'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 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 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 issues facing young people today. Pope Francis 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.

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

By Natalie Hoefer

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. 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 Catholicism, but we didn’t discuss 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).

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Jerusalem archbishop calls for prayers for peace as violence increases

Our must condemn all forms of violence, "As in a kind of vicious circle, we hundreds of families are mourning their have once again been shut down and 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 torn down and hundreds of families are mourning their loved ones, dead or wounded," said the statement from Archepiscopal 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 stand 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, 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

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

Several parishes in the Indianapolis archdiocese 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 Chatard and 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. Michael the Archangel Parish, 3314 W. 30th St., in 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.

• Anthony Parish, 337 W. Arman 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 changes at other parishes in the area, call the parish offices. †
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.

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 9-10:30 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.

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 Paul takes his leave of the Church of Ephesus.

“Let’s say 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 shepherds 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.”

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

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 at Sacred Heart of Jesus and Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis, IN 46222.

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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.
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 gift 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 (“You, 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 “in the flesh” (heavenly home, she continues to follow Christ. Mary, the mother of Jesus and the mystical body of Christ. Mary is the bridge that connects us with Christ. When 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 home in his Father’s house.

On Jan. 22, 1999, in Mexico City, Pope John Paul II stood beneath the fragrance of Our Lady, pronounced 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.

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 inspire 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
The Sequence for Pentecost Sunday, "Veni, Sancte Spiritus," completes our celebration of the joy of Easter by repeating the words of the Son 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.

We know that all those whom we love, 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 congeared sin and death, and that we conquered sin and death, and that we are truly free. We believe this, and yet we have great distress.

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 him, to fill our hearts with joys that will never end!

Pope Benedict XVI told us in his 2010 Easter message “Vôrís 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 wherever there is 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 will 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, petty 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 hope for God? Our faith says, “No!”

Come, Holy Spirit, fill our hearts on Pentecostes and beyond.

Christian leaders were not just celebrating the alegria of the Pascua, but to invite the spiríntuo de Christus to come into our hearts, to bring light to our darkness, comfort to our distress, healing to our souls’ sicknesses, warmth to our frozen hearts, and joys that will never end.

We know that our lives are filled with sickness, warmth for our frozen hearts, and joys that will never end.

Christ the cornerstone

La Secuencia del Domingo de Pentecostés, “Veni, Sancte Spiritus,” cuenta esta historia de la alegria 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 eterna, la fuente verdadera de nuestra vida imortal. Sabemos que el Señor ha resucitado, que ha vencido el pecado, la muerte y el infierno, y es verdaderamente libre. Creemos esto y, sin embargo, tenemos nuestras dudas.

Confiamos en Jesucristo y, sin embargo, sacubimos a la tristeza y a la desesperación. Esto es justamente el motivo por el cual Dios nos envió su Espíritu Santo: para darnos valor en el camino cuando deje de existir nuestra fidelidad a él; para llenar nuestro corazón de alegría eterna.

El papa Benedicto XVI nos dijo en su mensaje de Pascua “Vôrís et Orbi” (para la ciudad y para el mundo) en 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 la “magia” 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 las atrocidades cometidas por aquellos 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 expresó 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 seguro ancla de nuestra esperanza el deseo de nuestro Padre” (Heb 6:9).

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 apoyen en el viaje 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.”

Estaríamos especialmente cierto para los discípulos de Jesús. Muchos tuvieron que enfrentar crudas persecuciones y la muerte mientras cumplieran 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 facilidad que les había confiado el Espíritu Santo y porque en sus caritas 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 invitar a que entre en nuestros corazones, tal como lo hizo con el corazón de María y de los discípulos en el momento de la Pentecostés. Ven, Espíritu Santo, derrama luz en nuestra oscuridad, consuela nuestro desconsuelo, 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!”

Ven, Espíritu Santo, llena nuestros corazones en Pentecostés y más allá.
**May 21**
Our Lady of Fatima Retreat House, 533 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, 5:15 p.m. Information: 317-748-1478 or unchalbird@yahoo.com.

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, oldenburg@franciscans.org.

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**May 22**
Plum Creek Golf Club, 12401 Lynwood 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. shotgun 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 Brainman, 317-970-4400, bbrainman@catholicradioindy.org.

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**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. 6-30:30 p.m., includes simple meal. Information: Eric Slaughter, pro-life@abagond.org.


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**May 24**
Our Lady of Greenwood Church, 335 S. Meridian St., Greenwood. “St. Michael, the Archangels and the Holy Angels,” 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, mariancenter@comcast.net.

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**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, mariancenter@comcast.net.

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**May 27**
Monte Cassino Shrine, 13312 Monte Cassino Shrine Road, St. Meinrad. Blessed Mother Therese Thanksgiving, hosted by Saint Meinrad Archabbey, prayers, hymns, rosary procession, Litany of the Blessed Virgin, Benediction Brother Simon Hermann presiding, 2 p.m. CT. Information: 812-357-6601, 812-357-6611 daily of the event.

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**May 28**

Our Lady of Peace Cemetery and Mausoleum, 9001 Havestock Road, Indianapolis. Memorial Day Mass, 11 a.m. 45 minutes, Floyds Knobs, Strawberry Festival, 8 a.m.-6 p.m., dinner served 11 a.m.-6:50 p.m., run/walk, build-your-own strawberry shortcake, soap box derby, kids’ bounce houses, bingo, craft booths, games, Little Miss and Mister Strawberry contest, frozen drinks, live music and entertainment, raffle. Information: 812-923-5783.

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**May 31, June 1-2**
St. John of the Cross Chapel, 55555 Old Mill Road, Floyds Knobs, Indiana. Summer Festival, Thurs. and Fri. 5-9 p.m. Sat. 6 p.m. Outdoor Mexican fiesta on Fri., fried chicken dinners on Sat., food tents, carnival rides, games tent, Monte Carlo and silent auction, pony rides on football field, live entertainment; raffle tickets, $4 each, $15 for 5 for $50, 5:45 p.m. exansion of the Blessed Sacrament, following Mass until 9 p.m. Information: 317-888-2861 or info@floydsknobsfestival.com.

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**June 1**
The Our Lady of Greenwood Church, 335 S. Meridian St., Greenwood. First Friday Celebration of the Most Sacred Heart of Jesus, 5:40 p.m. All Mass after 7:30 p.m. Mass in front of the Blessed Sacrament. Information: 317-888-2861 or info@floydsknobsfestival.com.

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**June 8**
St. Michael Cemetery, 6464 E. 46th St., Indianapolis. First Friday Charismatic Renewal Praise and Mass, praise and worship, 8:30-10 a.m. Mass, 10:45 a.m. Information: 317-546-7328, mikes@indyrr.com.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday Mass, 5 p.m. Father Michael Bower presiding, optional tour of center to follow. Information: 317-829-6800, womenscatholiccenter.org.

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**June 13**
Holy Angels School and the former St. Bridge School All-Class Reunion Weekend Meet and Greet, Fri., Holy Angels Parish Center, 2822 Dr. Martin Luther King Jr., St. Indianapolis, noon start, $100 per golfer. Dinner and DanceSat., Holy Angels Parish Center, 317-607-7070, dinner and disc jockey, 7-10 p.m. $10 per person, Golf Outing, Sat., Southern Dunes Golf Course, 8220 St. Tibbs Ave., Indianapolis, 3:30 p.m. start, $100 per golfer. Dinner, Sat., Holy Angels Parish Center, 6:30-7:30 p.m., dinner, cash bar and disc jockey, 7-10 p.m, $25 per person, $40 couple.

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**June 15**
Our Lady of Greenwood Church, 335 S. Meridian St., Greenwood. 20th Annual Mother’s Memorial Day, 5:40 p.m. All Mass after 7:30 p.m. Mass at 5:45 p.m. information: 317-888-2861 or info@floydsknobsfestival.com.

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**June 23**

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**June 30**
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Final Mass before at 5:45 p.m. All Mass before 7:30 p.m. Mass 7:30 p.m. Information: 317-888-2861 or info@floydsknobsfestival.com.

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**June 30**
Our Lady of Greenwood Church, 335 S. Meridian St., Greenwood. Final Mass before at 5:45 p.m. All Mass before 7:30 p.m. Mass 7:30 p.m. Information: 317-888-2861 or info@floydsknobsfestival.com.

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**July 1**
Our Lady of Greenwood Church, 335 S. Meridian St., Greenwood. Final Mass before at 5:45 p.m. All Mass before 7:30 p.m. Mass 7:30 p.m. Information: 317-888-2861 or info@floydsknobsfestival.com.

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**July 8**
Our Lady of Greenwood Church, 335 S. Meridian St., Greenwood. Final Mass before at 5:45 p.m. All Mass before 7:30 p.m. Mass 7:30 p.m. Information: 317-888-2861 or info@floydsknobsfestival.com.

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**July 15**
Our Lady of Greenwood Church, 335 S. Meridian St., Greenwood. Final Mass before at 5:45 p.m. All Mass before 7:30 p.m. Mass 7:30 p.m. Information: 317-888-2861 or info@floydsknobsfestival.com.

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**July 22**
Our Lady of Greenwood Church, 335 S. Meridian St., Greenwood. Final Mass before at 5:45 p.m. All Mass before 7:30 p.m. Mass 7:30 p.m. Information: 317-888-2861 or info@floydsknobsfestival.com.

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**July 29**
Our Lady of Greenwood Church, 335 S. Meridian St., Greenwood. Final Mass before at 5:45 p.m. All Mass before 7:30 p.m. Mass 7:30 p.m. Information: 317-888-2861 or info@floydsknobsfestival.com.
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, grandparents 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 those who, in their everyday religion, who never lose their smile. In their daily perseverance, I see the holiness of those who are part of the Church. It is a holiness found in our next-door neighbors, those who, living in our midst, reaffirm 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.

Critic 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 “sable enemies of holiness” to cast off their “narcissistic and authoritarian elitism,” and embrace a more humble, love-centered approach toward the struggles of ordinary people who seek to follow Jesus in spite of their weaknesses and failings.

“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 pretends 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 unprivileged, the pope says. “We are all called by virtue of our baptism.”

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

El resto de la misericordia

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

“Gaudete et Exsultate” (“Alegraos y regocijémonos”) del papa Francisco es una instancia más de las enseñanzas inspiradoras, proéticas, repletas de esperanza y, ocasionalmente, controversiales del sumo pontífice.

En su exhortación apostólica más reciente, el papa Francisco deja muy claro en lo que no es algo que solo puedan alcanzar los santos. Todos estamos llamados a la santidad y tenemos la opción de elección de si queremos o no alcanzarla. “Entre [estos testimonios] puede estar nuestra propia madre, una abuela u otras personas cercanas,” afirma el papa. “Quizás su vida no fue siempre perfecta, pero aún en medio de imperfecciones y caídas siguieron adelante y agradaron al Señor” (#3).

“Menosprecio por la santidad está presente en la gente de Dios: en aquellos padres que crian 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. “El elitismo y autoritariamente se dirige hacia los que no siguen un camino de la santidad y a quienes cuestionan la ortodoxia del papa. De hecho, el Santo Padre emplea esta exhortación apostólica para desacreditar a aquellos que como piensa que no están 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 no supera infinidad, 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 transcendencia de Dios” (#41).

Estas son palabras desafiantes, dirigidas a quienes afirman que la enseñanza del papa causa “confusión” entre los fieles que anhelan la claridad 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 amor a cada persona, independientemente de su etapa de desarrollo. “Pero igualmente sagrada es la vida de los que ya han nacido, que se debaten en la miseria, el abandono, la postergación, la trata de personas, la eutanasia, la explotación, las injusticias, los abusos sexuales, el pecado, la pobreza, la enfermedad, el desempleo, el hambre, el hacinamiento, la exclusión, 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 se gastan, gastan alegremente y redactan 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 respaldan la dignidad de la vida humana desde el momento de la concepción hasta su muerte natural, no podemos ser fieles al Evangelio si descuidamos cualquier 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 mostrar un intransigente firmes 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 alabanza en el día de la discapacidad 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.”

“You may be the only JESUS that some people see. Therefore, SHINE your light on the world.” Matthew 5:16

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 in 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 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, call 317-995-7027 or e-mail shelbycountysvdp@gmail.com. Donations are accepted through St. Joseph Parish or St. Vincent de Paul Parish.

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

By Natalie Hoefer

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 knew 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 worshiping 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 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.”

Knepper was instructed not to take Communion, “because of her 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.’” †

When it comes to faith, Bach advises that, despite the intense time and work involved in pursuing a biomedical engineering degree, he is welcomed into the full communion of the Church.

“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!’”

Bach says that, despite the intense time and work involved in pursuing a biomedical engineering degree, he is welcomed into the full communion of the Church.

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

Endowments make a difference.

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.

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 to go to Events.SistersofProvidence.org

Register by May 25

Sisters of Providence

30 Years of Legacies

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

**WELCOME NEW CATHOLICS**

**Batesville Deanery**

St. Mary of the Immaculate Conception, Aurora
- Sarah Allen, Kristen Allen, Matt Allen, and Shanda Kloter (candidates)
- Dave Verhaegen, Mary Verhaegen, and Michael Verhaegen (catechumens); Andy Voss and Kevin Voss (candidates)

St. Joseph, Batesville
- Katelyn Dossett, Caitlin Dossett, Steven Dossett, and Jacob Dossett (candidates)
- Jeanie Bursch, Trish Bursch, and Kris Bursch (catechumens)

St. Lawrence, Batesville
- Dylan Summers, Steve Summers, and John Summers (candidates)
- Seaia Gan, Carter Gan, and Grant Gan (catechumens)

St. Michael the Archangel, Batesville
- Alexie Hamrick, Ben Hamrick, and Jack Hamrick (candidates)
- Cameron Gallion, Rachel Gallion, and Jordan Gallion (catechumens)

St. Paul, Batesville
- Luke Hopton, Matthew Hopton, and Eli Hopton (candidates)
- Ryan Hopton, Jordan Hopton, and Spencer Hopton (catechumens)

St. Robert, Batesville
- Jacob Elam, Stealth Elam, and Landon Elam (candidates)
- Cole Elam, Emily Elam, and Lillie Elam (catechumens)

St. Vincent, Batesville
- Cameron Bracken, Clayton Bracken, and Brandon Bracken (candidates)
- Thor Bracken, Morgan Bracken, and Ricardo Bracken (catechumens)

**Connersville Deanery**

St. Elizabeth of Hungary, Connersville City
- Megan McCullough, Kayla McCullough, and Olivia McCullough (candidates)
- Jordan McCullough, Devyn McCullough, and Aiden McCullough (catechumens)

St. Gabriel, Connersville
- Sarah McCallum, Luke McCallum, and Hayden McCallum (candidates)
- Trinity McCallum, Jordan McCallum, and Stephen McCallum (catechumens)

St. John, Connersville
- Jace Jones, Jack Jones, and Lane Jones (candidates)
- Jack Jones, Jack Jones, and Lane Jones (catechumens)

St. Luke, Connersville
- Marissa Johnson, Lee Johnson, and Ethan Johnson (candidates)
- Marissa Johnson, Lee Johnson, and Ethan Johnson (catechumens)

St. Mary of the Immaculate Conception, Connersville City
- Carlin Kinnard, William Kinnard, and Alex Kinnard (candidates)
- Carlin Kinnard, William Kinnard, and Alex Kinnard (catechumens)

St. Paul, Connersville City
- Kaitlyn Cushing, adding, and Adding Cushing (candidates)
- Kaitlyn Cushing, adding, and Adding Cushing (catechumens)

St. Vincent de Paul, Connersville
- Allie Weaver, Nathan Weaver, and Dylan Weaver (candidates)
- Allie Weaver, Nathan Weaver, and Dylan Weaver (catechumens)

**Evansville Deanery**

St. Augustine, Evansville
- David Cressey, Kevin Cressey, and Kathleen Cressey (candidates)
- David Cressey, Kevin Cressey, and Kathleen Cressey (catechumens)

St. Cyril, Evansville
- Emily Blevins, Alex Blevins, and Luke Blevins (candidates)
- Emily Blevins, Alex Blevins, and Luke Blevins (catechumens)

St. Edmund, Evansville
- Taylor Heupler, Morgan Heupler, and Alex Heupler (candidates)
- Taylor Heupler, Morgan Heupler, and Alex Heupler (catechumens)

St. Francis of Assisi, Evansville
- Emily Jones, Jordan Jones, and Adam Jones (candidates)
- Emily Jones, Jordan Jones, and Adam Jones (catechumens)

St. Gabriel the Archangel, Evansville
- Rachel Smith, Addy Smith, and Maddie Smith (candidates)
- Rachel Smith, Addy Smith, and Maddie Smith (catechumens)

St. Joseph, Evansville
- Cole Smith, Logan Smith, and Jake Smith (candidates)
- Cole Smith, Logan Smith, and Jake Smith (catechumens)

St. Lawrence, Evansville
- Taylor Huey, Cameron Huey, and Ben Huey (candidates)
- Taylor Huey, Cameron Huey, and Ben Huey (catechumens)

St. Mary, Evansville
- Kaylee Smith,뼈 Smith, and Ron Smith (candidates)
- Kaylee Smith,뼈 Smith, and Ron Smith (catechumens)

St. Michael the Archangel, Evansville
- Kate Smith, Emily Smith, and Lily Smith (candidates)
- Kate Smith, Emily Smith, and Lily Smith (catechumens)

St. Paul the Apostle, Evansville
- Jerry Smith, Jack Smith, and Jack Smith (candidates)
- Jerry Smith, Jack Smith, and Jack Smith (catechumens)

St. Thomas More, Evansville
- Jordan Smith, Alex Smith, and Jack Smith (candidates)
- Jordan Smith, Alex Smith, and Jack Smith (catechumens)

**Terre Haute Deanery**

St. Ambrose, Terre Haute
- Sabrina Castro, Carlos Castro, and Bryan Castro (candidates)
- Sabrina Castro, Carlos Castro, and Bryan Castro (catechumens)

St. Edward, Terre Haute
- Samuel Escamilla, taking, and Calvin Escamilla (candidates)
- Samuel Escamilla, taking, and Calvin Escamilla (catechumens)

St. Francis of Assisi, Terre Haute
- Sophia Smith, Alex Smith, and Jack Smith (candidates)
- Sophia Smith, Alex Smith, and Jack Smith (catechumens)

St. Gabriel the Archangel, Terre Haute
- Emily Smith, Alex Smith, and Jack Smith (candidates)
- Emily Smith, Alex Smith, and Jack Smith (catechumens)

St. Thomas More, Terre Haute
- Emily Smith, Alex Smith, and Jack Smith (candidates)
- Emily Smith, Alex Smith, and Jack Smith (catechumens)
Pope Francis is ‘most fearless man I ever met,’ says German filmmaker Wenders

In a new documentary by German filmmaker Wim Wenders, "Fearless?” asked “60 Minutes” that aired on May 13. "Fearless?” asked "60 Minutes” Wertheim asked, “Do you think he’s aware of that?” Wenders said, “I think he’s convinced of. He’s totally fearless. In interviews, he never asks for polls or focus groups or check with what the public opinion is saying. He never asks for advice, evaluation. He’s self-sufficient." (Estrid Pohl, “Pope in Conversation with Wim Wenders,” The Criterion, Friday, May 18, 2018)

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, a self-taught artist, who introduced Butler and his wife to SS. Peter and Paul Cathedral Parish in Indianapolis in late 2016. 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 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 started 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—who says he 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." 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. I was the only one."" During the Easter Vigil Mass at the cathedral on March 31 when Butler received the sacraments of initiation, he says, "I felt like everyone I loved, even my [deceased] grandparents 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 this confirmation saint, he chose St. Joan of Arc, who inspires him "by the courage she had to follow her faith and lead her country."" When he was able to look for a job, Butler was referred to a liturgical consultant. "He said, ‘I can squeeze you in for five minutes,’ and every five minutes I had to wait. I had no idea what to say. I had never 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 cried."

With Butler’s repeated visits to the stained glass shop, the consultant had him interview for a commission to create stained glass windows for a church in Greenwood. 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." Nevertheless, when his turn came, he says, "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."" Nevertheless, when his turn came, says Butler, "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 process." He added, "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 a segment of the CBS newsmagazine “60 Minutes” that aired on May 14. “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. But it’s not in a negative way. It’s in a positive, a way that makes you laugh. ‘Give me, oh Lord, a good sense of humor. It stands for a whole new relation to nature. So to take this name was daring.”

Wenders, who documents 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.” “I stand for the simple everyday beauty, with which we can help others worse! It’s leaving them alive, but destroyed.”

Butler always had a talent for art, he says. After a serious car accident in 1997, two years after moving to Indiana, he decided, ‘I’m going to start doing the Lord’s work.’ Those days were my exact words.”

Nevertheless, when his turn came, says Butler, “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 process." He added, "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.’"

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.”

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

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

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

Brother Simon 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.”

(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 J. Zureick, 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 Langenderte, Father Peter Gallagher, Father Stephen Donohue, Father Eric Augenstein, Father Stanley Ponds, Father Paul Landwert, Deacon Bradley Anderson, Father Francis Eckstein, Deacon Ronald Freyer, seminarians Eamon 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

“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 refer to 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 speak about Jesus and his redemptive message 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 hurring 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 16:9), Paul speaks of staying for Pentecost in the Greek city of Ephesus.

Today, Pentecost is a feast 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 observation 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 is something we observe and revere. 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 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/Eleanor Lutz)
When the hospital—unable to secure a ventilator—asked that Alfie be put on a tube. An array of doctors weighed in. He was kept alive on a ventilator and fed via a feeding tube. But medical professionals that the situation was hopeless, and to a legal system that recognizes there are limits to parental rights, such as managing life-saving treatment for a child even when a family says it violates their wishes. There’s a large explosion and the screen goes black. Eddie Doherty, I mentioned that he wrote the screenplay for the movie The Fighting Sullivans.

For those debating what course of action to take, as well as the Italian doctors, there was no possibility of a cure. As happened to so many families during World War II, Thomas and Aliea learned of the deaths when three naval officers approached the house door and asked, “Which one?” One of them replied, “I’m sorry, sir. All five.”

Actually, Frank, Joe and Matt were killed instantly, but George and Al made it to lifeboats. Al died the next day, and George and Al were never found. They were anxious to enlist in the Navy—mainly to avenge the death of their sister, Genevieve. At issue are weighty matters regarding whether to keep human beings alive longer and what that may be grounded in such domination.

We have to face, we were told, that the Christian Church has been censured by a Latin Studium, and her opening text was the Book of Genesis, Chapters 1 and 2, the creation stories. “Nothing yet ‘inaction’ means that we as in 1:31, ‘… and God saw that it was very good.’ The Hebrew ‘very good’ means ‘a consummation that amounts to completion.’ 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 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 comes at another’s expense. 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 teaching of principles that may be grounded in such domination. We have to face, we were told, that the Christian Church has been censured by a Latin Studium, and her opening text was the Book of Genesis, Chapters 1 and 2, the creation stories. “Nothing yet ‘inaction’ means that we as in 1:31, ‘… and God saw that it was very good.’ The Hebrew ‘very good’ means ‘a consummation that amounts to completion.’ 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.

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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’ view, but knew that doctors do not always make the right predictions, and they hope for a future that might yet be different.

At issue are weighty matters regarding human dignity and a natural death, the nature of the Church’s responsibility, and the nature of the Church’s authority. The Catholic Church offers valuable guidance, though even it is not capable of resolving every issue.

An unfortunate aspect of the controversy was the inflammatory polemics that accompanied it. Both threats against the doctors, exaggerated political rhetoric and the vilification of human beings alive longer and what that may be grounded in such domination.

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People with serious illnesses are not obligated to attend Sunday Mass

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. I asked for Beatrice’s 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)

Relax. You gave her the right advice. The Catechism of the Catholic Church says, “The faithful are obliged to participate in the Eucharist on all obligation days, no matter 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. The Code of Canon Law (cf. 1172.1), that does not preclude them from having a child baptized in the Catholic Church—provided, of course, they intend to raise the child Catholic. (In the words of canon 886.1.2 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.”

(E)stablished Virgin, Mary, Mother of the Church
Genesis 3:9-15, 20 or Acts 1:12-14
Psalm 87:1-2, 3, 5-6, 7-8
John 19:25-34
(See related story on page 18.)

Tuesday, May 22
St. Rita of Cascia, religious
James 4:1-10
Psalm 55:7-11, 23
Mark 9:30-37

Wednesday, May 23
James 4:13-17
Psalm 49:2-3, 6-11
Mark 9:38-40

Thursday, May 24
James 5:1-6
Psalm 49:14-20
Mark 9:41-50

My Journey to God

Mary
By Gina Langfman

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

(Gina Langfman 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 Hoefer)

My son was born and raised in 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.

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 marriage to 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)

Relax. You gave her the right advice. The Catechism of the Catholic Church says: “The faithful are obliged to participate in the Eucharist on all obligation days, no matter 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—
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Mark 9:41-50

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org.
Rest in peace

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


BRUMLEY, Genevieve (Biddle), 91, St. Louis, Indianapolis, April 24. Mother of Anna Brossart, Donna, John, Benedictine Father Matthew Brumleve, Genevieve and Dr. Walter Brumleve. Grandmother of six.


PARKS, Jill (Korte), 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 22. Wife of David Paris, Sister of Suzan Ro ger and David Keen. Aunt and great-aunt of several.


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

WASHINGTON (CNS)—The Detroit Archdiocese is celebrating a new Marian feast day. The City of Detroit is the only diocese in the United States to carry the Marian title in carrying out the new feast day, which will be celebrated annually the day after Pentecost, with a May 21 Mass at Old St. Mary’s Parish in the Detroit neighborhood of Dennis. The Detroit Archdiocese is celebrating the new Marian feast day with a May 21 Mass at Old St. Mary’s Church in Detroit consecrated by Bishop Batterby, Archbishop Donald J. Hachen, 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 some Catholic countries already have set aside the Monday after Pentecost as the feast of Mary, Mother of the Church. When Father Bathe thinks about this, he says it is reminiscent of the hospital ministry he did as a seminarian when he lived in a Catholic hospital. 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.”
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 mission 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 or even 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 $1,500 per year—$1,500 that would benefit UCA forever. You could also apply this same strategy to any annual or deferred 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 ccffnd@archindy.org by phone at 1-800-382-9836, ext. 1482. You can also visit our website at archindy.org/CCF.

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 tax planning advice and cannot be relied upon to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.)
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.