become careless, the false promises of evil will easily seduce us,” the pope said.

In the fight against the devil, Pope Francis added, cultivating good, progressing in the spiritual life and growing in love are the best ways to counter evil. However, those who

choose to remain neutral and “renounce the ideal of giving themselves generously to the Lord, will never hold out.”

“Christian triumph is always a cross,

yet a cross which is at the same time a victorious banner, borne with aggressive tenderness against the assaults of evil,” he said. †

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Editorial



Pope Francis greets a young man during a pre-synod gathering of youth delegates at the Pontifical International Maria Mater Ecclesiae College in Rome on March 19. The meeting was in preparation for the Synod of Bishops on young people, the faith and vocational discernment this October at the Vatican. (CNS photo/Vatican Media)

Listen to young people

We must listen to our young people. How else can the Catholic Church learn how they think about religion as they are maturing and will soon be starting families?

Ever since Pope Francis announced that the next Synod of Bishops in October will tackle the topic “Young People, Faith and Vocational Discernment,” meetings have been held to prepare for it. Some of the data coming from those meetings indicate clearly that the pope was wise to select the topic because there is a crisis in the Church among young people.

One of those meetings was in Rome on March 19-25. It brought together 305 young adults, plus some 15,000 who participated through Facebook. Another was held at the University of Notre Dame on March 5-7 where more than 500 young adults and 20 bishops learned what is happening to young people.

What is happening is that many young people are leaving the Church. And, as one important study showed, the median age at which young people stop self-identifying as Catholic is 13. This is alarming. It shows that our ministry to youths, beginning with middle schoolers, is failing.

The final document of the gathering organized by the Vatican said, “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.”

Those who participated in the meeting, and prepared the document, are very active in the Church. They were appointed by their national bishops’ conference or by Catholic movements to which they belong. They are not just rebellious young people who want change for change sake, but people who are seriously concerned about their Church and its future.

All young people today are affected by our secular society, and especially by social media; most of them have had smartphones since childhood. It’s hardly surprising, therefore, that they have opinions that don’t always mesh with the teachings of the Church. Nevertheless, the document from the meeting at the Vatican says that “young Catholics whose convictions are in conflict with

official teaching still desire to be part of the Church.”

And they should be. But the Church should be finding ways to help young Catholics better understand and embrace Catholic teaching. The document itself notes that “many Catholics accept these teachings and find in them a source of joy. They desire the Church to not only hold fast to them amid unpopularity, but to also proclaim them with greater depth of teaching.”

This should be done concerning the Church’s teachings about homosexuality, for example. We need to show people that God’s gift of sex should be used only in marriage between a man and a woman because of the complementarity of men and women. However, we also must not discriminate against those who have a same-sex orientation. These teachings are widely misunderstood, or rejected.

Too often young people—and older people as well—think that they understand what the Church teaches, but they don’t. They can learn if we can get to them. As Bishop Robert E. Barron said in his keynote address at that meeting at Notre Dame, if students are ready to read Shakespeare, they can read Augustine. Today’s young people are intelligent.

That’s one reason why we should listen to them. Another is that most of them are compassionate. They are quick to recognize injustices wherever they take place—from the killing of babies in the womb to the deportation of young adults brought here illegally as minors by their parents and who have lived here most of their lives. They object to discrimination against people who are gay and sexual harassment against women.

So does the Catholic Church. In many ways, the Church and young people are on the same page. They tend to support both pro-life issues and pro-justice issues, and so does the Church.

But, obviously, many young people don’t realize that, or they wouldn’t be leaving the Church in droves.

We will be hearing more about meetings leading up to the synod. We can be sure that the young people will tell it like it is. We must listen.

—John F. Fink

Reflection/John Fink

Who were those disciples on the road to Emmaus?

One of the Gospels we read during the Easter season is St. Luke’s account of the appearance of Jesus to two disciples on the



road to Emmaus after his resurrection. Who were these disciples, and how did this account get into Luke’s Gospel?

We don’t know the answers to those questions, but we can speculate. Traditions in the Church in the Holy Land give us some hints.

Luke said that one of the disciples was Cleopas, but he doesn’t name the other. St. John’s Gospel says that Mary the wife of Clopas was among those standing by the cross when Jesus died. We believe that “Clopas” and “Cleopas” were the same person. Furthermore, we believe that this person was also known as Alphaeus.

Both Catholic and Orthodox traditions believe that Clopas was the younger brother of St. Joseph, the husband of Mary and foster father of Jesus. Clopas, or Cleopas, was Mary’s brother-in-law. This would explain why “Mary the wife of Clopas” was standing by the cross. She was trying to comfort her sister-in-law.

I think this sheds light on who the other disciple on the road to Emmaus might have been—Mary, the wife of Cleopas.

I like to believe that Cleopas and his wife Mary were close to Joseph and his wife Mary, and that relationship continued with Mary after Joseph’s death. Since Cleopas and Mary lived only seven miles from Jerusalem in Emmaus, they undoubtedly would have gone there for the Jewish feasts, especially for Passover. Since they were family, Jesus’ mother Mary might have stayed with them while they were all in Jerusalem.

Perhaps they were there for the week before Jesus’ crucifixion. They watched while Jesus rode a donkey in a great procession on the Sunday before his death. Perhaps they were among those who spread palm branches on the ground.

They would have been there, too, when Jesus was arrested and crucified. Cleopas probably watched from some distance, as did all the men except John, but his wife was by the cross.

Be Our Guest/Gary Taylor

Are we about the resurrection?

Reflecting on Pope Francis’ words and teachings, I offer the following:

Almighty omnipotent Father, help “strip us of the arrogance” of the unrepentant criminal that was next to Jesus at his crucifixion, and to become more like the “good thief” who was filled with shame, repentance and hope when he gazed upon Jesus.

Pope Francis calls us to feel ashamed and repentant for so many sins in the world fractured by divisions and wars. He calls us to reawaken shame for:

- having abandoned God or mocked him when things got difficult;
- choosing power, appearances and money over God;
- having many people, even some clergy, who let themselves be misled by ambition and vainglory;
- leaving younger generations a world broken by divisions and wars, a world devoured by selfishness where the young, the least, the ill and the elderly are marginalized;
- a love that is no longer a gift of self but only the possession, often violent and tyrannical, of another;
- being devoured by egotism in which the young, the sick, and the old are marginalized by our allowing abortion and euthanasia to dominate over life.

There is a world out there that has nothing to do with God’s plan, the pope said. It is a world that has come “under

Cleopas and Mary would have observed the Sabbath in Jerusalem, but then it was time for them to return to their home in Emmaus. Cleopas had been away for a week, and it was time for him to get back to work. But before they left, they heard that some women had gone to Jesus’ tomb and couldn’t find his body. They returned to report a vision of angels who announced that Jesus was alive.

So they were discussing all this when a man caught up with them and started to walk with them. This man went on to interpret things that referred to the Messiah in the Scriptures.

When they arrived at Emmaus, Mary and Cleopas invited the man to stay with them. Mary hurried to prepare supper. When they sat down, the man took some bread, said a blessing, broke the bread and gave it to them. At that, their eyes were opened and they recognized Jesus. But just as they did, he vanished.

So Cleopas and Mary hurried back to Jerusalem to tell the Apostles what happened to them, and how they recognized Jesus in the breaking of the bread.

In a writing from 180 A.D., the historian Hegesippus wrote that Cleopas and Mary were the parents of Simon, Jesus’ cousin, who became the second bishop of Jerusalem after the martyrdom of James in the year 62. Simon led the Christians across the Jordan River to Pella before the destruction of Jerusalem in 70 and then back again when it was safe. He built the first Christian church on Mount Zion. Some scholars believe that it was Simon, rather than his mother, who was accompanying his father on the road to Emmaus. It seems more likely to me, though, that his parents would have been traveling together.

Scholars believe that Simon may have told Luke about the Emmaus experience, which is why it appears only in Luke’s Gospel.

Today the Arab village of El-Qubeibeh (pronounced Co-baby), seven miles from Jerusalem, has a church built over what is believed to be Cleopas’s home. There is also a Franciscan monastery there.

(John F. Fink is editor emeritus of The Criterion.) †

the dominion of Satan and sin,” and plays a “decisive role in public opinion,” which is then spread in infinite ways.

These mistaken ways are then seen as “the norm” so that when people “act, think or speak against this spirit [it] is regarded as nonsensical or even as wrong and criminal.”

Repentance comes from recognizing one’s “nothingness” and knowing with certainty that only Jesus can save us from evil, only Jesus can heal us from our leprosy of hatred, selfishness, pride, greed, revenge, cowardice and idolatry.

Jesus on the cross is an example of giving himself for others carried to the extreme, and Christians are called to be courageous in going against the current cultural stream of selfishness and the crowd that chases worldly things.

For the faithless and those without hope, a wasteland of darkness is returning. At every turn, the hardened hearts make attempts to discredit the Church.

Only good can win over evil. Only forgiveness can conquer rancor and revenge. Only a fraternal embrace can dissolve hostility and fear of the other.

Pope Francis calls us to challenge humanity’s “sleeping conscience” by risking our lives to serve others, including immigrants and the exploited.

(Gary Taylor is a member of St. Charles Borromeo Parish in Milan.) †



Christ the Cornerstone

Seeing and touching Jesus in the fullness of Easter joy

“[Jesus] stood in their midst and said to them, ‘Peace be with you.’ But they were startled and terrified and thought they were seeing a ghost. Then he said to them, ‘Why are you troubled? And why do questions arise in your hearts? Look at my hands and feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have.’ And as he said this, he showed them his hands and his feet. While they were still incredulous for joy and were amazed, he asked them, ‘Have you anything here to eat?’ They gave him a piece of baked fish; he took it and ate it in front of them” (Lk 24:36-43).

The Risen Christ is not a ghost. The Gospel reading for the Third Sunday of Easter makes this clear.

Jesus appears to his disciples. “But they were startled and terrified and thought they were seeing a ghost” (Lk 24:37). The Lord reassures them, showing them his hands and his feet. He invites them to “touch me and see, because a ghost does not have flesh and bones as you can see I have” (Lk 24:39).

Going a step further, Jesus asks if they have anything to eat. They give him some fish, which he takes and eats in front of them. This is no ghost. He is a human being like us, St. Luke’s Gospel assures us. And yet we know that this man is different from us. He is sinless, and he is risen from the dead.

Jesus has been without sin from the moment of his conception by the Holy Spirit in the womb of his mother, Mary. Being sinless means that he is perfectly aligned with God’s will. While his human nature may occasionally trouble him with doubt—as during the agony in the garden—he always concludes, “Father, not my will but yours be done.”

After rising from the dead, Jesus retains his human body. His hands and feet, which have retained some semblance of the horrible wounds he suffered on Good Friday, are seen and touched by the disciples. But there is something very different about his appearance. Often the disciples don’t recognize him until he performs some sign, such as the breaking of the bread. Then they are “incredulous for joy” and

“amazed.” They can see the risen Lord, and touch his hands and his feet, but they still can’t quite believe that what they are seeing and touching is really him.

For the disciples, this experience of joyful hesitation will change. Once they receive the gift of the Holy Spirit at Pentecost, they will be transformed from cowards hiding behind locked doors to bold witnesses to the Gospel.

As St. Peter proclaims in the reading from the Acts of the Apostles this coming Sunday, “The author of life you put to death, but God raised him from the dead; of this we are witnesses” (Acts 3:15). The timid disciples become evangelists and martyrs once they have been empowered by the Holy Spirit. In spite of the fact that they are no longer able to see Jesus face to face or to touch his hands and his feet, they now know him intimately and freely share this knowledge with others.

How do they know him? According to the first letter of St. John, “The way we may be sure that we know him is to keep his commandments. Whoever says, ‘I know him,’ but does not keep

his commandments is a liar, and the truth is not in him. But whoever keeps his word, the love of God is truly perfected in him. This is the way we may know that we are in union with him: whoever claims to abide in him ought to live as he lived” (1 Jn 2:3-6).

We touch and see Jesus when we keep his word. When we love God, when we love one another in union with Christ, he is present among us.

Jesus has made it clear that whatever we do (or fail to do) to his brothers and sisters, we do (or fail to do) to him. This means that we can see and touch the risen Jesus in those who are poor, who suffer, who are homeless or who live in fear. If we ignore them, we ignore Jesus. If we remain behind locked doors (our comfort zones) like the disciples before Pentecost, we remain “startled and terrified” whenever the Lord presents himself to us.

The risen Christ is no ghost. He is a human being like us. Let’s pray for the courage to recognize Jesus, to reach out and touch him in the fullness of Easter joy. †



Cristo, la piedra angular

Ver y tocar a Jesús en la plenitud de la alegría de la Pascua

“Jesús se apareció en medio de ellos y les dijo: ‘La paz esté con ustedes.’ Atónitos y llenos de temor, creían ver un espíritu, pero Jesús les preguntó: ‘¿Por qué están turbados y se les presentan esas dudas? Miren mis manos y mis pies, soy yo mismo. Tóquenme y vean. Un espíritu no tiene carne ni huesos, como ven que yo tengo.’ Y diciendo esto, les mostró sus manos y sus pies. Era tal la alegría y la admiración de los discípulos, que se resistían a creer. Pero Jesús les preguntó: ‘¿Tienen aquí algo para comer?’ Ellos le presentaron un trozo de pescado asado; él lo tomó y lo comió delante de todos” (Lc 24:36-43).

Cristo resucitado no es un fantasma. La lectura del Evangelio del tercer domingo de Pascua deja esto muy en claro.

Jesús se aparece a sus discípulos. “Atónitos y llenos de temor, creían ver un espíritu” (Lc 24:37). El Señor los calma mostrándoles sus manos y sus pies. Los invita, diciéndoles “tóquenme y vean. Un espíritu no tiene carne ni huesos, como ven que yo tengo” (Lc 24:39).

Incluso va más allá y les pregunta si tienen algo de comer; ellos le

dan algo de pescado que él toma y se lo come delante de ellos. No se trata de un fantasma sino de un ser humano como nosotros, tal como nos lo reafirma el Evangelio según san Lucas. Y sin embargo, sabemos que este hombre es distinto de nosotros: no tiene pecado y ha resucitado de entre los muertos.

Jesús ha estado libre de pecado desde el momento de su concepción por intercesión del Espíritu Santo en el vientre de su madre, María. Estar libre de pecado significa que está perfectamente alineado con la voluntad divina. Aunque su naturaleza humana ocasionalmente lo importune con dudas, tal como sucedió durante la agonía en el jardín, siempre concluye “Padre, que se haga tu voluntad y no la mía.”

Después de resucitar de entre los muertos, Jesús conserva su cuerpo humano. Sus manos y sus pies muestran las horribles heridas que sufrió el Viernes Santo y los discípulos las ven y las tocan. Pero hay algo muy diferente en su apariencia: a menudo los discípulos no lo reconocen hasta que les da algún signo, como al partir el pan. Y entonces “era tal la alegría [...] que se resistían a creer.” Pueden ver al

Señor resucitado, tocar sus manos y sus pies, pero todavía no pueden creer que lo que están viendo y tocando sea realmente él.

Para los discípulos, esta experiencia de duda jubilosa cambiará; en el momento en que reciben al Espíritu Santo en Pentecostés quedarán transformados y pasarán de ser cobardes escondidos a puertas cerradas para convertirse en testigos audaces del Evangelio.

Tal como lo proclama san Pedro en la lectura de los Hechos de los Apóstoles del próximo domingo: “mataron al autor de la vida. Pero Dios lo resucitó de entre los muertos, de lo cual nosotros somos testigos” (Hc 3:15). Los tímidos discípulos se convierten en evangelistas y mártires al momento de recibir el don del Espíritu Santo. Pese al hecho de que ya no pueden ver a Jesús cara a cara ni tocar sus manos o sus pies, ahora lo conocen íntimamente y son libres para compartir sus conocimientos con el prójimo.

¿Cómo lo conocen? De acuerdo con la Primera carta de san Juan, “La señal de que lo conocemos, es que cumplimos sus mandamientos. El que dice: ‘Yo lo conozco,’ y no cumple sus mandamientos, es un mentiroso,

y la verdad no está en él. Pero en aquel que cumple su palabra, el amor de Dios ha llegado verdaderamente a su plenitud. Esta es la señal de que vivimos en él. El que dice que permanece en él, debe proceder como él” (1 Jn 2:3-6).

Vemos y tocamos a Jesús cuando cumplimos con su palabra. Cuando amamos a Dios, cuando nos amamos los unos a los otros en la unión de Cristo, él está presente entre nosotros.

Jesús nos ha dejado muy en claro que todo lo que hagamos (o dejemos de hacer) a sus hermanos y hermanas, se lo hacemos (o dejamos de hacer) a él. Esto significa que podemos ver y tocar a Jesús resucitado en los pobres, en los que sufren, en los que no tienen hogar o en los que viven atemorizados. Al ignorarlos, ignoramos a Jesús. Si nos mantenemos a puertas cerradas (en nuestra comodidad) tal como lo hacían los discípulos antes de Pentecostés, nos mostraremos “atónitos y llenos de temor” cuando el Señor se presente ante nosotros.

Cristo resucitado no es un fantasma. Es un ser humano al igual que nosotros. Recemos para obtener el valor de reconocer a Jesús, acercarnos a él y tocarlo en la plenitud de la alegría de la Pascua. †

Events Calendar

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

April 17
St. Mark the Evangelist Church, The Cenacle, 535 E. Edgewood Ave., Indianapolis. **Catholic Returning Home Series**, for non-practicing Catholics who are seeking answers to questions about returning to the Church, seven consecutive Tuesdays, 7-8:30 p.m. Information: 317-787-8246, ext. 104 or www.stmarkindy.org.

April 18
Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

April 19
St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

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

April 20
St. Michael Parish, 11400 Farmers Ln. NE, Greenville. **Countryfest Dinner and Dance**, catered by B3Q, live music by Junction Creek Band, 5:30-11 p.m., \$25 advance tickets only, must be 21. Information and tickets: 812-364-6559, frankk9@gmail.com.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Jim Hallett, CEO of KAR Auction Services, presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on April 19. Information and registration: catholicbusinessexchange.org.

April 20-21
Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Women's Club Annual Rummage Sale**, Fri. 9 a.m.-5 p.m., Sat. 9 a.m.-3 p.m., linens, clothing, household items, books, knick-knacks, free admission. Information: 913-832-8472, sbliss321@gmail.com.

April 20-22
McGowan Hall, 1305 N. Delaware St., Indianapolis. **"The Pirates of Penzance,"** performed by the Agape Performing Arts Company, a ministry of Our Lady of the Greenwood Parish, Fri. 7:30 p.m., Sat. 3:30 p.m. and 7:30 p.m., Sun. 3:30 p.m., \$15 VIP, \$10 adults, \$5 ages 11 and younger. Tickets and information: thelittleboxoffice.com/agape, 317-759-1496.

April 21
St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman. **Turtle Soup Supper**, turtle and chicken noodle soup, fish and pulled beef sandwiches, desserts, beer garden, raffle, family games, 4-8 p.m., carry out available. Information: 812-623-2964, www.stnicholas-sunman.org.

Ivy Tech Community College, 50 Walnut St., Lawrenceburg. **"A Wonderful Walk for Life,"** benefiting the Pregnancy Care Center of SE Indiana, 9 a.m., all ages welcome, free. Information or to donate: 812-537-4357, www.supportpccindian.org.

Fatima Retreat Center, 1040 N. Post Road, Indianapolis. **Our Lady of Fatima Council #3228 Indoor Rummage Sale**, household items, clothing and accessories, jewelry, books, snacks, 8 a.m.-2 p.m., Information: hines7710@att.net.

April 23-25
Christ the King Church, 1827 Kessler Blvd., Indianapolis. **Parish Mission**, Deacons Eddie Ensley and Robert Herrmann presenting, 7-8:30 p.m. each evening. Information: 317-255-3666, www.ctk-indy.org/parishmission.

April 24
Good Shepherd Church, 2905 Carson Ave., Indianapolis. **A Concert with Carrie Newcomer**, benefitting the Benedict Inn Retreat & Conference Center, 7 p.m., \$20. Information and tickets: 317-788-7581, benedictinn.org.

April 26
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Spring Card Party and Quilt Raffle, 11 a.m.-2:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

April 27-28
Sacred Heart School, 1842 East 8th St., Jeffersonville. **"The Jam" Middle School Retreat**, sponsored by the New Albany Catholic Youth Ministries and Sacred Heart Parish, for 6-8th grade students, 6 p.m. Fri. through noon Sat., \$20. Register by April 26: nadyouth.org. Information: 812-923-8355, sandy@nadyouth.org.

April 27-29
McGowan Hall, 1305 N. Delaware St., Indianapolis. **"The Pirates of Penzance,"** performed by the Agape Performing Arts Company, a ministry of Our Lady of the Greenwood Parish, Fri. 7:30 p.m., Sat. 3:30 p.m. and 7:30 p.m., Sun. 3:30 p.m., \$15 VIP, \$10 adults, \$5 ages 11 and younger. Tickets and information: thelittleboxoffice.com/agape, 317-759-1496.

April 28
White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Earth Day Celebration**, music, food, crafts and homemade goods,

11 a.m.-3 p.m., freewill offering. Information: 812-535-2931, wvc@spsmw.org, or www.spsmw.org/providence-center/events.

May 1
Mission 27 Resale, 132 Leota 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: 317-687-8260.

May 2
Knights of Columbus Council 3433, 2100 E. 71st St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

Ritz Charles, 12156 N. Meridian, Carmel. **St. Augustine Guild "Hats off to Spring" Luncheon, Style Show and Silent Auction**, benefiting elderly needs at St. Augustine Home for the Aged, 10:30 a.m., \$55. 317-294-1955, sallylittlejohn4@gmail.com. †

Great Lakes Gabriel Project to host two fundraising events in Indianapolis in April

The Great Lakes Gabriel Project—a Christian-based network of church volunteers offering assistance to women and families facing difficult or unplanned pregnancies—is hosting two fundraising dinners in Indianapolis in April.

The first dinner will be held at The Atrium, 3143 E. Thompson Road, in Indianapolis, from 6:30-9 p.m. on April 19.

The second dinner will be held at the Knights of Columbus Council #3433, 2100 E. 71st St., in Indianapolis, from 6:30-9 p.m. on April 24.

David Bangs, the Gabriel Project director of communications and a pro-life activist, is the featured speaker at both events.

The cost for each event is \$20. Reservations are requested by April 15 for the April 19 event, and by April 20 for the April 24 event.

To make reservations or to learn more about the work of the Gabriel Project, visit www.glgabrielproject.org.

For more information, call 317-847-3825 or e-mail verda@goangels.org. †

Vox Sacra is auditioning for a bass singer

Vox Sacra, the archdiocesan *schola cantorum*, is currently accepting auditions for a bass singer.

For more information, e-mail Andrew Motyka at amotyka@archindy.org or visit www.voxsacra.com. †



150th-anniversary resolution

Father Stan Pondo, pastor of St. Louis Parish, in Batesville, joins church members and St. Louis School students in posing with State Rep. Cindy Ziemke (R-Batesville), center, at the Statehouse in Indianapolis on March 7 after a resolution on the floor of the House of Representatives recognized the parish's 150th anniversary. The sesquicentennial celebration will culminate with an anniversary Mass and reception at the parish on Oct. 28. (Submitted photo)

Retreats and Programs

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

April 27-29
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Contemplative Living**, Benedictine Father Adrian Burke presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter Weekend**. Information and registration: Mark and Jill Levine at 317-888-1892 or www.wmwe.org.

May 1
Benedict Inn Retreat &

Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$30. Information and registration: 317-788-7581, www.benedictinn.org. †

VIPs

Jim and Marieda (Hoeing) Koors, members of Immaculate Conception Parish in Millhousen, will celebrate their 60th wedding anniversary on April 26. The couple was married in St. Mary Church, in Greensburg, on April 26, 1958. They have three children: Daryl, David and Rich Koors. The couple also has six grandchildren and one great-grandchild. They will celebrate with a Mass followed by an open house at Millhousen Knights of St. John Hall. †

Disabilities awareness Mass planned for April 29 at St. Mark Church in Indy

A disabilities awareness Mass is being celebrated at St. Mark the Evangelist Church, 535 E. Edgewood Ave., in Indianapolis, at 9:30 a.m. on April 29.

This year's theme is encouraged by the Indiana Governor's Council for People with Disabilities theme, "Be Cool. We Are." The purpose of the Mass is to raise awareness of the value of acceptance, respect and feeling comfortable around individuals in the community with disabilities.

Members of the Special Religious Development (SPRED) group at St. Mark the Evangelist Parish will actively participate in the Mass.

A reception will immediately follow in St. Mark Schafer Hall.

For additional information, contact Ginny O'Brien at 317-783-4727 or e-mail danginnyo@sbcglobal.net.

To learn more about catechesis for persons with special needs in the archdiocese, visit www.archindy.org/specialneeds. †

Holy Cross to host drug awareness event and Narcan training on April 19

A drug awareness presentation and Narcan training will be held at the Holy Cross Gymnasium, 125 N. Oriental St., in Indianapolis, from 6-7:30 p.m. on April 19.

Nancy Beales of Drug Free Marion County will present on what drug abuse

looks like today, and Narcan training will be provided by Aaron King from the Marion County Public Health Department.

For more information or to reserve a free Narcan kit at the training, contact Dan Piggott at 972-983-1391. †

New outreach, website helps address challenges of pornography

By John Shaughnessy

The archdiocese has started a new outreach—and a new website—to help people whose lives, marriages and families are being devastated by the use of pornography.

“It’s ironic that something so devastating is also something that isn’t talked about a lot in many circles,” says Ken Ogorek, director of catechesis for the archdiocese.

“Like any addiction, it becomes a focus, and it draws attention and energy away from the proper channels of our time, our energy, our affection. So it does damage to the individual who’s engaging with pornography, and it has a domino effect of sorts because it affects every relationship in that person’s life. It’s wreaking havoc on individuals and families.”

The archdiocese is taking a three-fold approach to helping people addicted to pornography, with all three approaches featured on the new website, www.archindy.org/myhouse.

The first approach offers information on healing and support, including providing a list of Catholic and faith-based therapists who can provide guidance on overcoming the addiction.

The second approach focuses on educational resources that emphasize the positive connections of love, friendship and human sexuality.

The third approach concentrates on tips and tools to help people filter pornography from their Internet devices.

“It’s a multi-faceted struggle that a lot of folks find themselves in,” Ogorek says. “First of all, we can raise awareness of the problem.

‘I would like people to know they’re not alone in their suffering, their struggle. Sin manifests itself in a lot of different ways, and right now this area is one that many people are unfortunately struggling with.’



—Ken Ogorek, archdiocesan director of catechesis

Sometimes people need an excuse to broach the topic with a friend or family member.”

Ogorek says that “a lot of the same practices that help us in our spiritual life also come to bear in helping a person struggling with pornography.”

“Having a group you can plug into for prayer and sharing and support is very helpful to people,” he says. “Specifically, a lot of folks have said it’s very beneficial to have an accountability partner—a specific person who knows what your struggle is, and who is going to strike that balance between supporting you and challenging you. We need to allow others into our struggle.”

At the same time, the archdiocese wants to help parishes and pastors become better prepared to help people who struggle with pornography. Both those efforts are in the early stages, according to Ogorek.

“Our priests want to serve. They want to help,” Ogorek says. “They know how important grace is, especially the grace of the sacraments. Because this is a struggle they’re hearing about so much in the confessional, my sense is that our clergy is very open to trying to help folks who are struggling with this scourge. And they’re open to being helped in their efforts to help.”

Ogorek stresses that the archdiocese’s entire approach to people addicted to pornography is to help them return to the life that God intends for them—a life of “virtue and virtuous living.”

“When a Christian looks at another person, we should see more than that person’s body,” he says. “In a sense, we should see the soul, the mind, the heart. We should be in awe of every person we encounter. Every human person is an immortal being specifically and intentionally created by an all-powerful, eternal, loving God.”

That same sense of value and humanity extends from the Church to people addicted to pornography, Ogorek says.

“I would like people to know they’re not alone in their suffering, their struggle. Sin manifests itself in a lot of different ways, and right now this area is one that many people are unfortunately struggling with.

“We want to reassure folks that we are the body of Christ. We are one in Christ, actually. So you’re not alone. Help is available. And don’t be afraid or embarrassed or ashamed to talk to your pastor, to a fellow parishioner. Don’t be afraid to reach out—because help is there. And grace is there.” †

As young people speak to Church, they must listen to Jesus, pope says

VATICAN CITY (CNS)—The Catholic Church wants to listen to young people and know where they are coming from, but young Catholics must be ready to listen to Jesus and discover where he wants to lead them, Pope Francis said.

“Are you willing to listen to Jesus and change something about yourselves?” he asked young people from the northern Italian Diocese of Brescia, the birthplace of Blessed Paul VI.

Each person should reflect and ask themselves, “Am I willing to make Jesus’ dreams my own? Or am I afraid that his dreams may ‘disturb’ my dreams?” the pope said on April 7 during an audience in the Vatican’s Paul VI Hall.

Pope Francis said it was his heartfelt desire that the Church truly listen to young

people and their hopes, dreams, fears and concerns.

“And when I say, ‘truly listen,’ I also mean the willingness to change something, to walk together, to share dreams,” he told the young people.

However, while it is hoped young people can help the Church change so that it can better carry out its mission, young people also must listen and be willing to change, he said.

He asked those in the audience hall if they were willing to listen to what Jesus has planned for them, and “also change in order to embrace this dream” of his?

The pope asked: What is Jesus’ dream for humanity?

“It is called the kingdom of God,” which is “love for God and love among

us, forming a great family of brothers and sisters with God as father, who loves all of his children and is full of joy” when the one who was lost comes home, he said.

Jesus told his disciples, “Whoever wishes to come after me must deny himself” (Mk 8:34; Mt 16:24), the pope noted. The word “deny,” the pope said, can sound a bit harsh, but the Lord is not referring to denying divine gifts of life, love, one’s body or relationships.

People are asked to deny or renounce the “old” self—the “old man,” the self-centered, selfish person—who does

not follow the “logic of God, the logic of love,” but its opposite, “the logic of egoism” while hiding selfish pursuits behind a “good facade,” he said.

Jesus, he said, died on the cross to free people from being enslaved to their old self—to being selfish, being attached to material riches, vices.

“It is sin that makes us die inside,” Pope Francis said. “Only he, Jesus, can save us from this evil, but that requires our collaboration, that each one of us would say, ‘Jesus, forgive me; give me a heart like yours, humble and full of love.’” †



Pope Francis greets youths as he leaves an audience with young people from the northern Italian Diocese of Brescia in Paul VI hall at the Vatican on April 7. (CNS photo/Vatican Media)

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CONFERENCE

continued from page 1

across the street at historic St. John the Evangelist Church.

The first talk of the morning was given by Father Benjamin Luedtke—ordained by St. John Paul II in 1982, a personal friend of St. Teresa of Calcutta and a sought-after retreat director. He spoke of the importance of understanding the faith in order to build holy families in today's fractured culture.

"Father's talk ... struck a chord with all of us," McMahon said of her and her daughters, all of whom were attending their first Indiana Catholic Women's Conference.

Unlike the twins and McMahon, Brenda Preusz of St. Bartholomew Parish in Columbus has attended the conference numerous times. Based on her positive experiences, she convinced several fellow parishioners to attend for the first time. In all, 14 women from the Bartholomew County parish piled into two cars to make the trip to Indianapolis.

"It's a spiritual shot in the arm," Preusz said. "I have attended many of these conferences over the years, and I keep coming back because my faith should be the most important growth [area] in my life. Therefore, I feel convicted to bring along as many as God calls with me to the conference because I realize if I give God my time and attention, he will reward me a hundredfold. He can never be outdone in generosity."

She said the Holy Spirit "touched my heart deeply through each speaker," including Mother Margaret Mary, foundress of the Children of Mary, a congregation of sisters in Ohio whose charism is to quench the thirst of Jesus to be loved in the Blessed Sacrament.

Mother Margaret Mary, a once-strayed Catholic, had been a schoolteacher for 18 years before a conversion experience changed the course of her life. After dedicating herself to solitude and prayer for more than a decade, she responded to God's call to start her religious community with the guidance of her bishop.

The final speaker of the day, Sonja Corbitt, was raised as a Southern Baptist. She now serves as a vital Catholic voice following her conversion to the Church. She is a frequent guest on EWTN radio and television, the author of numerous books and Bible studies, and a contributor to Catholic publications and blogs.

While there was a record-setting number of women at the conference, "we actually lost a little money on the conference after paying all our bills," said Kathy Denney of Marian Center of Indianapolis, which organizes the annual event. "And since we are all volunteers, it wasn't because we had to pay ourselves! It is costly, but it is so worth it."

Denney took joy in noting the line for reconciliation was long for the entire time the sacrament was available. She also proudly announced that 10 percent of the collection gathered at Mass would be donated to Seeds of Hope. The ministry, a halfway house which helps women struggling with addictions, was co-founded in 1999 by Father Glenn O'Connor, pastor of St. Susanna Parish in Plainfield.

Discussing the sanctification of the family with women "is very important to the health of the Church, so each will take this [message] to her family and train their children, and even train their husbands," said conference attendee Sister Angela Onuoha of the Daughters of Mary Mother of Mercy. "Women are strong. That's why it's good for them to come together—for the promotion of the Church, for the health of the family. If you get the family, you get the world."

(Victoria Arthur is a freelance writer and member of St. Malachy Parish in Brownsburg.) †

Highlights from talks at Indiana Catholic Women's Conference

Compiled by Victoria Arthur and Natalie Hoefler

Following are excerpts from the talks presented at the annual Indiana Catholic Women's Conference on March 10 in Indianapolis, as well as the homily delivered during Mass.

'It takes a family to raise a child'
(Excerpts from talk by Father Benjamin Luedtke, ordained by St. John Paul II in 1982, a personal friend of St. Teresa of Calcutta and a sought-after retreat director, whose website is www.godblessya.com.)

"Society is a reflection of the family. Laws have broken [the family] down, from divorce to abortion. ... It takes a family to raise a child, not a village. ...

"So many want to water down the faith. We need to understand it fully so it becomes alive in us. ...

"Love is in the will, not the emotions. I 'will' to love. ...

"God doesn't see crowds. He sees each individual as if they're the only person he would create. ... Scripture says Jesus looked down and said, 'Woman, behold your son.' And to the disciple he said, 'Behold your mother.' The Greek translation for 'the disciple' [in this passage] is 'whoever calls himself a disciple.' So he was looking at you, 'the disciple,' and saying, 'Behold your mother.' ...

"We become used to the Eucharist. We forget it is the actual body of Christ. If [an extraordinary minister of the Eucharist] calls it 'bread,' they should be told to go home—they don't deserve to touch him. ... Look at your hand when you receive the Eucharist, and you will see the hand of Jesus holding you in return. This is the physical Jesus. His hand is physically holding your hand, his heart is beating in your hand. ...

"At every Mass, the priest kisses the altar because it becomes Calvary. At every Mass, Mary is just as present to us as Jesus, because we're present at Calvary. ... Mary is essential to the faith. Without her, we wouldn't have any of the infancy narratives. ... All salvation is dependent upon her fulfilling the will of God. ...

"The world despised Jesus because he was normal, and in his normalcy they saw their own depravity. Mother Teresa was normal. So was St. John Paul II. A saint is someone who is normal. When you're normal, [the world] will hate you because you'll be a contradiction. ...

"We are freed from sin by [the sacrament of] reconciliation. We are freed from ignorance by the teaching of the Church. Everything the *Catechism of the Catholic Church* teaches is in line with common sense. Our responsibility is to keep children in the image and likeness of God. ... It's not your job to make people happy. It's not your job to make your children happy. Happiness is a choice. To love is a choice. To forgive is a choice. ...

"We need women in the Church. God gave you the grace to change the world. ... We must let ourselves be guided by the Church. Only then will the world know Jesus. ... God wants us to be his heart, his hands, his presence. We must become him, not just imitate him."

'He's so quiet, so hidden'
(Excerpts from talk by Mother Mary Margaret, a former schoolteacher who founded the Children of Mary, a congregation of nuns in Ohio who spread devotion to Jesus Christ in the Eucharist. Their website is www.childrenofmary.net.)

"[At Mass earlier today] I knelt there and I looked at that tabernacle, and I thought, 'The living God is behind those golden doors.' It's hard to imagine—he's so quiet, so hidden. We're so noisy; we're so external.



Father Benjamin Luedtke addresses some 700 participants at the Indiana Catholic Women's Conference in Indianapolis on March 10. (Photo by Victoria Arthur)



Father Anthony Hollowell, associate pastor of Our Lady of the Greenwood Parish, in Greenwood, serves as the principal celebrant at St. John the Evangelist Church in Indianapolis during the Indiana Catholic Women's Conference on March 10. Deacon Reynaldo Nava of Our Lady of the Greenwood, left, assists with the Mass while Father Benjamin Luedtke and Father Patrick Beideman, archdiocesan executive director of the Secretariat for Worship and Evangelization, concelebrate. (Photo by Natalie Hoefler)



Mother Margaret Mary, foundress of the Children of Mary order in Cincinnati and a speaker at the Indiana Catholic Women's Conference in Indianapolis on March 10, smiles at Veronica Gaskill of Holy Name of Jesus Parish in Beech Grove. (Photo by Natalie Hoefler)



Joanna Kinker, left, of St. Nicholas Parish in Sunman, shares a lighthearted moment with daughters Beth Enneking, middle, of St. Louis Parish in Batesville, and Jona Dierckman, also of St. Nicholas Parish. The family members were awaiting the next speaker at the 13th annual Indiana Catholic Women's Conference. (Photo by Victoria Arthur)

"Some people say they like [non-Catholic] churches because they have beautiful music ... they have beautiful homilies. Those things are good and important. But they don't have the living God, to be in his presence. They don't have the living God to be their food.

"How we long for Christian unity. We need our brothers and sisters who are separated [from us]. Some of them put us to shame when it comes not just to their love of Scripture, but also to their zeal for souls. They're down in Mexico and South America, taking Catholics away from the truth. We need that kind of zeal for the truth. God wants us to be one with him and one with one another. And that's why he instituted the Holy Eucharist ... because love longs for unity.

"We sisters ... have only our Lord Jesus as our spouse. But you, too, are spouses of Christ. You just have another spouse in addition—for a while, until death do you part. But your first spouse, and your forever spouse, is the Lord. He must be first in your life. Number one, before anything or anyone. Before husband, before children, before anything ... because he will be your spouse for all eternity. ...

"Some people say, 'I don't go to Mass. I get more out of just taking a walk in the woods. Creation just speaks to me of God.' We confuse the creatures with the Creator. They satisfy our senses. They look beautiful, they sound beautiful. But Jesus is quiet and hidden.

"[At Mass when the priest says, 'This is my body,' the living God becomes present to us. The same Jesus who changed water into a totally different substance totally changes that bread into his body, into

himself. ... [When we receive Jesus in holy Communion], we are united with him more than when sugar is dissolved in a cup of hot coffee. ...

"The Eucharist is a cry of love. 'Come to me. I long to be one with you. Come to me. Come to me in adoration. ... Come to me in Communion.' Adoration comes forth from the Mass, and leads us back to the Mass, that hunger to receive him again.

"He opened the gates of heaven by his death. His part was to die on the cross. Our part is to love him and adore him who stays with us in the Holy Eucharist. ...

"Ponder the enormity of this gift. He wants to be close to us. It's like sometimes with our loved ones—we live with them and take them for granted. That's one of the drawbacks of our fallen human nature. We need to keep reminding ourselves, 'This is God.' We're all called to holiness. We're all called to that deep union."

S.T.O.P. and L.O.V.E.
(Excerpts from talk by former Baptist Sonja Corbitt, an EWTN radio and television guest, author of numerous books and Bible studies, and contributor to Catholic publications and blogs, whose website is www.biblestudyevangelista.com.)

"The sanctification of the family begins with us, ladies. ... Mary is the mother of listening. She taught us how to hear the word of God ... and how to [use it to] interpret the events in her life.

[Corbitt condensed this process into the acronym L.O.V.E.]

"L' is for listening to the word [of God] with Mary. ... Be available

every day for Scripture, and God will show up. Go to Scripture daily, and ask the Holy Spirit to make himself heard. That takes discipline—there's no way around it. If we want to hear God, we have to be in the Scripture. We don't have to dig for Scripture—you have it every day in Mass. ... Listen to the word of God with attentiveness. You have to be silent, in solitude. I promise if you get hold of this practice for one month, it will make a difference. ...

"I remember the day that God showed up [through daily reading of Scripture]. ... He showed up in Proverb 26:11—'Like a dog that returns to its vomit is a fool who repeats [her] follies.' [Corbitt shared how the folly in her life was anger.] ... What is your vomit? What habit do you fall into? ...

"O' is for observe. ... God gives us opportunities to practice what he teaches us. I started to notice I had a pattern in my anger. ... I would run into my [anger] triggers all the time ... as a pop quiz from God to learn from. As soon as he showed me the problem, he showed me how to fix it: S.T.O.P. 'S' is 'sin no more'—don't commit the sin. 'T' is 'tell God' [how you're feeling]. 'O' is 'offer up the right sacrifice'—ask Jesus what it should be. 'P' is 'put your trust in God.' So if you feel you're going back to your sin—your vomit—just STOP. ... Your vomit is what God wants to talk about with you. ... Once you learn one lesson, he gives you another to work on. ... Look at your part—what makes you go back to your vomit? ...

"V' is for verbalize back to God what you think he's saying. ...

Verbalizing helps with processing and helps us hear. ...

"E' is for entrusting like Mary: 'May it be done to me according to your word.' ... When she said 'yes' to God, she had to completely entrust God with what would happen. ... We don't expect big things from God. It's a risk to trust God. It's humbling.

"When we love the word the way Mary loved the word, we give birth to it in our families and create families of God. ... This is on all of us women. ... It's time to turn away from the vomit and S.T.O.P. Every day listen, observe, verbalize and entrust. If you do that every day, there will be change."

'God does not regret entrusting us with freedom'
(Excerpts from homily by Father Anthony Hollowell, associate pastor of Our Lady of the Greenwood Parish in Greenwood.)

"Our human freedom—what a beautiful gift that it is. ... Sometimes this human freedom makes mistakes. But ... to cover our mistakes, [God] paid something that was of infinite value. He paid with the body and blood of his son.

"I wonder if we know how much God desires to die for us, how much God desires to pay our debt. ... We get little glimpses of this in Scripture. Christ says, 'I have a baptism with which I need to be baptized, and how constrained I am until it is accomplished' [Lk 12:50]. [He was] speaking of the baptism of his death. His whole earthly life is a constraining moment in which he's not able to give his



As she addresses participants at the Indiana Catholic Women's Conference in Indianapolis on March 10, Sonja Corbitt holds up a journal she used to record her thoughts after her daily reading of Scripture. (Photo by Natalie Hoefler)

Participants reflect on impact of Indiana Catholic Women's Conference

Compiled by Victoria Arthur and Natalie Hoefler

• **Christine Minic, Our Lady of Perpetual Help, Columbus, Ohio**—"I missed the local women's Catholic conference, so the nearest one was Indiana. ... Next year, I think I want to take my daughters to this one."

• **Cheri Bush, St. Monica Parish, Indianapolis**—"I think Father's [Benjamin Luedtke] keynote speech was so affirming of who we are as women and who we are as Catholics."

• **Mireya Calzades, Our Lady of Mount Carmel, Carmel, Ind. (Lafayette Diocese)**—"This is my fourth conference. Since the very first one, I have loved it. I learn something every time I come. ... Today is the beginning of St. Joseph's novena—I learned about that at the conference last year."

• **Children of Mary Sister Faustina Maria, Cincinnati, Ohio**—"In the world today, people are so busy and there's so much going on. One woman was sharing with me just how easy it is to become distracted and get caught up

in our self-love and just thinking about pleasing ourselves, and even just getting caught up in worrying about things you think you need to worry about, but you really don't. You have Jesus. Coming together like this reminds everyone that Jesus is here; don't worry."

• **Vicky Roosa, St. Elizabeth Ann Seton Parish, Richmond**—"We walked in here and the minute we got on site, we felt a sense of peace. ... It's my favorite place to hang out—with Christians, with Jesus as the focus."

• **Veronica Gaskill, Holy Name of Jesus Parish, Beech Grove**—"Mother Mary Margaret was wonderful. It feels like she just brings you to the feet of Jesus when you listen to her. I want to go in front of the Blessed Sacrament and never leave."

• **Mary Alice Fitzgerald, St. Mary Parish, Sullivan, Ind. (Evansville Diocese)**—"I think Father's [Luedtke] was awesome. I could have listened to him for hours. I'm scared of where our country is going, and it's right that we need to stand up for our faith." †



Women from St. Mary Parish in Greensburg join other Indiana Catholic Women's Conference participants in kneeling before the Blessed Sacrament on March 10 in Indianapolis. (Photo by Natalie Hoefler)

full self, which can only happen in that moment on the cross.

"Daily, there's a part of my brain that goes back to mistakes I've made and says things like, 'How could you be so stupid?' ... We all have that voice. But it's helpful to recall that God himself does not regret entrusting us with freedom. He doesn't regret giving us those opportunities to figure it out. ...

"If God does not regret our freedom, then who are we to regret it? ... To love as God loves, it requires us first to receive the Son's sacrifice for our mistakes. ... We may regret our own need for this offering, our own need for this sacrifice, but God does not regret it. ... because a true father always wants to sacrifice himself for his children." †

Don't be afraid of shame, open hearts to God's mercy, pope says

VATICAN CITY (CNS)—Feeling ashamed of one's sins does not mean wallowing in guilt. Rather, it is the gateway all men and women can use to experience firsthand God's tender mercy and forgiveness, Pope Francis said.

Christians should be grateful for shame because it "means that we do not accept evil, and that is good," the pope said on April 8 at an outdoor Mass in St. Peter's Square commemorating Divine Mercy Sunday.

"Shame is a secret invitation of the soul that needs the Lord to overcome evil," the pope said. "The tragedy is when we are no longer ashamed of anything. Do not be afraid of being ashamed! Let us pass from shame to forgiveness!"

Divine Mercy Sunday, celebrated every year on the Sunday after Easter, was added to the universal Church calendar by St. John Paul II in 2000. The Polish pope was a longtime devotee of the Divine Mercy devotions of St. Faustina Kowalksa, whom he beatified in 1993 and canonized in 2000.

As Pope Francis celebrated the Mass, a painting of Jesus inspired by St. Faustina's visions was near the altar. The image, perched on top a bed of white roses, depicts Jesus with one hand raised in blessing and the other pointing to his heart emanating red and white light.

As the sounds of the Sistine choir filled the air, Pope Francis stood and bowed reverently in front of the painting before incensing it three times.

In his homily, the pope reflected on the Sunday Gospel reading from St. John which recalled the Apostle Thomas' disbelief at Christ's resurrection.

Despite Thomas' initial lack of faith, Pope Francis said, Christians should learn from his example and not be content with hearing from others that Jesus is alive.

"A God who is risen but remains distant does not fill our lives; an aloof God does not attract us, however just and holy he may be. No, we too need to 'see God,' to touch him with our hands and to know that he is risen for us," the pope said.

Like Thomas and the disciples, he

explained, Christian men and women can only understand the depth of God's love by "gazing upon" Jesus' wounds.

Although "we can consider ourselves Christians, call ourselves Christians and speak about the many beautiful values of faith," he said, "we need to see Jesus by touching his love. Only thus can we go to the heart of the faith and, like the disciples, find peace and joy beyond all doubt."

There are several "closed doors" that must be opened in order to experience this love and to understand that God's mercy "is not simply one of his qualities among others, but the very beating of his heart," Pope Francis said.

The first step, he said, is seeking and accepting God's forgiveness which is often difficult because "we are tempted to do what the disciples did in the Gospel: to barricade ourselves behind closed doors."

"They did it out of fear, yet we too can be afraid, ashamed to open our hearts and confess our sins," the pope said. "May the Lord grant us the grace to understand shame, to see it not as a closed door, but as the first step toward an encounter."

Another closed door is remaining resigned to one's sins, he said, so "in discouragement, we give up on mercy."

Through the sacrament of reconciliation, Christians are reminded that "it isn't true that everything remains the way it was," and absolution allows them to go forward "from shame to forgiveness."

The final door, Pope Francis said, is the actual sin that is "only closed on one side, our own," because God "never chooses to abandon us; we are the ones who keep him out."

However, he added, confession allows for God to work his wonders, and "we discover that the very sin that kept us apart from the Lord becomes the place where we encounter him."

"There the God who is wounded by love comes to meet our wounds. He makes our wretched wounds like his own glorious wounds. Because he is mercy and works wonders in our wretchedness," the pope said. †



Pope Francis greets the crowd after celebrating Mass marking the feast of Divine Mercy in St. Peter's Square at the Vatican on April 8. (CNS photo/Paul Haring)

Pope denounces use of chemical weapons after deadly attack in Syria

VATICAN CITY (CNS)—Pope Francis condemned the use of chemical weapons after a deadly attack killed dozens of innocent men, women and children in Syria.

"There is no good and bad war, and nothing, nothing can justify the use of such instruments of extermination against defenseless people and populations," the pope said on April 8 before concluding Divine Mercy Sunday Mass in St. Peter's Square.

A suspected chemical-weapon attack occurred late on April 7 when Syrian army warplanes allegedly flew over and bombed the eastern town of Douma, located 15 miles north of the Syrian capital, Damascus, according to the Reuters news agency.

The Syrian American Medical Society Foundation reported at least 85 victims were killed in the attack while hundreds of people, "the majority of whom are women and children, were brought to local medical

centers with symptoms indicative of exposure to a chemical agent."

Despite witness accounts, the Syrian government denied involvement in the attack. The U.S. State Department denounced "the regime's history of using chemical weapons against its own people" and said that Russia, which supports Syrian President Bashar al-Assad, "ultimately bears responsibility for the brutal targeting of countless Syrians with chemical weapons."

Pope Francis prayed "for all the dead, for the wounded, for the families who suffer," and called for world leaders to abandon the use of war as a means of gaining peace and stability.

"We pray that political and military leaders choose the other way: that of negotiation, the only one that can lead to a peace that is not that of death and destruction," the pope said. †

Bishops on both sides of Mexico border criticize troop deployment

MEXICO CITY (CNS)—The Mexican bishops' conference criticized U.S. President Donald J. Trump's plan to deploy National Guard troops to the U.S.-Mexico border and issued a strong defense of migrants, saying the Catholic Church could not stand by "in the face of suffering by our brother migrants as they seek better conditions by crossing the border to work and contribute to the common good."

The April 7 letter, addressed to people in Mexico and the United States and the presidents of both countries, echoed sentiments of U.S. border bishops by saying the frontier between the two countries "is not a war zone," but rather an area "called to be an example of social connection and joint responsibility."

"The only future possible for our region is the future built with bridges of trust and shared development, not with walls of indignity and violence," said the statement signed by the bishops of 16 northern Mexican dioceses and the conference's six-member presidential council.

"There is only a future in the promotion and defense of the equal dignity and the equal liberty between human beings," the statement said. "Even more, Pope Francis has told us unambiguously: 'A person who only thinks of building walls, wherever it may be, and not building bridges, is not Christian. This is not the Gospel.'"

The Mexican bishops' statement: "For the Dignity of Migrants," followed Trump's April 4 announcement to deploy troops to the border to thwart the entry of unauthorized migrants.

It also followed a series of tweets from Trump criticizing Mexico for not stopping a caravan of Central American migrants from moving northward toward the U.S.-Mexico border.

The caravan stalled in southern Oaxaca state, some 260 miles from the Guatemala border, and its organizers and Mexican immigration officials have provided the participants—who included many women and children—

with documents allowing them 20 days to leave the country or 30 days to regularize their immigration status.

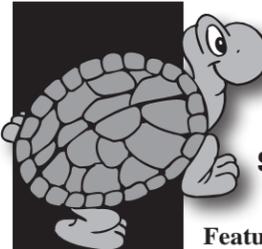
The day before the Mexican bishops' statement, eight U.S. Catholic bishops from four border states issued a joint statement expressing their concern about troop placement at the border.

"This is not a war zone, but instead is comprised of many peaceful and law-abiding communities that are also generous in their response to human suffering," the bishops said. The April 6 statement said they recognize the right of nations to control and secure their borders and to respect the rule of law, but it also pointed out that current U.S. law allows those who arrive in this country fleeing persecution to "due process as their claims are reviewed."

Seeking refuge from persecution and violence in search of a peaceful life "is not a crime," the bishops added.

The statement was signed by Archbishop Gustavo Garcia-Siller of San Antonio and four other Texas bishops including Bishops Daniel E. Flores of Brownsville, Michel J. Sis of San Angelo, James Tamayo of Laredo and Mark J. Sietz of El Paso. Other signers included Bishop Edward J. Weisenburger of Tucson, Arizona, Bishop Robert W. McElroy of San Diego and Bishop Oscar Cantu of Las Cruces, N.M.

The bishops said they were deeply concerned that the current "divisive rhetoric often promotes the dehumanization of immigrants as if all were threats and criminals," and urged Catholics and people of goodwill "to look past the dehumanizing rhetoric regarding immigrants and remember that they are a valuable population, our neighbors, and our sisters and brothers in Christ." †



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God planted in the human heart a desire for friendship

By Paul Senz

From the first moments of creation, God declared that “it is not good for the man to be alone” (Gn 2:18). Human beings long for companionship, for someone to relate to, someone to desire the best for. This is not only a yearning for romantic love; humans are made for friendship, and, ultimately, friendship with God.

Even before the time of Christ, Aristotle wrote beautifully on the subject of friendship. Many are familiar with a phrase of his composing that a friend is “a single soul in two bodies.” Theological inaccuracies notwithstanding, it is an intriguing observation.

He identified three types of friendships: friendships of utility, where the friendship is based around the benefit that can be derived from it; friendships of pleasure, where simple enjoyment comes from the friendship; and friendships of virtue, wherein the friends share a pursuit of virtue and will the good of the other, helping them along on the path toward virtue.

This last is the closest to what Christians would consider an ideal friendship and is certainly the strongest tie.

In the history of the Church, there are many examples of prominent saints who were dear friends, and they can serve as a guide and example on how to live a virtuous and holy friendship.

One example is St. Perpetua and St. Felicity. Perpetua was a Roman noblewoman living in North Africa, and Felicity was her slave. More than this, they were friends, and helped each other through the unimaginably difficult time of their persecution and eventual martyrdom in 203.

St. Ignatius of Loyola and St. Francis Xavier were two friends who were founding members of the Society of Jesus, living together during their university studies.

One of the most profound examples is

the friendship between St. Basil the Great and St. Gregory Nazianzen, who lived in the fourth century in what is now Turkey. In one of Gregory’s surviving sermons, we find high praise of his friend Basil:

“Our single object and ambition was virtue,” Gregory wrote, “and a life of hope in the blessings that are to come; we wanted to withdraw from this world before we departed from it. With this end in view, we ordered our lives and all our actions. We followed the guidance of God’s law and spurred each other on to virtue. If it is not too boastful to say we found in each other a standard and rule for discerning right from wrong.”

Surely this is a simple guide for holy friendships.

There is much to learn about holy friendships in Scripture and the *Catechism of the Catholic Church*. Sirach states, “Faithful friends are a sturdy shelter; whoever finds one finds a treasure” (Sir 6:14).

A faithful friend is not merely one who regularly “hangs out” with us; we get the true scope of profoundest friendship from the lips of Our Lord: “No one has greater love than this, to lay down one’s life for one’s friends” (Jn 15:13). Jesus gave this advice to his Apostles just hours before he would die to redeem them and all humanity. It is the gold standard of friendship.

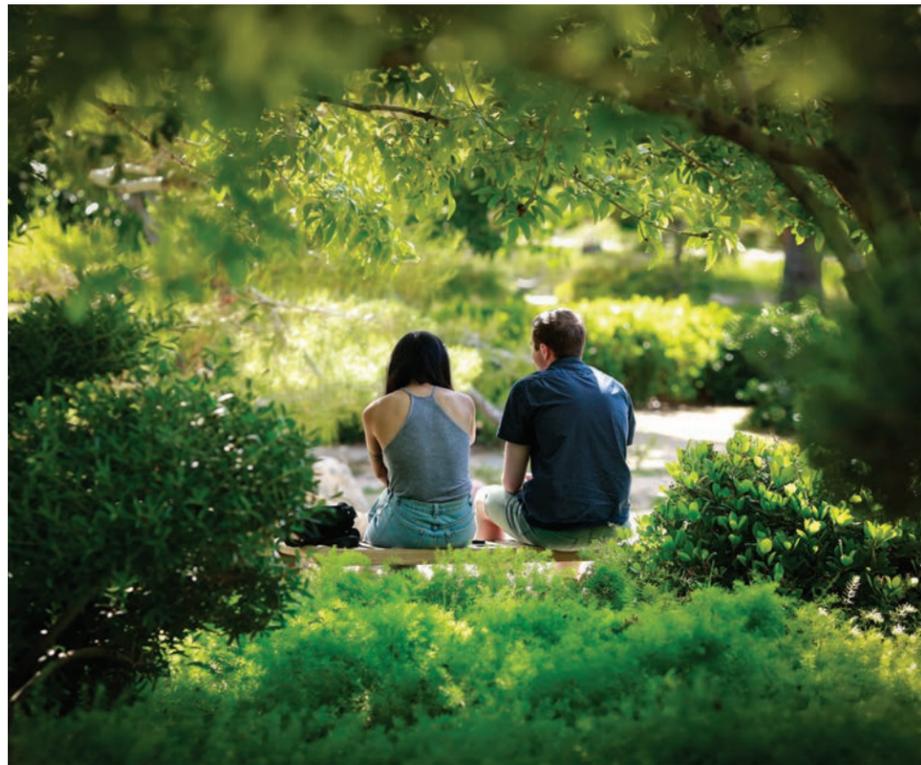
We have been made friends of God through Jesus Christ, even after severing

the friendship countless times throughout history. “I no longer call you slaves,” Jesus said, “I have called you friends, because I have told you everything I have heard from my Father” (Jn 15:15).

Even earlier in salvation history, the Ten Commandments give us a sense of how we are to live in relation to other people.

The Ten Commandments are divided into two sections: one, consisting of the first through third commandments, concerns our relationship with God; the other, covering the fourth through tenth commandments, concerns our relationship with other people.

‘No one has greater love than this, to lay down one’s life for one’s friends.’
(Jn 15:13)



Two friends take advantage of a shady spot in the Japanese Friendship Garden in Phoenix. Even before the time of Christ, Aristotle wrote beautifully on the subject of friendship. Many are familiar with a phrase of his composing, a friend is “a single soul in two bodies.” (CNS photo/Nancy Wiehcec)

Jesus says the greatest commandment is to love God with all our heart and soul, and to love our neighbor as ourselves. This is the Ten Commandments in miniature and says a lot about what we might think of as “holy friendship.”

The *Catechism of the Catholic Church*, quoting the Second Vatican Council’s “Dogmatic Constitution on Divine Revelation,” goes into deeper detail, stating that our whole being should be oriented toward friendship with God:

“By his revelation, ‘the invisible God, from the fullness of his love, addresses men as his friends, and moves among them, in order to invite and receive them into his own company.’ The adequate response to this invitation is faith” (#142).

Humans were created and established in right union with God: “The first man was not only created good, but was also established in friendship with his Creator” (#374).

In a 2006 essay, Alice von Hildebrand called friendship the “remnant of paradise,” something we should continually strive to return to.

As the catechism reads: “Revelation makes known to us the state of original holiness and justice of man and woman before sin: From their friendship with God flowed the happiness of their existence in paradise” (#384).

A truly virtuous and holy friendship is one in which the good of the other is willed above all, and which encourages the practice of virtue and ultimately friendship with God. “Whether it develops between persons of the same or opposite sex, friendship represents a great good for all. It leads to spiritual communion” (#2347).

(Paul Senz is a freelance writer living in Oregon with his family.) †

Bible gives examples of friendship in the Old and New Testaments

By Daniel S. Mulhall

While the Bible describes some aspects of life such as love in great detail (1 Cor 13:4-8), one must search a little harder to see what Scripture says about friendship.

Proverbs 17:17 explains that friends are always loyal and always there to help in time of need. A friend is also someone who can offer criticism and counsel when it is needed, helping one to become a better person. “Do not give up your own friend,” says the writer of Proverbs elsewhere (Prv 27:10).

In John 15:13, Jesus states that a friend is someone who is willing to sacrifice everything for his or her friends: “No one has greater love than this, to lay down one’s life for one’s friends.”

The Bible presents few examples of friendship. While the prophets Elijah and Elisha are often regarded as friends (2 Kgs 2), their relationship was more that of a teacher and a student rather than friends.

Another example of great love is that between Naomi and Ruth (Ru 1:16-17). While beautiful, this is more a relationship between a mother-in-law and a daughter-in-law. (Would that all such relationships were so loving!)

There are, however, stories of genuine friendship that deserve our attention. The first is the friendship that existed between David and Jonathan, and the second is the friendship that existed between Jesus and a number of his followers.

Jonathan was the oldest son of the king of the Israelites, Saul, and thus would become king when

Saul died. But then he met David, a young man who had saved the Israelite army by killing the Philistine giant, Goliath (1 Sm 17). Jonathan was in awe of David because of what he had accomplished and became a dear friend.

As 1 Samuel 18:1 describes it, “Jonathan’s life became bound up with David’s life; he loved him as his very self.” Jonathan gave David the royal cloak and armor as a sign of their friendship (1 Sm 18:4). As Saul grew jealous of David’s popularity, Jonathan protected David.

When Jonathan was killed in battle, David tore his clothes and wept in grief for his friend. David said, “I grieve for you, Jonathan my brother! Most dear have you been to me” (2 Sm 1:26).

Jesus had a close friendship with Mary, Martha and Lazarus—although the word “friend” isn’t used in the Gospels to describe the relationship. He visited their home and ate with them (Lk 10:38-42, Jn 12:2) on two occasions, which is something friends do.

John 11:5 describes just how close Jesus was to this family: “Jesus loved Martha and her sister and Lazarus.” When Jesus learned that Lazarus was ill, he braved being stoned to visit him (Jn 11:8). When Jesus heard that Lazarus had died, he “became perturbed and deeply troubled” (Jn 11:33) and wept (Jn 11:35), because that’s also what friends do.

Isn’t it good to know that we share in Jesus’ deep love and friendship, for he calls us his friends as well (Jn 15:15)?

(Daniel S. Mulhall is a catechist in Louisville, Ky.) †



Tyra Hemans, a senior from Marjory Stoneman Douglas High School in Parkland, Fla., holds a photo of her slain friend Joaquin Oliver, killed on Feb. 14 during a school shooting, as she and other students speak with Florida state legislators on Feb. 20 at the Capitol in Tallahassee about gun legislation. In John 15:13, Jesus states that a friend is someone who is willing to sacrifice everything for his or her friends. (CNS photo/Colin Hackley, Reuters)

From the Editor Emeritus/John E. Fink

Reminiscing about my first trip overseas in 1971

Last week, I wrote about one of my visits to Rome. I thought this week I'd tell you about my first trip abroad. I've traveled to 68 countries, but this was my first trip overseas. It was in 1971. I was 39.



I worked for the Catholic publishing company Our Sunday Visitor (OSV). It always supported the Catholic press, including the international Catholic press. A World Congress of the Catholic Press was held in Luxembourg in 1971, and I was asked to go, along with Maryknoll Father Albert Nevins, who was then OSV's editor in chief. I had just been elected vice president of the Catholic Press Association, an added reason for my attending the congress.

Naturally, I wanted to take my wife Marie with me. At the time, our children ranged in age from 15 to 3, but Marie managed to find a baby sitter, and we were off to Europe.

We arrived in Luxembourg, and Marie discovered for the first time that the Americans were being housed at a Holiday Inn; I guess I neglected to tell her that detail. She was absolutely crushed. "My first trip to Europe, and I'm staying at a Holiday Inn?" she exclaimed. She tried to find another hotel, but everything else was booked and she finally resigned herself to staying there.

The Luxembourg World Congress was the first of nine such congresses I attended. The others were: Buenos Aires, 1974; Vienna, 1977; Rome, 1980; Dublin, 1983; New Delhi, 1986; Ruhpolding, Bavaria, Germany, 1989; Campos do Jordao, Brazil, 1992; and Graz, Austria, 1995.

After the congress was over, we rented a car and, along with Father Nevins, drove from Luxembourg to Rome, stopping in cities along the way—Heidelberg, Munich, Oberammergau in the Bavarian mountains, Innsbruck, Venice and Florence, to mention a few. I doubt that there is anything quite as beautiful as the mountains on the route from Oberammergau to Innsbruck.

In Rome, the rector of the Maryknoll House, where Father Nevins stayed, took us to dinner at a neighborhood *ristorante*. Marie ordered a whiskey sour and the waiter, trying to please the priest who had brought us to his place, assured us that he knew how to make it. He brought a bottle of whiskey and started to pour it in a glass, saying the Italian equivalent of "Say when."

The Maryknoll superior also gave us our own private tour of Rome, including the Vatican and the Vatican Museums. We couldn't have had a better guide.

Leaving Father Nevins in Rome, we drove back to Luxembourg by way of Switzerland and France. For Paris, I had asked a Parisienne at the World Congress in Luxembourg to get us a good hotel room. It proved to be a terrible hotel, with a hand-operated elevator and an ugly room. The night before we had found a room in an inn where the bathroom was at the end of the hall, and this wasn't much of an improvement.

By this time, Marie was wishing we had a Holiday Inn like the one she disparaged in Luxembourg. †

Cornucopia/Cynthia Dewes

Hang on to the current fad—it just may be important

Apparently the old adage is true: There is nothing new under the sun. Fads, trends, social problems come and go, but they're basically much the same. They get



a lot of attention for a few days or years, but then we're on to the next concern-of-the-month.

During a lifetime of sitting on various committees, I've learned a lesson about this. When there's a problem on the table, the committee discusses solutions and chooses one which fails. In a couple of years on another committee, a similar problem arises and someone is sure to suggest the very thing that didn't work before. At first this annoyed me, but now I think it's funny.

Sometimes, we're fearful about a threat that turns out to be not as bad as we thought. We worried for years about a nuclear attack from Russia, only to see it dissipate at the end of the Cold War. But it had been a reasonable assumption and thus worthy of attention. Maybe the Russians were just as scared of starting

the Big One as we were. Whatever it was, it worked.

On a less horrifying level, we have the diet wars. Human survival may be more important than losing weight, but chronically overweight persons may secretly feel differently. They'll seize on almost anything they think will take off the pounds.

Elaborate eating plans featuring more carbs, no carbs, no fat, protein only or less dairy products, and Lord knows what else are recommended diets for losing weight. Entire personal fortunes have no doubt been made by coming up with such directives, since the possibilities of choosing foods, establishing eating times and such, are endless. Not only that, but such preoccupation makes us feel like we're dealing with the problem.

Lots of fads are just fun. Hula Hoops kept most of us happily swiveling our hips for a couple of years. It looked easy, and the hoop itself was inexpensive, so most of us gave it a try. Beanie babies were extremely popular also with the younger set for a while, and probably are still displayed in toy rooms somewhere. Here again, there's money to be made whenever we discover something that will sell a lot, if even for a short time.

Fads in entertainment come and go like the ephemeral pleasures they are. On TV, we have a couple of years with cop shows like "Law and Order" and "Criminal Minds" or years of comedies like "Seinfeld" and "Laugh-In." Now we're in an avalanche of so-called reality shows and contests like "The Voice." Movies follow the same patterns. Musicals seem to be long gone, and science fiction stories now double as dramas.

Fads can be as harmless as Hula Hoops, but they can also be really bad sometimes. We think about the social media rumor attacks on others which have led some young people to commit suicide. The anonymity of cyberspace is tempting to a person who is so unhappy that they want others to feel their pain. Somehow, they feel better when they make others feel worse.

Fads are such a human thing. They are sometimes creative and imaginative, and then again they can be just dumb. But if we're selective and devoted to the Golden Rule, we'll enjoy them in our lives.

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

Our Works of Charity/David Bethuram

Gift of the resurrection enables us to pour out hope onto others

Families in poverty suffer just as Jesus suffered while he was here on Earth. Like Jesus, poor families are looking for



hope of a personal resurrection—deliverance out of poverty.

The path may be different, but consider these striking parallels:

- Jesus was betrayed. Our social welfare systems were initially designed to be a safety net, but after 50 years, we see they have become more like cobwebs that keep people where they are. The system unintentionally sets families up for failure and they are betrayed by false promises.

- Jesus was deserted. Families in poverty live in the shadows of society and are marginalized on a daily basis. In talking about the poor, Pope Francis said, "Those excluded are no longer society's underside or its fringes or its disenfranchised—they are no longer even a part of it. The excluded are not the 'exploited' but the outcast, the 'leftovers.'"

- Jesus was falsely accused. Families in poverty are often labeled as "lazy" and "free loaders." The reality is that the majority are the working poor—hard workers with

full-time, minimum wage jobs. It's just not enough to get their basic needs met.

- Jesus was rejected. Families in poverty are rejected on a daily basis, as though poverty is contagious through touch. Think about how many times we've heard "that's a great project, but I don't want it in my neighborhood."

Through the resurrection, despair is turned to hope. The promise of Christ's life, death and resurrection is that the story is not over. Through him, life and hope for the future are reborn. This is what families seek when they come to Catholic Charities.

The beauty of Christ's gift to us is that it is also ours to share. As we consider the suffering and resurrection of Jesus, we must remember the suffering of the poor around us. Through the gift of the resurrection to us, we are able to pour out hope onto others. We can give hope because we have received it.

At Catholic Charities, we are called to live out our faith, which is shaped by Catholic social teaching. Here are a few of the ways this teaching informs our work:

- Preferential option for the poor: We put the poor and vulnerable first. They take first priority. A basic moral test in any society is to ask how our most vulnerable members are faring. With a poverty rate in Indiana of 14.1

percent (compared with a national rate of 12.1 percent), we have some work to do.

- Rights and responsibilities: As Catholics we believe that all people have basic rights, but we rarely talk about the responsibilities that come with them. We also believe that all people have basic rights, but they must be allowed to be accountable as well. Many of the people who come through our doors at our Catholic Charities agencies are for the first time invited to a partnership of service, rather than a handout.

- Life and dignity of the human person: Protecting the dignity of life is not just about issues surrounding the beginning and end of life, but every stage in between. Each of our programs focuses on protecting the dignity of the person.

It is important for Catholics of all ages to become the hands and feet of Jesus on Earth, fighting to end poverty by caring for children, strengthening families and welcoming the stranger. We need to stand up for the marginalized. We need to pour out compassion and love onto the suffering and broken with prayer, service and action that brings the promise of resurrection to all.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

Twenty Something/Christina Capecchi

The art of slow living: when calligraphy becomes prayer

Erica Tighe was 26 when she made the leap: She would set out on her own to be a calligrapher. Full time. In order to pay her \$800 rent and cellphone bill and \$1,000 college-loan payment and hopefully afford some food.



She had a sociology degree and lingering burn-out from teaching in Brooklyn, her latest stint. She'd recently moved to Los Angeles, but after a few months of looking for a non-profit job, she couldn't find one that would cover her rent and college debt.

Several people who had seen Erica's work online had asked her to make their wedding invitations. She thought maybe that could suffice. She planned to refine her self-taught method, which was eliciting periodic orders for \$20 commissions via Etsy.

"I got on my knees and asked God for work," Erica told me. "I was in complete fear. My spiritual director said to me: 'God is your boss, so ask for work!'"

Eventually, a \$100 job came in.

She reached out to a fellow Phoenix native who had launched an online ministry for Catholic women called Blessed Is She, offering to make one Instagram quote. The two 20-somethings forged a close partnership on a shoe-string budget, granting Erica total creative license to design products—posters, prints, journals, mugs.

The first journal sold 700. The latest one sold 9,000.

Their hunch proved right: If they poured in the effort and supplied something that was beautiful and original, demand would follow.

Today—three years later—Erica makes "a really nice living" running her design business called Be A Heart, which employs two women. She built off the random commissions for website logos and expanded her wheelhouse, learning to paint watercolor, digitize prints and design books. Blessed Is She occupies half her time, allowing her to pursue other projects, including celebrity weddings, calligraphy workshops, a Catholic journaling Bible published last year by Our Sunday Visitor and a lettering book called *Written By Hand* published last year.

Erica invited her 13,000 Instagram followers to work through the book together as a nine-week project using the hashtag "writtenbyhandchallenge." Participants shared snapshots of their slow-but-steady progress: addressing Christmas cards, making pretty gift tags, working alongside their children.

Calligraphy invites you to use your hands, which young adults are itching to do in response to the iPhone era of thumb tapping, Erica says. It helps explain the resurgence of the antiquated art.

Calligraphy also forces you to slow down, dipping the nib of the pen into ink with every word. That's what can make it prayerful, she says. "I pretty much do everything fast in my life. This is likely the only thing I do slow. I like how it becomes a meditation for stillness. Little moments can reflect the relief that we experience in prayer."

Erica's Catholic faith pulses with each stroke, especially the belief in the dignity of each person. Hand lettering makes that visible, Erica points out. "To have your name written on a piece of paper that someone has taken the time to slow down and write, to connect the letters that make up your name, which is your identity, to be known and seen—that's what we are called to do daily. Can we see the cashier? Can I slow down enough to see my significant other sitting across from me? How do we slow down enough to see the divine in our everyday life?"

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 15, 2018

- Acts of the Apostles 3:13-15, 17-19
- 1 John 2:1-5a
- Luke 24:35-48

The Acts of the Apostles again furnishes the first biblical reading for Mass this weekend. Almost every Sunday in the Easter season features a reading from this book of the New Testament.



In this reading, St. Peter preaches to the crowds in Jerusalem. Most Americans are accustomed to impassioned

preaching. They occasionally hear it in their own churches. They hear it on the radio and on television. Impassioned preaching about salvation and God's mercy is common in our society, godless as it is becoming.

Actually, to preach is to assume a great responsibility. Preaching, after all, by definition is not simply lecturing others. It is speaking in the very name of God.

Those who preached by ancient Jewish standards were privileged people in this sense. None chose to be a preacher. Rather, God selected each preacher. Peter stood before this Jerusalem crowd after having been called to preach by Jesus, to speak in his place.

He preached the words of Jesus. This reading makes three points. First, it establishes the identity of Peter. He is an Apostle. Second, he is the chief of the Apostles. He speaks in the names of them all.

Finally, through Peter and the other Apostles, the salvation given by Jesus still reaches humanity. They continue the Lord's work.

The First Epistle of St. John provides the second reading. The epistles of John are alike in their eloquence and splendid language. They are alike in the depth of their theology and revelation.

This reading proclaims the majesty of Jesus, the Savior. It cautions, however, that accepting Jesus as Lord is more than lip service, not just now and then. It is actually living the commandments by which and through which humans find perfection, love, order and peace in God.

St. Luke's Gospel provides the last reading.

It is another resurrection narrative, looking back to the beautiful Emmaus story. In the story, as this group of disciples was talking, Jesus stood in their midst, no longer bound by location or time.

He revealed to them the full meaning of the Scriptures, the testaments of God's power and love. They listened, but they only recognized Jesus later in the "breaking of the bread," the early Church's name for the Eucharist.

Reflection

The Church continues to summon us to the joy of Easter celebration by presenting us with the Emmaus narrative, so cherished by Christians throughout history. The Church proclaims again that the Lord lives!

In considering this passage, we should see ourselves in the roles of the disciples who walked with Jesus to Emmaus. We have heard of the Lord. The Church already has told us of the resurrection, of the Lord's sacrifice for us, and of the identity of Jesus: Son of God, Redeemer, but also human as are we.

The Church has called us before to realize that true life on Earth or in the hereafter is in Jesus. It has reminded us that each of us will die. It has reassured us that everlasting life is an option for us, if we accept Jesus as Savior.

This wonderful story of Emmaus instructs us that life can be difficult, and distractions many and forceful. We must listen to Jesus. He alone knows the way.

As was the work of Peter, recorded in Acts and repeated for us today, the precise words of Jesus still are spoken in and by the Church. His mercy still flows to us through the Church, built upon foundations laid by Peter and the other Apostles.

Jesus walks with us. He teaches us. He appears in our lives. Do we walk with Jesus? Do we listen? Do we accept what Jesus says?

Open to the Lord, relying upon the Lord, not surprisingly, we ourselves find Jesus in the "breaking of the bread" (Lk 24:35), the Eucharist. †

Daily Readings

Monday, April 16

Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 17

Acts 7:51-8:1a
Psalm 31:3cd-4, 6ab, 7b, 8a, 17, 21ab
John 6:30-35

Wednesday, April 18

Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, April 19

Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, April 20

Acts 9:1-20
Psalm 117:1-2
John 6:52-59

Saturday, April 21

St. Anselm, bishop and doctor of the Church
Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, April 22

Fourth Sunday of Easter
Acts 4:8-12
Psalm 118:1, 8-9, 21-23, 26, 29
1 John 3:1-2
John 10:11-18

Question Corner/Fr. Kenneth Doyle

Priestly celibacy is a discipline that became universal in 11th century

It is well-known that for several centuries in the early days of the Church, there were priests who were married—including St. Peter and probably most of the other Apostles. Today, if a married male Episcopal priest converts to Roman Catholicism, he can be permitted to remain married and still become a Roman



Catholic priest.

So here's my question: Is there not discrimination in permitting these men to be married, while not allowing that same option to Catholic men who would like to become priests were it not for the celibacy rule? (Indiana)

St. Peter was certainly married because he had a mother-in-law who was healed of an illness by Jesus (Lk 4:38-39). We don't know if his wife was still alive at the time he became an Apostle or at a later date. Although we have no direct documentary evidence, it is likely that most of the other Apostles were also married. (St. Paul says in 1 Corinthians 9:5, "Do we not have the right to take along a Christian wife, as do the rest of the Apostles, and the brothers of the Lord, and Cephas?")

Throughout the early centuries of the Church's history, clergy continued to be married, and it was not until the 11th century that celibacy became a universal requirement for priestly ordination in the Latin Church. (Eastern Catholic Churches have continued to allow clergy to marry before their ordination.)

In 1980, a pastoral provision of Pope John Paul II permitted former Anglican clergy who had converted to Catholicism to be ordained as Catholic priests even though they continued to be married. That provision has since been applied in the United States to about 120 clergy—primarily former Anglican (Episcopal) priests.

To your question, I don't see this pastoral provision as discriminating against priests like myself who have been lifelong Catholics because we chose to commit freely to celibacy as a condition for ordination. What it does highlight, though, is that clerical celibacy is not a revealed truth but a matter of Church discipline, which can always be re-evaluated in particular situations.

An upcoming (2019) synod of Catholic bishops of the Amazon region

of South America will discuss—with the approval of Pope Francis—the possibility of married men "of proven virtue" being ordained to minister as priests to Catholics in that specific area of the world, where there are 10,000 Catholics for every priest. By comparison, in the U.S., the ratio is about 1,800 to one.

I confessed a grave sin more than 40 years ago, and received absolution for it. I have, however, been haunted by this over the years and still feel guilt. My sin was that I had taken my 16-year-old daughter to our family doctor to have an abortion. So I not only committed a serious sin myself, but caused her to do the same.

We both confessed these sins to our priest. But now I continue to be plagued by that memory. Am I committing another sin now by not trusting enough in God's mercy? (Location withheld)

No, you are not committing another sin. On the intellectual level, you acknowledge that God has forgiven you; on the emotional level, you are just having a hard time feeling God's mercy. And wrapped up in all of this are the long-term psychological effects of abortion.

Many years ago, a young woman told me: "My roommates in college told me to have an abortion, and I did. But where are they this week, when it would have been my daughter's third birthday—and I am all by myself to think about what that would have been like?"

God's forgiveness is wider than we can ever imagine. I am guessing that you and I are contemporaries, and when many Catholics our own age grew up, our primary image of God was of a giant scorekeeper in the sky, keeping track of our misdeeds.

Now, though—and thankfully—my image of God is much different: I picture God first of all as the father of the prodigal son—running down the road to throw his arms around his wayward child who has come back. The boy wants to pour out his story of sorrow, but the father says, "It doesn't matter now. You're home. Let's celebrate."

And Jesus told that story to let us know that this is just the way his Father forgives us when we come back to him.

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

My Journey to God

Sound

By Kate Burnell

So when I am resurrected
I will bear the wounds of Christ
I will be a stigmatist
With a wound on my shoulder
from the cross
Apparent to all
and as I go through heaven
I'll fall and fall and fall
Before the glorified Body
that has the gall
to shine forth the Glory of God
in the great and the small



(Kate Burnell is a member of St. Malachy Parish in Brownsburg. This 15th-century miniature on vellum by Cosme Tura titled "Saint Francis Receiving the Stigmata" is part of the "Heavenly Earth: Images of Saint Francis at La Verna" exhibit at the National Gallery of Art in Washington.) (CNS photo/courtesy National Gallery of Art)

Rest in peace

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

BARBARICH, Peter, 92, St. Malachy, Brownsburg, March 20. Husband of Mary Barbarich. Father of Teresa Brouhard, Rosalie Hetzner, Marty and Paul Barbarich. Grandfather of nine. Great-grandfather of one.

BEESON, James W., 71, Holy Name of Jesus, Beech Grove, April 1. Father of Bernadette Ball, Lucia Garber, Mary Schober, Rita Stuck, David, Dominic, Gregory, John Paul, Joseph, Michael, Patrick, Phillip, Stephen and Thomas Beeson. Brother of Richard Beeson. Grandfather of 38.

BENTFIELD, Charles J., 79, St. Louis, Batesville, March 28. Husband of Elaine Bentfield. Father of Beth Rohlfling and Debbie Wright. Brother of Timothy Bentfield. Grandfather of four.

BEYER, Donna B. (Williams), 71, St. Malachy, Brownsburg, March 22. Wife of Michael Beyer. Mother of Andrew, David, Robert and Thomas Beyer. Grandmother of eight.

DAILY, Terry R., 77, St. Joseph, Shelbyville, March 24. Father of Kelly Elsbury and Brett Daily. Brother of Sharon Armstrong and Tony Daily. Grandfather of three. Great-grandfather of three.

DAVIS, Janet (Aemmer), 71, St. Mary-of-the-Knobs, Floyd County, March 27. Mother of Lisa Barker, Julie Striegel, Missy Michal and Anita Richert. Sister of Sharon Peay, Sandy Whalen and Fred Aemmer, Jr. Grandmother of five.

DOYLE, Dolores (Dezelan), 88, St. Pius X, Indianapolis, March 20. Mother of Jamie Ismail, Jenny Walker, Dan, Mack and Tim Doyle. Grandmother of four. Great-grandmother of one.

EDWARDS, Barbara, 83, St. Elizabeth Ann Seton, Richmond, March 26. Mother of Susan Freese, Bryan and Mark Edwards. Grandmother of three. Great-grandmother of four.

FLEBOTTE, W. Roy, 90, St. Charles Borromeo, Bloomington, March 20. Husband of Hilda Flebotte. Father of Linda Hitchings, Daniel and Thomas Flebotte. Grandfather of two.

GIBBS, Stanley J., 59, St. Malachy, Brownsburg, March 19. Brother of Dean, Rex, Roger and Russell Gibbs. Uncle and great-uncle of several.

HALL, Ore, 67, St. Lawrence, Indianapolis, March 30. Husband of Annette Hall. Father of Karrie Pacheco and Christopher Hall. Brother of Marie Taylor. Grandfather of four.

HABERMEL, Col. (retired) Dr. John F., 87, St. Mary-of-the-Knobs, Floyd County, March 26. Husband of Verna Habermel. Father of Donna Arnold, Karen Hartman, Jennifer Standiford, John Bryant, Christopher, Daniel, Jeffrey and John Habermel IV. Brother of Jane Habermel Schard and David Habermel. Grandfather of four.

JOCKISH, Harold T., 87, SS. Francis and Clare of

Assisi, Greenwood, March 29. Husband of Mary Jockish. Father of Jennifer Carr, Julie Catania, Jill Deak, Jane Young, Joanna and Christopher Jockish. Brother of Marjorie Kreuzman. Grandfather of nine. Great-grandfather of four.

LYONS, Jean (Underwood), 90, Prince of Peace, Madison, March 30. Mother of Helen Bertsch, Catherine Spry, John and Steve Lyons. Grandmother of six. Great-grandmother of seven.

MASCARI, Rose M., 87, St. Lawrence, Indianapolis, March 26. Mother of Anne, Elizabeth and John Mascari II. Grandmother of one.

MELLA, Carlo, 73, Christ the King, Indianapolis, March 23. Husband of Germana Mella. Father of Romina Cuccarollo and Ramon Mella. Brother of Angelo Mella. Grandfather of four.

MCGUIRE, Charles E., 95, St. Luke the Evangelist, Indianapolis, March 29. Father of Michael McGuire. Brother of Joe McGuire. Grandfather of three.

MILLER, Patricia (Kehl), 91, St. Gabriel, Connerville, March 26. Sister of Mary Jane Henry. Aunt, great-aunt and great-great-aunt of several.

MILLICAN, Rohn L., Jr., 53, Nativity of Our Lord Jesus Christ, Indianapolis, March 28. Husband of Margaret Millican. Father of Christopher Millican. Son of Rohn L. Millican, Sr. and Helen Millican. Stepson of Toni Millican. Brother of Kelli Andrews and David Millican. Step-brother of several.

PAULOSKI, James E., 89, Christ the King, Indianapolis, Feb. 25. Husband of Eleanor Pauloski. Father of Elyse Turula, Providence Sister Pam, Jeff and Jim Pauloski. Grandfather of six.

SHUPPERT, Mary C., 74, St. Mary, Rushville, March 26.



100 years in mission

Maryknoll Father Raymond J. Finch, left, superior general of the Maryknoll Fathers and Brothers, and Maryknoll Father Michael Walsh pray during Mass on April 2 at the Maryknoll Society Center in Maryknoll, N.Y. The liturgy marked the opening of a yearlong celebration by the Maryknoll Society marking the centennial of its first mission sending. Four Maryknoll priests—Fathers Thomas F. Price (Maryknoll co-founder), James E. Walsh, Francis X. Ford and Bernard F. Meyer—departed for China on Sept. 8, 1918, five months after the Vatican approved the society's request to open a mission in the Asian country. (CNS photo/Gregory A. Shemitz)

Wife of Tim Shuppert. Mother of Sarah Jenkins, Jonathan and Kirk Shuppert. Sister of Laura Seufert, Joe and Richard Clifford. Grandmother of three.

STRANGE, Adela G., 94, St. Malachy, Brownsburg,

March 12. Mother of Shelley Blythe, Marci Hartshorne, Robert and Timothy Strange. Grandmother of eight.

WOLF, Rosemary E., 98, St. Pius X, Indianapolis, March 28. Mother of Julie Graham, Kay Webb, Jeanne

Williams, Jack and Kimball Wolf. Sister of Helen Scherrer. Grandmother of 12. Great-grandmother of four.

ZURLINE, Jerry J., 79, St. John the Baptist, Osgood, March 25. Brother of Rita Newhart. Uncle of several. †

Terminally ill mother: Euthanasia push robs 'friends and family of joy'

SYDNEY (CNS)—In March, as Anna Corry lay dying, she sent out a request to speak publicly about her opposition to euthanasia.

The 50-year-old former nursing educator had endured an aggressive type of breast cancer since her diagnosis in January 2016. This January, she and her husband, Martin, a paramedic, and their sons Michael, 17, Dominic, 14, and Andrew, 11, received the news that although chemotherapy had shrunk the 10-centimeter tumor near her heart, the cancer had spread through her body.

She died on Holy Thursday, March 29, but not before the member of St. Bernadette Parish in suburban Castle Hill shared her thoughts on euthanasia and assisted suicide with *The Catholic Weekly*, newspaper of the



Anna Corry poses with her husband, Martin, in her bed on March 16 at Neringah Hospital, a palliative care facility in Wahroonga, Australia. The 50-year-old former nursing educator, who had endured an aggressive type of breast cancer since her diagnosis in January 2016, died on Holy Thursday, March 29. (CNS photo/Giovanni Portelli, The Catholic Weekly)

Archdiocese of Sydney.

Australia will have a voluntary assisted dying law in force in the state of Victoria next year, while a state legislature committee investigates the issue in Western Australia.

Corry told the paper she believes opting to shorten her own life would have robbed herself, her family and friends of "an incredible amount of joy" during her final weeks.

Some say churches should stay out of the debate around dying and the law, and that the terminally ill themselves should have more say. Corry said she discovered, through her own experience, arguments against legalizing euthanasia that are quite apart from her Catholic faith.

"[People who use euthanasia] are potentially robbing friends and family of beautiful acts of kindness and service which bring them much joy," she said. Her family would not have had those experiences "if I had, perhaps 12 or even six months ago, committed suicide through the act of euthanasia."

"If I had told my children I was potentially looking at euthanasia, they would feel robbed of a mother for weeks or months that they could have had, and it could have created a lot of anger within them.

"And if there were a cure discovered [shortly afterward], imagine how the family would feel. That would be an incredible amount of suffering for them."

Corry left her home in Cherrybrook in Sydney's northwest for a bright and spacious room at Neringah Hospital, a palliative care facility in Wahroonga, where she received many visitors, including friends who came to pray with her each day.

She said she understands the fear of a terminal disease's progression, including the loss of independence and physical discomfort.

"A diagnosis of a terminal illness can be an enormous strain of stress and fear on a person and the family," she said, but added there is no reason to fear unbearable pain

at the end of life.

"Every type of pain can be addressed, and I've witnessed that myself. I can't understand why people aren't instructed that the pain relief available is totally adequate."

Corry said she believes a desire for euthanasia can sometimes indicate a lack of healthy self-love.

"A lot of people don't feel they deserve to have their family look after them. I've heard that a lot of people who ... don't want to burden their family; they feel lonely, they are disconnected from their family.

"It's more about emotional pain in my view, not so much physical pain," she added.

Corry told *The Catholic Weekly* her journey with cancer included intense "peaks and troughs" physically and spiritually. And she said she had to work through anger, anxiety, and heartbreak at having to leave her children.

But she also expressed gratitude for her disease, which she said enriched her marriage and taught her the value of friendship and generosity as well as a deeper appreciation of time.

"I didn't know that a marriage could be so happy until now," she said.

"It's given my husband an opportunity to serve me in a way that he's never ever done before, and we love each other now more than ever," she said. "It's a very deep love, it's a very personal love, and I guess it's a little bit fearful because we won't be with each other, or at least communicating with each other in a human sense.

"[Though] we will through prayer," she added.

Hundreds of Corry's friends and family were praying for a physical cure as well as a spiritual cure of being able to accept whatever God's will would be for her. She said the second request had been granted.

"Just before I came into [this] hospital, I started to trust Our Lord," she said, "and I started to feel a peace and joy that I've never felt before, and an acceptance of his will." †

‘I found who I am’: Roncalli grad grows through mission experience

By Natalie Hoefer

After almost nine months doing missionary work in Uganda, 18-year-old Sarah Turo-Shields has many memories. But one rises to the top in impact.

“I was in a [South Sudanese] refugee camp, and there was this lady,” she recalls. “She started to cry. ... I felt God say, ‘You need to go to her and tell her she is being seen and heard.’”

So she did, and the woman, who spoke English, shared her story with Turo-Shields.

When the woman finished, the recent graduate of Roncalli High School in Indianapolis was in tears. Her eyes were opened to a violence she could hardly imagine, and to a humility that left her in awe.

What the woman shared is detailed here, as are the many areas in which Turo-Shields’ life was impacted during her gap year—the year between graduating from high school and starting college—in Uganda. From faith to field work to future goals, Turo-Shields shares how, through the nine-month missionary experience, “I found who I am.”

‘I want to go to Africa with that lady’

Turo-Shields’ passion for helping others began years ago when she helped the late Lucious Newsom at the Indianapolis ministry he founded called Our Lord’s Pantry.

“I fell in love with him,” she says. “I loved helping him. I went every Sunday to help give food to the hungry.”

Later, she took her help outside the city and even the state by participating in mission trips in Indiana, Montana, New Mexico and West Virginia.

The decision to go specifically to Uganda as a missionary was not random. Turo-Shields recalls the moment when she felt called to go to the East African country.

It was the summer before her sophomore year at Roncalli, and she was worshipping at Mass with her mom at their home parish of St. Barnabas in Indianapolis. A woman spoke at the Mass—Sherry Meyer, a lay missionary from the Archdiocese of Indianapolis who has been serving in the Ugandan Diocese of Arua since 1991.

“I leaned over to my mom and said, ‘Mom, I want to go with that lady to Africa one day,’” says Turo-Shields. “She was like, ‘Yeah, whatever.’”

Two years passed. The summer before Turo-Shields’ senior year at Roncalli, Meyer spoke again at St. Barnabas. The teen told her mom she was still interested in joining Meyer in Africa. She met the missionary and pitched the idea of joining her for a gap-year experience in Uganda before starting college. Meyer was open to the idea.

The two stayed in touch during the fall of 2016, and Turo-Shields began fundraising in January of 2017 to finance her travel and living expenses. In August she left for Arua, Uganda.

‘Just allow life and culture to imprint’

She joined Meyer in the Arua Diocese’s media center compound where the Indianapolis native lives and works. The walled compound contains the diocese’s communications department, Radio Pacis studio, a day care for children and other support services.

Meyer told Turo-Shields “not to expect much [in terms of having an impact in the region] and to just allow the life and culture here to imprint on me,” the teen says.

Perhaps sounding cynical at first, Meyer’s advice was based on her own experience.

“When I came [to Uganda] at age 40, I was on a two-year contract,” recalls the full-time missionary, now 67. “As I came close to the end of the contract, I realized that only just then did I have an idea of how I might be able to make a small impact. ... The idea is to enable and empower the local people. That’s hard to do in just nine months.”

So Turo-Shields did her best to heed

Meyer’s advice. She settled into a routine of helping in various ways: teaching math and English at the nearby Sacred Heart primary school; compiling a song index for Radio Pacis; serving at the day care; and helping care for malnourished children and providing health education for their mothers at a medical center operated by the Camboni Sisters.

“Occasionally on a Saturday, I would go with the Radio Pacis team to a refugee camp two hours away” where South Sudanese refugees live, she adds. “I would record them as they talked to [the refugees] about what their most urgent need for help is, then the program manager would go into the NGOs [non-governmental agencies] about what we just heard, and can we collaborate on how to resolve this problem.”

It was at this camp that Turo-Shields met the refugee woman who made such a lasting impact on her.

‘Everyone needs God’

When she discovered that the woman spoke English, Turo-Shields told her, “I feel your pain, and [will listen] if you feel like talking about it again, what the experience was that you hurt so bad.”

The woman explained that where her family lived, it was necessary to pass through a forest for food.

“She said she knew each time she crossed [the forest] that she was going to get raped,” Turo-Shields recounts. “But this one specific time [she was raped], people tied her to a tree so she wasn’t able to get food rations for her family. ...

“I felt so much pain for her and anger toward these people who did this injustice to her.”

Turo-Shields asked the woman if she would like to pray, and she accepted. So the young woman from Indianapolis and the South Sudanese refugee prayed and cried together.

“Then she asked if she could pray for me,” Turo-Shields says with amazement in her voice. “... It humbled me so greatly. She recognized that everyone needs God—you can’t compare one circumstance to another. How humble she was in accepting my love, and returning it back to me.”

The experience was one of many teaching moments for Turo-Shields, not just in faith and humility, but also in her own ability—and limitations—to help others.

“[There is a] helplessness of knowing no matter how much you do, it’s not going to change a thing here,” she says, recalling Meyer’s advice. “I struggled with that and really had to give it to God.”

Giving such struggles to God was just one way in which Turo-Shields feels that “this [gap year] experience has strengthened my faith. It’s just incredibly amazing to me that these people have so little, and they don’t even know where their dinner will come from. They give it all to God and are so loving and happy all the time, even with the circumstances.”

She witnessed such trust time and again, even in the people’s prayers.

“When they pray, they pray about thanking God that they woke up that morning, and that they know they can die any minute, but thank [God] for the time they’re still alive,” Turo-Shields recalls.

“It was an education for me. ... I have to rely more on God. I have to give it all to him.”

Even the faith of the refugees, as evidenced by the woman Turo-Shields encountered, “blew me away with what they had to endure and yet were still so faithful.”

‘I feel like I found who I am’

It is in both helping those traumatized and encouraging their faith that Turo-Shields found her calling in Uganda.

“I have known for a very long time that I wanted to go to college and study to be a licensed clinical social worker just like my mom,” she says. “Coming here and especially seeing the need and crisis of refugees, I really want to ... also



Sarah Turo-Shields, center in the red shirt, poses with staff and other residents in the Arua Diocese’s media center compound in Uganda, where the 18-year-old graduate of Roncalli High School and member of St. Barnabas Parish, both in Indianapolis, served as a missionary during a gap year between high school and college. She will start college at Bellarmine University in Louisville in the fall. (Submitted photo)

specialize in trauma. And I definitely want to come back to Africa.”

After receiving trauma healing certification with a spiritual component while in Uganda, Turo-Shields says she now also feels “called to bring religion through my work. ... To heal from trauma, you need to let God heal you and be open to that,” she says.

Some traumatized clients she worked with still held to the local cultural belief that pain and struggle are punishment from actions that angered God.

In the trauma healing process she learned, Turo-Shields says, “We looked at what it says in Scripture. And the majority of Scripture talks of a loving and compassionate God. ... It was amazing to see how such a simple way can debunk those [false] beliefs that ‘God is punishing me,’ because our God is a loving God and a healer ... that he’s loving you as much as he can while he’s suffering with you.”

To move toward a future of “taking the burden off the shoulders of those in trauma,” Turo-Shields will start in the fall at Bellarmine University, a Catholic college in Louisville, Ky.

But there is no relaxing between now and then for Turo-Shields. Starting in



Sarah Turo-Shields, second from left, visits with local women in Uganda during her nine-month missionary experience there. She arrived last August, and will return home in May. (Submitted photo)

late April, she and her mother will visit four African countries as well as Uganda before returning to the United States in May. She will then undertake an apprenticeship at her mother’s private clinical practice in Greenwood, then participate in a two-week mission trip to Ecuador.

Turo-Shields admits she was “burned out of school” after graduating from Roncalli last May. But after her gap year in Uganda, the teen says she is now “eager to go back into studying. I’ll go into college more ready, more looking ahead to my future.”

That future and her eagerness for it were shaped by her experience in Uganda.

“It gave me a different perspective on life,” says Turo-Shields. “I feel like I found who I am.” †

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Musical at Holy Name Parish

This photo shows a group of students at Holy Name of Jesus Parish in Beech Grove in April 1967 during the dress rehearsal for the annual musical. The musical featured appearances by the school band, the seventh- and eighth-grade chorus, and the boys' and girls' choirs. The production also included dances and other instrumental performances, and was directed by Holy Name's longtime music director Jerry Craney. The parish is well-known for a strong music program, featuring an annual Christmas concert that was in its 54th year this past December.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)



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New solar panels gleam on the roof of the Parish Life Center at St. John the Apostle Parish in Bloomington as a workman installs the final panels on Dec. 6, 2017. The parish estimates it will save 85 percent in electricity expenses by using solar energy. (Photo courtesy Cliff Burk)

SOLAR

continued from page 1

reduced by more than 85 percent.

Burk, a retired mechanical engineer, knew what the parish needed to consider before undertaking the project. He had already installed solar panels on his own home, and was active in a non-profit project that supplies information about solar energy called the Solar Indiana Renewal Energy Network, or SIREN.

"We took some time to figure out what our energy consumption here was, and I translated that into a system size," said Burk.

The finance committee crunched the numbers and soon found that the system was within the parish's existing financial reserve. The panels, which have a performance warranty of 25 years, will likely pay for themselves within 10 years.

"Father Mahan actually mentioned solar panels to me back in the spring of 2016, [that] we could use our money to go solar," said Ron Pendill, the parish's finance commissioner.

The finance committee met with solar representatives to kick off the project in October 2016.

"It made good sense and seemed to be good stewardship of our resources to pay our electrical bill in advance," said Father Mahan. "What we thought would be the bill for 10 years will cover our electrical bill for the next 30 years."

"In a sense, this is a gift to the next generation," Burk added.

St. John the Apostle Parish completed the installation of the photovoltaic system in mid-December 2017, and parish leaders believe that they have already seen more than just financial benefits.

According to a monitor on the system, in three months the parish's decreased use of fossil fuel-generated energy saved close to 13 tons of carbon dioxide (CO₂) from being released into the atmosphere. The United States Environmental Protection Agency and other organizations track CO₂, a greenhouse gas, for its role in climate change.

"The Lord made us stewards of his creation to take good care of, to not deplete, to use responsibly," said Father Mahan.

Pope Francis has made this stewardship of the Earth one of the priorities of his papacy. In his 2015 encyclical letter, "Laudato Si", on Care for Our Common Home, the Holy Father insisted that care for creation is of utmost importance to create a just society. The pope explained that when humanity uses the resources of the Earth irresponsibly and recklessly the

first to suffer are the poor and vulnerable.

"I thought [St. John's solar energy installation] is a perfect example of what Pope Francis is calling us to do, [to] be more responsible with our resources—financial resources from our parishioners, but also the resources that the environment gives us to survive," explained Eric Atkins, director of Management Services for the archdiocese. He helped the parish analyze the building in preparation for the project.

Atkins encouraged other parishes in central and southern Indiana to consider converting to solar energy, but at the same time cautioned that it might not be the right solution for every community. Some faith community campuses simply do not have the space or a location where solar panels can collect sunlight, and thus will not be able to reap the financial and environmental benefits.

"I think a parish needs to do a very detailed analysis. Many of the parishes have [a] tremendous amount of shading from existing buildings or from trees on the campus," Atkins said.

"A parish [also] needs to look at it from a standpoint of, what are the existing electric rates that you are paying in your community," he explained, "what it is going to cost to install this, and is this a good return on the investment?"

Atkins encouraged parishes that may be considering solar energy to contact his office. Burk also offered his own expertise to assist other communities, but with one caveat.

"I want to stay retired," he explained with a laugh.

The completion of the solar panels project was the bright focal point of several years of energy-reduction for St. John the Apostle Parish. In addition to the large installation, the parish also upgraded their heating and cooling systems with more efficient models and replaced their lightbulbs with energy-efficient LEDs.

Father Mahan explained that even small steps to respect creation make a big difference, especially when the object is to glorify the Creator.

"Anytime we do anything to care for the Earth, it's a good thing," he explained. "If we're picking up litter, if we're preventing erosion, or if we're harnessing the rays from the sun, those are good things."

"They are great things when they point others to consider the goodness of God and the beauty of all his creation."

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †



Cliff Burk, left, the head of the St. John the Apostle Parish solar project, stands with Father Daniel Mahan, the parish's pastor, and Ron Pendill, the parish's finance commissioner, outside the parish's church on March 15. Behind them, newly installed solar panels are arranged on the roof of St. John's Parish Life Center. (Photo by Katie Rutter)