



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Race for Vocations

Team members offer 'beautiful witness' of faith, page 14.

CriterionOnline.com

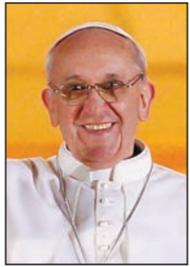
May 18, 2018

Vol. LVIII, No. 31 75¢

## 'Selfie' culture leads to alienation, departure from reality, pope says

ROME (CNS)—While taking selfies can be an occasion to capture treasured memories, it can also be a sign that young men and women are deprived of meaningful human interaction with others, Pope Francis said.

Responding to questions on May 14 at a meeting with 1,700 priests and



Pope Francis

lay leaders of the Diocese of Rome gathered at the Basilica of St. John Lateran, the pope said he realized the negative social implications of technology a few days earlier when he was greeting

teens participating in a program of the international network of "Scholas Occurrentes."

"They were all there waiting for me," he said. "When I arrived, they made noise, as young people do. I went to greet them and only a few gave their hand. The majority were with their cellphones [saying], 'Photo, photo, photo. Selfie!'"

"I saw that this is their reality, that is the real world, not human contact. And this is serious. They are 'virtualized' youths," the pope said. "The world of virtual communication is a good thing, but when it becomes alienating, it makes you forget to shake hands."

Archbishop Angelo De Donatis, vicar of the Diocese of Rome, had asked Pope Francis about his impressions of the meeting in March in preparation for the upcoming meeting of the Synod of Bishops on "young people, faith and vocational discernment," and how the Church should respond to the needs of young men and women.

The pope said he had "a good impression" of the presynod meeting, and the meeting's final document was "beautiful." He also praised the commitment of the young delegates and their seriousness in addressing the challenges facing young people today.

Drug use, he said, is one of the main

See SELFIE, page 2

## 'I finally found my home'



Catechumen Hannah Bach, 18, is guided into the baptismal font at St. Joseph University Church in Terre Haute by Conventual Franciscan Father Mark Weaver, the parish's pastor, and her sponsor Sierra Flores during the Easter Vigil Mass on March 31.

(Submitted photo by Bill Foster)

## College student, young adult and grandparent share their stories of being called to the Catholic faith

By Natalie Hoefler

As the Church marks the resurrection of Christ at Easter, it also welcomes new members who enter into their own new life as Catholics.

The Archdiocese of Indianapolis welcomed 895 souls into the full communion of the Church on Easter weekend through the Rite of Christian Initiation of Adults (RCIA) in parishes throughout central and southern Indiana.

Welcome, new Catholics, pages 10-12.

Each new member brings a rich story of their call to Catholicism. Each bears the touch of God calling them closer to him in union with the one, holy, Catholic and apostolic Church founded by Christ.

Three of those special stories begin here:

### 'I feel so grounded'

Hannah Bach knows she's bucking a trend.

"I know a lot of people at this age turn away from Church," says the 18-year-old freshman at Rose-Hulman Institute of Technology in Terre Haute. "A friend told me [that] in college your faith either grows or it dies. I didn't want mine to die."

And so it was that the Colorado native was received into full communion of the Church at St. Joseph University Parish in Terre Haute during the Easter Vigil Mass on March 31.

Despite one parent being an atheist and the other being an agnostic, Bach attended a Catholic high school "because

the academics there were better than the surrounding schools."

But Bach received more there than a good education.

"I met a lot of really awesome Catholics," she says. "There are some Catholic families I know who are so much fun."

"And [the high school] did a good job of [teaching the faith]. . . . We had some classes on defending the faith. Everything they said contradicted the stereotypical Catholic view, like, 'They hate sex and hate gays.'"

Nevertheless, it wasn't until Bach was a few months into college life that she considered pursuing Catholicism through the Rite of Christian Initiation for Adults (RCIA).

See RCIA, page 9

# Jerusalem archbishop calls for prayers for peace as violence increases

JERUSALEM (CNS)—As the world witnesses “another outburst of hatred and violence, which is once again bleeding all over the Holy Land,” the head of Jerusalem’s Latin Patriarchate called for prayers for peace.

“We need to pray more for peace and our conversion and for all,” said Archbishop Pierbattista Pizzaballa, apostolic administrator of the patriarchate, or diocese.

The Associated Press reported that the same day the United States was inaugurating its embassy in Jerusalem, Israeli forces shot and killed 57 Palestinians and injured more than 2,700 during mass protests along the Gaza border on May 14. In addition, a baby died from tear gas inhalation, the Gaza Health Ministry said, bringing the death toll to 58.

“The lives of so many young people have once again been shut down and hundreds of families are mourning their loved ones, dead or wounded,” said the statement from Archbishop Pizzaballa. “As in a kind of vicious circle, we must condemn all forms of violence,

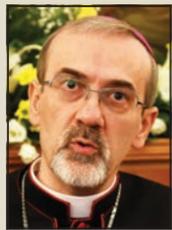
any cynical use of human lives and disproportionate violence. Once again, we are forced by circumstances to plead and cry out for justice and peace!”

He announced that on May 19, the eve of Pentecost, a prayer vigil would be held at the Church of St. Stephen at L’Ecole Biblique in Jerusalem. He asked the entire patriarchate to dedicate a day of prayer and fasting for the peace of Jerusalem and that the liturgy on Pentecost be dedicated to prayer for peace.

“We must truly pray to the Spirit to change our hearts to better understand his will, and to give us the strength to continue to work for justice and peace,” the archbishop said.

Palestinians claim Jerusalem as their capital and now feel that, with its embassy there, the U.S. cannot be a fair broker in the peace process with Israel.

Many Israelis see opening the embassy as the long-awaited official recognition of Jerusalem as their capital and the fulfillment of a promise made by numerous U.S. presidents to move the building from Tel Aviv. †



**‘We must truly pray to the Spirit to change our hearts to better understand his will, and to give us the strength to continue to work for justice and peace.’**

— Archbishop Pierbattista Pizzaballa

## SELFIE

continued from page 1

problems facing young men and women today. However, youths also can be “easy prey” to a different kind of drug: cultural alienation.

Young people today receive proposals that are alienating them “from values, from insertion into society, alienating them from reality: they propose a life of fantasy,” the pope said.

“It worries me that they communicate and live in a virtual world. They live like this, communicate like this and do not have their feet on the ground,” he said. “We must make young people ‘grounded’ in the real world; to touch reality without destroying the good things the virtual world may have because they are useful. This is important: reality, concreteness.”

An important way to help young people engage with the reality around them is to encourage them to get involved in charity work and in the corporal works of mercy, he said. “Do something for others, because this helps them be concrete, it grounds them, and they enter into a social relationship.”

Since many parents today “are from a generation whose roots are not very strong,” the pope said young people lost in the virtual world should engage in dialogue with their grandparents and the elderly.

Citing an unnamed poet, Pope Francis said, “‘All that the tree has flowered comes from what it has in the ground below.’ Go to the roots!”

“In my opinion, this is one the most difficult problems facing youths today: they are uprooted,” the pope said. “They must find their roots without turning back. They must find them to go forward.” †

## Official Appointments

Effective July 5, 2018

**Rev. Adam L. Ahern**, chaplain, Our Lady of Providence Junior/Senior High School, Clarksville; Catholic chaplain, Hanover College; and Catholic chaplain, Indiana Army National Guard, to part-time associate pastor at St. Mary Parish, Greensburg; sacramental minister, St. Charles Borromeo Parish, Milan; and

continuing as Catholic chaplain, Indiana Army National Guard.

**Rev. J. Daniel Atkins**, chaplain coordinator, Our Lady of Providence Junior/Senior High School, Clarksville, while beginning assignment as senior associate pastor at Our Lady of Perpetual Help Parish, New Albany.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



## Public Schedule of Archbishop Charles C. Thompson

May 20 – 27, 2018

**May 20 — 10:30 a.m.**

Bilingual Confirmation of adults of the Archdiocese of Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

**May 20 — 3:30 p.m.**

Confirmation of youths of Holy Family Parish, Oldenburg, at Holy Family Church

**May 22 — 9 a.m.**

Mass with the Missionaries of Charity and the Queen of Peace Shelter residents, Indianapolis

**May 22 — 1 p.m.**

Priests’ Council Meeting, SS. Peter and Paul Cathedral rectory, Indianapolis

**May 22 — 7 p.m.**

Bilingual Confirmation of youths of St. Patrick Parish, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

**May 23 — 10 a.m.**

Department Heads Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis

**May 23 — 12:30 p.m.**

South Deanery Priests’ Meeting at St. Jude Parish, Indianapolis

**May 23 — 7 p.m.**

Confirmation of youths of St. Mary Parish, North Vernon, and St. Ann Parish and St. Joseph Parish, Jennings County, at SS. Peter and Paul Cathedral, Indianapolis

**May 24 — 10 a.m.**

Leadership Team Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis

**May 24 — 6 p.m.**

Circle of Giving Mass at St. John the Baptist Church, Starlight, and reception to follow at Huber Winery, Starlight

**May 25 — 7 p.m.**

Commencement of Father Thomas Sccecina Memorial High School seniors, at Father Thomas Sccecina Memorial High School, Indianapolis

**May 27 — 9:30 a.m.**

Mass at the Indianapolis Motor Speedway, in the Fan Zone on the Cooper Tire Stage

**May 27 — noon**

Invocation for the 102nd Indianapolis 500 Race, at the Indianapolis Motor Speedway

(Schedule subject to change.)

## Parishes change Mass times due to holiday weekend, Indy 500 race

Several parishes in the Indianapolis West Deanery will change their Mass schedule for the Memorial Day weekend on May 26-27 due to the annual Indianapolis 500 race on May 27.

• **Holy Angels Parish/St. Rita Parish, Indianapolis:**

Saturday anticipation Mass will be held as usual at 4:30 p.m. in the parish center located in Holy Angels School at 2822 Dr. Martin Luther King Jr. St. on May 26. There will be no Mass at Bishop Chartrand Memorial Chapel on the campus of Marian University in Indianapolis on May 27. St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., will have Mass at 6 p.m. on May 26 and at 11 a.m. on May 27.

• **St. Christopher Parish, 5301 W. 16th St., in Indianapolis:**

Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 26. No Mass will be celebrated on May 27.

• **St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis:**

Mass will be celebrated in English at

4 p.m. and in Spanish at 5:30 p.m. on May 26. No Mass will be celebrated on May 27.

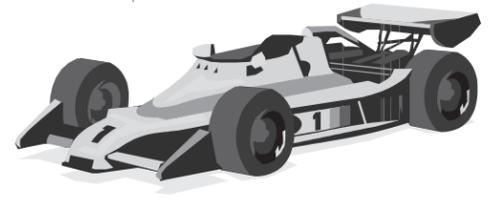
• **St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis:**

Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 26. Mass will be celebrated at 7 a.m. on May 27. Parking is available within walking distance of the track.

• **St. Anthony Parish, 337 N. Warman Ave., Indianapolis:**

Mass will be celebrated in English at 4:30 p.m. and in Spanish at 6 p.m. on May 26, and at 8:30 a.m. in Spanish and at 11:30 a.m. in English on May 27. There will not be a 5 p.m. Mass on May 27.

For information about Mass changes at other parishes in the area, call the parish offices. †



**The Criterion**

**Phone Numbers:**  
 Main office: 317-236-1570  
 Advertising: 317-236-1454  
 Toll free: 1-800-382-9836, ext. 1570  
 Circulation: 317-236-1454  
 Toll free: 1-800-382-9836, ext. 1454

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

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

**Web site:** [www.CriterionOnline.com](http://www.CriterionOnline.com)

**E-mail:** [criterion@archindy.org](mailto:criterion@archindy.org)

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

**NEWS FROM YOU!**  
 Do you have something exciting or newsworthy you want to be considered to be printed in *The Criterion*?  
 E-mail us: [criterion@archindy.org](mailto:criterion@archindy.org)

**Staff:**  
 Editor: Mike Krokos  
 Assistant Editor: John Shaughnessy  
 Reporter: Sean Gallagher  
 Reporter: Natalie Hoefler  
 Online Editor/Graphic Designer: Brandon A. Evans  
 Business Manager: Ron Massey  
 Executive Assistant: Cindy Clark  
 Graphic Designer: Jane Lee  
 Print Service Assistant: Annette Danielson

MEMBER  
 cpia  
 CATHOLIC PRESS ASSOCIATION

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

1400 N. Meridian St.  
 Indianapolis, IN 46202-2367  
 317-236-1570  
 800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
 Copyright © 2017  
 Criterion Press Inc.

**POSTMASTER:**  
 Send address changes to:  
 Criterion Press Inc.  
 1400 N. Meridian St.  
 Indianapolis, IN 46202-2367

**The Criterion** 5/18/18

**Moving?**  
 We'll be there waiting if you give us two weeks' advance notice!

Name \_\_\_\_\_  
 E-mail \_\_\_\_\_  
 New Address \_\_\_\_\_  
 City \_\_\_\_\_  
 State/Zip \_\_\_\_\_  
 New Parish \_\_\_\_\_  
 Effective Date \_\_\_\_\_

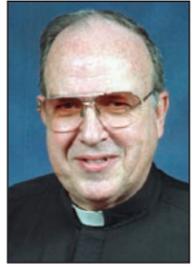
*Note: If you are receiving duplicate copies please send both labels.*

*The Criterion* • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

# Father Gerald Burkert remembered for his 'gentle, unassuming nature'

By Sean Gallagher

Father Gerald Burkert, a retired priest of the Archdiocese of Indianapolis, died on May 13 at Franciscan Health Indianapolis. He was 83.



Fr. Gerald Burkert

The Mass of Christian Burial will be celebrated at 10:30 a.m. on May 18 at Sacred Heart of Jesus Church in Indianapolis, the church of the parish in which Father Burkert grew up. Visitation will take place before the

Mass at Sacred Heart from 9:30-10:30 a.m.

Archbishop Charles C. Thompson will be the principal celebrant of the Mass. Burial will follow at the priests' circle at Calvary Cemetery in Indianapolis.

Ordained in 1961, Father Burkert was longtime co-pastor of St. Jude Parish in Indianapolis, and pastor of Holy Family Parish in New Albany and Holy Name of Jesus Parish in Beech Grove before his retirement in 2007.

Father Robert Robeson, Holy Name's current pastor, visited him several times at the St. Paul Hermitage in Beech Grove where Father Burkert lived in retirement.

He appreciated the retired priest's gentle leadership of Holy Name from 1996-2007.

"He was always there for people," Father Robeson said. "Whenever someone was in the hospital, he was there. Whenever there was a need in the parish and his presence was needed, he was always there. He took his healing and caring role as a priest very seriously."

Father Robeson said that Father Burkert's main regret in his later years was that he was unable to help priests in parishes. A stroke he suffered months after retiring left him unable to drive to parishes across central and southern Indiana.

"He really wanted to be able to help relieve priests," Father Robeson said. "I think it was hard for him, because after he had that stroke, he couldn't really do that."

In a 2011 interview with *The Criterion* on the occasion of the 50th anniversary of his ordination as a priest, Father Burkert said that celebrating the sacraments, especially the Mass and the sacrament of penance, continued to be powerful moments for him decades into his priestly life and ministry.

"The sacrament of reconciliation is very rewarding," Father Burkert said. "It's very humbling. The people know who you are. You know who they are. And they still go to confession. It shows the strong faith that they have in the priesthood and in Christ."

Therese Brandon worked closely with Father Burkert at Holy Name, serving on its parish council and school commission while he was pastor there.

"His greatest quality was his gentle, unassuming nature," Brandon said. "He led by example. He was confident in the decisions that he made and appropriately talked to parishioners when he needed advice. He really did consider what people had to say before making a decision."

Father Burkert often spearheaded building projects in the parishes he led. At Holy Name, he led a capital campaign that resulted in the building of a gymnasium and parish office building, the latter of which is now named after him.

But while Father Burkert leaves a brick and mortar legacy in the parishes where he ministered, Brandon also sees a lasting effect in how he helped build a community of faith among the parishioners at Holy Name.

"How he led us has much to do with where we are today," she said. "He carried the torch. He did a great job."

Gerald Franklin Burkert was born on May 3, 1935, in Indianapolis to Michael and Ruth Burkert.

He became an archdiocesan seminarian after graduating from the eighth grade at the former Sacred Heart of Jesus School in Indianapolis and received priestly formation

from 1949-61 at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Father Burkert was ordained a priest on May 7, 1961, by Archbishop Paul C. Schulte at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

His first pastoral assignment was as associate pastor of St. Patrick Parish in Indianapolis. He served there for a year and then ministered as associate pastor of St. Jude Parish in Indianapolis from 1962-69.

During that time, he also served as a high school teacher at the former Chartrand High School in Indianapolis, which later became Roncalli High School.

From 1969-71, Father Burkert ministered as associate pastor of St. Mary Parish in New Albany. He then returned to St. Jude Parish, serving with Father William Morley, who died in 1985, as its co-pastor from 1971-83.

Father Burkert then returned to New Albany, ministering as pastor of Holy Family Parish from 1983-96.

His last pastoral assignment was as pastor of Holy Name of Jesus Parish in Beech Grove, serving there from 1996 until his retirement in 2007.

Memorial gifts may be sent to Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis, IN 46222. †

## Encouragement should be heritage a pope or bishop leaves, Pope Francis says

VATICAN CITY (CNS)—When a bishop leaves a diocese, he should give an honest assessment of what he has done and where he has fallen short, but mostly he should encourage people to follow the Lord, Pope Francis said.

Celebrating Mass in the chapel of the Domus Sanctae Marthae on May 15, the same day he was to meet with the bishops of Chile to discuss the clerical sexual abuse scandal, Pope Francis

focused his homily on the first reading from the Acts of the Apostles in which the Apostle Paul takes his leave of the Church in Ephesus.

"It's a strong passage, a passage that goes straight to the heart," the pope said. "It's also a passage that lets us see the journey of every bishop at the time he must take his leave."

In the passage, Paul summons the priests of Ephesus and tells them that,

"compelled by the Spirit, I am going to Jerusalem" (Acts 20:22), but first he reviews how he had tried to serve the Lord when he was with them, and he urges them to "keep watch over yourselves and over the whole flock of which the Holy Spirit has appointed you overseers" (Acts 20:28).

Paul's last testament to the priests, the pope said, is not like a worldly will in which he distributes his things

to people. Instead, he offers them the witness of his love for Christ and for Christ's flock.

"Look after the flock," he said. "Be bishops for the flock, to care for the flock, not to climb in an ecclesiastical career."

Pope Francis said that when he reads the passage from Acts, "I think of myself, because I am a bishop and will have to take my leave." †

**MARIAN UNIVERSITY**  
Indianapolis®

Fred S. Klipsch Educators College

# WHAT ARE YOU MADE OF?

**Master of Arts in Catholic School Leadership**

Do you have a passion for improving the educational experience for students and their families? At Marian University, the hybridized Master of Arts in Catholic School Leadership Program is designed especially for licensed K-12 teachers and school counselors who want to pursue leadership positions in Catholic schools. Courses are offered on campus and online and tuition discounts are available for archdiocesan employees. Learn more at [marian.edu/klipschcollege](http://marian.edu/klipschcollege).



Marian University is sponsored by the Sisters of St. Francis, Oldenburg, Indiana.





# The Criterion

Archbishop Charles C. Thompson, *Publisher*  
Mike Krokos, *Editor*

Greg A. Otolski, *Associate Publisher*  
John F. Fink, *Editor Emeritus*

## Editorial



Pope Francis uses incense as he venerates a statue of Mary during Mass in Molfetta, Italy, on April 20. (CNS photo/Vatican Media)

## The month of May is devoted to the Blessed Virgin Mary

*“The Lord has bestowed upon [Mary] the blessing of all the nations, and has confirmed his covenant upon her head. Alleluia.”* (Traditional Marian antiphon)

Mary is a paradox. A simple girl from a small town is proclaimed Queen of the Universe. A virgin gives birth to a child, names him Jesus, which means “savior,” and then becomes his most faithful and long suffering disciple. She speaks with authority (“Go, do whatever he tells you”) but she acknowledges the great mystery of her life, pondering things in her heart.

Mary is conceived without sin (the Immaculate Conception), but she suffers the consequences of our sinful human nature—with one important difference: “When the course of her earthly life was finished, [she] was taken body and soul into heavenly glory ...” (*Catechism of the Catholic Church*, #966). From her heavenly home, she continues to follow Jesus and to intercede for us before the throne of grace.

Mary’s virginity bears abundant fruit because her acceptance of God’s promise is unconditional. In her womb, the second person of the Trinity becomes one with us so completely that we can call him “brother” and “friend” even as we revere him as the almighty transcendent God.

Mary is the bridge that connects us with her Son. She is also the assurance that he remains close to us, that we can touch him and talk to him in the sacraments, in the ministry of our Church, and in our communion with one another.

Every one of us is invited to have a personal relationship with Jesus Christ. Mary, the mother of Jesus and our mother, supports and encourages this relationship by her prayers, by the witness of her life and by her identification with us, the people of God and the mystical body of Christ.

Compassion and mercy are her hallmarks. No one who seeks her help is ever left unaided. That’s one reason that we seek Mary’s special intercession for all who are homeless or who seek safety and a better life in our homeland.

As Catholic Christians, pilgrims on a journey to our heavenly home, we believe that every member of the human family, regardless of his or her place of origin, ethnic or cultural heritage, economic or social position or legal status should

be welcomed as Christ and should be encouraged to feel a genuine sense of membership and belonging in our parish communities, our neighborhoods and our country. This does not mean that our borders should be unsecured, but it does require us to have immigration policies that are welcoming and that respect the dignity of individuals and protect the integrity of families.

When we encounter a stranger, we meet Christ. When we welcome new neighbors, we welcome the Lord who comes to us in and through the needs of others. When we love our neighbor, we discover the face of God and we experience the power of God’s love for us—poured out above all in the sacrificial love of Christ, who suffered and died to secure for each of us an everlasting welcome in his Father’s house.

On Jan. 22, 1999, in Mexico City, Pope John Paul II stood beneath the figure of Our Lady of Guadalupe and proclaimed a message of hope to all the peoples and nations of the Americas.

In his apostolic letter, *“Ecclesia in America”* (“The Church in America”), the Holy Father spoke of the diverse gifts and talents of our people, the natural beauty and vast resources of the American continent and the many distinctive cultures and traditions that have contributed to the way life is lived in the great metropolitan centers, small towns and rural villages in which we live here in North, Central and South America.

May we always be open and welcoming to others—especially the poor and the downtrodden! May the prayers and example of Our Lady of Guadalupe inspire us to welcome strangers and invite them into our hearts and homes so that we all may be one, as God is one—Father, Son and Holy Spirit.

We are right to turn to Mary during this month of May. She is our mother and our queen, our protector and our source of comfort and hope. Those who are without a homeland and who seek a new life for themselves and their families rightly implore the assistance of the Blessed Virgin Mary.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

—Daniel Conway

Be Our Guest/Richard Doerflinger

## An advocate for the Gospel of Life

For me, a highlight of the past month was seeing Harvard law professor Mary Ann Glendon receive the University of Notre Dame’s Evangelium Vitae Medal.

I have always been interested in this award, named after St. John Paul II’s tremendous 1995 encyclical whose



English title is “The Gospel of Life.” I was the first recipient of the award in 2011, and each year I’m delighted to see it given to people more deserving than myself: Helen Alvaré, the Sisters of Life, Rep. Chris Smith and

his wife Marie, the Little Sisters of the Poor, and so on.

These honorees have truly “served to proclaim the Gospel of Life by steadfastly affirming and defending the sanctity of human life from its earliest stages,” in the words of the Notre Dame Center for Ethics and Culture that presents the medal annually.

Even in this august company, Professor Glendon stands out, for reasons worth reflecting on as we confront a secular world that can seem very hostile to the faith and its pro-life values.

Her accomplishments are many. Through books like *Abortion and Divorce in Western Law* and *Rights Talk*, she showed how our country developed the most extreme and divisive policies in the Western world on abortion and other issues—by wrongly treating them in terms of the nearly absolute “right” of the isolated, freely choosing individual. She developed these ideas further while teaching at Harvard Law School, as a devout Catholic in one of the most secular and liberal institutions in the country.

Her public service includes terms on the President’s Council on Bioethics and the U.S. Commission on International Religious Freedom. She served as the Vatican’s representative to the United Nations World Conference on Women in 1995—and later as U.S. ambassador to the Holy See. Apparently, she is the first person in history to represent the U.S. to the

Vatican, and also to represent the Vatican to the U.S. (and other nations), in an official capacity.

The 1995 U.N. conference’s final declaration condemned forced abortion and sterilization, female infanticide and prenatal sex selection as “acts of violence against women.” This was a remarkable victory for several reasons: The conference was held in Beijing, the capital of a country where these are practiced; China’s coercive population policy was supported by the U.N.’s own family planning agency; and that agency received funds from the United States under the Clinton administration.

This is only a snapshot of a lifetime of accomplishment. What makes it remarkable is that Mary Ann Glendon is also one of the most unassuming, affable and self-deprecating persons I have ever met.

When receiving Notre Dame’s medal, she said she was “overwhelmed” by this recognition. Her acceptance speech spoke less of herself than of the four longtime friends from Boston, present at the ceremony, with whom she founded the group “Women Affirming Life” many years before. She spoke of the unsung “rank and file” of men and women who uphold the dignity of human life against terrible odds, and she was delighted that her daughters and their husbands and children were able to celebrate the event with her.

How to achieve great things and advance urgent messages in a world prepared to put up great resistance? Embrace family and friends who support you and give you a sense of perspective. Approach everyone, including opponents, in a friendly and gentle way, making the conversation about the message you serve rather than about yourself.

In short, speak the truth in charity and humility. It’s a message all of us, not least our political leaders, should be reminded of every day.

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

## Letter to the Editor

### A special ‘thank you’ to St. Christopher Parish for hosting Mass of Remembrance

I am writing this letter to thank the staff and members of St. Christopher Parish in Indianapolis for holding a special Mass of Remembrance on April 16 for the deceased of St. Anthony and St. Christopher parishes at St. Christopher Church.

Father Paul Shikany was the celebrant, and there was special music to highlight the evening’s theme. It was indeed an “evening of celebration.” Father Shikany spoke about God’s love and plans for us. After the liturgy, there was a social and reception downstairs in the Damascus Room.

The evening was especially meaningful for me as my mother-in-law had recently passed

away at a local nursing home. She was from Shanghai, China, but had lived with us and brought that sense of Hoosier hospitality to the local community by helping my wife with making balloon animals at A Caring Place and at the St. Christopher summer festival. She also helped at St. Christopher’s lemon shake-up booth.

My dad also recently passed away on Easter Sunday. He will be remembered for his faith, passing on the importance of how character matters, and for making people laugh.

Mark Hummer  
Indianapolis

## Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on

space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org). †



# Christ the Cornerstone

## Come, Holy Spirit, fill our hearts on Pentecost and beyond

The Sequence for Pentecost Sunday, “*Veni, Sancte Spiritus*,” completes our celebration of the joy of Easter by calling on the third person of the Blessed Trinity to come into our hearts, bringing light for our darkness, comfort for our distress, healing for our souls’ sicknesses, warmth for our frozen hearts, and joys that will never end.

How can we expect the Holy Spirit to give us “joys that will never end”?

We know that our lives are filled with sorrow and disappointment. We know that even after receiving God’s saving grace and being reconciled to him in the sacrament of penance, we will sin again. We know that all those whom we love, and we ourselves, will one day suffer and die. What’s the point of asking for unending joy?

Our faith is weak, isn’t it? Just six weeks ago, we celebrated the great miracle of our salvation and the true source of all human hope and joy. We believe that the Lord is risen, that he has conquered sin and death, and that we are truly free. We believe this, and yet we have our doubts.

We hope in Jesus Christ, and yet we give in to sadness and despair.

This is precisely why God sent us his Holy Spirit—to give us courage in our weakness, to sustain us in our fidelity to his Word, and, yes, to fill our hearts with joys that will never end!

Pope Benedict XVI told us in his 2010 Easter message “*Urbi et Orbi*” (to the city and the world): “Easter does not work magic. Just as the Israelites found the desert awaiting them on the far side of the Red Sea, so the Church after the resurrection always finds history filled with joy and hope, grief and anguish.”

Joy and hope do not eliminate our grief and anguish. They transform them—making them like the Lord’s passion and death: a participation in the painful pilgrimage of human suffering to the abundant joy of eternal life.

In his Easter message this year, Pope Francis said the resurrection of Jesus offers hope in a world “marked by so many acts of injustice and violence,” including parts of Africa affected by “hunger, endemic conflicts and terrorism.”

Easter “bears fruits of hope and dignity where there are deprivation and exclusion, hunger and unemployment; where there are migrants and refugees,

so often rejected by today’s culture of waste, and victims of the drug trade, human trafficking and contemporary forms of slavery,” the pope said.

This is why Easter is the season of hope. Our hope is not idealism, a form of “wishful thinking.” Our hope is not political or ideological. It is Christian realism, grounded in the person of Jesus Christ and in the story of his life, death and resurrection. Christian hope is not an illusion. As the Letter to the Hebrews assures us, “we have [hope] as a sure and steadfast anchor of the soul” (Heb 6:19).

We are truly anchored to our heavenly home regardless of the storms we encounter along the way. For Christians on the way to our heavenly home, life’s difficulties are not eliminated, as if by magic. They are endured with confidence, with hope and, yes, with the joy of the Risen Christ.

That’s why we dare to invoke the Holy Spirit and to ask for joys that never end. We know that we need the help of God’s grace to face the pain and the weariness of daily life. We know that we need the Spirit’s sevenfold gifts (wisdom, understanding, counsel, fortitude, knowledge, piety and fear of

the Lord) to sustain us in life’s journey. We know that, as Pope Benedict reminds us, “the Church after the resurrection always finds history filled with joy and hope, grief and anguish.”

That was certainly true for the disciples of Jesus. Many faced bitter persecution and death as they carried out the Lord’s great commission to go out to the whole world as missionary disciples to preach the Gospel and heal the sick in Jesus’ name. They experienced no end of suffering and disappointment, but they served the Lord joyfully because they were empowered by the Holy Spirit and were burning with the fire of God’s love.

When the dark days come—in our personal lives and in our common life as missionary disciples—we should call on the Holy Spirit and invite him to come into our hearts as he did with the hearts of Mary and the disciples on the first Pentecost. Come, Holy Spirit, bring light for our darkness, comfort for our distress, healing for our souls’ sicknesses, warmth for our frozen hearts, and joys that will never end.

Is this too much to hope for? Our faith says, “No!” †



## Cristo, la piedra angular

### Ven, Espíritu Santo, llena nuestros corazones en Pentecostés y más allá

La Secuencia del Domingo de Pentecostés, “*Veni, Sancte Spiritus*,” completa nuestra celebración de la alegría de la Pascua al invocar a la tercera persona de la Santísima Trinidad para que acuda a nuestros corazones e inunde de luz nuestra oscuridad, consuele nuestra angustia, nos cure las enfermedades del alma, caliente nuestros corazones helados y nos llene de alegría eterna.

¿Cómo podemos esperar que el Espíritu Santo nos llene de “alegría eterna”?

Sabemos que nuestras vidas están llenas de dolor y desesperanza. Sabemos que incluso después de recibir la gracia salvadora de Dios y de habernos reconciliado con Él en el sacramento de la penitencia, pecaremos nuevamente. Sabemos que todos aquellos a quienes amamos y nosotros mismos, estamos destinados a sufrir y morir algún día. ¿Qué sentido tiene pedir la alegría eterna?

Nuestra fe es débil, ¿no es cierto? Hace tan solo seis semanas celebramos el asombroso milagro de nuestra salvación y la fuente verdadera de toda la alegría y de la esperanza humana. Creemos que el Señor ha resucitado, que ha vencido sobre el pecado y la muerte y que somos verdaderamente libres. Creemos esto y, sin embargo, tenemos nuestras dudas.

Confiamos en Jesucristo y, sin embargo, sucumbimos a la tristeza y a la desesperación. Este es justamente

el motivo por el cual Dios nos envió su Espíritu Santo: para darnos valor en nuestra debilidad, preservarnos en nuestra fidelidad a su Palabra y, por supuesto, para llenarnos el corazón de alegría eterna.

El papa Benedicto XVI nos dijo en su mensaje de Pascua “*Urbi et Orbi*” (para la ciudad y para el mundo) de 2010: “La Pascua no consiste en magia alguna. De la misma manera que el pueblo hebreo se encontró con el desierto, más allá del Mar Rojo, así también la Iglesia, después de la Resurrección, se encuentra con los gozos y esperanzas, los dolores y angustias de la historia.”

La alegría y la esperanza no eliminan nuestro dolor y nuestras angustias; las transforman y las convierten en algo similar a la Pasión y muerte del Señor: una participación en la dolorosa peregrinación del sufrimiento humano hacia la alegría plena de la vida eterna.

En su mensaje pascual de este año, el papa Francisco dijo que la resurrección de Jesús brinda esperanza en un mundo “marcado por tantos actos de injusticia y violencia,” incluyendo aquellas partes de África que sufren por el “hambre, conflictos endémicos y el terrorismo.”

La Pascua “trae frutos de esperanza y dignidad donde hay miseria y exclusión, donde hay hambre y falta de trabajo, a los prófugos y refugiados—tantas veces rechazados por la cultura

actual del descarte—a las víctimas del narcotráfico, de la trata de personas y de las distintas formas de esclavitud de nuestro tiempo,” tal como lo expresa el papa.

Es por esto que la Pascua es la temporada de la esperanza. Nuestra esperanza no es un ideal, una forma de “hacerse ilusiones”; no es una cuestión política ni ideológica. Es el realismo cristiano enclavado en la persona de Jesucristo y en la historia de su vida, muerte y resurrección. La esperanza cristiana no es una ilusión. Tal como nos asegura la Carta a los Hebreos, “tenemos como firme y segura ancla del alma una esperanza que penetra hasta detrás de la cortina del santuario” (Heb 6:19).

En verdad estamos anclados a nuestro hogar celestial, independientemente de las tormentas que se presentan todos los días. Para los cristianos que nos encontramos en el camino hacia nuestro hogar celestial, las dificultades de la vida no se eliminan como por arte de magia, sino que se soportan con la confianza, la esperanza y, por supuesto, la alegría de Cristo Resucitado.

Por ello nos atrevemos a invocar al Espíritu Santo y a pedir la alegría eterna. Sabemos que necesitamos la ayuda de la gracia de Dios para enfrentar el dolor y el agotamiento de la vida cotidiana. Sabemos que necesitamos los siete dones del Espíritu (sabiduría, inteligencia, consejo,

fortaleza, ciencia, piedad y temor de Dios) para que nos apunten en la travesía de la vida. Sabemos que, tal como nos recordó el papa Benedicto, “la Iglesia, después de la Resurrección, se encuentra con los gozos y esperanzas, los dolores y angustias de la historia.”

Esto fue especialmente cierto para los discípulos de Jesús. Muchos tuvieron que enfrentar crudas persecuciones y la muerte mientras cumplían con la enorme encomienda del Señor de ir por el mundo como misioneros para predicar el Evangelio y curar a los enfermos en el nombre de Jesús. No estuvieron exentos de sufrimiento y desesperanza, pero sirvieron al Señor con alegría por la facultad que les había conferido el Espíritu Santo y porque en sus corazones ardía el amor de Dios.

Cuando llegan los días oscuros, tanto en nuestras vidas personales como en nuestra vida colectiva como discípulos misioneros, debemos acudir al Espíritu Santo e invitarlo a que entre en nuestros corazones, tal como lo hizo con el corazón de María y de los discípulos en ese primer Pentecostés. Ven, Espíritu Santo, derrama luz en nuestra oscuridad, consuela nuestro desasosiego, sana las enfermedades de nuestra alma, infunde calidez a nuestros corazones helados y llénanos de la alegría eterna.

¿Acaso esto es demasiado pedir? Nuestra fe dice “¡No!” †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## May 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting and Vocations Program**, honoring mothers of seminarians and priests, 5:40 p.m. rosary followed by dinner, \$15. Information: 317-748-1478 or [smclaughlin@holyspirit.cc](mailto:smclaughlin@holyspirit.cc).

Sisters of St. Francis, Our Lady of Fatima Shrine, 22143 Main St., Oldenburg. **May Devotions**, in honor of new feast of Mary, Mother of the Church, 6:30 p.m., bring lawn chair if desired. Information: 812-934-2475, [oldenburgfranciscans.org](http://oldenburgfranciscans.org).

## May 22

Plum Creek Golf Club, 12401 Lynnwood Blvd., Carmel, Ind. **Catholic Radio Golf Outing**, 10 a.m. registration, 11 a.m. Mass (optional), 11:30 a.m. buffet lunch, 12:15 p.m. shot-gun start, about 5 p.m. prizes and dinner, Indianapolis Colts general manager Chris Ballard speaking, \$125 per person, \$450 per foursome, sponsorships available. Registration and information: Barb Brinkman, 317-870-8400, [barb@catholicradioindy.org](mailto:barb@catholicradioindy.org).

## May 23

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Caring for the Least Among Us: A Conversation on Fetal Medicine**, sponsored by Pro-Life Ministries of Holy Rosary and St. John the Evangelist Parish, Dr. Brandon Brown of Riley Hospital for Children presenting, 6:30-8:30 p.m., includes simple meal. Information: Eric Slaughter, [ericslaughter@sbcglobal.net](mailto:ericslaughter@sbcglobal.net).

## May 24

Our Lady of Greenwood Church, 335 S. Meridian St., in Greenwood. **“St. Michael, the Archangels and the Holy Angels,”** presented by Congregation of St. Michael the Archangel Father Peter Prusakiewicz of Poland, 7 p.m., freewill offering. Father Peter will celebrate Mass before at 5:45 p.m. Sponsored by the Marian Center of Indianapolis. Information: 317-888-0873, [marianctr@aol.com](mailto:marianctr@aol.com).

## May 25

Holy Rosary Parish, 520 Stevens St., Indianapolis. **“St. Faustina, Divine Mercy and St. Michael,”** presented by Congregation

of St. Michael the Archangel Father Peter Prusakiewicz, after 7:30 a.m. Mass, freewill offering, sponsored by the Marian Center of Indianapolis. Information: 317-888-0873, [marianctr@aol.com](mailto:marianctr@aol.com).

New Albany Deanery Catholic Youth Ministries, 101 St. Anthony Dr., Mt. St. Francis. **“The Man Tour,”** for young adult men, baseball, fellowship and Scripture, 6-9:30 p.m., \$5. Register by May 21, [www.nadyouth.org](http://www.nadyouth.org). Information: 812-923-8355, [sandy@nadyouth.org](mailto:sandy@nadyouth.org).

## May 26

St. John the Baptist Parish, Starlight, 8310 St. John Road, Floyds Knobs. **Strawberry Festival**, 8 a.m.-6 p.m., chicken dinner served 11 a.m.-6 p.m., 5K run/walk, build-your-own strawberry shortcake, soap box derby, kids’ bounce houses, bingo, craft booths, games, Little Miss and Mister Shortcake contest, frozen drinks, live music and entertainment, raffle. Information: 812-923-5785.

## May 27

Monte Cassino Shrine, 13312 Monte Cassino Shrine Road, St. Meinrad. **Blessed Mother Pilgrimage**, hosted by Saint Meinrad Archabbey,

prayers, hymns, rosary procession, Litany of the Blessed Virgin, Benedictine Brother Simon Herrmann presenting, 2 p.m. CT. Information: 812-357-6501 weekdays, or 812-357-6611 day of the event.

## May 28

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Day Mass**, noon. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Memorial Day Mass**, 10 a.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

SS. Francis and Clare of Assisi Church, 5901 Olive Branch Road, Greenwood. **Memorial Day Service**, 8:45 a.m. patriotic music, 9 a.m. Mass followed by flag ceremony, playing of Taps and reception. Information: [bill\\_ochsner@comcast.net](mailto:bill_ochsner@comcast.net).

## May 31, June 1-2

St. Jude Parish, 5353 McFarland Road, Indianapolis. **Summer Festival**, Thurs. and Fri. 5 p.m., Sat. 6 p.m., indoor Mexican fiesta on Fri., fried

chicken dinners on Sat., food tents, carnival rides, games tent, Monte Carlo room, silent auction, pony rides on football field, live entertainment, raffle tickets \$5 each or 3 for \$10 for \$3,000, \$1,000 and \$500 prizes. Information: 317-786-4371.

## June 1

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

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

Women’s Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Michael Bower presiding, optional tour of center to follow. Information: 317-829-6800, [womenscarecenter.org](http://womenscarecenter.org).

## June 1-3

**Holy Angels School and the**

**former St. Bridget School All-Class Reunion Weekend. Meet and Greet**, Fri., Holy Angels Parish Center, 2822 Dr. Martin Luther King Jr. St., Indianapolis, hors d’oeuvres, cash bar, disc jockey, 7-10 p.m., \$10 per person; **Golf Outing**, Sat., Southern Dunes Golf Course, 8220 S. Tibbs Ave., Indianapolis, noon shotgun start, \$100 per golfer; **Dinner and Dance**, Sat., Holy Angels Parish Center, gathering, 6:30-7:30 p.m., dinner, cash bar and disc jockey, 7-10 p.m., \$25 per person; **Mass**, Sun., Marian University Chartrand Memorial Chapel, 3200 Cold Spring Road, Indianapolis, 9 a.m., followed by reception at Holy Angels Parish Center. Information, including tickets, 317-926-3324, [peck.ronald@yahoo.com](mailto:peck.ronald@yahoo.com).

St. Therese of the Infant Jesus Parish (Little Flower), 4720 E. 13th St., Indianapolis. **Summerfest**, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., midway rides, bingo on Fri., silent auction, entertainment tent, food and beer garden, \$10 minimum purchase required for ages 13 and older. Information: [www.littleflowerparish.org](http://www.littleflowerparish.org), 317-357-8352. †

Events and retreats can be submitted to The Criterion by logging on to [www.archindy.org/events/submission](http://www.archindy.org/events/submission), or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

## Seminar on Christian consoling to take place in New Albany on June 6

A “How to Be a Christian Consoler” seminar will be held at Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany, from 6:30 p.m.-8:30 p.m. on June 6.

This workshop is designed to offer family, friends, and caregivers confident and helpful tools in being present to those who are suffering. Participants will explore common challenges of

relating, examine biblical perspectives on suffering, receive practical tips for talking and listening, and learn common statements to avoid and practical caring actions that make a difference.

There is no charge for the event, although registration is required by June 1.

To register or for more information, call 812-945-2374 or e-mail [tyost@olphna.org](mailto:tyost@olphna.org). †

## Alumnae brunch for former St. Agnes Academy set for June 3, register by May 30

This year’s St. Agnes Alumnae Brunch will be held at the Riviera Club, 5640 N. Illinois St., in Indianapolis, at noon on June 3.

For 30 years, the brunch has welcomed all attendees of the former St. Agnes Academy—whether graduates or not—and honored graduating classes of distinction. For this year’s brunch, the honored classes are 1948, 1958 and 1968.

Attendees are invited to attend the 10:30 a.m. Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in

Indianapolis, prior to the brunch. Bring yearbooks, class pictures and other memorabilia to share.

The cost is \$20 per person. Reservations are required no later than May 30. Checks—made out to Pat Douglass and including maiden name and graduation year—can be mailed to Pat Douglass, 7550 N. Pennsylvania St., Indianapolis, IN 46240.

For additional information, call Pat Douglass at 317-340-7550 or send an e-mail to [padouglass@gmail.com](mailto:padouglass@gmail.com). †

## Providence Sisters accepting Providence Associate applications through May 31

The Sisters of Providence of Saint Mary-of-the-Woods, 1 Sisters of Providence, Saint Mary-of-the-Woods, are accepting Providence Associate applications through May 31.

Providence Associates are women and men of diverse faith backgrounds, ages 18 years and older, who share their own unique gifts and talents with others while walking with the Sisters of Providence.

Accepted applicants attend an orientation at Saint Mary-of-the-Woods

in October. Following the orientation, the candidate and a Sister of Providence or another Providence Associate companion meet regularly for a year to learn and share about Providence spirituality.

For more information, contact Providence Associate co-director Debbie Dillow at 317-250-3294 or e-mail [ddillow@spsmw.org](mailto:ddillow@spsmw.org).

To learn more about Providence Associates, visit [www.providenceassociates.org](http://www.providenceassociates.org). †



## New leadership

The newly elected governing council of the Sisters of St. Francis, in Oldenburg, smile after their Chapter of Elections on April 15. Posing in the front row from left are Franciscan Sister Christa Franzer, congregational minister, and Franciscan Sister Delouise Menges, first councilor. Standing in the back row, from left, are Franciscan Sister Annette Grisley, councilor, and Franciscan Sister Barbara Leonhard, councilor. The council members will serve from July 1, 2018, through June 30, 2024. (Submitted photo)

## Buy ducks now for Terre Haute Catholic Charities rubber duck regatta on July 4

Catholic Charities in Terre Haute is hosting the inaugural Wabash Valley Rubber Duck Regatta at Fairbanks Park, South First St., in Terre Haute, at 5 p.m. on July 4.

Fifteen thousand ducks will be released into the Wabash River, with the owner of the winning duck receiving \$10,000. The winner doesn’t need to be present to win.

Ducks can be purchased at Catholic Charities, 1801 Poplar St., in Terre Haute, Mon.-Fri. from 8 a.m.-4:30 p.m.

Prices are \$5 each, 6 for \$25, 12 for \$50 and 24 for \$100.

All proceeds will benefit Catholic Charities in Terre Haute and their work in serving the poor, homeless, elderly and neglected children in west central Indiana.

For more information, including updates on pop-up locations in the Wabash Valley area to purchase ducks, visit [www.duckrace.com/terrehaute](http://www.duckrace.com/terrehaute) or call 812-232-1447.

For event updates, “Like” the “WVRDR” Facebook page. †



# The Face of Mercy

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

By Daniel Conway

## As missionary disciples, we are called to oppose all forms of injustice and pursue holiness

"*Gaudete et Exsultate*" ("Rejoice and Be Glad") by Pope Francis is one more instance of this pope's inspiring, prophetic, hope-filled and occasionally controversial teaching.

In his latest apostolic exhortation, Pope Francis makes it very clear that holiness is not something that only a saint can achieve. All are called to holiness and all have the potential—aided by God's grace—to become holy.

"These witnesses may include our own mothers, grandmothers or other loved ones," the pope says. "Their lives may not always have been perfect, yet even amid their faults and failings they kept moving forward and proved pleasing to the Lord" (#3).

"I like 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. In their daily perseverance, I see the holiness of the Church militant. Very often, it is a holiness found in our next-door neighbors, those who, living in our midst, reflect God's presence. We might call them 'the middle class of holiness'" (#7).

Here, Pope Francis rejects what might be called "the elitism of sanctity," and calls attention to the presence of holiness (not perfectly or completely but truly) in ordinary people, the middle class of holiness. This emphasis on what the Second Vatican Council called "the universal call to holiness" is not unique to Pope Francis, but, as always, this pope uses vivid images and gestures to reinforce his teaching.

Critics accuse Pope Francis of sowing doubt and confusion by urging flexibility in the application of traditional Church teaching to concrete situations. "*Gaudete et Exsultate*" will not silence those who question the pope's orthodoxy.

In fact, the Holy Father uses this apostolic exhortation to challenge those whom he considers "subtle enemies of holiness" to cast off their "narcissistic and authoritarian elitism," and embrace a more open, loving and forgiving attitude toward the struggles of ordinary people who seek to follow Jesus in spite of their weakness, selfishness and sin.

"When somebody has an answer for every question, it is a sign that they are not on the right road," the pope says. "They may well be false prophets, who

use religion for false purposes to promote their own psychological or intellectual theories. God infinitely transcends us; he is full of surprises. We are not the ones to determine when and how we will encounter him; the exact times and places of that encounter are not up to us. Someone who wants everything to be clear and sure presumes to control God's transcendence" (#41).

These are challenging words—addressed to those who claim that the teaching of this pope "causes confusion" among the faithful who long for clarity and certainty in the Church's teaching.

Perhaps the most serious issue for many of the pope's critics is his statement that defense of the unborn and other social justice issues are "equally sacred" (#101).

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 and demands love for each person, regardless of his or her stage of development.

"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,

the victims of human trafficking, new forms of slavery, and every form of rejection," the pope says. "We cannot uphold an ideal of holiness that would ignore injustice in a world where some revel, spend with abandon and live only for the latest consumer goods, even as others look on from afar, living their entire lives in abject poverty" (#101).

This is the both/and of Catholicism. While it's undeniably true that defense of the unborn is a grave responsibility for Christians and all who affirm the dignity of human life from the moment of conception to the point of natural death, we cannot be faithful to the Gospel if we neglect any of the other issues of morality and social justice which the pope calls to our attention. We must be *both* radically pro-life *and* uncompromisingly firm in our opposition to all forms of injustice.

As always, the words of Pope Francis make us uncomfortable even as they assure us of God's mercy and encourage us to find both hope and joy in the life of missionary discipleship to which we are called by virtue of our baptism.

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

El rostro de la misericordia/Daniel Conway

## Como discípulos misioneros estamos llamados a oponernos a todas las formas de injusticia y a buscar la santidad

"*Gaudete et Exsultate*" ("Alegraos y regocijaos") del papa Francisco es una instancia más de las enseñanzas inspiradoras, proféticas, repletas de esperanza y, ocasionalmente, controversiales del sumo pontífice.

En su exhortación apostólica más reciente, el papa Francisco deja muy en claro que la santidad no es algo que solo puedan alcanzar los santos. Todos estamos llamados a la santidad y tenemos el potencial, guiados por la gracia de Dios, de llegar a ser santos.

"Entre [estos testimonios] puede estar nuestra propia madre, una abuela u otras personas cercanas," afirma el papa. "Quizá su vida no fue siempre perfecta, pero aun en medio de imperfecciones y caídas siguieron adelante y agradaron al Señor" (#3).

"Me agrada contemplar la santidad que está presente en la gente de Dios: en aquellos padres que crían a sus hijos con inmenso amor, en los hombres y mujeres que trabajan arduamente para mantener a sus familias, en los enfermos, en los ancianos religiosos que jamás dejan de sonreír. En su perseverancia diaria, veo la santidad de los militantes de la Iglesia. Muy a menudo, se trata de la santidad que vemos en el ciudadano de a pie, aquellos que, en medio de nosotros, reflejan la presencia de Dios. Podríamos llamarlos 'la clase media de la santidad'" (#7).

En este sentido, el papa Francisco rechaza lo que podría denominarse "el elitismo de la santidad" y destaca su presencia (no perfecta ni completa, pero sin duda verdadera) en la gente ordinaria, la clase media de la santidad. El énfasis en lo que el Concilio Vaticano II denominó "el llamado universal a la santidad" no es exclusivo del papa Francisco sino que, como siempre, el Santo Padre emplea imágenes vívidas y gestos para reforzar sus enseñanzas.

Los críticos acusan al papa Francisco de sembrar dudas y confusión al instar a la flexibilidad en la aplicación de las enseñanzas tradicionales de la Iglesia a situaciones concretas. "*Gaudete et Exsultate*" no silenciará a quienes cuestionan la ortodoxia del papa.

De hecho, el Santo Padre emplea esta exhortación apostólica para desafiar a aquellos que considera como "enemigos sutiles que la santidad" para que se despojen de su "elitismo narcisista y autoritario" y se entregan a una actitud más abierta, amorosa e indulgente frente a las dificultades que enfrenta la gente ordinaria que procura seguir a Jesús, aún a pesar de sus debilidades, su egoísmo y el pecado.

"Cuando alguien tiene respuestas a todas las preguntas, demuestra que no está en un sano camino—advierte el papa—y es posible que sea un falso profeta, que usa la religión en beneficio

propio, al servicio de sus elucubraciones psicológicas y mentales. Dios nos supera infinitamente, siempre es una sorpresa y no somos nosotros los que decidimos en qué circunstancia histórica encontrarlo, ya que no depende de nosotros determinar el tiempo y el lugar del encuentro. Quien lo quiere todo claro y seguro pretende dominar la trascendencia de Dios" (#41).

Estas son palabras desafiantes, dirigidas a quienes afirman que las enseñanzas de este papa causan "confusión" entre los fieles que anhelan la claridad al y la seguridad de las enseñanzas de la Iglesia.

Quizás el asunto más grave, desde el punto de vista de muchos de los críticos del papa, es su declaración de que la defensa de los bebés en gestación y otras cuestiones de justicia social son "igualmente sagradas" (#101).

Nuestra defensa de los inocentes que todavía no han nacido, por ejemplo, tiene que ser clara, firme y apasionada, puesto que está en juego la dignidad de la vida humana, que siempre es sagrada y exige amar a cada persona, independientemente de su etapa de desarrollo.

"Pero igualmente sagrada es la vida de los pobres que ya han nacido, que se debaten en la miseria, el abandono, la postergación, la trata de personas, la eutanasia encubierta en los enfermos y ancianos privados de atención, las

nuevas formas de esclavitud, y en toda forma de descarte," señala el papa. "No podemos plantearnos un ideal de santidad que ignore la injusticia de este mundo, donde unos festejan, gastan alegremente y reducen su vida a las novedades del consumo, al mismo tiempo que otros solo miran desde afuera mientras su vida pasa y se acaba miserablemente" (#101).

Este es el "catolicismo del tanto y el como." Si bien es innegablemente cierto que la defensa de los bebés en gestación es una de las grandes responsabilidades de los cristianos y de todos los que reafirman la dignidad de la vida humana desde el momento de la concepción hasta su muerte natural, no podemos ser fieles al Evangelio si descuidamos cualquiera de los demás aspectos de la justicia social y la moral que el papa Francisco destaca. Así pues, debemos estar radicalmente en favor de la vida y mostrarnos intransigentemente firmes en nuestra postura con respecto a todas las formas de injusticia.

Como siempre, las palabras del papa Francisco causan incomodidad a pesar de que reafirman la misericordia de Dios y nos animan a buscar la esperanza y la alegría en la vida del discipulado misionero al cual estamos llamados en virtud del bautismo.

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

# Shelby County parishes form new St. Vincent de Paul Society

By Jennifer Lindberg

Special to *The Criterion*

SHELBY COUNTY—Sometimes it takes a grain bin, a quilt and numerous dedicated souls to start something that will help the poor.

The newly formed St. Vincent de Paul Society of Shelby County is a fresh idea that has united two parishes linked through the Connected in the Spirit archdiocesan planning process: St. Joseph in Shelbyville and St. Vincent de Paul in Shelby County.

Jim Carrier, president of the new society, said that many of the food pantries in Shelby County only let people visit every 30 days, and sometimes require people to be members of those churches.

The St. Vincent de Paul Society is different, said Carrier, a member of St. Vincent de Paul Parish.

“We go visit our clients,” said Carrier. “Everyone makes the poor come to them. We go to the poor.”



Shown is the newly formed St. Vincent de Paul Society of Shelby County. It includes members of St. Joseph Parish in Shelbyville and St. Vincent de Paul Parish in Shelby County. It has garnered wide support from both parishes in a short amount of time. (Submitted photos)

“This one guy thought it was unreal,” Carrier said. “He said no one has ever come to my house to help me.”

It’s that hands-on approach that has garnered wide support for the project and seen it come to fruition in a relatively short time. Meetings were conducted in December, and the group hit the ground running in March.

It has already served 30 clients, Carrier said.

St. Vincent de Paul societies are part of an international effort to assist those in need on a person-to-person basis. According to its website, at least 12 million people are helped yearly by the Vincentians in the United States. The organization is operated by lay people.

Currently, Carrier’s grain bin is the group’s warehouse for hard furniture, such as beds and appliances that clients might need. They have also helped with paying bills of those in need. Carrier proudly had his grain bin stamped with SVDP letters (an acronym for the Society of St. Vincent de Paul) until the group can find a temperature-controlled storage place.

Franciscan Sister Joan Miller, St. Vincent’s parish life coordinator, said

the response to the project has been overwhelming.

“Most [councils] are very small, 10 people or less,” she said. “We are very different. About 30 people showed up for that first meeting. I can’t get over how many people are working toward helping us.”

The original idea came from Father Michael Keucher, pastor of St. Joseph Parish and St. Vincent’s sacramental minister. After receiving numerous requests for help, Father Keucher wished aloud for a St. Vincent de Paul Society to Sister Joan.

“Folks want to give, they want to help, they want to be Christ to others,” said Father Keucher. “I think this is helping us grow in our faith. We’ve got lots of volunteers making home visits, donating things, answering phones and so on. Everyone is doing his or her part, and it’s working beautifully.”

The project keeps bearing fruit. This year, the annual tea party at St. Vincent Parish donated all its proceeds to the society. By raffling a quilt and from the ticket sales to the tea party, it raised more than \$8,000.

Joan Knight, president of the tea party committee, said the raffling of the quilt earned about \$2,000. It has been a quilt that keeps giving to good causes.

The quilt was originally won by Mark Rosenfeld, a St. Vincent de Paul parishioner, at a cancer society raffle. Rosenfeld recently died of cancer, and his siblings donated the quilt—which was never used—to SVDP.

Knight said the family wanted the quilt



Paul Pavey of St. Vincent de Paul Parish in Shelby County speaks after accepting a check for \$8,044.80 from a tea party and quilt raffle that has jumpstarted a new St. Vincent de Paul Society to help the poor in Shelby County. He stands in front of the quilt that was donated to help raise money for the society.

to continue helping people, and it was donated for the new endeavor.

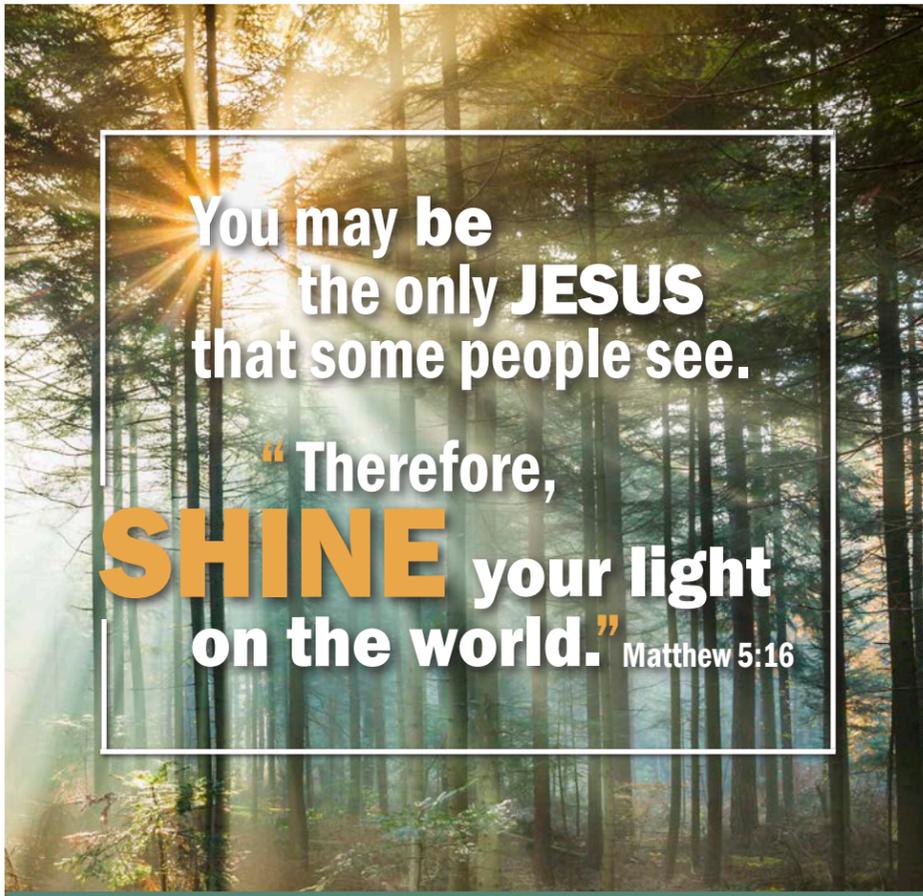
The tea party has been raising money for local Shelby County charities for 15 years, Knight said. In all, it has raised more than \$30,000 for the community through the years.

This year’s tea party was its best ever. “It’s just a small tea party,” said Knight. “But we made that much money with this small, little tea. People are amazing.”

(Jennifer Lindberg is a member of St. Joseph Parish in Shelbyville. To donate, receive assistance or volunteer with the group, check out their website at: [svdpshelby.org](http://svdpshelby.org), call 317-995-7027 or e-mail [shelbycountysvdp@gmail.com](mailto:shelbycountysvdp@gmail.com). Donations are accepted through St. Joseph Parish or St. Vincent de Paul Parish.) †



Pictured is the grain bin at Jim Carrier’s home. Carrier offered it to store wooden furniture and appliances until the society can find a temperature-controlled warehouse it can afford.



You may be the only **JESUS** that some people see.

“Therefore, **SHINE** your light on the world.” Matthew 5:16

God’s love calls us to walk in a new light of **compassion** and **love** for one another.

Scan to Give



UNITED CATHOLIC APPEAL  
*Christ Our Hope*

Faith Formation and Catholic Education | Charity and Outreach | Seminarian Education and Clergy Care

## “Air Conditioner or Heat Pump”

134<sup>th</sup> Anniversary Sale

Our staff has over 76 years of Catholic Education



134<sup>th</sup> Anniversary Sale

**FREE LABOR**

On the installation of a FURNACE, HEAT PUMP OR AIR CONDITIONER

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 6/1/18 THIELE 639-1111

**CALL TODAY!**  
**639-1111**

Still Locally Owned & Operated  
**WWW.CALLTHIELE.COM**

134<sup>th</sup> Anniversary Sale

**1/2 OFF SERVICE CALL**

Save \$45 with Paid Repair

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 6/1/18 M-F 8-4 THIELE 639-1111

134<sup>th</sup> Anniversary Sale

**FREE 10 YEAR WARRANTY ON PARTS & LABOR**

90% Furnace, Heat Pump or High Efficiency Air Conditioner.

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 6/1/18 THIELE 639-1111

134<sup>th</sup> Anniversary Sale

**AIR CONDITIONER or HEAT PUMP TUNE-UP \$69.95**

Cannot be combined with any other offer. Must be presented at time of service. First time customers please. EXPIRES: 6/1/18 M-F 8-4 THIELE 639-1111

SERVING CENTRAL INDIANA

**THIELE**  
Heating & Air Conditioning  
SINCE 1883



IS-5987722

# A twin, a saint and grace lead young adult to Catholic faith

By Natalie Hoefler

Nearly 1,500 years ago, St. Benedict and St. Scholastica were more than just twins. They were best friends. They shared their devout Catholic faith, and are believed to have spent long hours discussing religion and spirituality.

How apt, then, that Jenna Knepper, 27, chose St. Scholastica as her patron saint when she completed her initiation into the Church during the Easter Vigil Mass this year at St. Joan of Arc Parish in Indianapolis. The reason becomes clear as she shares her story.

“We were baptized Catholic,” says Knepper of her and her three siblings, including her twin brother Joseph. “But growing up, Mom didn’t take us to Mass much. She was a single mom. ... We grew up not knowing much about Catholicism, or Christianity for that matter.”

When Knepper was a freshman at Indiana University Purdue University in Indianapolis, she became involved in Protestant ministries, Scripture studies and worship. So later in college when Joseph, who attended the University of Notre Dame, told her he was joining the Rite of Christian Initiation for Adults (RCIA), she was dubious.

“To me that wasn’t compatible with what I was learning in the Protestant

church,” she says. “I thought he was wrong. Faith alone, grace alone and Scripture alone—I was all in on that. I started praying for my brother out of concern for him entering RCIA.”

Yet she witnessed a “clear transformation in his life.” By the spring of 2016, he was accepted as a seminarian of the Diocese of Fort Wayne-South Bend, Ind.

“I know my brother. I love my brother. He’s my best friend. And something curious was going on,” says Knepper. “He had a successful career. To see him discern the priesthood was incredible to witness.”

Like St. Benedict and St. Scholastic, the Knepper twins had “hundreds of conversations” about God and the Catholic faith. Through such discussions and through the witness of her brother and some Catholic friends, and “by grace,” says Knepper, “God slowly started to reveal to me the beauty of the sacraments, the real presence of the body and blood.”

She started worshipping at St. Joan of Arc Parish in 2016. But it was a trip a year ago to visit Joseph at Mount St. Mary’s Seminary in Emmitsburg, Md., that propelled her faith forward.

“To see these [seminarians] and God using them to witness to me, [the faith] become very real to me through my brother’s life and their lives,” says Knepper. “After that I discerned and kept

praying about RCIA. I knew for a few months before RCIA that this was the journey for me.”

That journey was enhanced not by choosing St. Scholastica as her confirmation saint, but rather by St. Scholastica pursuing her, she says.

“It was St. Scholastica’s feast day [on Feb. 10],” Knepper recalls. “My brother sent me a reading about her feast day without realizing she was a twin. He said she reminded him of me.”

Shortly afterward, Melinda Rivelli, a pastoral associate at St. Joan of Arc Parish, mentioned the saint to Knepper as a possible patron saint.

“I was like, ‘Oh my gosh!’ ” she says. “St. Scholastica was clearly pursuing me. Knowing her story—her brother was a monk, her love and devotion for her brother. The one thing known is she loved him so much. ... [It’s] that sibling love that’s been so foundational to my faith calling.”

“Grace” is a word Knepper uses time and again when speaking of her faith journey.

“The things I questioned the most [about Catholicism] have been the most filled with grace,” she says of the sacrament of reconciliation and calling upon the Blessed Mother’s intercession.

“And then you have two twins growing up without a faith, but through God’s



Jenna Knepper, who was received into full communion of the Church during the Easter Vigil Mass on March 31 at St. Joan of Arc Church in Indianapolis, smiles with her twin brother, Joseph Knepper, a seminarian for the Fort Wayne-South Bend, Ind., Diocese, after the Easter Mass on April 1 at St. Vincent De Paul Church in Fort Wayne. (Submitted photo)

grace and his pursuit of us, leading each of us to the Church in our own unique way—it’s just grace.” †

## RCIA

continued from page 1

“I think in some ways you have to hit rock bottom before you can start moving up,” she says. “Transitioning from home to school was really hard. Part of the first quarter I thought, ‘This is terrible.’ I was to the point where I needed to turn to



Hannah Bach smiles as she prepares to receive the Eucharist from Conventual Franciscan Father Mark Weaver for the first time during the Easter Vigil Mass on March 31 at St. Joseph University Church in Terre Haute. (Submitted photo by Bill Foster)

something greater than myself. I thought, ‘God, I need you.’ ”

It wasn’t just her familiarity with Catholicism that inspired her to seek God through the Church.

“I had friends in other religions—Hindu, Christians, Muslims, atheists,” she says. “I definitely believed in monotheism. That made the most sense to me. I think it was part the Catholic faith and part Catholic people [that led to the decision]. I know some very loyal, steadfast, devout Catholics. You can’t have faith separate from the community. And I found I missed [the Catholic faith].”

When she joined RCIA at St. Joseph University Parish, she was already “75-80 percent sure I wanted to be a Catholic. But I wanted to fill in some of the gaps. What I had in high school was more of a teen thing. I wanted to round out my understanding [of the faith].”

What Bach discovered did more than “fill in some of the gaps.”

“I feel so grounded,” she says of life after the Easter Vigil Mass. “Sometimes, I felt so far apart from things, just floating.

“I think there’s a very powerful connection with the supernatural, like something that’s just so beyond us [yet] we can personally come in contact with. Through the Eucharist, confirmation and confession, we just get closer and closer to God. That proximity is so important. I’m just in awe.”

Part of that awe turned into pure joy for Bach during the Easter Vigil Mass.

“Going to Catholic high school, I was instructed not to take Communion,” she recalls. When it was time for her to receive the Eucharist for the first time, she says, “I was like, ‘Yes! This is the way it should be!’ ”

When it comes to faith, Bach advises her college peers to “really think about what you want and what will make you happy in the long term. ... It can be tempting to stay up late and miss church. But think long term, what God has set out for you. It’s up to you,

but you have to be strong enough to choose.”

Bach says that, despite the intense time and work involved in pursuing a biomedical engineering degree, being welcomed into the full communion of the Church has left her with a “sense of being calm, a deep breath of relaxation.

“I’ve been moving toward this ever since I was a little kid. I finally found a home. That is so good to know.” †

See related story, page 12.

30  
YEARS  
— of —  
LEGACIES

Endowments make a difference.

EVENTS AT SAINT MARY-OF-THE-WOODS, INDIANA

## Forgiveness

### Retreat

Saturday, June 2

9 a.m. - 3 p.m.

Love and forgiveness are themes throughout the Gospels — for good reason. Join Sister Ann Sullivan, SP, for this one day retreat. Bring your need for forgiveness, as well as your need to be free of hurts in your life.

Cost: \$45 (includes lunch)

Register by May 25

To register go to: [Events.SistersofProvidence.org](http://Events.SistersofProvidence.org)

Sisters of Providence  
OF SAINT MARY-OF-THE-WOODS  
*Breaking boundaries, creating hope.*

### Immerse a child in God’s creation for a week.

God calls us to share the gifts we’ve been given. A wonderful way to do that is by creating or contributing to an endowment fund. With a fund held and managed by the Catholic Community Foundation you can support your preferred Catholic ministry. Last year, for instance, endowments helped children attend CYO Camp Rancho Framasa in Brown County and experience God’s love and goodness in a natural environment. Without help, many of these kids would not have had the chance. Start giving back today and make an impact in your Catholic Community. We can show you how.

**CATHOLIC COMMUNITY FOUNDATION, INC.**  
*Serving the Archdiocese of Indianapolis since 1987*

1-800-382-9836, ext. 1482  
[www.archindy.org/CCF](http://www.archindy.org/CCF)  
 For God. For Others. Forever.



# WELCOME, NEW CATHOLICS

We welcome the new Catholics who have been received into the full communion of the Church since last Easter. Most of the people listed here received sacraments of initiation during the Easter Vigil on Saturday, March 31. The names listed here were provided by religious education leaders in local parishes.

The 447 catechumens listed are people who have never been baptized and—within the past year—were baptized, confirmed and received their first Eucharist. The 448 candidates listed were baptized in other Christian traditions and were received into the full communion of the Church with a profession of faith, confirmation and first Eucharist during the past year.

Most people are listed in the parishes where they received their religious formation and the sacraments of initiation. †



In St. Teresa Benedicta of the Cross Church in Bright, parish pastor Father Randall Summers baptizes Trisha Schwing during the Easter Vigil Mass on March 31 while her sponsor Mark Pinkerton looks on. (Submitted photo)

## Batesville Deanery

### St. Mary of the Immaculate Conception, Aurora

Joseph Weber (candidate)

### St. Louis, Batesville

Brianna Ballard, Koehler Morrissey, Ethan Stim and Megan Wessel (catechumens); Lisa Dorrel, Brian Dorrel, David Farrall and Kimberly Stim (candidates)

### St. Teresa Benedicta of the Cross, Bright

Brogan Rullman, Morgan Schwing and Trisha Schwing (catechumens); Brady Rullman (candidate)

### St. Michael, Brookville

Cathleen Hunt, Madison Kidder and Brittany Meier (catechumens); Jason Kersey, Lendon Sizemore, Derek Stang, Rachel Sullivan and Paul Thomson (candidates)

### All Saints, Dearborn County

Chloe Bushman, Kameron Geisen and Dwayne Raleigh (catechumens); Brent Bauman, Patricia Goldsmith, Rachelle Joergger, Scott Kuhlmann, Pete Lyness, Jessica Pemberton, Ethan Schneider, Diana Sonntag, Jeff Spencer and Bruce Smith (candidates)

### St. Mary, Greensburg

Trisha Alunday, Kyle Pittman, David Reiger and Paul Webster (catechumens); Jamie Holtkamp, Dan Kinsey, Kari Kinsey, Mike Kirchoff, Jaimie Meyer, Kris Sebo, Danielle Wiley and Tammy Williams (candidates)

### St. Lawrence, Lawrenceburg

Eric Abbott, Jessica Butler and Amber Lansing (catechumens); Grace Alvarez, Kenneth Bickers, Deborah Drury, Amber Humble, Robert Moll, Erin Moll and Isabelle Wiehe (candidates)

### St. Anthony of Padua, Morris

Kristen Bedwell (catechumen); Scott Hilton (candidate)

### St. Nicholas, Ripley County

Melissa Grimes (catechumen)

### St. Vincent de Paul, Shelby County

Michael McDowell (catechumen); Robert Dewhurst III (candidate)

### St. Joseph, Shelbyville

Kylie Bray, Goldie Bunge, Ximena Garcia Julian, Vanessa Garcia Julian, James Redenbarger, Bailey Rosales, Taylor Seaborn, Kenneth Thompson, Sindy Gabriela Villalta Gonzalez, Cheyli Vilalta Gonzalez, Ava VanWye, Olivia VanWye and Jack VanWye (catechumens); Jo Bartley, Amanda Jo Cuatle, Joshua Phelps, Dylan Phelps, Allen J. Phelps III and Allen J. Phelps, Jr. (candidates)

## Bloomington Deanery

### St. Vincent de Paul, Bedford

Dustin Dishman, Nathan Ensey, Austin Robbins and Owen Robbins (catechumens); Richard Benish, Royce Keeling, Joseph Mincer and Carla Robbins (candidates)

### St. Charles Borromeo, Bloomington

Scott Abrams and Wanida Bruggeman (catechumens); Dominique Bahr, Benjamin Eichmiller, Sarah Greer,

### St. Charles Borromeo, Bloomington, cont'd

DeAnna Halstead, Nathan Mastnjak, Haley Ochoa, James Pitts, Katherine Williams and Jolie Wright (candidates)

### St. John the Apostle, Bloomington

Michael Glenn (catechumen); Trevor Farkas (candidate)

### St. Paul Catholic Center, Bloomington

Gabriel Anastasio, Kaitlynn Cull, Emily Elkins, Amie Gastineau, Brandon Hall, Seyyedamir Hosseini, Joseph Kim, Katherine Laberty, Courtney Louive and Anna Wiegandt (catechumens); Brittany Allen, Danielle Benilius, Jill Boucher, Alexandria Brown, Collin Byers, Carlos Carpizo, Emily Hoard, Jordin Perkins, Katherine Quick and Kimberly Torporco (candidates)

### Our Lady of the Springs, French Lick

Haley Seaton (catechumen); Karen Brosmer and Madison Pieper (candidates)

### Our Lord Jesus Christ the King, Paoli

Ruby Hoang (catechumen)

## Connersville Deanery

### St. Elizabeth of Hungary, Cambridge City

Angela Magiera (catechumen); Ernest Owens (candidate)

### St. Gabriel, Connersville

Lainee Boulware, Seth Coffey, Jeremy Cupp, Kelli House, Chad House, Katelyn King, Mckynlee Neukam, Avery Pierce, Ryot Richey and Simone Schoettmer (catechumens); Diana Hague, Sara Harrison, Rachel Kelly, Laura Middleton, Carrie Pfeiffer and Maggie Sly (candidates)

### St. Anne, New Castle

Dale Catron, Jr., Dennis Darr, Glenn Hall, Jeffrey Melton, Jayson Roberts, Keersten Wilkey and Michael Wright (catechumens); Michael Creech, Joshua Hallett, Larry Knight, Matthew Shirley and Mitchel Werling (candidates)

### St. Elizabeth Ann Seton, Richmond

Joe Batchik, Maria Batchik, Julia Carter, Erin Hodge, Austin Lipps, Erika Schweppe, Harold Smith, Sarah Stewart, Grace Stewart, Melody Stewart and Joshua Yoder (catechumens); Vivian Bartkus, Emma Gundrum, Lana Huston, Brett Stewart, Alissa Timmerman and Lorna Timmerman (candidates)

### St. Mary of the Immaculate Conception, Rushville

Megan Lower and Dillon Noah (catechumens); Carl Harcourt, Jessica Ripberger, Courtney Smith and Dana Valdez (candidates)

## Indianapolis East Deanery

### Holy Spirit

David Coonce, Elizabeth Cuatlatl, Amalia Cuatlatl, Eva Donagil Merlos Ambrosio, Alexis Eduardo Escobedo, Molly Hampton, Diana Yasmin Jaimes, Victor Juarez, Ricardo Juarez, Patricio Díaz Landerio, Jennifer Marvel, Onorio Mejía, Brian Mejía, Alissa Parksey, Maricruz Pérez Ramirez, Sarah Shirey, Charlie Soukup, Jessica Soukup, Maynard Soukup, Onorio

### Holy Spirit, cont'd

David Mejía Vamac, Concepción Vega and Efrain Vega, Jr. (catechumens); Martha Melcho and Kelsie Smock (candidates)

### Our Lady of Lourdes

Elijah Garten, David Jackson, Jr., Cameron Land, Amber Slye and Alex Wang (catechumens); Daniel Clendenning, James Davis, Jessica Garten, David Jackson, Sr., Arnold Potthast, Erin Ward and Joshua Willard (candidates)

### SS. Peter and Paul Cathedral

Bradley Butler (catechumen)

### St. Mary

David Rodriguez (catechumen); Almircar Meléndez, Jasmin Perez-Tejada, Justin Soderlund, Yaraví Suárez and Luis Villalobos (candidates)

### St. Philip Neri

Agred Coyuchi-Cazares, Agar Lugo Ramirez, Claudia Reynaga and Claudia Vazquez (catechumens); Maria Ayala, Luis Flores, Susana Lozano and Blanca Reynaga (candidates)

### St. Rita

Jordan Olarewaju and Precious Olarewaju (catechumens)

### St. Therese of the Infant Jesus (Little Flower)

Devon Larimore, Nikki Mason and Stephanie Nancarrow (catechumens); Ryan Davis and Daniel Ford (candidates)

### St. Thomas the Apostle, Fortville

Christopher Cronin-Warren, Kenneth Larimer and Amanda McAlarney (candidates)

### St. Michael, Greenfield

Dominique Egbert (catechumen); Kelli Carr, Martinique Heindel McCarley and Rebecca Williams (candidates)

## Indianapolis North Deanery

### Christ the King

Sean Fortney, Adam Pickering and Kipp Shinabarger (catechumens); Erin Bischoff, Matthew Hooker, Ryan Ricci, Marykate Rowan and Michael Todd (candidates)

### Immaculate Heart of Mary

Ellen Coan, Jane Haas, Keith Jewell, Aaron Moody and Dustin Kimball (catechumens); Lee Everett, Jim Hamilton, Jennifer Keller, Molly Kelly, Angie Makowiec, John Merrick, Alissa Moody, Lindsay Scharnowske, Dave Snider, Lauren Steuer, Alex Suder and Dick Tempero (candidates)

### St. Joan of Arc

Erika Biederman, Allie Billows, Niki Carson, Micki Dennie, Heather Henning, Karen Williams, Harper Wynne and Phalen Wynne (catechumens); Jenna Knepper, Jane Marhdt, Troy Montgomery and Caroline Washburn (candidates)

### St. Lawrence

Kevin Amantecatli, Ismael Barrios, Jason Baryoh, Jenna Bunch, Alexia Cardona, Madison Mason, McKenzie Mason, Carlos Joendry Ruballos Polanco, Bryan Ramirez, Yobani Ramirez, Llamilet Ramirez Roldan, Mauricio Ramirez Roldan, Juan Carlos Torres,

### St. Lawrence, cont'd

Wendy Yarel Polanco, Claudia Zarate and Liliana Zarate (catechumens); Kenneth Casey, Robert Livesay, Sybol Mason and Brent Smith (candidates)

### St. Luke the Evangelist

Hayden Fowler, Emmanuel Garza, Cherby Janvier, Djanane Janvier and Esther Janvier (catechumens); Cameron Bailey, Dawn Bailey, Jennifer Brady, Brittany Davis, Ross Hamilton, Anne Leininger, Nicholas Leininger, Hayden Little, Ryan McCready, Austin Pittman, RaeVen Ridgell, Andrew Thompson, Steven Tracy and Seth Turner (candidates)

### St. Matthew the Apostle

Mason Beard, Roman Ogle, Candis O'Neal, Amanda Spangler and Kennedy Wright (catechumens); Zach Allen, Bobby Armstrong, Jennifer Hurtle and Mary Sullivan (candidates)

### St. Pius X

Luke Deem-Loureiro, Christopher McGee and Jolin Witchger (catechumens); John Berry, Don Bonham, Billy Hart, Andrew Lieske, James Schubert and Shayla VanDuyne (candidates)

### St. Simon the Apostle

Hadley Harlan, Kiley Harlan, Sierra Hughey, Beckham Jeffares, Josephine Kort, Jeffrey Osborn and Jordyn Rodgers (catechumens); Jeremy Greene, Jordan Hartig, Kristy Harlan, Angka Hinshaw, Christopher Hinshaw, Pam Jeffares, Theron Lamm, Suzanne Lewis, Emily Snyder, Heather Wolfe and Zachary Youngblood (candidates)

### St. Thomas Aquinas

Tiffany Benjamin and Elizabeth Caldwell (catechumens); Anthony Bellamy (candidate)

## Indianapolis South Deanery

### Good Shepherd

Angela Schumacher (catechumen)

### Nativity of Our Lord Jesus Christ

Jennifer Hall, Carey Huber and Nicholas Timperman (catechumens); Kaylea Albertson, Wes Johnson, Rich Laffoon, Jaime Slusher and Laura Spicer (candidates)

### St. Barnabas

London Armstrong, Spencer Armstrong, Campbell Craciunoiu, Makensy Hart, Cynthia Killion, Brittany Lockhart, Gizelle Newsom, Omri Newsom, Emily Sanchez, Luciana Sanderfer and Ryan Spindler (catechumens); Rylee Billups, Tony Hice, James Laser, Mary Laser, Mark McLaughlin, Brandi Spindler and John Tichenor (candidates)

### St. John the Evangelist

Quentin Cooling, Kenneth Crooke, John Lewis IV and Josh McWhorter (catechumens); Aero Bosley, Nathanael Ginn, Megan Graves, Daniel Hekman, Jessica McConnell, Kayci Mikrut, Samantha Mummert, Richard Nadolski III, Kyle Negley, Sarah Owens, Dani Pfarr, Cassie Rogers, Jonathan Shrader, Kelsey Sparks, Ryker Thurston, Nina Ustymchuk and Alli Vorbroker (candidates)

### St. Jude

Greg Beatty, Zakary Brite, Autumn Currens, Stacy Kritzmire, Joyce Ranes, Doug Voris and Macia Voris (catechumens); Allison Antolin, Matthew Brown, Thomas Lee, Jerome Ruello, Patricia Smith and Eduarda Souza (candidates)

### St. Mark the Evangelist

Chelsea Calhoun, Amari Kollison-Dubie, Prasanth Pagadala, MaeLi Perez and Alicia Santana (catechumens); Patty Cavanaugh, Kirsten Davidson, Will Harris, Debra Martin, Julia Ortman and Justin Tyminski (candidates)

### St. Patrick

Alberto Corona, Roberto Islas-Carino, Keilyn Alicia Mendez, Justin Valencia-Zempoalteca and Uriel Valencia-Zempoalteca (catechumens); Carlos Boyzo, Yahir Gonzalez, Bryanna Huber-Horta, Adelaida Juarez-Tomás, Heily Maldonado, Jeremy Maldonado, Greco Medina, Xochilt Medina-Diaz, Annie Perez, Julián Gonzalo Pérez-Miranda, Danny Rincon, Irma Yolanda Robles Castro, Paula Salvador-Mendoza and Noel Guadalupe Sanchez-Cortez (candidates)

### St. Roch

Wade McClurg, Mark Riley, Alex Robinson, Mckinzie Robinson and Ryan Widner (catechumens); Rachel Culbertson, Stephanie Gravos, Rayshond Hatfield, Sarah Ladd, Nathan Lowery, Joshua Tunny and Jody White (candidates)

### Holy Name of Jesus, Beech Grove

Andi McHugh, Diana Ratcliff and Hannah Spear (catechumens); Felicia Clark, Elijah Goers, Elle Howe and Kaylee Mazza (candidates)

### Our Lady of the Greenwood, Greenwood

Benjamin Baker, Amber Bakirdan, Camron Ciampa, Gustavo Florencio, Aidan Garcia, Cliff Gilmore, Lorelei Gilmore, Kendal Ladd, Brian Salazar Lopez, Jason Newhouse, Michelle Ortega-Morales, Erick Paisano, Yaqueilin Paisano, Brandon Pettijohn, Paola Rodriguez, Mikaela Smith and Mackenzie Trulock (catechumens); Katherine Bautista, Alyssa Holton, Janeth Mendoza, Alexandra Pettijohn, Michelle Pippenger, Maria Smarelli and Mandra Smarelli (candidates)

### SS. Francis and Clare of Assisi, Greenwood

Haidyn Brooks, Cameron Buckmaster, Logan Buckmaster, Corbin Holehan, Mara Holehan, Steven Holehan, Annmarie Holehan and Billy Runion (catechumens); Brad Bair, Adelle Burkhardt, April Franck, Robert Franck, Jenna Hewitt, Michael Taylor, Jessica Vincent and Conner Wray (candidates)

## Indianapolis West Deanery

### Holy Angels

Gabriel Carr, Tanyaradza Chiriya, Simbarashe Hlupo and Tawanashe Hlupo (catechumens); Gayle Jones (candidate)

### St. Anthony

Norma Anzures, Jerry Crabtree and Esmeralda Araceli (catechumens); Cecilia Chassin, Maxine Evrard, Daniel Zamorano Gonzalez, Cristian Guandique, Antonio Jesus Julian, Maria Eva Mejia Mendoza, Senen Espinoza Ruiz and Abraham Zavala (candidates)

### St. Christopher

Jonathan Adams, Mary Decker, Angela Duncan, Valentina Gomez, Norma Hicks, Opal Williams and Aaron Young (catechumens); Monica Burger, Rosann DePersio, Drew Gerke, Jennifer Kincaid-Pembleton, Joan Pea, Bill Pembleton, Gina Semmler and Carrie Sullivan (candidates)

### St. Gabriel the Archangel

Manuela Karen Ahon, Janie Alvarez, Jesse Alvarez, Yuritzi Bolanos, Cecilia Rosa Carson, Victoria Carter, Stacey Castro, Yadhier Chicatto, Helen Colin, Julianna Colin, Jerry Garrido Colindres, Geraldine Cruz Diaz, Irvin Cruz Diaz, Daniela Michelle Garcia Toriz, Erick Garrido, Brandon Hinojosa, Bree Hinojosa, Jimena Juarez Martinez, Leonidas Antonio Robles Luquez, Violet Ly, Aylin Martinez, Damian Juarez Martinez, Jada Mena, Carlos Olivares, Oscar Maldonado Palma, Esperanza Palma Maldonado, Bruno Patricio, Guadalupe Patricio, Joseph Perez, Raul Perez, Brittany Poroj Peralta, America Puga, Donna Esmeralda Ramos Garcia, Mireya Esperanza Ramos Garcia, Yael Reyes, Sheyla Reyes Espinoza, Jocelyn Rivera, Christian Ronguillo, Rachel Rosa, Angelina Ruel, Kevin Salvador, Maidelin Salvador, Joshua Alexander Garcia Toriz, Antonio Torres, Christian Yataco and Sebastian Yataco (catechumens); Miguel Anastacio, Luis Anastacio, Jacqueline Anastacio Lopez, Emmanuel Reyes Espinoza, Jocelyn Gonzalez, Francisco Guerra, Carolina Juarez Martinez, Mauricio Anastacio Lopez, Delmy Perez, Jorge Puga, Camila Reyes, Robin Smith and Ethan Weisheit (candidates)

### St. Michael the Archangel

Kiara Burnell, Kaylee Carpenter, Nayomi Gutierrez, Ashley Luster and Kayla Trambaugh (catechumens); John Gutierrez, Katherine Gutierrez, Jeremiah Marshall and Stephen Walden (candidates)

### St. Monica

Karim Martinez Alonso, Gabriela Anderson, Nathalie Anderson, Luis Jimenez Bonilla, Michael Popoca Cardoso, Ana Castenada, Kevin Ramirez Cuatlatl, Michelle Diaz, Eloy Garcia, Fautso Gonzalez, Yesenia Gonzalez Blanco, Ja'Mya Hampton, Esmeralda Jimenez Bonilla, Hilary Lopez, Lizeth Lopez, Jennifer Lopez Santos, Patrick Macklin, Alex Garcia Magaña, Andrew Elizalde Maya, Kessellie Narmah, Avelino Castillo Olguin, Uriel Vargas Orozco, Dulce Simon Osorio, Edwin Simon Osorio, Brenda Patterson, Elizabeth Perez Rosas, Kammesh Pradhan, London Rayner, Jose Rios, Kelly Ann Rios Chavez, Jacqueline Roblero Casimiro, April Rodriguez Romero, Jamil Rojas, Awilda Romero, Anthony Rodriguez Romero, Pablo Gonzalez, Christian Lopez Santos, Ana Simon Osorio and Stephen Walle (catechumens); Daisy Aguilar, Ezequiel Apolonio, Anabel Apolonio Peñafoza, Joselyn Apolonio Peñafoza, Gilberto Jimenez Bonilla, Miguel Muñoz Casimiro, Sinthia Figueroa Argueta, Ruby Garcia Magaña, Jaquelin Gutierrez Leal, Jazmin Gutierrez Leal, Janete Hernandez, Marvin Manuel Lonjino, Rosa Lonjino Manuel, Andrea Lopez Franco, Leslie Lopez Ortega, Kevin Hernandez Maya, Eduardo Morales, Esteban Morales, Juan Moreno Morales, Maurizio Moreno Morales, Alexander Toledo Peñafoza, Katherine Ramirez, Michelle Ramirez, Jacqueline Salinas Almaraz, Alexa Sanchez, Angel Tlatoa Santiago, Alanna Spaulding, Jacob Steel, Courtenay Stocker, Yesica Tiburcio Rios, Alondra Tlatoa Santiago, Giselle Toledo Peñafoza, Esteban Apolonio Vicente, Ivan Apolonio Vicente and Joselin Zelaya Franco (candidates)

### St. Malachy, Brownsburg

Jessica Bare, Collin Benson, Xavier Hurley, Stephanie Klausung, Hiedi Linder, Jerry Mitchell and Ryan Rowley (catechumens); Bonnie Brock, Brittney Combs, Stacie Dalton, Kevin Goodman, Kirk Head, Darryl Humbrecht, Missy Humbrecht, Brandi Hurley, Rob Irvine, Shandi Lock, Adam Love, Lynn Meador and David Wray (candidates)

### Mary, Queen of Peace, Danville

Jessica McClain, Amy Springman, Linda Streeter and Joan Valentine (candidates)

### St. Thomas More, Mooresville

Gabriel Bailey and Roy Beatty (catechumens); Daniel Duke (candidate)

### St. Susanna, Plainfield

Nolan Mennonno, Sarah Scharlau, Lacie Weber and Lucas Weber (catechumens); Betty Bennett, Bradley Bolin, Mark Butterfield, Brianna Carver, Jammey Gramm, Ronald Meyer, Deborah Miller and Donna Sibenac (candidates)

## New Albany Deanery

### St. Michael, Bradford

Kaelynn Sweeney and Riley Uhl (catechumens); Anna Book, Vidal Sanchez, Laura Uhl and Robbie Uhl (candidates)

### St. Michael, Charlestown

Heather Brandenburg and Rhonda McGary (catechumens); Tina Blackwell and Barbara Feige (candidates)

### St. Anthony of Padua, Clarksville

Amber Adams, Megan Conner and James Davis, Jr. (catechumens); Jay Conner (candidate)

### St. Joseph, Corydon

Briar Rawlings, Michael Rawlings and Stephanie Rawlings (catechumens); Darla Decker (candidate)

### St. Mary-of-the-Knobs, Floyd County

Travis Denison, Charlie Douglas, Kyla Ising and Yvonne MacDonald (catechumens)

### St. Bernard, Frenchtown

Brittany Bigos and Vicki Dubois (candidates)

### Most Sacred Heart of Jesus, Jeffersonville

Fern Belford, Michael Courson, Miles Courson, Caleb Johnson and Paul Moberly (catechumens); Ken Collings, Kevin Hooks, Brandon Johnson, Heather Johnson and Abigail Smith (candidates)

### St. Augustine, Jeffersonville

Randy Hollis (candidate)

### Holy Family, New Albany

Cole Huett, Michelle Schwantes (catechumens); Brett Huett (candidate)

### Our Lady of Perpetual Help, New Albany

Chase Aldridge, Jackson Edwards and Navey Grace Thompson (catechumens); Seth Blakeslee, Amanda Goetz, Gregg Greaves, Larry James, Tammy Kinser and Bianca Vandenbos (candidates)

### St. Mary, New Albany

Anali Miguel Sarmiento, Cesilia Esperanza Miguel Sarmiento, Mariel Esmeralda Perez Lara and Cesar Armando Romero (catechumens); Florentina Cuevas, Ruben Hernandez Espinoza, Johnathan Lopez Ramirez and Roberto Venzor (candidates)

### St. John Paul II, Sellersburg

Garet Colburn, John Colburn, Elliott Lainhart, Scottie Maples and Emma Warren (catechumens); Mike Beard, Christina Smith, Jonathan Weast and Brittany Whitlock (candidates)

## Seymour Deanery

### St. Bartholomew, Columbus

Anna King, Evan King, Leslie White and Rayne White (catechumens); Oghenetega Agbogidi, Rosa Bonilla Juarez, Jessica Maxasola, Tochi Egbuzie, Yareli Espino Salas, Chimeziirin Ibe-Ekeocha, Uchenna Ibe-Ekeocha, Jesus Lopez, Terri McFarland, Alex Ojeda, Shcarlett Paz, Tamara Reyes Maisonet, Amber Rhoades, Mark Ruffinen, Carol Sageser, Andres Sanchez, Kim West, Joyce Wire and Keith Yeager (candidates)

### St. Rose of Lima, Franklin

Layten Martz and Adam Miller (catechumens)

### St. Ann, Jennings County; St. Joseph, Jennings County; and St. Mary, North Vernon

Marshall Fletcher, Michelle Goodin, Vanessa Grunden, Lance Maschino, Trisha Milligan, Jeanette Smedley and Joshua Wilson (catechumens); Kirsten Davidson, Shelby Luhn, Chelsea Miller and Paula Miller (candidates)

### Prince of Peace, Madison

Matthew Clark, Brent Copeland, Michelle Deffenbaugh, Annalise Ford, Sophie Ford and Brent Wingham (catechumens); Adam Deffenbaugh (candidate)

### St. Patrick, Salem

Carolyn Saltgaver (candidate)

### Church of the American Martyrs, Scottsburg

Susan Wallace (catechumen); David Lueking (candidate)

### St. Ambrose, Seymour

Xina Dalila Miguel (catechumen); Matt Levine (candidate)

## Tell City Deanery

### St. Isidore the Farmer, Perry County

Danny Feeback (candidate)

# God's love, forgiveness make baptized grandparent 'feel new every day'

By Natalie Hoefer

Ever since he married his Catholic wife Linda in 1979, Bradley Butler, now 63, has been going to Mass. The Butlers raised their daughter Hilari in the Church. Their grandchildren are Catholic.

But it was not until a few years ago that Butler considered becoming Catholic.

Throughout his married life, says Butler, "I really felt like an outsider [in the Church]. I didn't get anything out of the Mass. I felt like an imposter."

Such a feeling might be expected, given Butler's early upbringing in the Pentecostal faith. But his call to be Catholic actually began at the age of 19.

"It was strong," he says of the call. "It lasted for months. But I kept resisting because I didn't think I was worthy."

Despite Butler's feeling of unworthiness and of being an imposter in the Catholic Church, he did experience an "awakening" of faith during a long hospital stay after a serious car accident in 1997, two years after moving to Indiana.

"I had one of those awakenings where I knew I had to do serious work," recalls Butler, a professionally trained artist. "I was doing horrible work, just to make a living. I decided, 'I'm going to start doing the Lord's work.' Those were my exact words."

When he was able to look for a job, Butler was referred to a liturgical consultant.

"She said, 'I can squeeze you in for five minutes,' and even when I got there I still had to wait," he says. "She started looking at my portfolio, then she looked at me and said, 'Where have you been?' I just about cried."

With Butler's experience creating stained glass pieces, the consultant had him interview for a commission to create stained glass windows for a church in Greenfield.

He remembers the intimidation he felt, having a time slot between a studio in Chicago and one in St. Louis.

Nevertheless, when his turn came, says Butler, "I started talking. I had no idea what to say. I had never done anything like that. But I was passionate, and they picked me."

Butler now runs an art glass studio with his son-in-law, Andrew Vargo. They create stained glass windows and other glass projects for churches in several states.

It was his daughter and son-in-law who introduced Butler and his wife to SS. Peter and Paul Cathedral Parish in Indianapolis late in 2016. And it was there, after 37 years of feeling like an outsider, that Butler first began to feel comfortable with the Church.

"I can't tell you when, but I know what it was," says Butler of the reason for the change. "I went up and got a blessing [during Communion]. I'd never done that before. That's when it happened—I starting to feel welcomed and comfortable."

"... And then I started to really appreciate the Mass. I really started to get almost enthusiastic and looked forward to going to Mass. ... I never understood what God's love was. I never felt it, but I started to feel it. It started coming in slowly, then it just grew more and more during the RCIA [Rite of Christian Initiation for Adults] process."

He asked Linda—whom he says never pressured him to become Catholic—to be his sponsor.

"Her going through the classes has renewed her faith," says Butler. "It wasn't just for me—it was for her, too."

But there was still the problem of him feeling unworthy.

"When I started studying with Father Pat[rick Beidelman, rector of SS. Peter and Paul Cathedral Parish] and the deacons, they just laughed at me when I said that [I felt unworthy]," says Butler. "I thought I was the only one. They said, 'Welcome to the club!'"

During the Easter Vigil Mass at the cathedral on March 31 when Butler received the sacraments of initiation, he recalls feeling "so happy, and I just felt like everyone I loved, even my [deceased] grandparents and aunts and uncles, and my dad who passed away in January, were all with me. I remember having that sensation that everything from my past was propelling me into the future."

For his confirmation saint, he chose St. Joan of Arc, who inspires him "by the courage she had to follow her faith and lead her country."



Linda and Bradley Butler stand before the altar of SS. Peter and Paul Cathedral in Indianapolis. Bradley was brought into full communion with the Catholic Church in the cathedral during the Easter Vigil Mass on March 31. Linda, his wife of 38 years, was his sponsor. (Submitted photo)

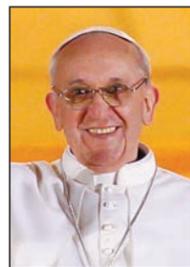
Although he did not choose a patron saint of artists, art does enter into his thoughts about the Catholic Church.

"From early Christian times through the Renaissance up until even the early 1800s, all the important Western art was done for the Church," he explains. "I like that connection. When I look at the [sanctuary] and I look at the windows, I'm just moved by them and [the fact] that the same [format of the] Mass has been going for so long."

Art aside, Butler says that "learning more about the faith has taught me more about being human. I am among everyone else who is flawed. I understand how God can see me and still love me. Forgiveness is daily, and every day I feel new." †

## Pope Francis is 'most fearless man I ever met,' says German filmmaker Wenders

WASHINGTON (CNS)—Pope Francis, the subject of a new documentary by German filmmaker Wim Wenders, is "the most fearless man I ever met," the director said in



Pope Francis

a segment of the CBS newsmagazine "60 Minutes" that aired on May 13.

"Fearless?" asked "60 Minutes" correspondent Jon Wertheim. Wenders replied, "Fearless. And he is not influenced by polls or whatever. I don't think he would ever consider any public opinion over something he means and he's convinced of. He's totally fearless. Because he has a lot of opposition."

Wertheim asked, "Do you think he's aware of that?" Wenders

answered, "I think he's totally aware of that."

The "60 Minutes" segment included excerpts from Wenders' new movie, *Pope Francis: A Man of His Word*, which made its world premiere on May 13 at the Cannes

Film Festival in France. It is being released on May 18 in the United States.

In one excerpt from the film, Pope Francis comments on the rush of everyday life.

"We live with the accelerator down from morning to night," the pope declares in Spanish, with English subtitles. "This ruins mental health, spiritual health and physical health. More so: It affects and destroys the family. And therefore society."

Pope Francis quotes from Genesis to buttress his case: "On the seventh, day, he [God] rested' [Gn 2:2]. What the Jews followed and still observe, was to consider the Sabbath as holy. On Saturday you rest. One day of the week, that's the least! Out of gratitude, to worship God, to spend time with the family, to play, to do all these things."

The pope concludes: "We are not machines!"

It appears as if Pope Francis is talking to viewers directly into the camera. This is courtesy of the Intertron, a device invented by U.S. documentarian

Errol Morris for some of his works. The "60 Minutes" segment demonstrates how it works: The interviewer's face—in this case, Wenders himself—is superimposed over the camera lens, and the pope is responding to his questions.

Asked by Wertheim if the pope realized "how intimate this was going to look," Wenders replied, "Oh, yes. He understood this whole system really well, and stuck to it, and did it perfectly."

Wenders, who narrates *Pope Francis: A Man of His Word*, notes he is the first pope to take the name Francis. "St. Francis stands for a lot," he told "60 Minutes." "He stands for quite a radical solidarity with the poor. He stands for a whole new relation to nature. So to take this name was daring."

Pope Francis also has had to confront the continuing revelations of clergy sex abuse worldwide, which brought out a "really very strong" anger, Wenders said. "That was [after] my question about pedophilia, and there he got so worked up. And there was a very angry man speaking into the camera."

In the film, the pope says, "Toward pedophilia, zero tolerance! And the Church must punish such priests who have that problem, and bishops must remove from their priestly functions anyone with that disease, that tendency to pedophilia, and that includes to support the legal action by the parents before the civil courts. There is no other way out of this! Zero tolerance, because it's a crime, no, worse! It's leaving them alive, but destroyed."

Realizing that, over the course of the interviews, Wenders still needed "a moment that will close the movie," Pope Francis came up with one.

"If you ask me: 'Give me an example of beauty, simple everyday beauty, with which we can help others feel better and be happier,' two things come to my mind. A smile and a sense of humor," Pope Francis said.

"Here I make a personal confession. Every day, after my morning prayer, I recite St. Thomas More. His 'Prayer for Good Humor,'" the pope added. "It starts in a way that makes you laugh. 'Give me, oh Lord, a good digestion, but also something to digest.' That's it." †

## CATHOLICS

continued from page 10

### Sacred Heart, Clinton

Jennifer Reedy (catechumen); Tiffany Steinwald and Frank Turchi (candidates)

### St. Paul the Apostle, Greencastle

James Marcum (catechumen); Eric Bock, Caleb O'Brien, Kenzie Westerfeld, Chad Wilson, Emma Wilson and Jennifer Wilson (candidates)

### St. Joseph, Rockville

Mary Blain and Rose Ritchey (candidates)

### Sacred Heart of Jesus, Terre Haute

Gabriel Allen and Matthew Smith (catechumens)

### St. Benedict, Terre Haute

Emilee Athey, Allyssa Bennett, Alexander Bryant, Kaeden Bryant, Ann-Marie Curran, Tristan Curran, KeyShawn and Sibley Dennis Simonton (catechumens); Daniel Brenton, Skylar Bryant and Donna Tevlin (candidates)

### St. Joseph University, Terre Haute

Hannah Bach and Juraya Carie (catechumens); Patricia Brown, Scott Cassell, Jo Catterson, Travis Hein, Victoria Mier, Jay Smith and Jon Stanisz (candidates)

### St. Margaret Mary, Terre Haute

Mikayla Cox, Kris Goldbey, Leanna Goldbey, Allyson Trump and Ian Trump (catechumens); Jennifer Hallee, Nancy Jarrett and Jordan Witt (candidates)

### St. Patrick, Terre Haute

Harper Medley, Jessica Medley, Lindsey Wright and Dustin Youngblood (catechumens); Amber Tegtmeier, Nicholas Tegtmeier and Erika Youngblood (candidates) †

Lending Based on Family Values ... Honesty, Sincerity, Integrity  
Purchase, Refinance, Debt Consolidation Loans  
Conventional, FHA, VA, Rural Housing Home Loans  
(317) 255-0062 or (866) 690-4920  
on-line 24-hours at [www.grandviewlending.com](http://www.grandviewlending.com)

Check out our video on our website  
Local Catholic Company serving the Archdiocese of Indianapolis

### Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)

### REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are *two* ways to make a report:

- 1 Ethics Point Confidential, Online Reporting**  
[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator  
P.O. Box 1410, Indianapolis, IN 46206-1410  
**317-236-1548 or 800-382-9836, ext. 1548**  
[chill@archindy.org](mailto:chill@archindy.org)

Thank you to  
**Fr. Jack Dennis, S.J.**  
for his *transformative* and  
*impactful* tenure as  
Brebeuf Jesuit's 11th President.

**BREBEUF**



*In prayer, love  
and appreciation,  
The Brebeuf  
Jesuit Community*



2801 W. 86th Street | Indianapolis, IN 46268  
317.524.7050 | [brebeuf.org](http://brebeuf.org)

**BREBEUF JESUIT**  
MEN AND WOMEN FOR OTHERS

# Race for Vocations team members offer 'beautiful witness' of faith

By Bob Kelly  
Special to *The Criterion*

Most OneAmerica 500 Festival Mini-Marathon participants run for health and fitness. Franciscan Sister Maria Faustina Herber adds a higher calling to her race day. She witnesses for Christ by joining in the Race for Vocations team.

Sponsored by the Indiana State Council of the Knights of Columbus, the Race for Vocations team welcomes people of all ages to run or walk in the Mini or 500 Festival 5K to both promote and pray for vocations to the priesthood, religious life, sacred married life and sacred single life. The Race for Vocations included a Mass for Vocations and pasta dinner at St. John Evangelist Parish in Indianapolis on May 4, the day before the race.

"I like the Race for Vocations because it starts with a Mass, and it's a source of strength," said Sister Maria, a member of the Sisters of St. Francis of Perpetual Adoration. "We are a beautiful witness that we are called to something special. It is important to witness Christ, and I think about that when I run," said the sister, who was participating in her second Race For Vocations event.

During his homily at the Mass the night before the race, Father Michael Keucher, administrator of St. Joseph Parish in Shelbyville, called upon those in attendance to find the purpose that God intends for each of them.

"We need to figure out what is the race that God has for us. We all have been given a race to run in life, and the good news is, we don't have to run that race

alone," Father Keucher said.

"We all have a race for bigger houses, cars, jobs and all those kinds of dreams, but not for the Holy Spirit. And the Holy Spirit has plans for our life," Father Keucher said. "We run that race, and what fuels it is the love of the Lord, which helps us choose what race to run in life."

The Race for Vocations was started 11 years ago by Father Rick Nagel, pastor at St. John. More than 1,000 runners have participated since its inception. Race participants wear T-shirts designed to generate a greater awareness of vocations.

"Our goal is to promote vocations in local parishes, mobilize our parishioners, pray for vocations and invite people to run for the cause," said Father Eric Augenstein, archdiocesan vocations director since 2013.

"The event also provides an opportunity for religious, seminarians, lay people and priests to spend time together at this event for a great cause," Father Augenstein said.

Ethan Apsley, a Shelbyville High School freshman, said his curiosity about vocations led him to attend the Mass and the pasta dinner that followed it.

"I wanted to support my archdiocese. I have been thinking a lot about becoming a priest, and I want to help with vocations, since it may be something I may do [in the future]," said Ethan, a member of St. Vincent de Paul Parish in Shelby County.

Benedictine Brother Nathaniel Szidik, who discerned his calling to religious life after attending a One Bread, One Cup program at Saint Meinrad Seminary



Hoping to promote vocations in the Church in central and southern Indiana, participants from all generations joined in the Race for Vocations as part of the OneAmerica 500 Festival Mini-Marathon and 5K in Indianapolis on May 5. In the front row of this photo, participants included Daniel Oyerbides, left, and Harrison, Rex, Charlie, Lincoln and Nicholas Fischer. In the back row are Mandy Oyerbides, left, Brooke Fischer, Amy Johnson, Father Michael Keucher and Celeste Fischer. (Submitted photo)

and School of Theology in St. Meinrad in 2014, attended the Mass for Vocations.

The program made such a big impression on him that the resident from Grand Rapids, Mich., is now a monk at Saint Meinrad Archabbey.

"I was struck by the interactions by monks," Brother Nathaniel said. "Even though I loved my job in a steel mill in St. Louis, Missouri, I had something in my heart that I knew that I had to check out"

Benedictine Brother Simon Herrmann, also a monk at Saint Meinrad, was a participant in the One Bread, One Cup program as well.

"It was God's grace that was leading me into a deeper relationship with him," Brother Simon said. "I will be running in my third race for vocations, and through this program, it has helped me to grow in the community."



Ethan Apsley and Marsha Apsley, members of St. Vincent de Paul Parish in Shelby County, pose for a photo on May 5, the day they participated in the Race for Vocations as part of the OneAmerica 500 Festival Mini-Marathon and 5K in Indianapolis. (Submitted photo)

(Bob Kelly is a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis.) †

'We all have a race for bigger houses, cars, jobs, and all those kinds of dreams, but not for the Holy Spirit. And the Holy Spirit has plans for our life. We run that race, and what fuels it is the love of the Lord, which helps us choose what race to run in life.'



— Father Michael Keucher, administrator of St. Joseph Parish in Shelbyville

## Shelby Upholstering & Mill End Window Fashions



Family Owned & Operated Since 1932.  
"The pride and economy of our family working together makes a difference."

### Experts in Commercial & Residential Projects

- Carpet Sales & Installation • Wood Refinishing
- Custom Window Treatments Including Blinds
- Interior Painting
- All Customized to Fit Your Taste

**3136 W. 16th Street**

Check out our website  
[shelbyupholstering.com](http://shelbyupholstering.com)



Upholstering  
317-631-8911

Mill End Window Fashions  
317-257-4800



## Vocations dinner

The Batesville Deanery held its annual vocations dinner on April 26. Hosted by Knights of Columbus Council #1461 in Batesville, the gathering honored 30 priests, deacons, religious sisters, parish life coordinators and seminarians. Approximately 275 people attended, and Father Eric Augenstein, archdiocesan vocations director, was the keynote speaker. Attendees were encouraged to be catalysts in creating a culture promoting vocations. Pictured, front row, from left: Franciscan Sisters Donna Prickel, Shirley Gerth, Mary Beth Gianoli, Joan Miller and Patti Zureick. Back row: Legion of Christ Father Lucio Boccacci, Father Jonathan Meyer, Father John Geis, Franciscan Father Carl Langenderfer, Father Peter Gallagher, Father Stephen Donohue, Father Eric Augenstein, Father Stanley Pondo, Father Paul Landwerlen, Deacon Bradley Anderson, Father Francis Eckstein, Deacon Ronald Freyer, seminarian Eamonn Daily, Franciscan Father Joe Nelson, and seminarians Andrew Alig and Justin Horner. (Submitted photo)

## The Holy Spirit takes us on ‘a journey into holiness’

By David Gibson

“The sound of the word ‘heartless’ is nothing less than ‘horrible,’ in Benedictine Father Benoit Standaert’s view.

There is a striking difference between living “with or without heart.” It “is as great as the difference between heaven and hell, life and death, light and dark,” the Belgian monk asserts.

It is vital, he suggests in *Spirituality, an Art of Living: A Monk’s Alphabet of Spiritual Practices*, that the key to unlocking the heart be found.

Most people know instinctively what “heartlessness” implies. Christians tend to grasp, moreover, that a heartless life leads away from the values of the Gospel. They sense that heartlessness results in a somewhat cold, methodical approach to the surrounding world, an approach that rests too comfortably on the surface of things.

But Christian spirituality focuses the eye, the mind and imagination on all the richness found below the surface of whatever is most readily visible to us.

A transformation of human hearts that have grown stony is what God’s promise of renewal entails, according to the Hebrew prophet Ezekiel. Thus, God says:

“I will give you a new heart, and a new spirit I will put within you. I will remove the heart of stone from your flesh and give you a heart of flesh. I will put my spirit within you” (Ez 36:26-27).

The Spirit’s promise that life always can be renewed is the promise of Pentecost. The Church’s Pentecost Sunday prayer, “Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love,” is often heard during Masses celebrated this day around the world.

Father Benoit thinks that this process of renewal involves getting “back in touch with the promptings of our heart.” He writes: “Our humanity is at stake here: Do you have a heart or are you heartless?”

This means that the Spirit’s coming sets in motion a journey into holiness. For the Spirit is “the foundational principle of new life, holy life,” Father Benoit says.

Pope Francis’ recently released apostolic exhortation on the call to

holiness today, titled “Rejoice and Be Glad” (“*Gaudete et Exsultate*”), repropounds “the call to holiness in a practical way for our time, with all its risks, challenges and opportunities” (#2). He situates holiness in the very heart of the actual lives people live.

The Holy Spirit is the nurturer of whatever holiness characterizes our lives, the pope affirms. “Holiness, in the end,” he writes, “is the fruit of the Holy Spirit in your life” (#15).

He dispels the notion “that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer” (#14). Instead, “we are all called to be holy by living our lives with love and by bearing witness ... wherever we find ourselves” (#14).

Many Christians may indeed suspect that holiness is for others, for people with some special talent or aptitude for following the patient, kind, hospitable and healing ways of Christ that holiness implies.

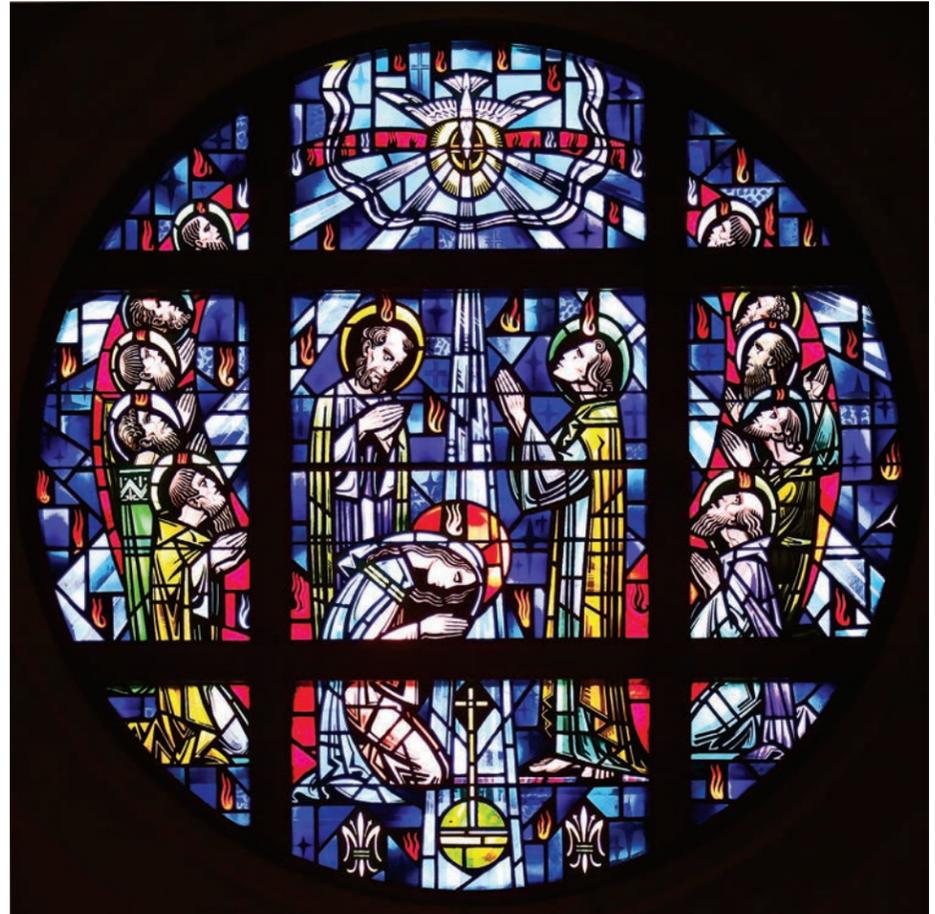
There can be a tendency, moreover, to think that we know holiness when we see it and to surmise that those who appear holy must be greatly different from us.

But Pope Francis is at pains in his new apostolic exhortation to assure people like you or me that our lives and activities fit well within the panorama of holy lifestyles. The challenge is to broaden our sense of holiness, he indicates.

“We are called to be contemplatives even in the midst of action and to grow in holiness by responsibly and generously carrying out our proper mission,” he states (#26).

Pope Francis confesses that 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” and in elderly members of religious orders “who never lose their smile” (#7).

Does smiling, then, constitute a sign of the Spirit’s work? A smile can become a gift to others, even when we feel we have



This stained-glass window depicts a scene from Pentecost, which marks the end of the Easter season and commemorates the Holy Spirit descending upon the Apostles 50 days after Christ’s resurrection. The Spirit’s promise that life always can be renewed is the promise of Pentecost.

(CNS photo/Gregory A. Shemitz)

nothing else to give to them, St. Teresa of Calcutta believed.

Father Benoit remarks that “nobody can smile and grit his teeth at the same time.” He fears, though, that smiling has become very difficult for many. Yet, he says, anyone “who receives your smile understands perfectly: This is pure blessing, pure gift.”

The Belgian monk’s best advice is to “make smiling an intentional practice.” Then “it will nourish us for the rest of our lives.”

Similarly, Pope Francis finds that “ill humor is no sign of holiness” (#126).

In fact, he points out, “Christian joy

is usually accompanied by a sense of humor” (#126).

True enough, conversations about spirituality—all the ways of acting upon the Spirit’s prompting in prayer, reflection or service to others, for example—at times assume a serious, earnest tone. But joy and good humor are not foreign to saints’ lives, the pope insists.

The holiness the Spirit gives, Pope Francis is convinced, “will take away none of your energy, vitality or joy” (#32).

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

## Pentecost was an important feast in the earliest days of the Church

By Joseph F. Kelly

Pentecost, Greek for “50th day,” was originally a Jewish term referring to the 50th day after Passover. For the first Christians, it was the 49th day after Easter, and, counting Easter, a period of 50 days. The Apostle Paul twice used the word to reference the Jewish feast day, but the day has always been sacred to Christians.

The Acts of the Apostles refers to Pentecost as the day when the Apostles were gathered in the upper room, “and suddenly there came from the sky a noise like a strong driving wind. ... Then there appeared to them tongues as of fire. ... And they were all filled with the Holy Spirit” (Acts 2:2-4).

Pentecost was the decisive event in the early history of the Church, an assurance to the Apostles and other disciples that the risen Jesus was fulfilling his promise to send the Holy Spirit to them.

This motivated them to overcome their fears of the Jewish and Roman authorities and to preach about Jesus and his redemptive mission that continues after his resurrection.

While it cannot be determined how widely spread the feast initially became, Acts tells us that when Paul was evangelizing in Asia Minor, he “was hurrying to be in Jerusalem, if at all possible, for the day of Pentecost (Acts 20:16). In his First Letter to the Corinthians (1 Cor 16:8), Paul speaks of staying for Pentecost in the Greek city of Ephesus.

Today, Pentecost is a feast day in the Catholic Church and some other Churches.

Coming so far after Easter, Pentecost reflects its late spring date. Flowers are used to decorate churches on this

feast. The Catholic Church and others used to consider the eve of Pentecost to be a time of fasting, while Catholics also started a Pentecost novena.

Pentecost was also a popular time for confirmation among those churches that have that sacrament or a ritualized observation as adolescents became adult believers.

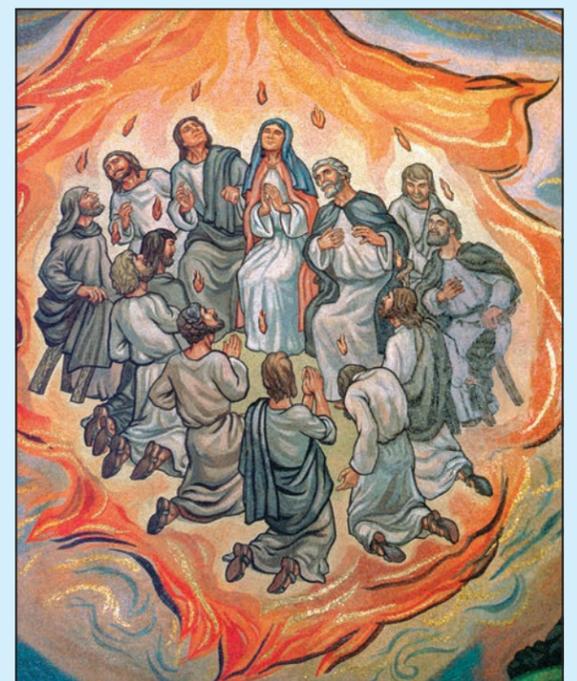
In the Middle Ages, the dramatic scene of Pentecost was a popular theme for religious art. Much medieval piety focused on Mary, and visual art for Pentecost often showed Mary seated while the Holy Spirit in the form of a dove flew above her and the disciples stood or sat around her. Such works of art enjoyed great popularity in France and Italy.

But the dramatic scene of Mary with her Son’s closest disciples also appealed to music composers. Johann Sebastian Bach composed a number of cantatas for the German Lutheran observance of Pentecost.

Wolfgang Amadeus Mozart, an 18th-century Austrian Catholic, prepared a motet for Pentecost. And the list of artists who found inspiration in Pentecost is much longer than this.

No feast coming after Easter will get much limelight, but Pentecost, in various forms, dates back to the earliest days of the Church. As such, it has meaning for us, and it deserves our attention and reverence. The descent of the Holy Spirit on the disciples is indeed the origin, the “birthday,” of the Church.

(Joseph F. Kelly is a retired professor of John Carroll University in University Heights, Ohio.) †



An artist’s depiction of a scene from the Pentecost appears in the Cathedral Basilica of St. Louis in St. Louis. The Acts of the Apostles refers to Pentecost as the day when the Apostles were gathered in the upper room, “and suddenly there came from the sky a noise like a strong driving wind. ... Then there appeared to them tongues as of fire. ... And they were all filled with the Holy Spirit” (Acts 2:2-4). (CNS photo/Crosiers)

From the Editor Emeritus/John E. Fink

## The Fighting Sullivans was an inspirational movie during WWII

Two weeks ago, when I wrote about Eddie Doherty, I mentioned that he wrote the screenplay for the movie



*The Fighting Sullivans* (originally released as *The Sullivans*). It occurs to me that some of my younger readers (if any) might not be aware of this movie—or of the Sullivan brothers.

It was the story of five Irish-American brothers—George, Frank, Joe, Matt and Al—who were all killed together during World War II when the *USS Juneau* was sunk by the Japanese on Nov. 13, 1942, during the Naval Battle of Guadalcanal. They were the children of Thomas and Alleta Sullivan of Waterloo, Iowa. The brothers also had a sister, Genevieve.

The movie released in 1943 introduced the brothers through a series of baptisms between 1914 and 1922. As they grew up, the brothers got into their share of fights—sometimes among themselves (if you can imagine that) but sticking together if

someone dared to pick on one of them.

Their father (played in the movie by Thomas Mitchell) was a railroad freight conductor. Each day, the boys climbed a water tower by the tracks and waved to their father as he passed by on the train.

By the time of World War II, only one of the brothers was married—Al, the youngest. He and Katherine Mary (played by Anne Baxter) had a child they named Jimmy.

After the Japanese bombed Pearl Harbor on Dec. 7, 1941, the brothers were anxious to enlist in the Navy—mainly to avenge the death of their sister Gen's boyfriend, Bill Ball, who had been on the *USS Arizona*. When the recruiting officer said that he couldn't promise that the five could serve together, George wrote to the Department of the Navy and obtained permission.

In the movie, the brothers are doing their jobs on the *USS Juneau* when it is battered by explosions after it is hit by two torpedoes. Four of them find each other, but realize that George is in the sick bay and rush to him. When he insists that they leave him, Al says, "We can't go

swimming without you." There's a large explosion and the screen goes black.

Actually, Frank, Joe and Matt were killed instantly, but George and Al made it to lifeboats. Al died the next day, and George survived for several days before suffering from delirium and slipping out of the boat.

As happened to so many families during World War II, Thomas and Alleta learned of the deaths when three naval officers approached the house. Thomas went to the door and asked, "Which one?" One of them replied, "I'm sorry, sir. All five."

In the movie, Thomas goes to work. As his train passes the water tower, he salutes.

Later, Thomas, Alleta, Katherine Mary and Gen, who has joined the WAVES (World War II women's branch of the U.S. Naval Reserve), help christen a new destroyer, the *USS The Sullivans*. As the ship sails away, Alleta says, "Tom, our boys are afloat again." Later, Al's son served on it. Still later, a second destroyer was also named the *USS The Sullivans*. It was christened by Al's granddaughter, Kelly Ann Sullivan Loughren. †

Worship and Evangelization Outreach/Andrew Motyka

## Don't just sing at Mass; sing the Mass

One of the most important liturgical emphases at the Second Vatican Council and since has been the *fully conscious and active participation* of the laity in the



Mass. An important liturgical principle of the 20th century is the call for the laity to become more than "mute spectators," as Pope St. Pius X would say. For the most part, priests, parishes and musicians make a conscientious effort

to promote participation by the people, especially by singing.

This makes sense because singing is one of the ways in which everyone can engage the liturgical action. Common prayer, posture and singing are the main ways that we externally connect to the liturgy. Regardless of the quality of our voices, every one of us is able to join in prayer through recitation and song. The effort required to pray through song is reflected in St. Augustine's famous adage, *cantare amantis est*: singing is for one who loves.

Sometimes, however, we can become so focused on participation that we forget just what it is we are supposed to be participating in. Music, separated from the liturgical action, can become busy work. We are given a song to sing while the altar is prepared, or while we are waiting to receive holy Communion, but either the text is lacking in richness or the tune to which it is set is uninspired. Lacking beauty in form or substance, such music is unsuited to the liturgy and disconnected from worship.

So what, then, are we to sing? The "General Instruction of the *Roman Missal*" answers, "In the choosing of the parts [of the Mass] actually to be sung, preference is to be given to those that are of greater importance, and especially to those which are to be sung by the priest or the deacon or a reader, with the people replying, or by the priest and people together" (#40).

What constitutes parts "that are of greater importance?" "*Musica Sacram*," an instruction on music issued by the Vatican in 1967, divides the music of the Mass into three degrees.

Music in the first degree consists of the chants sung by the priest or deacon in dialogue with the people, such as "the Lord be with you," or the introduction to the Gospel. The second degree is what we call the Mass Ordinary: the Kyrie, Gloria, Holy, and Lamb of God. The third degree is the music sung during the entrance procession, responsorial psalm, offertory, and Communion procession.

Most parishes sing music from this third degree, and probably much of the music from the second, but the first is often neglected. This gets things backward, and while it is permitted to replace the designated texts of the third degree with appropriate songs, those proper texts are frequently ignored entirely. This means that our musical emphasis of the Mass is often on the parts that are less important than that which is not sung.

Notice that music in the first and second degrees of importance are the actual texts of the Mass. This is what we are called to sing in "fully active participation." We are to engage in the words of the Mass itself in song. It both reflects and edifies our interior devotion to offer our voices in the liturgy, especially those parts which are the liturgical action.

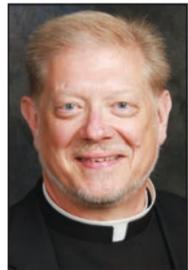
Don't just sing at Mass; sing the Mass.

(Andrew Motyka is the director of Archdiocesan and Cathedral Liturgical Music for the Archdiocese of Indianapolis.) †

That All May Be One/Fr. Rick Ginther

## Ecumenical partners are called to speak that others might hear

Assimilation: the art of drawing diversity into a unity, while maintaining unique qualities of the various elements drawn into oneness.



I was fortunate to once again participate in the National Workshop on Christian Unity 2018 in Silver Springs, Md., on April 16-19. I came away with a

diversity of ideas, insights and questions. I am still trying to assimilate them into an ecumenical whole.

Thematically, the workshop's foundation was "God's Power Nurturing Communities of Witness and Dialogue."

"God's Power": that is, the power of truth spoken to untruth through the Holy Spirit.

"Nurturing Communities": that is, newly linked Christian church voices once locked in debates of "differences" now linked in common purpose.

"Of Witness": that is, to advocate, educate, elucidate (make clear) that all people are created equal and deserve equal justice. That neither race, national origin, immigration status, nor any other discernable difference matters more than being created in the image and likeness of God.

"And Dialogue": that is, showing our

fractured world that ecumenical dialogue is a viable model for healing not only historical differences among Christians, but healing historical differences of any kind.

We were lead through these thematic "moments" in sessions by a variety of speakers. One led a daily Scripture study, and her opening text was the Book of Genesis, Chapters 1 and 2, the creation stories.

The greatest insight for me was in Gn 1:31, "... and God saw that it was very good." The Hebrew "very good" means "a connection, overflowing and abundant."

All of creation is "very good"—connected. Separation is not creation's essence or purpose.

And human beings are made in God's image (Gn 1:26). We belong to God because we bear the icon of God. We are to be ambassadors, witnesses of God.

And our "dominion" over the whole of creation is to maintain the wellness of all things (Genesis 2). Humans are to "till and keep"; put another way, to "serve and protect" all created things.

Our Judeo-Christian world view, therefore, does not allow for any form of relationship which uses another to build up the user. No form of slavery, racism, oppression, apartheid, economic subservience, exploitation of the environment, etc., is to be tolerated by or practiced by a Christian.

And no theology or religion which claims itself "Christian" can refuse self-examination of its history, present practices or teachings which may be grounded in such domination.

We have to face, we were told, that the Church has been complicit at times with unjust systems. We have suffered a peculiar dichotomy of "silence": many words about "justice," yet "inaction" to right the injustice.

Christian churches are to be partners in holding one another accountable, and in bringing that accountability to the larger community. We may be involved with other religions as partners, too. Our local reality and God's Spirit will provide the partnerships we can nurture.

There is much more to assimilate from the recent National Workshop on Christian Unity. I shall continue to pore over the thoughts and ideas, and hopefully grow into a better ecumenical "wholeness."

In the meantime, I shall hold fast to this: ecumenical partners are called to speak that others might hear, and listen that others might speak. In this way, the truth shall be found, and lived as one.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is pastor of Our Lady of Lourdes Parish in Indianapolis.) †

Amid the Fray/Greg Erlandson

## What we learned from the ongoing debate about the life of Alfie Evans

Alfie Evans was born on May 9, 2016. He died on April 28, 2018. For 16 and a half months, he was a patient of



Alder Hey Children's Hospital in Liverpool, England. By the time he died, a good portion of the world was aware of his short life and the battle his parents waged to prolong it.

For reasons that were never medically clear, Alfie began to show signs of a problem about two months after he was born. In December 2016, seven months after he was born, he was admitted to the hospital suffering from a variety of symptoms, including seizures.

Tests showed significant brain damage. He was kept alive on a ventilator and fed by tube. An array of doctors weighed in on the case, and, in the words of a subsequent judicial decision, their determination was that Alfie's decline was "both catastrophic and untreatable."

Alfie came to the world's attention when the hospital—unable to secure the permission of the parents to remove him from the ventilator and feeding

tubes—sought a court's permission to do so. Eventually, Pope Francis was drawn into the case, as well as the Italian government, the English bishops and scores of advocates and activists.

Permission was sought, but denied, to bring Alfie to a hospital at the Vatican. While the doctors of the hospital did not deny the conclusions of the Alder Hey doctors, the hospital was offering to provide ongoing care for what the British call a "semi-vegetative state."

By the time Alfie died, after his ventilator was removed on April 23, an extraordinary amount of medical and legal effort had been made on his behalf. There was an extraordinary amount of polemics as well.

For those debating what course of action was most appropriate, a major point of division concerns parental rights and their limits. Those defending the actions of the hospital point to the almost unanimous conclusion of the medical professionals that the situation was hopeless, and to a legal system that recognizes there are limits to parental rights, such as mandating life-saving treatment for a child even when a family says it violates their beliefs.

While health care professionals felt that everything possible had been done and that there was no possibility of a change for the better, the Evans family and others rejected the certainty of the medical professionals that all hope was lost. Because the Italian hospital was an alternative, they felt that the family should have had the last word.

As technology improves, the ability to keep human beings alive longer and longer will make additional cases like Alfie's inevitable. On a human level, parents are willing to go to great lengths to defend their children. They know that doctors do not always make the right predictions, and they hope for a future cure.

At issue are weighty matters regarding human dignity and a natural death, the allocation of resources and the role of the state. The Catholic Church offers valuable guidance, though even it is not capable of resolving every debate.

An unfortunate aspect of the controversy was the inflammatory polemics that accompanied it. Death threats against the doctors, exaggerated political rhetoric and the vilification of

See ALFIE, page 19

Pentecost Sunday/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 20, 2018

- Acts of the Apostles 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

This weekend, the Church celebrates the Solemnity of Pentecost. The Acts of the Apostles provides the first reading, the dramatic story of the descent of the Holy Spirit upon the first Christians. In this passage, the imagery is important because these images spoke volumes to the people in first century Palestine who heard the story.



For example, the story tells that suddenly, as the Apostles and the community of Christians were gathered in a secluded place in Jerusalem, a strong, loud wind was heard and felt. In the Old Testament, God often appeared with, or in the midst of, a strong, loud wind.

God also came in the form of fire on several occasions in the Old Testament, as when God spoke to Moses from a burning bush. Small flames or tongues of fire appeared and settled above the Apostles.

As would be the case today, communication among people then was burdened by the differences among the many languages. Another image is here. In the view of pious Jews, multiple human languages did not just evolve, but were the direct result of efforts to avoid God's justice and to outmaneuver God.

After being empowered by the Holy Spirit, the Apostles were understood in all languages. The people saw in this a sign that God willed the Gospel to be heard by all, and further, that through Christ sins were forgiven.

The reading lists the nationalities represented in Jerusalem on this important Jewish feast day. It actually notes almost every major area of the Roman Empire. All nations, therefore, were eligible to hear the Gospel of Christ.

St. Paul's First Epistle to the Corinthians supplies the second reading. Paul declared that no human conclusion, in and of itself, can truly compel a person to turn to Christ. Secondly, the very life of Jesus, given in the Holy Spirit, dwells

within each Christian, uniting Christians in a fundamental bond.

When people open themselves fully and humbly to God, the Spirit comes to them. They recognize the Lord. They no longer are blind.

St. John's Gospel supplies the last reading. It recalls the visit by Jesus, crucified but risen, to the Apostles who are afraid, anxiously huddled together. Jesus, undeterred by locked doors, appears in their midst, bringing peace and confidence.

He is the only source of true insight and of strength.

The Lord commissions the Apostles to continue the work of salvation. He bestows the Holy Spirit on them, conferring powers far above all human power by empowering them to forgive sins—a divine power—and giving them the right to judge the goodness, or otherwise, of the actions of others.

## Reflection

For weeks, the Church joyfully has proclaimed the glory and divinity of Jesus, victorious over death. Throughout the Easter season, the Church has been careful to say that Jesus did not come into and then depart from human history. He still lives.

In remembering Pentecost, the Church tells us how the Lord remains with us. He now lives, through the Holy Spirit, in the Church, guided by the Apostles and their successors.

Pentecost already was a feast for the Jews. It was the day when they acknowledged and rejoiced in their national identity and ethnic cohesiveness, and specifically in the vital link between their nation and God.

For Christians, the new Pentecost celebrates their own cohesiveness, created by their common realization of life in God. No mere earthly differences matter. God offers salvation to all humanity.

The Holy Spirit creates and refreshes this union.

Signs make abundantly clear that God is within us in Christ, offering us peace at present and joy in eternity.

Nothing can deny us this access to God, except our own sin. †

## Daily Readings

### Monday, May 21

Blessed Virgin Mary, Mother of the Church

Genesis 3:9-15, 20

or Acts 1:12-14

Psalms 87:1-2, 3, 5, 6-7

John 19:25-34

(See related story on page 18.)

### Tuesday, May 22

St. Rita of Cascia, religious

James 4:1-10

Psalms 55:7-11, 23

Mark 9:30-37

### Wednesday, May 23

James 4:13-17

Psalms 49:2-3, 6-11

Mark 9:38-40

### Thursday, May 24

James 5:1-6

Psalms 49:14-20

Mark 9:41-50

### Friday, May 25

St. Bede the Venerable, priest and doctor of the Church

St. Gregory VII, pope

St. Mary Magdalene de'Pazzi, virgin

James 5:9-12

Psalms 103:1-4, 8-9, 11-12

Mark 10:1-12

### Saturday, May 26

St. Philip Neri, priest

James 5:13-20

Psalms 141:1-3, 8

Mark 10:13-16

### Sunday, May 27

The Most Holy Trinity

Deuteronomy 4:32-34, 39-40

Psalms 33:4-6, 9, 18-20, 22

Romans 8:14-17

Matthew 28:16-20

## Question Corner/Fr. Kenneth Doyle

### People with serious illnesses are not obligated to attend Sunday Mass

**Q**An elderly woman in our parish has terminal lung cancer. I have seen her condition deteriorate over the last two months. She is no longer driving, is very weak and is now on oxygen full time. I had been helping her to get to church, and the other day she told me that she "goes back and forth" over whether she is still required to attend Sunday Mass.



Out of sympathy, I responded that I thought it would be OK if she did not attend. But now I worry that I may have said the wrong thing. Did I? (Location withheld)

**A**Relax. You gave her the right advice. The *Catechism of the Catholic Church* says: "The faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason [for example, illness, the care of infants]" (#2181).

Note that the catechism does not define the gravity of the illness that would excuse, leaving room instead for the person to make the judgment. If the illness were contagious, or if—as it would seem, in this case—the burdensome condition would preclude a prayerful experience, a person need not (indeed, should not) go to church and would be better off praying at home.

Your friend, though, might feel added comfort if she heard this same advice from a priest. Why not call your pastor and let him know about the woman's situation? He might want to call and assure her that she is not obliged to attend Mass. Even more important, he can visit her, bringing her holy Communion and, perhaps, the anointing of the sick.

**Q**My son was born and raised Catholic, attended Catholic school and received all of his sacraments. Now he is about to marry a very nice Protestant woman. Her cousin is a

Protestant minister, and he has been asked to perform the wedding ceremony. I remember that you had recommended that a member of the Catholic clergy also be involved in such a ceremony.

The uncle of their best man happens to be a priest, and my wife and I tried to encourage our son to have that priest participate in the wedding, but unfortunately they said no. What are the long-term ramifications of this? Will their marriage be recognized by the Catholic Church as valid? And if one day they should decide to raise their children Catholic and have them receive the sacraments, will they run into any trouble? (Virginia)

**A**A Catholic priest need not be present at a mixed marriage ceremony in order to have it be recognized as valid by the Catholic Church.

However, your son and his fiancée—some time prior to the wedding—would need to meet with a Catholic priest to obtain from the diocese the necessary permissions: a) for the marriage to take place in a setting other than a Catholic church; and b) for the officiant to be someone other than a Catholic priest or deacon.

Even if the couple does not choose to do this (the result being that their marriage is not recognized by the Church), that does not preclude them from having a child baptized in the Catholic faith—provided, of course, that they intend to raise the child Catholic. (In the words of canon 868.1.2 of the Church's *Code of Canon Law*, "there must be a founded hope that the infant will be brought up in the Catholic religion.")

Pope Francis in 2009, while still a cardinal in Argentina, was reported to have told an Italian news magazine that "the child has absolutely no responsibility for the state of the parents' marriage. And often a baptism can be a new start for the parents as well."

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

## My Journey to God

### Mother Mary

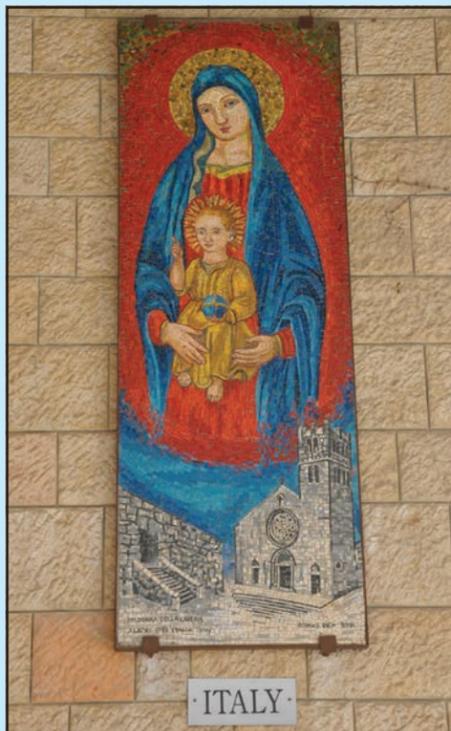
By Gina Langferman

Mary, be my mother,  
And fill me with a love  
For Jesus, your son,  
A love that will give me  
the grace and strength  
To handle whatever comes.

Take my prayers to Jesus  
For he always honored you,  
And watch over my family,  
Let me entrust them to you.

Mary, be my mother,  
As I offer prayers above  
Help me to be devoted to Jesus  
And to always show his love.

(Gina Langferman is a member of St. Barnabas Parish in Indianapolis. Photo: In the Basilica of the Annunciation in Nazareth, Israel, depictions of Mary from around the world adorn the walls. Shown here is the contribution from Italy.) (File photo by Natalie Hoefler)



## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to [critterion@archindy.org](mailto:critterion@archindy.org). †

# Rest in peace

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

**BERETTA, Ronald J.**, 82, St. Jude, Indianapolis, May 1. Husband of Wanda Beretta. Father of Deborah Dodson, Kimberly Dolne, Anthony, Gregory, Mark, Matthew and Timothy Beretta. Brother of Rita Screen, Phillip and Victor Beretta. Grandfather of 15. Great-grandfather of four.

**BRAUN, F. Josephine (Budenz)**, 94, St. Malachy, Brownsburg, May 7. Mother of Sandra Routh, Jane Schaedel, Mary Ulrich, James and Timothy Braun. Sister of Michael Budenz. Grandmother of nine. Step-grandmother of six. Great-grandmother and step-great-grandmother of several. Great-great-grandmother of one.

**BRUMLEVE, Genevieve (Huber)**, 91, St. John Paul II, Sellersburg, April 24. Mother of Anna Brossart, Donna, John, Benedictine Father Matthew and Dr. Walter Brumleve. Grandmother of six.

**BUSCHEMEYER, John W.**, 80, St. Joseph, Corydon, May 7. Husband of Catherine Buschemeyer. Father of Sarah Koetter and Gretchen Swasey. Grandfather of five.

**COROA, Alberto**, 54, St. Jude, Indianapolis, May 1. Husband of Patricia Coroa. Father of Lucia Coroa. Brother of Rosa Cabrera, Isabell Chavarra, Victoria Delgado, Jaqueline Gonzales, Sonia Morales, Jorge and Luis Coroa.

**DOLES, Anna M.**, 89, St. Simon the Apostle, Indianapolis, May 3. Mother of Suzanne Lyons and Joseph

Doles. Grandmother of five. Great-grandmother of five.

**DOWNTON, George E., Jr.**, 81, St. Anthony, Indianapolis, April 25. Father of Donna Baker, Tamara Furlani, Cynthia Mefford, Lenora Stevens, Carrie West, Tara Worthy, Donald Ramsey, Andrew and George Downton III. Brother of Helen Dolder, Bill, Dick, Frank, Larry and Paul Downton. Grandfather of 14. Great-grandfather of several.

**EATON, Frederick A., Jr.**, 91, Our Lady of Perpetual Help, New Albany, May 3. Father of Theresa Carson, Kathleen Hagmann and Frederick Eaton III. Brother of Robert Stokan. Grandfather of five. Great-grandfather of six.

**EVE, Clifton J.**, 97, St. John Paul II, Sellersburg, April 28. Father of Teresa Burgin, Helen, Kathleen, Dennis, Eddie and Richard Eve. Grandfather of 13. Great-grandfather of 13.

**GULLETT, Virginia A. (Becht)**, 78, St. Mary-of-the-Knobs, Floyd County, May 3. Mother of Barbara Jacobs, Margie Mosier, Corky and Ed Gullett. Sister of Evelyn Heilig, Juanita McCauley, Nina Schmidt and Stephen Becht. Grandmother of 10. Great-grandmother of 10.

**HALFAKER, Mary J.**, 92, St. Mary, Indianapolis, May 8. Sister of Rita Eads. Aunt of several.

**HUFF, Andy J.**, 86, St. John the Baptist, Osgood, May 4. Father of Diane Davis, Sherry Hawk, Kathy Plue, Jane Riehle, Linda Sexton, Roger and Scott



## Spring blossoms

A tree with blossoms forms a natural canopy above a crucifix near the entrance to St. Catherine of Siena Medical Center in Smithtown, N.Y., on May 7. (CNS photo/Gregory A. Shemitz)

Huff. Grandfather of 17. Great-grandfather of eight.

**JONES, Steve A.**, 48, St. Matthew the Apostle, Indianapolis, May 5. Husband of Delores Jones. Son of Chris Jones. Brother of Michelle Boyd and Nicole Jones. Uncle of several.

**MARTIN, Wilbert L., Jr.**, 86, St. Lawrence, Indianapolis, April 27. Father of Kay Bland and Wilbert Martin. Grandfather of five. Great-grandfather of one.

**MEYER, David L.**, 86, St. Mary, Greensburg, May 4.

**PARRIS, Jill (Korte)**, 64, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 22. Wife of David Parris.

Sister of Susan Rieger and David Korte. Aunt and great-aunt of several.

**PERRA, Joan C. (Eldridge)**, 83, St. John Paul II, Sellersburg, April 25. Wife of Theodore Perra. Mother of Leanne, Kenny and Rich Perra. Grandmother of four. Great-grandmother of four.

**PONTON, Margaret**, 77, St. John the Apostle, Bloomington, May 6. Mother of Theresa Arthur, Lisa Bybee, Beth Keenan, Michelle Kleindorfer, Lynnette Simon and Angie Smith. Sister of Maureen Eaton, Catherine Klee and Steve Murphy. Grandmother of 20. Great-grandmother of seven.

**RAMBIS, Larry F.**, 75, St. Malachy, Brownsburg,

May 3. Husband of Linda Rambis. Father of Sherri Ganucheau, Gerri and Kristi Rambis. Brother of Joan Smith. Grandfather of three.

**SCHAFER, Donald J.**, 65, Prince of Peace, Madison, May 1. Husband of Jane Ann Schafer. Father of Jamie and Patrick Schafer. Brother of Linda Greene, Richard and Robert Schafer.

**SCHMIDT, Earl A.**, 53, Prince of Peace, Madison, April 30. Father of Trenton Schmidt. Brother of Duane Schmidt.

**TAYLOR, Mary P.**, 71, St. Mary, Mitchell, May 3. Mother of Brian Curtis and Leonard Roberts. Sister of Bob Goldsberry.

**WARD, Kelly**, 58, St. Elizabeth of Hungary, Cambridge City, May 1. Husband of Lori Ward. Father of Joseph and Joshua Ward. Son of Donald and Joan Ward. Brother of Elaine Frost and Steve Lines. Grandfather of two.

**WINGERTER, Rita M.**, 94, St. Mary, Lanesville, April 29. Mother of Dr. Rene Wingerter Buchanan, Randall, Robert, Jr. and Ronald Wingerter. Sister of Toni Korba and Frank Keeven. Grandmother of nine. Great-grandmother of 19.

**WOERTZ, Douglas A.**, 66, St. Joseph, Corydon, May 1. Husband of Gwen Woertz. Father of Beth Vigne and Matthew Woertz. Brother of Cheryl Quebbeman. Grandfather of three. †

## Catholics get chance to celebrate, think about Mary with new feast day

WASHINGTON (CNS)—The Catholic Church doesn't often add new celebrations to its pretty full liturgical calendar, but this year's new feast day, Mary, Mother of the Church on May 21, has Catholics gearing up to mark the day or at least think a little more about Mary.

The new feast day, which will be celebrated annually the day after Pentecost, was announced in a March 3 decree by the Congregation for Divine Worship and the Sacraments. The decree said the pope approved the celebration because he thought it might "encourage the growth of the maternal sense of the Church in the pastors, religious and faithful, as well as a growth of genuine Marian piety."

That line struck Father Chuck Barthel, pastor of Mary, Mother of the Church Parish in St. Louis, when he first read it, and he has continued to go back to it as he considers the feast with particular significance for his parish.

Gaining a renewed and deeper understanding of Mary's nurturing and caring side is something he said the Church, especially in today's climate, could certainly use.

His parish is one of a handful of churches in the U.S., along with a Benedictine Abbey in Richmond, Va., named Mary, Mother of the Church. For this year's celebration of the new feast day, the St. Louis church is not planning anything big, but plans to celebrate on the actual day—when he said parishioners can "enjoy each other's company"—not during Pentecost weekend when there is already a lot going on.

The pastor said he hopes to give parishioners a prayer card for the

occasion, and the parish will host a hospitality event after the morning liturgy and will have evening prayer that night followed by dessert.

The parish—where Father Barthel was initially assigned more than 28 years ago as an associate pastor and now has returned to less than a year ago—was founded in 1971 and initially was staffed by Redemptorist priests. The parish, which opened so soon after the Second Vatican Council, took its name from the title given to Mary by Blessed Paul VI in 1964.

Gloria Falcao Dodd, director of academic programs for the International Marian Research Institute at the University of Dayton, Ohio, wrote a paper about this Marian title in 2006. Her research shows that a bishop in the 1100s called Mary, "Mother of the Church," and Pope Leo XIII's encyclical on the rosary said that Mary at Pentecost was "in very truth, the mother of the Church, the teacher and queen of the Apostles."

And in 1981, the title "Mother of the Church" was given another boost when St. John Paul II had a mosaic commissioned for the outside wall of his papal apartment called "*Mater Ecclesiae*" ("Mother of the Church") in gratitude for his recovery after being shot in St. Peter's Square. Then, and other times, the pope spoke of Mary as a mediator, or someone who intercedes for us, said Dodd.

That idea of Mary interceding for the Church, as a mother does for her children, is important for Catholics to consider, especially as this new feast falls so soon after Mother's Day, said Dodd. She also said it is key to understand its placement right after Pentecost, noting

that at the time of the original Pentecost, Mary "did what a mother would do—she prayed with and for her children in the upper room." And at Jesus' crucifixion, Christ publicly announced of Mary to the disciple John, "behold your mother" (Jn 19:27). John symbolizes all of us, the Church, Dodd said.

Auxiliary Bishop Gerard W. Battersby of Detroit said Mary's presence at the foot of the cross, and with the early Church at Pentecost, are examples of what it means to be a disciple.

He said this image of a mother with her children "on this pilgrim journey" is important for the Church today, especially as the pope is calling Catholics to a new evangelization and to unleash the Gospel message. "It's important for us to understand the Church is Marian; this is not just a pleasant sentiment added on," he said, stressing that Mary is a guide for the Church today.

"I think this is a time of special grace," the bishop told Catholic News Service on May 2, noting that Mary's job has always been to point to Jesus.

The Detroit Archdiocese is celebrating the new feast day with a May 21 Mass at Old St. Mary's Church in Detroit concelebrated by Bishop Battersby, Bishop Donald F. Hanchon, another Detroit auxiliary bishop, and several archdiocesan priests. After Mass, there will be a May Crowning and procession through the streets with a statue of Mary carried by Catholic school students.

In some parts of the world this feast day isn't new. The Church calendars of Poland, Argentina, St. Peter's Basilica and some religious orders have already set

aside the Monday after Pentecost as the feast of Mary, Mother of the Church.

When Father Barthel thinks about another day to honor Mary, he said he is reminded of the hospital ministry he did as a seminarian when a patient who was Episcopalian asked him if it was OK if she prayed to the Blessed Mother.

She said her reason for doing this, which the priest has never forgotten years later, was: "Sometimes you just need a woman to talk to." †



A statue of Mary is seen at Old St. Mary's Catholic Church in the Greektown neighborhood of Detroit in this 2015 file photo. The Detroit Archdiocese is celebrating the new feast day for Mary, Mother of the Church with a May 21 Mass at Old St. Mary's followed by a May Crowning and procession. (CNS photo/courtesy Archdiocese of Detroit)

Investing with Faith/Elisa Smith

# Blended giving allows you to complete the 'circle of giving'

At our Circle of Giving events this month, the archdiocesan Office of Stewardship and Development and the archdiocesan Catholic Community Foundation pay tribute to our Miter



Society donors, those who give a minimum annual gift of \$1,500 to the United Catholic Appeal (UCA), and our Legacy Society donors, those who have committed to a planned gift or created an endowment fund.

Circle of Giving honors donors of current gifts that help with today's ministry needs as well as deferred gifts which provide long-term financial security for parishes, schools and agencies. But instead of viewing these types of gifts separately, what if we were to blend current and future giving?

Blended giving is a new term for a charitable giving strategy that provides ways to help with both immediate needs and future needs for a preferred ministry in our archdiocese.

For instance, you can meet immediate needs through weekly contributions to your parish or by participating in the UCA each year. Then, to perpetually continue those gifts to your parish or UCA, you can establish an endowment fund with the Catholic Community Foundation or contribute to an existing one that will pay out enough each year to match your current annual giving.

For example, if you give \$1,500 per year to the UCA, you could set up an endowment fund for \$30,000 which pays out 5 percent per year—\$1,500 that would benefit UCA forever. You could also apply this same strategy for your annual offertory gifts to your parish. Your annual giving to your parish could continue even after your death.

Blended giving allows you to achieve both your religious and personal goals, while also making smart tax and financial planning moves. An endowment fund can be set up now with assets that provide immediate tax savings benefits, or with a deferred gift such as a bequest or beneficiary designation from an IRA or life insurance policy.

The Catholic Community Foundation is your trusted advisor for Catholic philanthropic planning. If blended giving sounds appealing, I urge you to contact us. We are always here to help you and your financial advisor incorporate blended giving into your personal financial plan. Feel free to contact us at [ccf@archindy.org](mailto:ccf@archindy.org) or by phone at 1-800-382-9836, ext. 1482. You can also visit our website at [archindy.org/CCF](http://archindy.org/CCF).

Until next month, may the Lord bless and protect you.

*(Elisa Smith is director of the archdiocesan Catholic Community Foundation. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †*



## St. Monica Parish 25th Anniversary

On Aug. 22, 1982, St. Monica Parish in Indianapolis celebrated the 25th anniversary of its founding with a Homecoming Mass. Father Kenneth Taylor, associate pastor of St. Monica at the time, is at left before the altar. In the center is Father Albert Ajamie, then St. Monica's pastor. The Mass was followed by a dinner in the parish hall. St. Monica Parish was founded in 1957. The first Mass in the parish was celebrated on Aug. 11 of that year.

*(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](mailto:jmotyka@archindy.org).)*

# Accompanying migrants is the Gospel way, Church official says

PORTLAND, Ore. (CNS)—The head of Catholic Charities USA is saddened that many Catholics have "become acclimated" to national resentment over migrants.

Dominican Sister Donna Markham, the agency's president and CEO, told an audience during the Msgr. Thomas Tobin Lecture on Catholic social teaching on May 4 that some Catholics have sidestepped the lessons of Jesus, who said, "What you did not do for one of these least ones, you did not do for me" (Mt 25:45).

Portland Archbishop Alexander K. Sample supported Sister Donna's point, reporting that he receives angry letters after speaking up for immigrants.

"We live in an age that treats migrants as if they were a disease," he said, calling it "deplorable" that the country would turn its back on refugees and immigrants who are fleeing violence and poverty. "These are real people with real lives."

While Catholic Charities nationwide aid about 600,000 refugees and migrants overall, agency officials expect the number

of people being resettled to continue to decline.

In Portland, the archdiocesan Catholic Charities has seen the number of people it has resettled fall in recent years. Since the start of the fiscal year on Oct. 1, the agency has resettled 105 people. In fiscal year 2016, 600 people were resettled and 400 people were resettled in 2017.

Sister Donna admitted that at times the circumstances lead immigrant advocates to become "terribly demoralized."

"But the Gospel calls us to care for the most vulnerable. We are not about to stop now," she said.

Meanwhile, Pope Francis and the U.S. Catholic bishops have made strong statements in support of the dignity of migrants. "They have responded to xenophobia with compassion, mercy and welcome," Sister Donna said. "That makes me proud to be Catholic."

She told stories of refugees, including that of a concert pianist who fled Romania after her hands were broken by officials,

and an Iraqi woman who escaped Islamic State militants after death threats, tearfully leaving her family behind.

Sister Donna admitted that she once thought of refugees and migrants as people looking for a handout. She is now ashamed of the view, having learned thousands of stories.

"They had no alternative," she told the Portland crowd. "They had to run for their lives. These are our brothers and sisters, not freeloaders."

She related the tale of a girl in the U.S. who returned home from school only to find that her father had been detained by immigration officials. "As Catholics, we think it is reprehensible to have families torn apart," Sister Donna said. "This is totally against who we are as a Church."

Sister Donna suggested that Catholics plan small group potlucks and invite refugees and migrants to tell their stories. Erin Weisensee, a member of Holy Redeemer Parish in Portland, explained how she and husband Matt have

befriended refugee families, taking them on trips and inviting them to events such as carving pumpkins.

"It depresses me to realize how few Catholics dive in to Catholic social teaching," Archbishop Sample told listeners in remarks before the lecture. The Church's social justice work is an inseparable part of its primary mission of salvation for the world, he explained, saying, "It's not an option."

"We need as a Church to continue to be that voice of reason," the archbishop added. "We need constantly to be an active voice of social justice for all."

The archbishop expressed sadness about polarization in the Church when it comes to the social mission. Orthodox believers, he said, tend to back the pro-life cause, but at times do not show enough concern for other social justice matters, including the dignity of migrants. "And, frankly, it goes the other way, too," he told the crowd.

"This isn't a matter of either/or. I'd like to see us hold all of this together." †

## ALFIE

continued from page 16

anyone who held a contrary view were all common as the debate progressed.

These momentous issues are not going away. Catholics must engage in these debates with intellectual vigor, but with humility as well. Those of us who have so often had our arguments misrepresented, distorted or taken out of context in the abortion debates must take care not to succumb to the same temptation when debating what to do when the next Alfie comes along.

*(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at [gerlandson@catholicnews.com](mailto:gerlandson@catholicnews.com).) †*

## Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

### Vacation Rental

**BEACHFRONT CONDO,** Maderia Beach, Florida, 2BR/2BA, pool & 25ft balcony overlooking the Gulf of Mexico. Meet Indianapolis owner. See photos, maps. Call Robin at **317-506-8516**.

**LAKE WAWASEE** Home for rent 3 BR/3 BA/AC \$800 week call Tina **765-414-7359**.

### Home Improvement

**D & S ROOFING**  
24-hour service!  
Rubber, torch downs, hot tar roofs, reroof and tearoffs.  
• Any large or small repairs  
• Wind or hail damage repairs  
Call Dale for free estimates!  
**317-357-4341**  
Licensed • Bonded • Insured  
35 years experience • References available

### Special Care

**Huser Special Care**  
Trusted and Compassionate Care  
Serving people with Autism & Developmental Disabilities  
• Medicaid Waiver ( CIH & FSW)  
• Residential, Community, Respite and PAC Services  
• Staff screened and trained  
Kathy and Terry Huser  
(317) 255-5700  
[www.HuserSpecialCare.com](http://www.HuserSpecialCare.com)  
Career Opportunities Available

### Employment

#### FULL TIME GROUND POSITION OPENING

Full Benefit Package  
Must have a valid driver license  
Hourly rate based on experience

Call **317-547-8898** for more information and an application.

#### Director of Youth Ministry

St. Barnabas Catholic Church, a 1300+ family community on the southside of Indianapolis, IN is seeking a full-time pastoral, creative, relationship-driven, and dynamic Director of Youth Ministry to serve alongside our youth, parents, and members of the parish. This position will continue to strengthen existing ministries for middle school and high school youth; coordinate Confirmation preparation; and provide a pastoral presence to our parish school and public school students.

The ideal candidate should have a Bachelor's degree in Theology or comparable field or at least 3 years of youth ministry experience. Applicants should also have strong organizational skills, written and verbal communication skills, and should be fluent in the latest technological trends. The applicant must have the ability to coordinate and work well with volunteers and exhibit good leadership skills. Review of applications will begin immediately.

Please direct inquiries and/or your cover letter, resumé, and list of references, in confidence, by email to Meg Horcher at [mhorcher@stbindy.org](mailto:mhorcher@stbindy.org) by May 25, 2018.

Equal Opportunity Employer

### ADVERTISE TODAY IN The Criterion

Call for more information **317-236-1454**



# BISHOP CHATARD HIGH SCHOOL

# Congratulations BCHS Class of 2018

The 161 members of this year's graduating class have collectively earned more than \$16.3 million in college scholarships and grants. The faculty, staff and administration of Bishop Chatard are very proud of all that these young men and women have accomplished and are excited about the possibilities that lie ahead.



## BISHOP CHATARD HIGH SCHOOL THE NORTH DEANERY HIGH SCHOOL OF THE ARCHDIOCESE OF INDIANAPOLIS

May God Bless & Protect  
the class of **2018**

### TROJANS FOR LIFE!

*Congratulations to Bishop Chatard's  
Class of 2018 Valedictorian,  
Salutatorian and Top 10 Percent*

**VALEDICTORIAN**  
Kelby Atha

**SALUTATORIAN**  
Sam Klineman

**TOP 10 PERCENT**  
Kelby Atha – St. Maria Goretti  
Erik Compton – Christ the King  
Rachel Doyle – St. Pius X  
Emma Kennedy – St. Simon  
Sam Klineman – St. Simon

Sarah Mastrian – St. Simon  
Abby McDonald – St. Simon  
Gabriel O'Hara – Christ the King  
Christine Oppold – Christ the King  
Rachel Smith – St. Simon

Nicholas Sowinski – Christ the King  
Jessica Tyler – St. Simon  
Sara Wallander – St. Joan of Arc/St. Simon  
Neil Wang – International Student  
Tyler White – Center for Inquiry  
Reagan Willhoite – St. Matthew