



The

Criterion

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It's All Good

Columnist Patti Lamb reflects on getting back to the basics in our lives of faith, page 12.

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Priests must live holy lives to be effective ministers, Vatican says

VATICAN CITY (CNS)—Ten years after a historic papal response to clerical sex abuse, the Vatican urged priests to strive for greater holiness in their own lives so that they might effectively minister to others and reverse the tide of atheism.

In its annual letter to priests for 2012, the Vatican's Congregation for Clergy focused on Blessed John Paul II's 2002 Holy Thursday letter to clergy, in which the late pope responded to the growing revelations and scandal of sexual abuse of minors by priests.

The congregation's letter also gave priests a guideline for examining their consciences concerning everything from how they celebrate Mass to how well they are living a pure, humble and generous life detached from consumerism.

Signed by the congregation's prefect, Cardinal Mauro Piacenza, and secretary, Archbishop Celso Morga Iruzubieta, the letter was dated March 26 and recently published on the congregation's website.

The letter marks the annual World Day of Prayer for the Sanctification of Priests, celebrated in many dioceses on June 15—the feast of the Sacred Heart of Jesus.

Priests are entrusted with the task of challenging and helping people become more holy and obey God's will more fully, it said.

"We cannot be sanctified without working on the holiness of our brothers, and we cannot work on the holiness of our brothers unless we have first worked on and continue to work on our own holiness," it said.

Urging others to strive for the "ideal of perfection," it said, "does not mean that we are not aware of our personal shortcomings, or of

See PRIESTS, page 3



Cardinal Mauro Piacenza



Archbishop Celso Morga Iruzubieta



Making a difference

Two individuals, two married couples and two communities of religious sisters received Spirit of Service Awards during the April 26 dinner in Indianapolis. Award recipients, seated from left, are Pat Jerrell, Elaine Jerrell, St. Francis of Perpetual Adoration Sister M. Angela Mellady, Mary Pitzer and Fred Pitzer. Standing, from left, are award recipients William Spangler and Daughter of Charity Sister Catherine Kelly with Bishop Christopher J. Coyne, keynote speaker Allison Melangton and award recipient Tom Egold.

Spirit of Service recipients honored for their commitment to volunteerism, helping others

By John Shaughnessy

It was a short, touching story of faith, love and service in the middle of Allison Melangton's speech about her experiences as president of the 2012 Indianapolis Super Bowl Host Committee.

Melangton shared the woman's story to show the commitment of the thousands of volunteers who helped to make the Super Bowl in Indianapolis different from the 45 previous events—a Super Bowl that focused on community and service, including such efforts as

improving 300 homes on the east side of Indianapolis and delivering 7,000 Super Bowl baskets to sick children at hospitals across the country.

The woman's story involved a service project that Melangton was told was "crazy"—a project in which 13,000 scarves were made after she asked people from around the world to knit one for the Super Bowl volunteers who would greet visitors to Indianapolis.

"We asked people to turn in a note with the scarves," Melangton said during her speech at the archdiocese's Spirit of

Service Awards dinner in Indianapolis on April 26.

"The note from one woman read, 'This note was made during a tough time in my life. My husband was in the hospital for two months so while sitting at his bedside and praying for a recovery, I made this scarf. There were a lot of tears shed while knitting it. I have to say that he is at home now, and he's getting stronger every day. Have fun while you are wearing my scarf outside in Indiana during the Super Bowl, and know it was

See SPIRIT, page 8

Supreme Court considers state and federal lines of authority in Arizona immigration law dispute

WASHINGTON (CNS)—Arizona's attempt to manage its population of undocumented immigrants by stepping into enforcement of federal laws led the Supreme Court on April 25 to try to parse where the lines lie between state and federal authority.

During oral arguments in the case *Arizona v. United States*, questions from the justices focused largely on sections of the 2010 law that require law enforcement officers to investigate the immigration status of anyone they stop for any reason if the officer suspects the person might not be in the country legally.

Central to the case being made in oral arguments by Arizona's attorney, former U.S. Solicitor General Paul Clement, was his repeated insistence that the state is not seeking to do anything more than enforce federal laws that the U.S. government isn't managing. He argued that the law provides only for possible immigration law violators to be held to give the federal government the chance to step in and prosecute them.

"There is no interference with enforcement priorities by simply giving the federal government information on which to bring their enforcement priorities to bear," Clement said.

Clement also suggested that the provision making it a state crime

See IMMIGRATION, page 8



Maria Uribe of Arizona prays the rosary outside the Supreme Court building in Washington on April 25 as the court prepared to hear arguments in a case challenging Arizona's tough immigration law. Uribe, other immigrants and their supporters demonstrated outside the building in opposition to the state law. "I pray for the right decision," she said.



Permanent Deacons
Archdiocese of Indianapolis

Meet our future deacons

On June 23, the second class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 16 men from across central and

southern Indiana who will be ordained. This week's issue of *The Criterion* continues a series of profiles of these men that will be published in the weeks leading up to that important day.

Richard Cooper



Age: 53
Wife: Wendy
Home Parish: St. Mary Parish in Lanesville
Occupation: Executive Director of Harrison County Community Services

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

One would be my [RCIA] sponsor. She kept asking me to come to church until I finally did and found my new [spiritual] home. Another would be my father. While he was not Catholic, he did have a strong faith, ... and was devoted to his church and his family. Finally, the monks of Saint Meinrad Archabbey in St. Meinrad have taught me the joys of communal prayer and how to be about the work of God.

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

My favorite Scripture verse is John 2:5: "Do whatever he tells you." These words of Mary have guided me on my journey to the diaconate. My favorite prayer is the rosary. The Blessed Mother is my favorite saint because of the model of her obedience. Next is St. Joseph. I see him as a model for how we are to reach out and accept others, and to care for those we choose as our families.

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

The organization that I work for provides services to people in need. One of our

primary works is a food pantry. We provide food and other crisis assistance to the people of our county who are in need. We work to treat each person with dignity and respect, to accept others as Christ himself.

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

For most of my life, I have wanted to help others. I worked for many years in social services to help people change their lives and create new beginnings. When I came into the Church, I again felt that desire to help others, yet in a more formal way, as a part of the Church. Someone later told me of the diaconate. It sounded like a perfect fit. Through the last five years, I have continued to hear [God's] call, and each time I have been asked to do more, God has given me the strength and the ability to do so.

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

My family has been a great support for me during this time of formation. We talk about how to create time for us. There will be times [as a deacon] that I must be away. Because of this intentional working together, it is making my family stronger, enriching our relationship and allowing me to freely do the work of God. †

Ronald Freyer



Age: 53
Wife: Mary Beth
Home Parish: St. Louis Parish in Batesville
Occupation: Plant Manager for Custom Conveyor Inc.

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

My wife has been a wonderful friend and helper through this process. Her love has guided me thus far. My parents, especially my mom, showed me the way to God. The eight years that I spent at St. Nicholas School in Ripley County gave me guidance from the sisters who taught me and a love of their faith. The priests here at St. Louis Parish have showed me Christ in many ways. The saints have inspired me to trust in God.

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

My favorite Scripture verses are Isaiah 40:31, Philippians 4:13 and John 14:61. My favorite saints are St. Francis of Assisi, St. Stephen and St. Joseph. My favorite prayers are the Prayer of St. Francis and the Serenity Prayer. The devotion that I enjoy the most is when we pray after our meal in the evening. We offer a few prayers and some petitions to help each of us to stay focused on what is important.

Deacons often minister to others in the workplace. How have you experienced

that already, and what do you anticipate doing in the future?

This is something that keeps evolving. I try to listen to everyone when they speak to me. I tell them that my door is open, and if they need to talk that I am here. I treat everyone with respect, and try to do the right thing for them and for my company.

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

My call is a deep feeling that I feel strongly in my heart. I know I am doing the right thing. I am not sure why God is calling me to be a deacon, but time will tell. I hope that I can bring Jesus to all I meet.

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

My family life has been changing since I started this process nearly nine years ago. God has been calling me, and I have been listening to him. I hope that my family will see that God works in all our lives, and we all need to listen. My life is very good, and being ordained is the beginning of the rest of my life in Christ. †

More than 800 students to graduate from three Catholic colleges in archdiocese

Criterion staff report

Students, families and educators will join in the celebration as the three Catholic colleges in the archdiocese hold their graduation ceremonies in May.

Marian University

When Marian University in Indianapolis celebrates its 75th commencement at 10 a.m. on May 5, the



Sr. Barbara Piller, O.S.F.

Franciscan college will also confer degrees on a record number of graduates—622.

The record number of graduates includes 120 students who will receive a Master of Arts degree in teaching, and 147 students who will earn accelerated business administration degrees from Marian's Adult Programs.

The commencement speaker will be Franciscan Sister Barbara Piller, a 1971 graduate of Marian who is the congregational minister of the

Sisters of St. Francis in Oldenburg.

Four people will receive honorary degrees during the ceremony.

Franciscan Sister Mother Mary Clarissa Dillhoff, the university's founder and first president, will be remembered with a posthumous honorary Doctor of Divinity degree.

An honorary Doctor of Business Administration degree will be presented to John Purdie, a business leader, U.S. Army veteran and member of the university's board of trustees.

Eugene Glick and his late wife, Marilyn Glick, will be honored with honorary Doctor of Humanities degrees for their generous philanthropy, including their support of Marian University's Nina Mason Pulliam EcoLab.

Saint Mary-of-the-Woods College

Saint Mary-of-the-Woods College in St. Mary-of-the-Woods will celebrate its 171st commencement on May 5 when the 107 graduates of its Class of 2012 will be honored.

Graduates will receive their degrees during the ceremony that begins at 2 p.m. in the Cecilian Auditorium of the college's Conservatory of Music.

The commencement speaker will be Myra Janco Daniels, an advertising executive, entrepreneur and philanthropist with a passion for the arts. The college's president, Dottie King, describes Daniels as



Myra Janco Daniels

"a visionary business woman" who "has clearly demonstrated how leadership, intelligence and determination—noteworthy traits that our graduates share—are critical to shape the future of our world."

Daniels will receive an honorary Doctor of Humane Letters degree.

Saint Meinrad Seminary and School of Theology

Seventy-four students are expected to receive master's degrees when Saint Meinrad Seminary and School of Theology in St. Meinrad holds two commencement ceremonies at the Archabbey Church.

The first ceremony—at 7 p.m. central time on May 11—will honor students who have earned the Master of Divinity degree or the Master of Catholic Philosophical Studies degree.

The second ceremony—at 9:30 a.m. central time on May 12—will honor students who have earned the Master of Theological Studies degree or the Master of Arts in Theology degree.

Both ceremonies will begin with Mass followed by the conferral of degrees.

Bishop Paul D. Etienne of the Diocese of Cheyenne, Wyo., will be the presider and homilist at Mass, and the commencement speaker at both ceremonies. He previously served as a priest in the Archdiocese of Indianapolis, and as a spiritual director at Saint Meinrad Seminary and School of Theology. †



Bishop Paul D. Etienne

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The Criterion

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Wikipedia head joins Vatican meeting, talks about abortion controversy

VATICAN CITY (CNS)—The co-founder of Wikipedia told a Vatican audience that his online encyclopedia could contribute to peace by promoting “a more thoughtful world,” even as the site was under fire for how it referred to those who oppose and support legalized abortion.

Jimmy Wales, who co-founded Wikipedia in 2001, was invited to address the annual assembly of the Pontifical Academy of Social Sciences. The meeting at the Vatican from April 27 to May 1 focused on Blessed John XXIII’s 1963 encyclical



Jimmy Wales

“*Pacem in Terris*,” and continuing challenges to promoting peace and justice in the world.

In an interview after his speech, Wales also spoke about Wikipedia’s arbitration process to determine the correct Wikipedia use of the terms “pro-choice,” “pro-life,” “abortion

rights” and “anti-abortion” to describe individuals and movements.

Wikipedia, which allows almost all entries to be initiated, updated and edited by almost anyone, had received complaints about an inconsistent use of the terms, which some people felt unfairly tended to use the negative “anti-abortion” to describe the pro-life position while almost always using the positive “pro-choice” label to describe those who support legal abortion.

The online site conducted a “community consultation” of users from March 23 to April 23, asking them to discuss the terms, their implications and list in order of preference the terms they thought were most appropriate. Wikipedia administrators were scheduled to review the discussion and votes before issuing a final ruling on May 1 that would be binding for three years. As this

newspaper went to press, no ruling had been publicly revealed.

Wales told Catholic News Service that he had not had a chance to read the online discussion or the final decision. But in general, he said, Wikipedia recognizes that certain words or terms “are heavily loaded,” and the goal always is to find “a single, simple, neutral term.”

One of the Wikipedia principles is that “you can refer to people as they refer to themselves,” Wales said. “Certainly, the most common terms in the U.S. in this discourse are pro-life and pro-choice, but both sides have complaints” about the accuracy of the other’s description.

Wikipedia also wants to be careful about using terms that implicitly imply a judgment, for instance, by using the term “pro-abortion,” he said. Those supporting legalized abortion “may be pro-abortion relative to a Catholic priest, of course,” he said, but most people who support legalized abortion would not say they promote abortion.

In his presentation to the Pontifical Academy of Sciences, Wales explained how Wikipedia pursues its goal of promoting “a world in which every single person on the planet has free access to the sum of all human knowledge.”

While most pages of Wikipedia can be edited by anyone, the edits are reviewed by other Wikipedia users and can be referred to Wikipedia administrators—usually longtime contributors who volunteer their time and are elected by Wikipedia users—and to an arbitration committee.

Wales said he believes the online encyclopedia “has a significant role to play” in peacemaking because it encourages participation, has a broad reach, makes information accessible and is available in about 280 languages. The English, German, French and Dutch pages each have more than 1 million articles posted, he said.

Wikipedia is a “mediating and moderating influence on the discourse on the Internet,” he



A Wikipedia Web page is pictured on a laptop computer in this photo illustration taken in Washington in January 2012. Wikipedia co-founder Jimmy Wales told a Vatican audience that his online encyclopedia could contribute to peace by promoting “a more thoughtful world,” even as the site was under fire for how it referred to those who oppose and support legalized abortion.

said, because each article is open to review, discussion and correction. Much of the information that people access through the news media tends “to be inflammatory. That doesn’t contribute to peace at all,” he said. His goal is to have Wikipedia be “calmer, slower and more reflective than that.”

Honduran Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa told the meeting that while people today are better educated and have greater access to information than in the past, they are becoming less human because education is focused so heavily on hard science, that it leaves aside questions about the meaning of human life and destiny.

“I would say the signs that I see are much more hopeful than that,” Wales told CNS. When he speaks at high schools and universities, the young people cheer. “They love Wikipedia,” and love reading it. “I think there is a real passion among

young people today to be better informed,” he said.

Wales said the Catholic Church must use the Internet and social media to engage in discussions with young people, and it must do a better job of allowing them the space to comment and discuss.

Church sites, though, need to have filtering software and participants who can exercise “social control” on those who misbehave.

“If you invite 20 people over to your house for a party and somebody starts making obnoxious and racist and sexist comments, you may ask them to leave, but at the very least, you don’t invite them back,” he said. An interactive website must do the same with unruly guests.

“The same spirit you would have at a Church supper, you ought to have online,” Wales said. †

Vanderbilt University Catholic student organization readies for unofficial status

NASHVILLE, Tenn. (CNS)—As the fight over Vanderbilt University’s nondiscrimination policy continues to make national news, members of Vanderbilt Catholic are hoping their “15 minutes of fame” are almost over.

“We’re very much moving on. We’re excited about moving forward,” according to P.J. Jedlovec, president of Vanderbilt Catholic, the university’s Catholic campus ministry.

For most of the school year, Vanderbilt Catholic and other on-campus Christian organizations have been at odds with the school’s newly enforced nondiscrimination policy, which requires leadership positions in all registered student organizations to be open to everyone, regardless of their beliefs.

In March, the student board of Vanderbilt Catholic decided they could not comply with the policy and did not re-register as an official student organization for next semester. The student leaders are still not sure what all the ramifications will be of operating as an “unofficial” student organization. They do know that the unofficial Vanderbilt Catholic student group will still be able to have Mass at Benton Chapel, and will be able to book rooms for on-campus events.

However, they will not be able to have their name listed with religious organizations on the Vanderbilt website. They may also lose their slot at the student activities fair, which has been a great way to gain exposure and new members, especially freshmen, according to Jedlovec, a junior with a double major in math and economics.

Additionally, the group has been informed it will have to cease using the name Vanderbilt Catholic, and

members are currently discussing new name ideas.

“It really isn’t that big of a price to pay for keeping our integrity,” Jedlovec said. “We’ll use different means of spreading the Catholic faith on campus,” he said. “Really, our mission is not contingent on us being an official university organization.”

Even though the group will be changing its name, it will maintain its most essential identity, Jedlovec said, which is “Catholic.”

The dispute over the nondiscrimination policy began last year after a Vanderbilt student complained to university officials that he was dismissed from a Christian fraternity because of his sexual orientation. Since then, the issue of religious liberty has come to the forefront and remains at the center of the controversy.

Some conservative news outlets have accused Vanderbilt administrators of being “anti-Christian” and “hating religious freedom,” but Vanderbilt Catholic leaders like Jedlovec would like to tone down that rhetoric.

“I think the administration was well-intentioned with the policy,” he said. But when the policy went so far as to disallow Vanderbilt Catholic from requiring that its leaders must be Catholic, that was where they could find no compromise.

“We are an open and welcoming community that people of all faiths can join, but we require our leaders to share this Catholic faith and practice,” the Vanderbilt Catholic student board wrote in *The Hustler* student newspaper on March 30. “A student group led by those who do not share these things might be a very worthwhile and beneficial organization, but it would not be Catholic in the fullest sense of the word.”

ourselves more fully to the search for holiness,” it said.

The letter from the Congregation for Clergy said one of the most serious problems unfolding today is people losing all sense of God’s love and hope.

Traditionally, Christian nations “are no longer tempted to surrender to a general sort of atheism as they were in the past,” but they risk falling victim to that brand of atheism that has “forgotten the beauty and warmth” of the Trinity of God the Father, the Son and the Holy Spirit.

By fully embracing, adoring and living in communion with God, priests can point the way to the true face of Christ, and why he is important for men and women today, it said.

“No new evangelization will really be possible unless we Christians are able to surprise and move the world again by proclaiming the nature of our God, who is love,” and living

Jedlovec doesn’t think the nondiscrimination policy is intended to undermine religious groups on campus, but “the groups most ardent about living their faith are the Christian groups” so they are the ones who are on the front lines, fighting back the hardest to preserve their identities.

Eleven evangelical Protestant groups, united in a coalition called Vanderbilt Solidarity, have so far refused to sign the nondiscrimination policy, but have not yet taken the step of confirming that they will operate as unofficial student organizations like Vanderbilt Catholic.

But two of the largest evangelical Protestant groups on campus, Reformed University Fellowship and Baptist Collegiate Ministry, have decided to comply with the policy and stay on campus. Stacey Croft, Reformed University Fellowship chaplain, told *World Christian* magazine that the policy is not stopping them from carrying out their mission. “Until I feel like my integrity, my conscience and the Gospel are compromised, I don’t think we need to step off campus,” Croft said.

Since the nondiscrimination policy debate has kicked into high gear, the Christian student groups at Vanderbilt have bonded together like never before. Whether they chose to comply with the policy or not, each was pressed to think hard about their mission and place on campus, and to dialogue with each other in new ways.

Because of the flap over the policy, “there’s a unity among Christian groups that hasn’t been there before to the extent it is now,” Jedlovec said. “I’ve worked with students in other Christian groups in ways I wouldn’t have otherwise.”

“I’m very grateful for that,” he added. “God can bring great things out of even a bad situation.” †

PRIESTS

continued from page 1

the faults committed by some who have brought shame upon the priesthood before the world.”

While not specifically mentioning clerical sex abuse, the letter said that given the worsening situation reported in the news, priests must take to heart “with greater strength and urgency” Blessed John Paul’s Holy Thursday letter from a decade ago.

It said the letter condemned the perpetrators of such scandals as betraying the priesthood, and casting a “shadow of suspicion” over the many good priests in the world.

Blessed John Paul called on priests “to commit

as closely as possible to Christ.

In addition to the letter, the Congregation for Clergy also published Scripture passages and reflections from popes, saints and theologians, and St. Faustina Kowalska’s “Prayer for the Holy Church and for Priests,” which asks God to protect clergy “from the devil’s traps and snares.”

There was also a 20-part “Examination of Conscience for Priests” that asked priests to reflect on how well they prepare for and lead Mass in a dignified manner; how free their lives are from vain and superficial pursuits; how central their love for Christ is in guiding them away from unchaste thoughts and acts; how charitable they are in dealing with others, especially those who sin; and how faithful their lives and teaching are to the Church’s Magisterium. †



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Editorial



Madison Longi and Sabrina Judy, sophomores at Pope John Paul the Great High School in Dumfries, Va., pray during a pro-life youth rally at the Verizon Center in Washington on Jan. 23. While observing the World Day of Prayer for Vocations on April 29, Pope Benedict XVI said that God is always calling people to dedicate themselves fully to serving him, but they often don't hear because they are too distracted or afraid they would no longer be free if they answered the call.

Make time to pray, listen each day

We hear the appeal at nearly every Mass, but how many of us take it to heart?

During the general intercessions, we often pray for more vocations to the priesthood and consecrated life.

How many of us make a conscientious effort to do the same outside of church?

If you do, is it part of your daily prayer regimen or do you need that "gentle reminder" from others?

In our fast-paced world where faith ends up on the backburner—except on Sunday—for many people, distractions can become a problem, including where prayer is concerned.

Whether it's praying for vocations, for your family and friends or praying for the issues that impact our world, those distractions that affect our life of prayer affect our listening skills as well.

While a cornerstone of our faith is to make time to pray each day, we need to make time to listen, too.

Find a quiet place at home or turn off the radio or CD player in your car on your way to work or heading home. Close the door at your office or step outside for a few minutes away from the busyness that surrounds you. Be still and listen.

As Pope Benedict XVI said at the Vatican on April 29 while marking the World Day of Prayer for Vocations, God is always calling people to dedicate themselves fully to serving him, but they often don't hear because they are too distracted or afraid they would no longer be free if they answered the call.

He especially urged prayers for members of our young generation still finding their way in life. The petitions, though, are appropriate for anyone still searching.

"Let us pray that all young people pay attention to the voice of God, who

speaks to their hearts and calls them to detach themselves from everything in order to serve him," he said.

"The Lord is always calling us, but very often we don't listen.

"We are distracted by many things, by other voices that are more superficial, and because we are afraid to listen to the Lord's voice because we think that it can take away our freedom," he added.

The Holy Father also reminds us that each of us is deeply loved by God. As soon as we become aware of that love, he said, our lives change by becoming a response to God's love, which in turn means human freedom is fully realized.

Living our faith can also help us fully realize many other things, including that our all-loving God wants what's best for us.

Making time for prayer and listening each day are indeed ways to grow closer to him.

Whether we have a vocation to the priesthood or consecrated life, are destined to marry or have a single vocation, our Creator wants us to be happy.

Can we pray for vocations to the priesthood and consecrated life? Let us make the time so the answer becomes an unequivocal "yes."

In praying for those priestly and religious vocations, as the Holy Father said, the universal Church and every local parish or community can become a lush garden "in which the seeds of vocations that God spreads in abundance can germinate and ripen."

We can help cultivate that garden with our prayers. It's that simple.

Be not afraid. May we begin transforming our lives, through prayer and listening, to do that today and each day.

—Mike Krokos

Parish Diary/Fr. Peter Daly

Show God's love to those in despair

The young man began to cry.

I asked him why he was so unhappy. He said it was because his family would not accept him. I asked why they would not accept him. He answered, "Because I am gay. They are very Catholic."



I started to cry, too. Three times in 25 years of ministry, I

have sat across the room from young men who have attempted suicide because they were gay or feared they were gay. Several other times, especially when I was in campus ministry at The Catholic University of America, I talked with young people despondent over their gay sexual identity.

I have talked with people who cut or disfigured themselves because they had such a deep self-loathing because they were gay.

According to a study done by the Centers for Disease Control and Prevention, which was released last year, gay and lesbian youths are much more likely than their heterosexual peers to have thought about suicide or to have attempted suicide.

Why do they commit suicide?

Some are bullied at school. Some feel rejected by their peers, parents and families. Sometimes they feel rejected by their religion and pastors. Some feel they are unacceptable to the God who made them. That is a great wrong and a great tragedy.

What can people in pastoral ministry say to them?

First, I think we should say that we love them. And so does God.

Second, we can offer them prayer.

Twenty years ago, I was asked to

represent Catholic University at the reading of names of people who had died of AIDS at the presentation of the NAMES Project AIDS Memorial Quilt in Washington, D.C. Each of us was given 20 or so names to read. We were told by the organizers not to add anything or to give any speeches.

When I got to the microphone, I read my list of names just as I was told.

But at the end of the list, something moved me to want to pray for them. It did not seem adequate to merely say their name. So I quickly said our traditional prayer for the dead. "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May their souls, and all the souls of the faithful departed, rest in peace."

As I came down from the podium on the National Mall, an elderly couple approached me. They were crying. They said I had read their son's name. They told me their pastor had refused their son a burial when he had died of AIDS because he was publicly gay. They said that I was the first priest who ever prayed for their son in public, and they were grateful. I embraced them.

How could any pastor of souls refuse consolation to the dying and a prayer for the dead? They are part of the spiritual works of mercy. That is our reason for being.

If we are not in the business of showing love to God's children, we don't have a reason to be in business. I thought of that elderly couple as I sat across the room from the young man who had tears flowing down his face.

No one should feel excluded from God's love. No one should ever be driven to despair. Ever.

(Father Peter Daly writes for Catholic News Service.) †

Letters to the Editor

A 'thank you' to women religious who have made a difference while serving others

In light of the Vatican mandate to reform the women religious of the United States who are members of the Leadership Council of Women Religious (LCWR), I wish to stand up and be counted for the ladies. May I offer a heartfelt "thank you" for all the service they have given over the years.

I think we should look back to when the Church was prospering in attendance and vocations, and see who was seated in front of our children.

Yes, it was for me the good Sisters of Providence from Terre Haute.

Today, they work with the poor, the immigrant, the elderly and the marginalized. I see them at the food pantry and the shelter, the nursing home and the office, but not up front anymore.

I miss seeing them up front telling me to stay close to Church and family. They are religious women.

Maybe we should bring them up front again.

David Whitsett
Indianapolis

As bishop and supreme knight note, now is the time for Catholics to take a stand

The April 27 issue of *The Criterion* included two articles that I hope every Catholic believer who subscribes read carefully and prayerfully.

Both Peoria Bishop Daniel R. Jenky and Carl Anderson, supreme knight of the Knights of Columbus, addressed the need for Catholics to take a stand concerning the Department of Health and Human Services (HHS)

mandate, supported by the Obama administration, that forces employers, including religious ones, to provide contraception, sterilization and abortifacients in their health plans.

Bishop Jenky's and Anderson's words were strong, controversial and, to some, offensive. They are, nonetheless, powerful and true.

We stand at a point in our history where we must decide if we are to remain "... one nation under God."

Our secular society tells us we must be politically correct, but our faith compels us to stand against a mendacious government that continues to whittle away at our religious liberties.

The time has come where we must stand firm against those who would take this right away from us.

This is not a time to be *for* the Democrats or *for* the Republicans. This is a time to be for what is right—a time to be for God!

Barbara Cmehil
Indianapolis

Is it immoral for a Catholic business owner to provide insurance required under HHS mandate?

What I have read in both secular and religious newspapers concerning the U.S. Department of Health and Human Services' (HHS) mandate leads me to this question: Is it immoral for a Catholic business owner to provide the insurance required under this mandate?

Surely it is, but it seems no one wants to say so. All the emphasis is on organizations run by the Church.

Why?

Dolores Francis
Bloomington

Priest uses business experience to aid Church in Holy Land

By Sean Gallagher

Franciscan Father Peter Vasko is a traveler.

Over the past 20 years, this Brooklyn, N.Y.-born priest has crisscrossed the Holy Land in leading approximately 400 pilgrimage groups to the places where Christ lived, died and rose again.

For nearly 15 years, Father Peter, whose ministry is based in Israel, has spent three months each year in the U.S., traveling across the country seeking support for the Church in the Holy Land as president of the Franciscan Foundation for the Holy Land (FFHL).

"I get tired," said Father Peter about living so often out of a suitcase. "But it's on such a high spiritual plane. Travel is a needed part of letting people know what's going on in the Holy Land."

Father Peter spoke during a recent trip to Indianapolis about the spiritual journey that led him to the Franciscans in the Holy Land, and the hopes he has for the Church there.

He reflected on how his experience as a fast-rising young adult in the travel industry in the 1970s unexpectedly prepared him for the ministry that has been the focus of his life for the past two decades.

After graduating from The Catholic University of America in Washington, Father Peter worked in marketing and public relations for a company that operated 28 Holiday Inn hotels across the southeastern U.S.

Later, he worked for an Atlanta company that made travel arrangements for the many corporations that had offices there.

He was materially successful—owning two homes, two cars and taking frequent vacations.

"But there was a void in my life," Father Peter said. "One day, I was in one of my houses and I just said, 'I have all these things and I feel so empty. What am I here for?'"

He then started a spiritual quest to answer that question. After a series of profound experiences in prayer, he felt convinced that God was not only calling him to be a Franciscan, but to join the order's Custody of the Holy Land, a province based there since the 14th century.

Father Peter was familiar with these friars because of the Franciscan Monastery of the Holy Land that they maintain in Washington, which is adjacent to Catholic University.

He became a novice in the order in 1980, and soon thereafter took his first pilgrimage to the Holy Land.

"When I went in [Christ's] tomb—Oh, my God," he said. "It was such an emotional thing for me, realizing that this was where he resurrected and how unworthy I was to be there."

Father Peter was eventually ordained a priest in 1987.

"Since that time, I've been very happy as a priest," he said. "I can't thank God enough for giving me the vocation to become a Franciscan."

At that point, Father Peter thought he had left behind for good his work in travel and public relations.

For the first five years after his ordination, he was involved in parish ministry in the Holy Land and loved it.

Then his superiors saw that his previous experience could be tapped to help the Church in the Holy Land that continues to struggle to survive.

"They told me, 'We see that you have this marketing and PR background,'" Father Peter said. "I kind of said, 'Leave me alone!' But it's obedience, and the rest is history."

A few years later, the FFHL was founded and Father Peter began making regular trips to the U.S., often visiting with benefactors and appearing on EWTN, Discovery Channel, BBC, NBC and CBS.

"I go around the United States. I tell the story and the needs [of the Church in the Holy Land]," he said. "And I don't care if they give or don't give. But guess what? ... The money is coming in only because God is doing that."

With the financial support gained through donors to the FFHL, Franciscans in the Holy Land operate an array of programs that help young Christians there receive college or



Above, Franciscan Father Peter Vasko, right, reads a Bible passage while giving a tour of an archaeological site in Capernaum, Israel, to President George W. Bush on Jan. 11, 2008. Standing at left is Franciscan Father Pierbattista Pizzaballa, custos, or superior, of the Franciscan Custody of the Holy Land, the order's province in Israel and other countries in the Middle East.



Left, Franciscan Father Peter Vasko, president of the Franciscan Foundation for the Holy Land, speaks during a fundraising dinner for the foundation on March 12, 2011, in Indianapolis.

vocational educations, and find jobs and housing so they can stay there and keep alive the Church in the place where it was born.

Father Peter sees he and his brother Franciscans as rebuilding the Church there, a task similar to that of St. Francis of Assisi, who physically rebuilt a chapel after a spiritual inspiration from Christ. He only later understood that Christ wanted him to lead a spiritual rebuilding of the Church in the 13th century.

"It's a Franciscan task to rebuild the Church," he said. "That's what I'm doing. I'm a poor instrument in many ways, but he uses poor instruments."

"This is God's mission. It isn't my mission."

He's inspired in this ministry by the example of the Christians in the

Holy Land whose families have lived there for centuries.

"They're the guardians of Christianity, and they're still there," Father Peter said. "I've been so impressed with that. I want to alleviate some of their suffering."

"We're such a minority there. Other people [there] aren't going to help us."

But he has found that Catholics across the U.S. are generously supporting their brothers and sisters in faith in the Holy Land. Many of them are inspired to give by taking pilgrimages there led by Father Peter.

"I know that I have a responsibility," he said. "I want to help them strengthen their spirituality. The Lord wants to do one of three things for them [during a pilgrimage]. He either

wants to touch their heart, heal them of something or guide them in something.

"I feel a great responsibility as a Franciscan guide to facilitate this spiritual initiation within their hearts."

Although being constantly on the go in the Holy Land can be tiring, Father Peter smiles and laughs when reflecting on his busy priestly life and ministry.

He likened it to his days in the business world, and agreed that he feels like he is working in a corporate headquarters with a corner office.

"I'm working for a great boss. His name is God," Father Peter said. "He's the best boss I've ever had in my life."

(For more information on the Franciscan Foundation for the Holy Land, log on to www.ffhl.org.) †

Archbishop Chaput releases new e-book on religious freedom in America

DENVER (CNS)—At the heart of defeating attacks on the country's religious liberty is the need for the faithful to rebuild a Christian culture that serves as the essence of a democracy, Philadelphia Archbishop Charles J. Chaput wrote recently.

In his new e-book titled *A Heart on Fire: Catholic*

Witness and the Next America, the former Denver archbishop discusses the ties between religious freedom and a good society.

The American experience of personal freedom, he said, is in fact inconceivable without a Christian grounding.

"Modern ideas about human dignity, rights, obligations and freedom are the child of Western culture, and Western culture is a child of Christianity," Archbishop Chaput told the *Denver Catholic Register*, archdiocesan newspaper.

Although American culture today is nothing like the Founding Fathers' society in early America, Christianity remains the moral framework of the Western world, which must recognize religious liberty as a natural right of all of mankind, he said.

"What Christianity does so uniquely and so well is to balance the dignity of every individual person with our social obligations to the common good," Archbishop Chaput said.

In response to these growing threats, instead of simply listing the problems with America and complaining, he added, Christians need to construct this religious culture, and protect religious liberty through personal conversion and saying "yes" to Christ.

"The only way to do it is to actually live what we claim to believe. Nothing is more powerful or more attractive than personal example," Archbishop Chaput said. "But we also need to speak up vigorously for our rights and press our elected representatives to do the same."



Archbishop Charles J. Chaput

In his e-book, he further discusses the current state of American society and global threats to practicing the faith. Christianity is now more than ever under attack, he said.

A reported 70 percent of the world's people live in nations where religious liberty is gravely restricted, which makes it a global crisis, he noted.

America specifically was founded on the ideas of religious coexistence, yet the court system and elected leaders have become increasingly hostile to the practice of Christianity in public, he said.

"I think there's a much more aggressive secularism at work in American life today. Religion gets in the way of what some people see as progress on issues like abortion, bioethics and sexuality," Archbishop Chaput told the *Register*. "Christianity requires not just personal conversion, but public witness in a believing community and moral engagement with society. That's inconvenient if you want to rewire the country's moral framework."

He concludes his book by reiterating Catholic faithfuls' call to restore Christian culture in America—to set the world ablaze with their witness.

A genuinely Catholic life, among other things, should feed the soul and mind while also recapturing the nobility of the human story and the dignity of the human person, he wrote.

"This is the kind of witness that sets fire to the human heart," he wrote in his book. "It starts the only kind of revolution that really changes anything—a revolution of love. ... Our task is to start that blaze and then help it grow."

(Archbishop Chaput's e-book is available for purchase at www.Amazon.com, www.BarnesandNoble.com or www.ChristianBook.com for 99 cents.) †

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Events Calendar

May 5

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Catholic Homeschool Conference, "Quo Vadis—Where Are You Going?"** 9 a.m., suggested donation \$20 per couple. Information: 317-786-3629 or hfheindy@yahoo.com.

Carmelite Monastery, 59 Allendale, Terre Haute. **Terre Haute Helpers of God's Precious Infants**, 7:30 a.m. Mass followed by prayers for end to abortion at 9:30 a.m. outside Planned Parenthood office, 30 S. Third St., Terre Haute, then Divine Mercy Chaplet at 10 a.m. at St. Patrick Parish, Adoration Chapel, 1807 Poplar St., Terre Haute. Information: mcbroom.tom@gmail.com.

May 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order meeting**, noon. Information:

317-545-7681.

Saint Meinrad Archabbey, St. Meinrad. **Monte Cassino pilgrimage, "Einsiedeln—Life at a Marian Shrine,"** Benedictine Brother Thomas Fässler, presenter, 2 p.m. Information: 812-357-6501.

May 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 12:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Lawrenceburg. **Concert, "Let it Be—Mary's Story,"** Tajci (Tatiana Cameron), performer, 7 p.m., free-will offering. Information: 812-656-8700.

May 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Celebrating Mary,"** brown-bag lunch and

Marian prayers, bring brown bag lunch, walk the trails, pray at the shrine, pray the rosary, noon, registration, 10:45-11:15 a.m., no charge. Information: 317-545-7681.

La Rosita Grill and Bar, 336 Pearl St., New Albany. **Theology on Tap, "Catholic by the Numbers—First Holy Communion,"** 6 p.m., no charge. Information: 812-945-2000 or marlene@nadyouth.org.

May 12

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **New Albany Deanery coaches, football camp for kindergartners to fifth-graders**, \$15 per player. Information: 812-945-2000 or sherra@nadyouth.org.

May 14

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Our Lady of Fatima Retreat House program, "Exorcism—It's Relevance for Today,"** Father Vincent Lampert, presenter, 7-9 p.m., \$15 per person if registered by May 13, \$20 per person at the door. Information: 317-545-7681 or www.archindy.org/fatima.

Crooked Stick Golf Course, 1964 Burning Tree Lane, Carmel, Ind. (Diocese of Lafayette). **Archdiocesan Office of Catholic Education, "Golf Fore Faith,"** 10:30 a.m.-12:30 p.m. registration, \$1,800 per foursome. Information: 317-441-8956 or mhendricks@archindy.org.

May 15

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Adult Programs, information meeting**, 6 p.m. Registration: 317-955-6271 or kwebb@marian.edu.

May 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Fighting the Good Fight," Joyce Johnson, executive director of Rock Steady Boxing, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

May 19

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Eric Johnson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

May 20

St. Paul Parish, Parish Hall, 9788 N. Dearborn Road,

Guilford. **Ladies Sodality, breakfast bar buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

St. Mary-of-the-Knobs Church, 3033 Martin Road, Floyds Knobs. **New Albany Deanery, high school Mass**, 6 p.m., followed by "build a burger" and games. Information: 812-945-2000 or Leah@nadyouth.org.

May 30

St. Joan of Arc Parish, Doyle Hall, 4217 Central Ave., Indianapolis. **Ministry through the Arts Project Inc., feast day of St. Joan of Arc**, 600th anniversary of her birth, *The Passion of Joan of Arc*, 6 p.m. Information: 317-283-5508. †

Retreats and Programs

May 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

May 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Evening of Rededication and Welcome to Potential New Volunteers,"** 5:30 p.m., Mass, dinner and presentation. Information: 317-545-7681 or mobrien@archindy.org.

May 9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar—Bridges to Contemplative Living,"** Benedictine Sister Julie Sewell, presenter, session two of four, workshop on Wednesdays, 5:15 p.m. Mass, 6 p.m. simple supper, \$85.95 includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference, marriage preparation program**. Information: 317-545-7681 or marcia.johnson@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **"Care of Creation #1—Caring for Our Home, Planet Earth,"** Franciscan Sister Janet Born, presenter, 6:30-8 p.m., \$15 per person. Information: 812-933-6437 or center@oldenburgfranciscancenter.org.

May 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Episcopal series, **"Day of Reflection with Bishop Gerald A. Gettelfinger,"** retired bishop of Diocese of Evansville, \$50 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

May 12

Kordes Center, Ferdinand, Ind. (Evansville Diocese). **"The Rosary—The Glorious Mysteries,"** Benedictine Sister Madonna Helmer, presenter, 9:15 a.m.-12:15 p.m., \$40 per person includes lunch. Information: 812-367-1411, ext. 2915, or www.thedome.org/programs.

May 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk: Happiness—Be Happy in Spite of Yourself,"** session four of five, Betsy Robbins, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org. †



50th musical

Students at Our Lady of Providence Jr./Sr. High School in Clarksville perform a scene on April 2 from *Willie Wonka* for the school's 50th spring musical production. Acting in the scene are, from left, seniors April Stiller and Brian Davis, eighth-grader Jack Elias, seniors David Gatz, McKenzie Stiller and Candace Popp, and junior Daniel Fernandez. The musical was the last performance directed by Dale Durham, who directed 21 of the last 22 musicals at Providence. Durham will now serve as the producer of the spring musicals, and remain the chairperson of Providence's performing arts department and director of campus ministry.

VIPs



Joseph and Dorothy (Laker) Schmoll, members of SS. Francis and Clare Parish in Greenwood, will celebrate their 50th wedding anniversary on May 5.

The couple was married on May 5, 1962, at St. Roch Church in Indianapolis.

They are the parents of four children: Marsha Campbell, Barbara Fahringer, Anthony and Robert Schmoll. They also have six grandchildren. †

Pentecost Concert set for May 20 at SS. Peter and Paul Cathedral

The archdiocesan Office of Multicultural Ministry and the Multicultural Ministry Commission will sponsor a Pentecost Concert featuring religious music from many countries at 3 p.m. on May 20 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The concert will take place on the Sunday before Pentecost, the feast which recalls the coming of the Holy Spirit upon the Apostles and the start of their preaching the Gospel to peoples from around the world.

All the musical groups taking part in the concert are based in central and southern Indiana.

Among the ensembles are the Holy Angels Parish Gospel Choir, the Hispanic Choir of St. Bartholomew Parish in Columbus, the Vietnamese Apostolate Choir, the African Catholic Ministry Choir, the Filipino Choir and Caribbean steel drumming by Michael Joseph.

Admission to the concert is free, and it is open to the public. For more information, call 317-236-1562 or 800-382-9836, ext. 1562. †



Teeter-tottering for Tennessee

Dominick Morales, left, and Tyler Poff ride on a teeter-totter on April 20 on the grounds of St. Rose of Lima Parish in Franklin as part of a fundraising effort for a youth ministry mission trip to Lafayette, Tenn. Youths from the Seymour Deanery faith community rode on the teeter-totter for 20 consecutive hours and raised more than \$1,000 for their mission trip.

Summer pilgrimage includes visit to Saint Meinrad Archabbey, Bardstown

By Mary Ann Garber

Back by request, the Archdiocesan Summer Pilgrimage will revisit several historic monasteries and a cathedral during a bus tour through scenic southern Indiana and northern Kentucky in early August.

Archdiocesan pilgrims enjoyed these pilgrimage destinations in 1999 so Carolyn Noone, associate director of special events, arranged a similar three-day itinerary that includes a popular musical in Bardstown, Ky., and relaxing luncheon cruise on the Ohio River.

Msgr. Frederick Easton, adjunct judicial vicar of the archdiocesan Metropolitan Tribunal, will serve as spiritual director for the Aug. 6-8 pilgrimage to Saint Meinrad Archabbey in St. Meinrad and Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, then on to the Abbey of Gethsemani in Trappist, Ky., and the Basilica of St. Joseph Proto-Cathedral in Bardstown, Ky.

The pilgrimage begins with Mass celebrated by Msgr. Easton at 8:30 a.m. on Aug. 6 at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis then the bus departs from the Archbishop O'Meara Catholic Center. Lunch at the Huber Orchard and Winery in Starlight precedes a tour and wine tasting.

Next, the pilgrims will visit the historic monastery of the Sisters of St. Benedict in Ferdinand, Ind.

The pilgrimage continues to Saint Meinrad Archabbey for Vespers, supper, a tour and Compline



Msgr. Frederick Easton

(night prayers). The pilgrims will spend the night at the Archabbey Guest House.

On Aug. 7, the pilgrims will join the Benedictine monks for Mass at 7:30 a.m. at the Archabbey Church of our Lady of Einsiedeln then enjoy breakfast on "The Hill" before traveling to Kentucky.

They will stop for lunch at a restaurant in Louisville then visit the Abbey of Gethsemani, which was founded by Trappist monks more than 160 years ago.

After checking into a Bardstown hotel, the pilgrims will enjoy supper at the Old Talbott Tavern then attend *The Stephen Foster Story*, a popular musical, at the outdoor amphitheater in My Old Kentucky Home State Park.

The final day of the pilgrimage begins with breakfast at the hotel followed by Mass at 9 a.m. at the Basilica of St. Joseph Proto-Cathedral in Bardstown then a tour of the first cathedral constructed west of the Appalachian Mountains.

In 1808, Pope Pius VII created the new Diocese of Bardstown from the Diocese of Baltimore, the only Catholic diocese in the country. The basilica was built in 1819.

To conclude the pilgrimage, the group will return to Louisville and board *The Spirit of Jefferson* riverboat at noon for a luncheon cruise on the Ohio River then return by bus to Indianapolis.

"It was an extremely popular pilgrimage, and people have asked to do it again," Noone said. "Pope Benedict XVI has designated The Year of Faith for the international Church beginning on Oct. 11, and this pilgrimage is a way to prepare for that observance."

She said the first pilgrimage stop—where ancestors of Ted Huber's family planted fruit orchards and have farmed the fields for more than 100 years—also features a petting zoo, restaurant, market and gift shop.



Completed in 1819, the Basilica of St. Joseph Proto-Cathedral in Bardstown, Ky., was the first cathedral built in the United States west of the Appalachian Mountains.

Saint Meinrad is "a very holy and beautiful place," Noone said. "I understand that the new guest house is very nice."

The Abbey of Gethsemani, nestled among rolling hills in Kentucky, has welcomed guests since 1848 and is the burial site of Father Thomas Merton, a well-known Trappist monk and author, she said. "The monks have a shop where we can purchase some of the famous fudge and fruitcakes that they make there to help sustain the monastery."

In Bardstown, the pilgrims will enjoy a musical featuring more than 50 of Stephen Foster's compositions from the mid-19th century, Noone said. During the tour of the basilica, the pilgrims will also see historic paintings given to the Diocese of Bardstown by Pope Leo XII and King Francis I of Sicily.

Msgr. Easton said he always enjoys visiting Saint Meinrad, where he completed some of his early formation for the priesthood at its former minor seminary.

"The guest house is excellent," he said. "... From the front door toward the east, you see the Archabbey Church and the monastery."

He is also happy to return to the Trappist Abbey of Gethsemani.

"I've been there a number of times [for] retreats," Msgr. Easton said. "I like

the quiet. I like praying the Office [the Liturgy of the Hours] with the monks and walking on the grounds. There are also some nice walks in the woods across the road. ... I find that to be a very good experience. And I like going to Bardstown and the old cathedral, where there is a lot of the American Church's history and sort of the pre-history for the Diocese of Vincennes [later the Archdiocese of Indianapolis]."

He is also looking forward to the Ohio River cruise and lunch on the riverboat during the final afternoon of the pilgrimage.

"River cruises are quite nice," Msgr. Easton said. "I think it will be a lot of fun."

Pilgrimages to holy places are part of the longstanding tradition of the Church, he said. "This pilgrimage will encompass what is called 'the Kentucky Holy Land.'"

(The pilgrimage costs \$389 per person for a double occupancy room and \$469 per person for a single occupancy room. The price includes deluxe motor coach transportation, all meals, overnight accommodations, admission tickets and other fees. For more information or reservations, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or log on to www.archindy.org/pilgrimage to register online.) †

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SPIRIT

continued from page 1

made with real love.”

That note matched the theme of the awards dinner, an event that celebrated two individuals, two couples and two communities of religious sisters—and raised more than \$163,000 to benefit Catholic Charities Indianapolis in its efforts to help the poor and the vulnerable.

“The people who served our Super Bowl cared about our project, they cared about Indianapolis and they cared about people,” Melangton said. “The human part of service is critical in so many ways. That’s why I am so excited to be a part of honoring folks with your Spirit of Service Award tonight. Because it makes a difference.”

Melangton also emphasized that her faith guided her during the four years of planning the Super Bowl event that drew overwhelming praise from visitors and media.

“If I didn’t have faith, I wouldn’t have survived the past four years,” she said. “What sustained me were the prayers I had from people, and the faith I had in all the volunteers and people who were working for us. Serving was what everyone wanted to do, and did so successfully.”

That approach to service also marks the efforts of Catholic Charities Indianapolis, according to its executive director, David Bethuram.

“Miracles take place at Catholic Charities for thousands of people each year,” Bethuram told the audience at the awards dinner. “Our emphasis lies in providing help to, and creating hope for, all of those whom we encounter—those who face homelessness, loneliness, disability, vulnerability and the far-reaching impact of a challenging economy.”

During the past two years, Catholic Charities Indianapolis has experienced a 30 percent increase in the number of people requesting help, Bethuram noted.

“We served 28,000 people in need of food, of whom 15,000 were children,” he said. “We provided more households with financial assistance to avoid disconnect of their utilities and possible eviction from their homes. We served 1,100 people in our emergency family shelter, and perhaps the most striking reality behind this number is the fact that this includes 600 homeless children.”

Serving more than 43,000 people

overall, Bethuram said, was made possible through the “compassion and generosity” of Catholic Charities benefactors, staff and volunteers.

Those two qualities—compassion and generosity—are also evident in the recipients of this year’s Spirit of Service Awards.

Consider the life of Tom Egold.

For years, he volunteered at St. Barnabas Parish, Marian University and the Catholic Youth Organization, all in Indianapolis. There was even a moment when he thought he could step back from volunteering—a moment that lasted until Father John McCaslin told Egold about his vision to revive the struggling neighborhoods surrounding Holy Trinity and St. Anthony parishes in Indianapolis by forming an organization that would buy and rebuild homes so

low-income families could purchase them.

Ever since, Egold has been a leading force in Hearts and Hands of Indiana, an organization that has already bought two vacant houses near Holy Trinity Parish for two families—with two more homes on the way.

“We’re all God’s children,” Egold said. “God has blessed us, and we have to give back.”

That belief has also guided Pat and Elaine Jerrell in their 40 years of marriage. Pat serves as president of the Indianapolis chapter of the St. Vincent de Paul Society while Elaine is the secretary of the all-volunteer organization that helps more than 100,000 people in need each year.

The couple has also been active in their faith community—St. Jude Parish in Indianapolis—where they have served on the leadership team of its Marriage Enrichment program and Christ Renews His Parish team, and as extraordinary ministers of holy Communion. They have also been presenters for the archdiocesan Pre-Cana Conference for engaged couples.

“In a marriage relationship, you need time together,” Pat said. “But you also need to plug into something bigger than yourselves.”

Fred and Mary Pitzer share that same view of life. In 55 years of marriage, they have served as longtime volunteers at Hunger Inc., a south side Indianapolis program that provides food for the hungry.

For more than 20 years, the couple from St. Mark the Evangelist Parish in Indianapolis has worked on the parish’s funeral meal ministry, planning, preparing and serving food for funerals. They also lead the effort to prepare more than 400 pounds of “St. Mark’s Famous



The president of the 2012 Indianapolis Super Bowl Host Committee, Allison Melangton, delivers the keynote address at the Spirit of Service Awards dinner on April 26.

Barbecue” for the parish’s annual summer festival.

Fred has donated blood for 50 years while Mary has poured her heart into making quilts that raise money for the parish.

“You can’t live your life in a shell,” Fred said. “You have to be there for other people.”

William Spangler has embraced that approach to life, too. He has served as chairman of the board of Catholic Charities Indianapolis. He has volunteered on the board of Holy Family Shelter. And for 20 years, he has been a member of the Christian Social Action Mission at St. Luke the Evangelist Parish in Indianapolis.

At St. Luke, he was influential in helping the parish start an endowment of \$250,000 designed to provide funds to help the poor.

“I really feel blessed because service has strengthened my faith immeasurably,” Spangler said. “We tend to think we need to be some tremendously gifted person to help others. But we all have the tools to do something for someone. Take that first step, and let God do the rest.”

That simple philosophy has guided the Daughters of Charity and Sisters of St. Francis of Perpetual Adoration—the two religious orders that were honored with Spirit of Service Community Awards for their longstanding commitment to care for the sick and the poor at two Catholic hospitals in Indianapolis.

The Daughters of Charity founded St. Vincent Hospital in 1881, the year when four religious sisters came from Emmitsburg, Md., with \$34.77 in their pockets—their seed money to build a

hospital in Indianapolis.

“It’s our tradition to be Christ for the poor,” said Daughter of Charity Sister Catherine Kelly, vice president for mission integration at St. Vincent Health St. Joseph Hospital in Kokomo, Ind., in the Lafayette Diocese. “We still go about doing what we have for 131 years.”

With the same belief in God’s Providence, two sisters from St. Francis Convent in Lafayette, Ind., traveled to Beech Grove by horse-drawn buggy in 1909 to talk about starting a hospital there. Five years later, St. Francis Hospital was opened.

“Our thoughts go to the many sisters and co-workers who have gone before us in the Indianapolis area to provide services to all those who come to our doors,” said Franciscan Sister M. Angela Mellady, provincial of the order.

Bishop Christopher J. Coyne greeted and saluted each of the award winners.

“It’s just a special event for us to honor them for all that they do,” said Bishop Coyne, apostolic administrator of the archdiocese.

Near the end of the celebration, he also praised all the people who support Catholic Charities and its commitment to be Christ to people in need.

“The support you give to Catholic Charities is just so amazing,” he said. “It means so much to the work that we do—to feed the hungry, to clothe those in need, to support the homeless and the new people in our midst. It’s all because of what you do, and the generosity of your hearts.” †

IMMIGRATION

continued from page 1

to seek work without government authorization was no more than an extension of what Congress did in imposing sanctions on employers who hire undocumented workers.

Meanwhile, outside the court, a multi-day prayer vigil sponsored by faith-based organizations evolved into a news conference, then into a rally on the sidewalk and a protest walk around the court building.

Four provisions of the law were challenged by the Obama administration under the argument that immigration laws and enforcement are the purview of the federal government and that Arizona’s law, S.B. 1070,



Cardinal Roger M. Mahony speaks for immigrant rights in front of the Supreme Court building in Washington on April 25 as justices prepared to hear oral arguments in a case challenging Arizona’s tough immigration law. Cardinal Mahony, retired archbishop of Los Angeles and a long-time advocate for immigrants, called on the nation’s highest court, Congress, the president and Republican presidential nominees to act to right the country’s immigration system.

takes that federal authority unto itself. All four challenged provisions have been blocked pending court review.

Solicitor General Donald B. Verrilli, arguing for the Justice Department, disputed Clement’s attempts to portray the Arizona law “as an aid to federal immigration enforcement,” saying “the very first provision of the statute declares that Arizona is pursuing its own policy of attrition through enforcement and that the provisions of this law are designed to work together to drive unlawfully present aliens out of the state.”

Questions from the justices suggested some strong doubts about the arguments being made by both sides. Justice Antonin Scalia proposed that perhaps Arizona should have the right to close its borders to all immigrants if it chooses. And Justice Sonia Sotomayor warned Verrilli to stop trying to make the same point about it being wrong for the state to require all law enforcement officers to cooperate in the immigration effort. “You can see it’s not selling very well.”

Sotomayor, at another point, seemed to be trying to help Verrilli emphasize that the 10-minute background check that Clement described was for some people much more complicated. People who lack the kind of documentation of legal status required by the law may still be in the country legally, Verrilli noted.

“If you have come into the country unlawfully, but you have a pending application for asylum, a pending application for temporary protective status because you would have to be removed to a country to which you can’t be removed because of the conditions in the country,” Verrilli said, “if you have a valid claim for relief under the Violence Against Women Act based on your treatment, if you have a valid claim for relief because you are a victim of human trafficking, if you have a valid claim for relief because you are the victim of a crime or a witness to a crime, all of those persons are in technical violation” of federal law, but entitled to remain in the country.

S.B. 1070 served as a model for laws passed by other states in the past couple of years, adding to the importance being placed on the outcome of this case. The Supreme Court’s ruling on these four provisions is unlikely to resolve even that state’s situation completely, however, as evidenced by Chief Justice John Roberts’ opening question to Verrilli, clarifying that the federal government’s case is not based on racial or ethnic profiling claims. Verrilli confirmed that. But that area of litigation still could reach the high court through other challenges.

The court heard the case without the participation of Justice Elena Kagan, who recused herself, presumably because she was U.S. solicitor general when the administration decided to sue Arizona over S.B. 1070. Without a ninth vote among the court, a 4-4 ruling would mean that lower court rulings blocking these provisions would stand.

At the news conference before the hearing, several Arizonans spoke, including 75-year-old Jim Shee, a plaintiff in the case who said he and his Japanese-American wife never leave home without their passports now because of being stopped for questioning since the new law passed. Dulce Matuz, 27, president of the Arizona DREAM Act Coalition, is a recent Arizona State University graduate who said her real estate license was revoked because she is not in the country legally. She was recently named one of *Time Magazine’s* 100 Most Influential People.

Cardinal Roger M. Mahony, retired archbishop of Los Angeles, said he and other religious leaders were there “because we see our immigrant brothers and sisters in a difficult situation.” He said many children have told him they start each morning in fear—worried that their parents might be picked up because of their immigration status and never come back.

“We can’t have that kind of fear,” he said. †

Dialogue between Catholic leaders, Girl Scouts addresses criticisms

PHILADELPHIA (CNS)—Tina Kent credits the Girl Scouts for teaching her skills in leadership, conflict resolution and critical thinking and for giving her an appreciation for the outdoors and opportunities to travel.

Kent became a Brownie at age 8 in her native Vermillion, S.D., and remained a Scout until she was a teenager in Waco, Texas.

Now a wife and mother of five, Kent lives in the Diocese of Harrisburg, Pa., and is a Girl Scout troop leader in York, Pa., where her troop meets at St. Joseph School.

Her daughter Maggie, 7, a first-grader at the school, is a Girl Scout Daisy. Kent hopes daughter Ruth, 3, will one day join her sister in the Scouts.

Among other projects, her troop makes Christmas and Valentine's Day cards for the elderly, and this year donated 46 boxes of Girl Scout cookies to the local Catholic food pantry and sent 85 boxes to a girls' school in Afghanistan.

"As Catholics, we are called to be serving other people, to be reaching out, to be trying to do good in this world," said Kent, 44, who became a Catholic at Easter 2003 when she was 35.

Kent is well aware of claims by some that the Girl Scouts of the USA promotes Planned Parenthood, and its advocacy of birth control and abortion. Others have complained that some printed material distributed to Scouts contained references that countered the Catholic Church's teachings.

After looking into the criticism herself, she told Catholic News Service, "I just don't buy that it's happening."

Kent acknowledged, however, the organization on occasion may end up "associating with people who are not who the Catholic Church would choose to be associating with."

The Girl Scouts of the USA, known as GSUSA, is marking its 100th anniversary this year. It has 3.2 million girl and adult members. An estimated 500,000 Catholic girls and adults in the U.S. are involved in Girl Scouts.

Criticism of the Girl Scouts as an organization has surfaced off and on over the last several years, and earlier this year made the rounds again on the Internet.

In response, GSUSA has strongly stated that it "does not have a relationship or partnership with Planned Parenthood and does not plan to create one," and takes no position on abortion or birth control.

"Parents and volunteer troop leaders in Catholic churches," it said, "have total control of the Girl Scout programming their girls receive."

Given the large number of Catholics involved in Girl Scouts, such concerns prompted the bishops' Committee on Laity, Marriage, Family Life and Youth at its mid-March meeting to discuss GSUSA's "possible problematic relationships with other organizations," and raise questions about some of its materials and resources.

In a March 28 letter to his fellow bishops, committee chairman Bishop Kevin C. Rhoades of Fort Wayne-South Bend, said some questions may need to be answered at the national level and others at the local level.

Among other actions, he said the committee wants to develop a resource that bishops can share with priests, youth ministers, pro-life directors, educators and others in their diocese on Catholic identity for troops and guidance for parents.

Bishop Rhoades said the committee "affirmed the good service" that Catholic Girl Scouts have provided and continue to provide to their communities and to the Church.

"Catholic Girl Scout troops have served girls and young women for many years, and the committee is grateful for this service," he said.

The bishop invited Robert McCarty, executive director of the Washington-based National Federation for Catholic Youth Ministry (NFCYM) in Washington, and Kathleen Carver, the federation's associate director and communications director, to the meeting to give committee members their perspective on the claims made about the Girl Scouts.

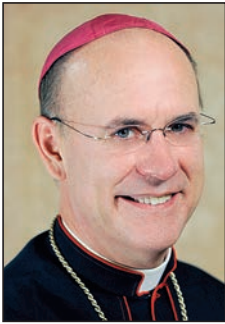
The federation's website, www.nfcym.org, has a question-and-answer section on the issue, and according to McCarty, dialogue



Catholic Girl Scouts with Troop 508 sell Girl Scout cookies in late February at a shopping plaza in Great Neck, N.Y. Some claim the Girl Scouts promotes Planned Parenthood and its advocacy of birth control and abortion, but the organization strongly denies such accusations. A U.S. bishops' committee plans to develop a resource that bishops can share with priests, youth ministers, pro-life directors, educators others in their diocese on Catholic identity for Catholic Scout troops and guidance for parents.

between the national Girl Scouts office in New York and the federation has been ongoing.

McCarty told CNS on April 9 that the bishops' Secretariat for Laity, Marriage, Family Life and Youth would convene a group soon to discuss what resources and tools would help create dialogue among Church and Girl Scout leaders "more intentionally," and provide clear guidelines for predominantly Catholic troops where



Bishop Kevin C. Rhoades

"Catholic teaching is honored and at the forefront."

Beyond the Church's relationship with Girl Scouts is the bigger issue of "how does the Church engage secular organizations?" McCarty stated. "We advocate for Church teaching through direct engagement and honest respectful dialogue."

In an earlier interview with CNS, McCarty said he has met with Girl Scout leaders in New York to convey concerns the federation has heard from the field, though he rejected the claim that Girl Scouts promotes Planned Parenthood.

In January, Anna Maria Chavez, a Catholic who has been the Girl Scouts CEO since last November, came to Washington from New York, along with the chair of GSUSA's board of directors, to meet with McCarty.

"For nearly 100 years, we have partnered with the Catholic Church to support the growth and development of millions of girls," Chavez told CNS on April 19. "It is a wonderful legacy, and we're grateful for the opportunity to participate in the process that will only enhance our partnership."

She said her organization has had meetings with Catholic dioceses around the country, and said "those conversations have been very valuable in strengthening that relationship."

"Working closely together, we will continue to provide girls with the courage, confidence and character they will need to make our world a better place."

McCarty said the assertion that Girls Scouts has a relationship with Planned Parenthood arose from a statement the previous CEO made in 2004 on broadcast television in which she listed the organization as one group among many with whom the Scouts maintained a relationship.

"That," he stressed, "was eight years ago, and that has changed."

Other criticism has been directed at the World Association of Girl Guides and Girl Scouts, known as WAGGGS, which, for example, has advocated for emergency contraception for women in Third World countries, McCarty said. GSUSA is one of

WAGGGS' 145 member organizations.

In the Archdiocese of Kansas City in Kansas, Deacon Dana Allen Nearmyer, a consultant for evangelization and Catholic formation in the archdiocese, said Catholic

leaders are concerned by the fact the GSUSA sends money to WAGGGS.

"We've said that's not acceptable," Deacon Nearmyer told CNS in a recent interview. "Our recommendation would be that they would stop funding the World Association of Girl Guides and Girl Scouts."

No Scouts' dues or registration fees go to WAGGGS, but GSUSA sends investment earnings to the international group.

McCarty likened the relationship between the Girl Scouts and WAGGGS to that between the United States and the United Nations. That association, he said, does not imply that the U.S. is aligned with everything the U.N. advocates.

"The Vatican has a role at the U.N. I don't see the Vatican walking away from the



Anna Marie Chavez

U.N.," he added. "The Vatican is there to engage the U.N. through the lens of Catholic social teaching and Church teaching."

Another criticism arose over Girl Scout material that included a link to a play written by a girl who questioned her parents and the Catholic Church, McCarty said.

"When we raised that issue with the Girl Scouts, they took it out. They reprinted their books."

"We're certainly not looking at banning Girl Scouts, unless that's a directive," Deacon Nearmyer told CNS.

"We appreciate being part of the conversation and moving the curriculum of Girl Scouting to its more traditional, original roots—protecting families. We also value their national connection and notoriety," he said.

"But ... at some point, if parishes are looking for something that's a more substantial faith organization, Girl Scouts is only going to be able to carry them so far because they're a secular organization." †

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'My Promise, My Faith' pin among religious awards Girl Scouts can earn

WASHINGTON (CNS)—As the Girl Scouts of the USA (GSUSA) marks its centennial year, Catholic dioceses around the country are marking the 100th anniversary with special Masses bringing together Catholic Girl Scouts, their parents and troop leaders with the larger Catholic community.

At one such Mass at Boston's Cathedral of the Holy Cross in March, Cardinal Sean P. O'Malley in his homily discussed the connection between Scouting and the Church.

"In our life, all of us have a very special vocation. The Lord is calling us to service in a special way. Scouting is about service and how we can serve a community, but each of us has a very special calling," he said.

"We discern that in prayer, trying to see what God is calling us to do as individuals. But all of us share in a mission that together we have to build a civilization of love to make God's kingdom more visible, and to help people to discover how much God loves them," the cardinal said.

Although it is a secular organization, GSUSA has several religious awards troop members can earn, and in 2011 it

developed an additional award, a pin titled "My Promise, My Faith," which girls can earn "by carefully examining the Girl Scout Law and directly tying it to tenets of her faith."

On April 28, the "My Promise, My Faith" pin was highlighted at a national celebration of all faiths represented in the Girl Scout community at the National Episcopal Cathedral in Washington.

"As a spiritual resource for our nation, the cathedral is a great and beautiful edifice in the city of Washington, and an indispensable ministry for people of all faiths and perspectives," said a Girl Scouts announcement about the interfaith event.

Organizers planned to recognize girls who had earned the pin by the date of the event during the service.

In addition to the "My Promise, My Faith" pin, Catholic Girl Scouts can earn these faith-based awards—"Family of God," "I Live My Faith," "Mary the First Disciple," "The Spirit Alive," "St. Elizabeth Ann Seton" and "St. Anne." †

Hidden helpers: Vatican ushers bring tots, disabled closer to pope

VATICAN CITY (CNS)—The cameras are trained on the cute baby being foisted up to the pope for a kiss and papal blessing, not on the dapper gentleman trying to handle the precious, often squirming, child with care.

Vatican ushers attend every weekly general audience, helping visitors with special needs and picking out the cutest babies in the crowd for the photo op of a lifetime. And they welcome dignitaries and heads of state visiting the pope with all the pomp and circumstance suited for their stature as “gentlemen in waiting.”

These laymen, called “*sediari*” or chair-bearers, did just that for centuries—carried the pope on an elevated chair high above the crowds so everyone could catch a glimpse of the pontiff.

But Blessed John Paul II discontinued the practice when he was elected in 1978, preferring to walk and be close to the people.

The “*sediari*” stayed on, but their role no longer included carrying the pope on their shoulders—until Blessed John Paul’s death more than 26 years later.

When he died, Blessed John Paul’s body was carried by 12 papal gentlemen on a red velvet stretcher in a solemn procession from the Apostolic Palace to St. Peter’s Basilica.

Because so many of the papal ushers were young, only a few older veterans knew how to carry a pope either on the portable chair or the stretcher.

All ushers’ eyes and ears were on Massimo Sansolini, who served four popes after he became a “*sediario*” in 1964.

He spelled out the correct procedure for smoothly and decorously lifting and carrying the papal platform so that it would stay as horizontal and secure as possible while the men navigated corridors and numerous marble staircases.

Two of his essential rules—“Carry it with just the shoulder, without help from the hand,” and always begin walking with the left foot.

The rules were in his recently published

Italian memoir, a follow-up to a volume that he published in 1999 in which he told of his life as a papal gentleman, revealing the not-often-seen world of the Apostolic Palace, at the service of the pope.

Sansolini told reporters at the second book’s launch on April 23 that because there were always 12 “*sediari*” helping the pope—the vicar of Christ—he always felt like one of the Apostles—a servant of the servant of God.

In his book, he described how hard the men tried to remain calm and composed, fighting back the tears, as they transferred the pope’s body before the crowds on April 4, then carried the cypress casket from St. Peter’s Basilica outside to the square during the April 8 funeral.

“No layperson had ever been as close to the sacred person of the pontiff as we had for 26 years straight,” he wrote.

While those events briefly put Sansolini and his conferees in the world spotlight, their weekly routine is much less visible.

For the past 16 years, Sansolini has been in charge of helping disabled pilgrims get seating as close to the pope as possible during Wednesday general audiences and other special occasions.

There are special sections in the square or the Paul VI audience hall for Church dignitaries, important guests, newlyweds and people with special needs. All the ushers also have their eyes open for parents with tiny infants and help them get as close as they can to the barricade in the general seating section to pass the baby to the pope in the popemobile.

Sansolini said no pope has ever complained about the tradition of individually greeting and blessing the disabled after the general audience, no matter how scarred or infirm they may be—“The pope’s love knows no limits.”

A typical Wednesday starts very early as Sansolini arranges the seating for the disabled section, leaving room for the wheelchairs between the plastic chairs for the caregivers.

Guests are asked to arrive a couple of



Longtime Vatican usher Massimo Sansolini, right, sees that a man with special needs is attended to before Pope Benedict XVI’s general audience at the Vatican on April 25. Vatican ushers, called “*sediari*,” or chair-bearers, used to carry popes on a chair high above crowds, but Blessed John Paul discontinued the practice when he was elected pope in 1978.

hours early before the start of the audience so they can clear security and find their section.

Sansolini said he helps pass the time with all of them, chatting about their lives in whatever language they have in common. Sometimes, he said, just a caress or smile is all that it takes to forge a strong bond.

He said he has been humbled by the heroism of the mothers, fathers and caregivers of the gravely ill and physically or mentally challenged adults and children he sees every week.

“There are women like Mother Teresa all over, on every continent,” caring for the unwanted or abandoned.

He said he is always touched by people he meets, from those afflicted with terminal cancer to Iraqi children bearing battle scars,

“their tiny bodies, already martyred” in the bloom of their life.

Once, he saw a mother come to the audience hall laden with bags and cases, which she scattered on the floor around her.

He was going to gently say something about the disarray, but let it go. He was glad he did, he wrote, because later she pulled out a series of bottles and a syringe and proceeded to feed her child through a stomach tube.

“Every time I am present at an audience I come out with greater faith” from witnessing the unconditional love, joy and hope in people, he said.

“The love of a parent overcomes everything! The human being reaches a fullness of dignity that knows no limits” when it overcomes all challenges and suffering with love and grace, he wrote. †

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The Most Rev. Robert J. Carlson (Archbishop of Saint Louis and Chair of the USCCB Committee on Clergy, Consecrated Life and Vocations): “The Challenges Ahead for Catholic Preaching in the 21st Century”

Fr. Robert Barron (Francis Cardinal George Professor of Faith and Culture, Mundelein Seminary): “The Word in the World and the Electronic Media: New Challenges and Possibilities”

Mary Catherine Hilkert, O.P. (University of Notre Dame): “Feasting at the Table of the Word: From *Dei Verbum* to *Verbum Domini*”

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Social science research shows what makes marriages strong

By Sheila Garcia

Have you attended a wedding recently? You may have noticed that the bride and groom were older than in the past. They may have been at least in their late 20s.

They may have already been living together. And before stepping up to the altar, they probably pondered whether a happy, lifelong marriage is still possible in our divorce-prone culture.

Social science researchers have focused much attention on marriage and young adults. What do we know about their attitudes toward society's oldest institution? Using current data, let us look at five popular myths and half-myths about young adults and marriage.

1. The declining marriage rate shows that young adults are losing interest in marriage.

According to the Pew Research Center, between 2009 and 2010 the number of new marriages declined 5 percent. Today, just 20 percent of adults ages 18 to 29 are married, compared with 59 percent in 1960.

Is this a long-term trend? Pew researchers caution that it's too early to tell whether young adults are giving up on marriage or simply delaying it.

On the plus side, marriage and family are still goals to which people aspire. Seventy-six percent of high school-educated adults say marriage is "very important" or "one of the most important things" to them. More than 60 percent of people who have never been married say they would like to marry someday.

2. If marrying in one's 20s improves chances for marital success, then marrying in one's 30s must be even better.

In 1960, the median age for a first marriage was 23 for men and 20 for women. By 2010, those ages had jumped to 28 and 26, respectively. The risk of divorce is decreased by 24 percent for those people who marry at 26 or older as opposed to those who marry at 17 or younger.

Does this mean the later a couple marries, the better? Not necessarily. Some researchers have found that those

who marry in their early to mid-20s are more satisfied with their relationships than those who marry at 30 or older. Moreover, younger couples are less likely to experience fertility problems.

Other researchers point to the advantages of marriage later in life. For example, older couples are often better off financially, which increases marital stability. If there is an ideal age at which to marry, researchers have yet to identify it.

3. No wonder young adults worry about a lifelong marriage. The odds for divorce are around 50 percent.

It is true that the lifetime probability of separation or divorce is between 40 and 50 percent. Moreover, for most young adults divorce is more than a statistic. They have experienced the marital breakup of parents, other family members or friends. No wonder they may fear a lifelong commitment.

The good news is that for many people the risk of divorce is far below 50 percent. As the National Marriage Project points out, "If you are a reasonably well-educated person with a decent income, come from an intact family and are religious, and marry after age 25 without having a baby first, your chances of divorce are very low indeed."

In other words, we know the background characteristics that increase the odds for marital success, and most of these things are under the control of the couple.

4. Living together before marriage can improve a couple's chances for marital success.

This myth persists despite abundant evidence to the contrary. About 60 percent of first marriages are preceded by cohabitation, compared to virtually none 50 years ago. Couples cohabit for various reasons. A major one is the desire to test the relationship before making a permanent commitment.

But as the National Marriage Project says, "No published research from the United States has yet found that those who cohabit before marriage have stronger marriages than those who do not."

For a certain group of cohabiters, living together before marriage can pose significant risks if they eventually decide



Michael and Susan Rudnicki, with their infant son, Aaron, renew their marriage vows at SS. Cyril and Methodius Church in Deer Park, N.Y., on the eve of World Marriage Day on Feb. 7, 2004. Despite popular notions to the contrary, social science research shows that strong marriages are still possible for young adults today.

to marry. These are people who drift into cohabitation without making a deliberate, thought-out decision.

Dr. Scott Stanley, author of *The Power of Commitment*, identifies this phenomenon as "sliding vs. deciding." With the couple's lives increasingly intertwined, it becomes difficult to end the relationship. Just as they drifted into cohabitation, they drift into marriage, often one of lower quality.

Stanley questions whether some of these couples would choose to marry if they were not already living together.

5. Marital success is mostly a matter of finding the right person—a soul mate—and luck.

Finding the right person is important, but so is being the right person. This means, for example, cultivating the virtues that are foundational for a happy marriage, such as generosity, integrity,

fidelity, kindness, and a willingness to ask for and receive forgiveness.

While a little luck is always nice, successful marriages don't count on luck. Research has identified the skills and behaviors necessary for a solid relationship.

Marriage education and enrichment programs, some available online, help couples acquire those skills. The Catholic Church has led the way with its well-developed programs for marriage preparation.

Today we know a lot more about what makes marriages work. With God's grace, young adults can use that knowledge to build enduring marital bonds.

(Sheila Garcia is associate director of the U.S. Conference of Catholic Bishops Secretariat of Laity, Marriage, Family Life and Youth.) †

Singles look at marriage from the outside, but believe it's a lifelong commitment

By Louise McNulty

They are young, Catholic and single, and their ideas about marriage differ in many ways from the mainstream.

Take Joe Nitkiewicz, for example. Nitkiewicz is a 24-year-old from Ypsilanti, Mich., who is getting married soon. He believes his marriage will last until death.

"We both believe that divorce is not an option," he said.

Having dated for a year before his engagement, he said he and his wife-to-be have a lot in common and love each other.

"We have a strong relationship with God, and are seeking to do his will," the Michigan accountant said in a recent interview.

He said he believes that God will help him and his future wife get through hard times.

When reminded that so many marriages fail, Nitkiewicz says he thinks much of that is due to a failure to communicate well.

Many couples focus on feelings and succumb to outside pressures to get rid of problems instead of working them out, he said. Many people marry rashly, he added,

considering what feels right at the time without thinking of their marriage as part of God's plan for their life.

It is easier to throw away what was lightly considered than something carefully thought through beforehand, he said.

His 21-year-old brother, Paul, a college junior, said that, just like the priesthood, he thinks of marriage as a vocation. It deserves as much attention in discerning whether it is his life path, he said.

"So if I feel I am called, then what?" Paul Nitkiewicz asked. "I wouldn't just pick a random girl. I think together we'd have to determine our compatibility—including [sharing] the same faith background."

Some of the attractions that he finds in marriage are the ability to have a family, working and providing for someone who depends on him for support, and being able to raise children strong in their faith, he said.

As to having a lasting marriage, Paul Nitkiewicz said, "I think your chances of staying together are good if both people ... realize that marriage is a lifetime [commitment]. As for me, if I marry, there is no place in my thoughts for divorce."

Katelyn Salata, a 21-year-old college senior, also from Ypsilanti, said she finds marriage attractive because of the companionship.

"Having someone to share your life with, someone who knows you better than anyone else and who you have a special bond with," she said.

She believes the reason that many marriages fail is because divorce is so common and people "don't work so hard to fix things."

It's a commitment that shouldn't be taken lightly, she said.

"It's important that people don't just rush in [to marriage] all giddy, on the spur of the moment ... because then when things are no longer all rainbows and butterflies, those same people want to get out [of the commitment]."

Couples need "a mutual sense of commitment so there is not just one person trying. They should share faith and have the same beliefs," and be open to communicating about anything, she said.

(Louise McNulty is a freelance writer in Akron, Ohio.) †



A pair of wedding bands symbolizing the sacrament of matrimony is depicted in a stained-glass window at St. Isabel Church in Sanibel, Fla.

From the Editor Emeritus/John F. Fink

Biblical reading: Concluding the Book of Revelation

The biblical readings in the Office of Readings from this Friday through next



week are from the final six chapters of the Book of Revelation.

The first four of those, Chapters 17-20, are sometimes referred to as "The Punishment of Babylon and the Destruction of Pagan Nations."

Babylon is the code name for the Roman Empire because, in the Old Testament, the Babylonians desecrated the Temple and sent the Israelites into exile.

Here, Rome is portrayed as a great harlot with "Babylon the great, the mother of harlots and of the abominations of the earth" written on her forehead (Rv 17:5). She is "drunk on the blood of the holy ones and on the blood of the witnesses to Jesus" (Rv 17:6), referring to the martyrs under Emperor Domitian, who ruled from 81-96 A.D.

To make it even clearer, John writes that the great harlot rides on a beast with seven heads and seven horns.

"The seven heads represent seven hills upon which the woman sits" (Rv 17:9). Rome, of course, is famous for its seven hills.

The victory over Rome is described as if it has already happened, and in delicious detail. The vindictive language used is similar to Old Testament prophecies in Isaiah, Jeremiah and Ezekiel against Babylon, Tyre and Nineveh. All the voices in heaven rejoice as "the Word of God" (Rv 19:13) leads "the armies of heaven" (Rv 19:14) in the victory and God establishes his reign.

Chapter 20 describes "the thousand-year reign," but those thousand years must not be taken literally any more than the other numbers in Revelation. During that time, God's people will share in God's glorious reign that is present to them by virtue of their baptismal victory over death and sin.

But this is not the end. Revelation foresees another era of demonic destruction when the devil gathers the pagan nations, "Gog and Magog" (Rv 20:8), using Ezekiel's symbols (Ez 38:2). However, God will again prevail and the devil will be "thrown into the pool of fire and sulfur" (Rv 20:10).

Revelation then presents us with a

description of the final judgment (Rv 20:11-15) when the dead will be raised and "judged according to their deeds" (Rv 20:13).

Chapters 21 and 22 reveal "the new creation," God's eternal kingdom in heaven, using the symbols of a new heaven and a new Earth. A "new Jerusalem," the Church, is described as "the bride, the wife of the Lamb" (Rv 21:9). The images in the description of this new Jerusalem are again taken from the prophet Ezekiel.

In this new Jerusalem, the people will all be priests, indicating that our fundamental vocation is praise of God. There will be no divisions. "Night will be no more, nor will they need light from lamp or sun, for the Lord God shall give them light, and they shall reign forever and ever" (Rv 22:5).

The epilogue reminds us, though, that that time isn't here yet. "The righteous must still do right, and the holy still be holy" (Rv 22:11).

The book ends with a prayer for the coming of Christ—"Come, Lord Jesus!" (Rv 22:20), a most fitting way to end the Bible. †

It's All Good/Patti Lamb

Getting back to the basics in our lives of faith

Recently, I was helping my 7-year-old son, Henry, with his math flashcards. He is in



the first grade, and has not yet mastered the art of humility.

He was on a hot streak for a change, and he was proud of his performance. Then came the final card, which was one that usually stumped him.

"Nine plus eight equals seventeen—easy!" he squealed, and broke into a celebration dance.

I congratulated him for improving at addition, and suggested that we should move along to the stack of subtraction flashcards. That is when he explained that he is almost in the second grade, and he declared, "Mom, I already know everything I need to know."

"Not so fast, Einstein," I said, pointing out the grape juice mustache on his face and the fact that he had missed a button on his shirt.

I tried to make this a teaching moment, and talked about how important it is to learn and constantly practice the basics. I told my son that the basics are the simple things we have to learn first before we can move on to other things.

I said that the basics are not just facts we

learn at school, but things we learn at home and church, too.

Treating others how we want to be treated is a basic principle, I explained. "If we can't get the basics right, then everything else becomes hard."

Later that day, I received two graduation invitations from high school seniors. Soon, they will turn their tassels and begin new chapters in their lives. These young adults are at the top of their games. They know all sorts of stuff that I have forgotten, and a lot of things that I never even knew in the first place.

They can easily solve a complex quadratic equation for "x" in less than a minute. And they can skillfully weave fancy words like "compendious" into casual conversation.

Impressive, right?

Don't we live in a smart world? Even our phones are "smart."

But in such advanced times, I worry that our world has forgotten the basics—simple concepts like manners, faith and friendship.

We have developed technology to instantaneously send computer messages to someone across the globe, yet we have forgotten how to look people in the eyes when speaking with them when they are right in front of us.

Faithful Lines/Shirley Vogler Meister

Bishop's column a reminder of Little Sisters' care

Recently, I cut out a guest column from the March 25th issue of *The Indianapolis Star*. The headline was



"Health-care mandate puts ministries in jeopardy." It focused on the Little Sisters of the Poor, and was written by Bishop Christopher J. Coyne, apostolic administrator of the archdiocese.

For many years, I was a volunteer for the Little Sisters at the St. Augustine Home for the Aged in Indianapolis.

This was around the time when my mother was abused at a Belleville, Ill., facility. My sister, Beverley, monitored Mom's care there, and I monitored my husband Paul's mother's care at an Indianapolis facility. Paul's mother was also mistreated there.

I found myself frequently coming and going between Illinois and Indiana.

At the facility in Indianapolis, I met a woman, Janie, who lived at an apartment building adjacent to the nursing home.

Janie monitored her daughter's care and I monitored Paul's mother's care. Then Janie and I were horrified to learn about some

serious abuse issues there, too.

When we confronted the authorities, they suggested that we become part of the training sessions for nurses and aides. We accepted, and suggested much needed improvements.

At some point, I heard about the Little Sisters of the Poor and their ministry to the elderly. I talked with Janie about becoming volunteers there.

The volunteer coordinator suggested that we start a discussion group in the facility's library on Mondays, and we did. That's when we realized the difference between our loved ones' facility and the St. Augustine Home.

We loved the residents and marveled over the wonderful care provided at the St. Augustine Home. It was a blessing for us to be volunteers.

We marveled at the love that the Little Sisters gave their residents. In all the time that we volunteered, Janie and I never witnessed anything wrong, and we had access to all areas of the home.

While volunteering there, we could feel God's love all around us through the Little Sisters and their staff. We never found anything wrong. How could this be so wonderful?

Then we realized that the Little Sisters

took care of the residents as though they were Jesus or Mary! We loved the serenity, beauty, cleanliness and godliness.

Both Janie and her daughter eventually died in peace there. My husband's mother died at the other facility before we could transfer her to the St. Augustine Home.

After Janie's death, I still volunteered for the Little Sisters. However, one day when I was getting ready to leave for the St. Augustine Home, I reached for the doorknob but instead found myself on the floor. I was stunned!

"How did I get there?" I tried getting up and realized how weak I was. Then I cried because I realized that the symptoms of Myasthenia Gravis, which I had been diagnosed with years before, had returned. The disease causes weakness in various parts of the body.

Unfortunately, I could no longer drive so that was the end of my volunteer time at the St. Augustine Home. However, when possible, I donate money to the Little Sisters so I am still helping with their ministry to the elderly poor. I love doing that!

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for *The Criterion*.) †

Faith, Hope and Charity/

David Siler

Our sensational Catholic Church

If you were to only read the mainstream media with regard to the Catholic Church, you would form a



completely inaccurate and negative opinion of the current life of our Church.

You wouldn't know that every day the Church is educating millions of children around the world. Or providing exceptional health

care for the insured, the uninsured and those unable to pay anything at all.

Or caring for the poorest of the poor in nearly every city, village, state and country on the planet—not to mention the spiritual food that is provided every moment of every day around the world.

Apparently, these and many more heroic acts are not "sensational" enough to make the news.

However, I would consider it truly sensational that individuals, parishes, businesses, dioceses, foundations and other social service providers have donated more than \$800,000 to Catholic Charities in our archdiocese thus far to provide relief to those affected by the tornadoes on March 2 in southern Indiana.

With this financial support and the help of thousands of volunteers who will share their time and talent over the many months to come, we will be able to help reconstruct homes that were uninsured or underinsured, help tornado victims purchase items lost in the storm and help people make up income that they may have lost following the disaster. Together, it will be sensational what we will be able to accomplish.

Considering our current economy, you might also find it sensational that just six weeks ago Catholic Charities opened a brand new family homeless shelter in Bedford called Becky's Place.

What makes this new ministry especially sensational is that the entire faith community and much of the civic community in Bedford came together to make it possible. It often goes unnoticed how effectively our Church provides leadership in bringing people together to make great things happen.

It is completely unnecessary to sensationalize the fact that Becky's Place is currently helping to care for eight children who were previously homeless or relocated from house to house.

During a recent party at the shelter to celebrate birthdays where the children were making homemade pizzas, the mothers remarked that this was one of the many "firsts" that their children were experiencing. Here, children are learning simple things like saying "please" and "thank you." One of the children is now excited that he has learned to cover his mouth when he coughs so "the germs don't fly away."

Caring for children from troubled circumstances is not without its many challenges, some we might consider humorous or lighthearted.

One Becky's Place resident recently decided that he would share his bare backside with drivers on Fifth Street!

It would be best, of course, if these children's parents would have taught them these most basic life skills, and what is and is not appropriate. However, we learn that their parents did not learn this when they were growing up, and now we have the chance to break generational patterns of behavior and hopelessness.

Now that's truly sensational!

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Fifth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 6, 2012

- Acts of the Apostles 9:26-31
- 1 John 3:18-24
- John 15:1-8

The Acts of the Apostles again this Easter season is the source of the first reading.



It highlights St. Paul. In an earlier passage, not read in this liturgy, the intensely devoted Jew, after having persecuted Christians, experiences the presence of Jesus miraculously on the way to Damascus.

As a result, Paul converts to Christianity. Eventually, the Christian community accepts him, although understandably some Christians were nervous because of his past record of persecuting them. He had created a reputation of being quite hostile to the followers of Jesus.

At last accepted, in this weekend's reading, Paul returns to Jerusalem. With his fiery personality and religious fervor now surrounding belief in Christ, he openly debated with Greek-speaking Jews.

Paul was well educated. From Tarsus, he was not a product of the Holy Land, although he was an ethnic and religiously observant Jew. He spoke Greek, the language of the empire and of scholarship.

Paul's intensity made enemies. The Christians took him for his own safety to Caesarea, the Roman capital of Palestine, a place now in ruins on the outskirts of modern Tel Aviv. From Caesarea, a seaport, the Christians sent him home to Tarsus for his personal safety.

An important statement in this reading is in its final verse. It says that throughout the entire area the Church was at peace and making progress. Notice that the term "Church" is used.

For the second reading this Easter weekend, the Church offers a selection from the First Epistle of St. John.

It refers to its readers as "little children." Obviously, adults composed the epistle's audience or most of the audience. Still, the epistle employs this term of endearment. Those who follow Jesus indeed are God's

"little children," and are small in their vulnerability and need for God.

St. John's Gospel supplies the last reading, and is part of the long discourse given by Jesus to the Apostles during the Last Supper.

This reading has a deeply eucharistic undertone. At the supper, Jesus gave the Twelve the wine that miraculously had become, through the Lord's power, his very blood.

Wine is the product of grapes, which grow on vines. In this reading, Jesus says, "I am the true vine." All who love the Lord are the branches. God protects the vine, even by cutting away branches because of sin.

Thus, Jesus warns people that no vine can bear fruit if it separates itself from the true vine of God.

Drinking the wine, transformed into the Blood of Christ, completes and strengthens this bond between the vine and branches.

Reflection

In Acts, First John and the Gospel, the Church calls us to absolute faith in and deep love for God in Jesus, risen to life after dying on the cross.

Jesus is the cornerstone of our faith and of our lives.

Part of the Lord's legacy is the Church. The Church does not, or should not, mean an earthly, visible and coincidental entity that we can take or leave. If we truly are with Christ, then we are part of the Church, and vice versa.

The Church is the Mystical Body of Christ, a phrase rich in its references to Paul's own thoughts. It then also is the vine, and members of the Church are its branches.

Vines and branches involve a living relationship. The vine nourishes and holds the branches. Cut away from the vine, the branches die. This Church offers us divine nourishment, the eucharistic Blood of Christ, and holds us closely to the Lord.

On this weekend, the Church again invites us to celebrate the victory of Jesus over death. If faithful, if part of the Church, the Mystical Body, we are with Jesus, who is the vine. We are the branches. In union with Christ, we live, nourished by the Eucharist. †

Daily Readings

Monday, May 7
Acts 14:5-18
Psalm 115:1-5, 15-16
John 14:21-26

Tuesday, May 8
Acts 14:19-28
Psalm 145:10-13ab, 21
John 14:27-31a

Wednesday, May 9
Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 10
St. Damien de Veuster, priest
Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, May 11
Acts 15:22-31
Psalm 57:8-12
John 15:12-17

Saturday, May 12
St. Nereus, martyr, St. Achilleus, martyr, St. Pancras, martyr
Acts 16:1-10
Psalm 100:2-3, 5
John 15:18-21

Sunday, May 13
Sixth Sunday of Easter
Acts 10:25-26, 34-35, 44-48
Psalm 98:1-4
1 John 4:7-10
John 15:9-17

Go Ask Your Father/Fr. Francis Hoffman

Bishops and cardinals take oath of fidelity to the Apostolic See

Q I recently read a book review in our local paper that states: "Cardinals take an oath to the pope to safeguard the Church from scandal—to prevent bad information from becoming public."



I've never heard of cardinals taking such an oath. Is this true?

A I've never heard of cardinals taking such an oath either, and after checking several reliable sources I do not think it is true. The only oath I am aware of is the one that cardinals take to keep silence about all that transpires during a papal conclave.

According to canon law, those promoted to the dignity of cardinal are to make a "profession of faith" following the formula approved by the Apostolic See (Canon #833.8). The text of this profession of faith was promulgated in 1989 and is very similar to the Apostles' Creed with the addition of a commitment to abide by what the magisterium teaches.

Similarly, before taking canonical possession of his office, a bishop must also make the "profession of faith" as well as take "the oath of fidelity to the Apostolic See." Since a cardinal is also a bishop, all cardinals would take the oath of fidelity sooner or later.

A copy of that oath of fidelity can be found in the *Code of Canon Law Annotated* (Navarre, 2004) with the commentary on Canon #833, but a close reading does not suggest that cardinals are obliged to cover up scandal.

Q Which exactly are the holy days of obligation? I have read different answers on several Catholic websites.

One website dated 1983 lists 10 days, including Epiphany, St. Joseph, Corpus Christi and Sts. Peter and Paul.

I was raised in the Latin Rite, and we always had six. I'm 56. My husband was raised in the Byzantine Rite, and we attended that church for liturgy until it was closed. There were more holy days of obligation in the Byzantine rite.

A According to Canon #1246 of the *Code of Canon Law*, there are 62 holy days of obligation, days that Catholics are obliged to attend Mass—the 52 Sundays plus Christmas, Epiphany (Jan. 6), the Ascension of Our Lord (40 days after Easter), Corpus Christi

(the Thursday after Trinity Sunday), Mary the Mother of God (Jan. 1), the Immaculate Conception (Dec. 8), the Assumption of Mary (Aug. 15), St. Joseph (March 19), the Apostles Sts. Peter and Paul (June 29) and All Saints Day (Nov. 1).

But not all of those days oblige Catholics living in the United States since the U.S. bishops' conference has the power to determine which are obligatory and which are not.

As stated in Canon #1246.2: "However, the bishops' conference may, with the prior approval of the Apostolic See, suppress certain holy days of obligation or transfer them to a Sunday."

Since the November 1983 general meeting of the U.S. bishops, we have observed six holy days besides Sundays—Christmas; Mary, Mother of God; Ascension; Assumption of Mary; All Saints; and Immaculate Conception. The Solemnity of the Epiphany has been transferred to the first Sunday following Jan. 1, and the Solemnity of Corpus Christi is observed on the second Sunday following Pentecost.

In 1992, in accordance with canon law and the approval of the Holy See, the U.S. bishops decreed that "whenever Jan. 1, the solemnity of Mary, Mother of God, or Aug. 15, the solemnity of the Assumption, or Nov. 1, the solemnity of All Saints, falls on a Saturday or on a Monday, the precept to attend Mass is abrogated."

Then in 1999, in accordance with the provisions of canon law and the approval of the Holy See, the U.S. bishops decreed: "The Ecclesiastical Provinces of the United States may transfer the Solemnity of the Ascension of Our Lord and Savior Jesus Christ from Thursday of the Sixth Week of Easter to the Seventh Sunday of Easter according to the following procedure: the decision of each Ecclesiastical Province to transfer the Solemnity of the Ascension is to be made by the affirmative vote of two-thirds of the bishops of the respective Ecclesiastical Province."

If you are like me and grew up in the 1960s and '70s, you remember six holy days of obligation other than Sundays.

Today, if you live in certain parts of the United States, including Indiana, the only days other than Sunday when you always have to attend Mass—even if they fall on Saturday or Monday—are the Immaculate Conception (Dec. 8) and Christmas (Dec. 25.) †

My Journey to God

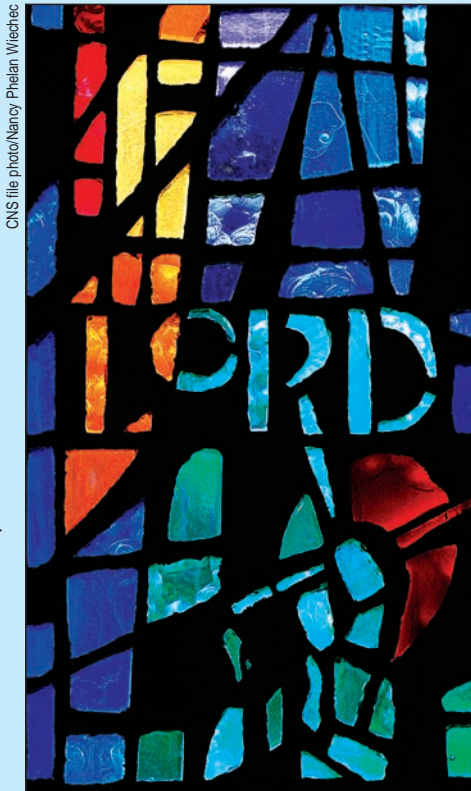
Seek God's Grace

We should turn to God with our weaknesses.

Let us not show pride.
His grace will rest upon us.
We no longer need to hide
the anger we keep within ourselves,
our selfishness and fears.
These things can be beaten
when we know God's power is near.
God lifts the burdens of our sins
through Jesus Christ, our Lord.
Our weaknesses are made perfect.
Through His sacrifice, we are reborn.
Our pride becomes humility.
Our anger transforms to strength.
Our selfishness turns to love,
and our fears no longer have weight.
But each one of us must seek God's hand.
He is with us every day.
Our Creator will never leave us.
He is with us to lead the way.
God's happiness is within us.
Through His grace, we are fulfilled.
We must seek God's grace in all we do,
and know love will prevail.

By Gayle Schrank

(Gayle Schrank is a member of St. Mary Parish in Navilleton. The word "Lord" is seen in a detail from a stained-glass window at the National Presbyterian Church in Washington.)



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.

BERNARDI, Mark Joseph, 58, Most Holy Name of Jesus, Beech Grove, April 22. Brother of Barbara Babbitt. Uncle of one.

CRAWFORD, Lillian, 85, Holy Family, Richmond, April 9. Mother of Rosemary Atwell, Marie Hubbard, Debbie Liston and Eugene Crawford. Grandmother of six. Great-grandmother of 10.

DAWSON, Earl, 83, St. John the Baptist, Dover, April 11. Husband of Janet Dawson. Father of Sara Bush, Shelley Fiech, Brad and Brian Dawson. Brother of Helen Mason, Linda Murtaugh, Clyde, Paul and Roy Dawson. Grandfather of seven. Great-grandfather of one.

DOWLING, Mary Ann, 73, Christ the King, Indianapolis, April 14. Wife of James

Dowling. Mother of Sharon, James and Michael Dowling. Sister of Barbara Diver and Kathleen Williams.

DUDLEY, Arthur, 90, St. Peter, Franklin County, April 16. Husband of Hortense Dudley. Father of Pam Graf, Joyce Sacksteder, Debbie Wilson, David, Gary, Ken and Neil Sahn. Grandfather of 23. Great-grandfather of 55.

DURHAM, Dorothy, 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 8. Mother of Patricia, David, James and Robert Durham.

FORSYTHE, Anna Marie (Sahm), 92, SS. Francis and Clare, Greenwood, April 24. Stepmother of Caryl Dill, Barbara Lakin, Lee, Reno and Steven Forsythe. Sister of Robert Sahn. Step-grandmother of several. Step-great-grandmother of several.

GARCES, Antonio, 88, St. Anne, New Castle, April 24. Father of Mandy, Margaret, Maria, Marta, Melba, Minnie, Antino, Arturo, Jose and Juan Garces. Brother of Maria Sisfuentes and Noel Garces. Grandfather of 20.

GENGELBACH, Rosanna E., 85, St. Paul, Tell City, April 19.

Mother of Joe and Lee Gengelbach. Sister of Dorothy Saddler. Grandmother of four. Great-grandmother of five.

GLESING, Charles Richard, 80, Christ the King, Indianapolis, April 16. Father of Juliana Cain, Suzanne Chaffe, Sarah Jenkins and Frances Pasalich. Brother of Rose Delaney. Grandfather of 12. Great-grandfather of 11.

GREENWELL, Joseph A., 82, St. Barnabas, Indianapolis, April 15. Father of Terri Greenwell-Haines.

LANG, Laverne, 87, St. Mary, New Albany, April 8. Mother of Dennis, Donald, Richard and Ronald Lang. Grandmother of eight. Great-grandmother of 15. Great-great-grandmother of two.

LEITH, Kathryn, 62, Annunciation, Brazil, March 31. Wife of Valerie, Ivan and Scot Leith. Sister of Carol, David and Paul Welch.

LIONE, Elodia A., 88, Our Lady of Perpetual Help, New Albany, April 20.

MESCALL, Joyce E., 72, St. Jude, Indianapolis, April 23. Wife of James Mescall. Mother of Beth Pretti, Brenda, Jim and Steve Mescall. Sister of Linda Berkholz, Lynn Campbell, Donna Coleman, Byron DeCoursey, Barbara Rodgers, Diane Trappen and Karen Walters. Grandmother of eight.

MILLER, Gerald, 75, St. Jude, Indianapolis, April 11. Husband of Margaret Finzen.

MURPHY, Johanne W., 82, St. Vincent de Paul, Bedford, April 24. Wife of Paul Murphy. Mother of Karen Chase, Susan Moster, Daniel, Kevin, Michael, Richard, Thomas and Tim Murphy. Sister of Audrey Thornton. Grandmother of 19. Great-grandmother of one.

NELIS, Donald T., 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 19. Husband of Patricia Nelis. Father of Julie Burns and Steven Nelis. Grandfather of four. Great-grandfather of one.

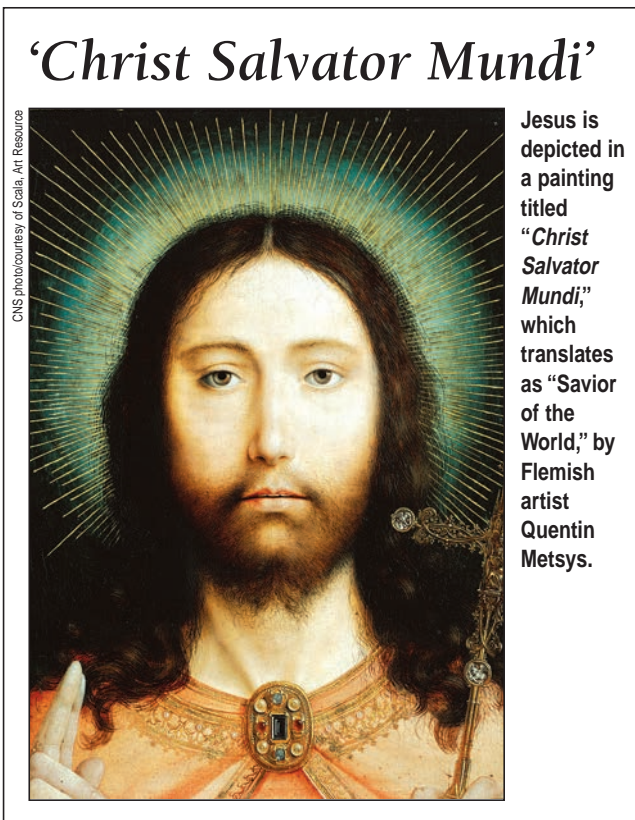
PARADIS, Marjorie, 85, Holy Family, Richmond, April 19. Sister of Florence Crisp.

PETRISIN, John, Sr., 78, St. Joseph, Indianapolis, April 6. Husband of Elaine Mary Petrisin. Father of Cheryl, Elaine, Susan, Frank, John Jr. and Robert Petrisin. Grandfather of 11. Great-grandfather of two.

PETRUZZI, Salvatore (Sol), 87, St. Louis de Montfort, Fishers, Ind., April 25. Husband of Martha Marie (Myers) Petruzzi. Father of Mary Ann Lowe, Donna Ranney, Pamela and Joe Petruzzi. Grandfather of four.

RITZ, Vincent A., 91, St. Mary, New Albany, April 19. Brother of Ruth Kahl.

SCHEIBEL, Carol Jean, 92, St. Martin, Yorkville, April 11. Mother of Linda Browning, Barbara Rauch and Patricia



Jesus is depicted in a painting titled "Christ Salvator Mundi," which translates as "Savior of the World," by Flemish artist Quentin Metsys.

Thalheimer. Sister of Dale and Donald Allen.

SCHUNEMAN, Doris A., 86, St. Lawrence, Indianapolis, April 14. Mother of Judy Idle, James and Robert Schuneman. Sister of Joanne and Robert Huff. Grandmother of several.


STURGIS, Rose Ann, 87, St. Mary, Greensburg, April 25. Mother of Kathy, Jim and Joe Sturgis. Sister of Marjorie Herbert, Leo and Louis Wenning.

VAN DER VORT, Dolores, 80, St. Jude, Indianapolis, April 15.

VAVRA, David, 43, St. Jude, Indianapolis, April 18. Husband of Christy Vavra. Father of Grace and James Vavra. Son of Frank and Joyce Vavra.

YOUNG, Michael T., 52, Good Shepherd, Indianapolis, April 22. Son of Patricia (Harris) Young. Brother of Beverly, Michelle, Robert and Walter Young. †

Our Lady of Fatima Retreat House



Pray All Ways with Fr. Jim Farrell


A day of reflection based on the book of the same name by Fr. Ed Hays

June 18, 2012 * 9:00 am - 2:30 pm

Join Fr. Jim Farrell, pastor of St. Pius X Parish and director of Our Lady of Fatima Retreat House, as he reflects on a book written by Fr. Ed Hays who has sold over 40,000 books focusing on prayer. Fr. Jim will invite participants as guided by Fr. Ed Hays, to pray with all of your senses, creatively and at all times. Learn how to pray with your eyes, your nose, your taste buds, your hands and your feet. "Pray Always."

Learn to enjoy God's gift of prayer at all times!

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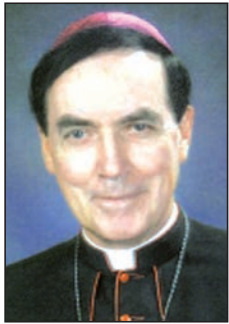
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Connecticut governor signs death penalty repeal bill backed by Church

HARTFORD, Conn. (CNS)—In what he called “a moment of sober reflection, not celebration,” Connecticut Gov. Dannel P. Malloy signed into law a bill outlawing the use of capital punishment in the state.

The law, which takes effect immediately, makes life imprisonment without the possibility of release the highest punishment possible in Connecticut. The death penalty could be carried out, however, in the cases of 11 prisoners currently on death row in the state.

Hailing the signing as a “historic occasion,” Archbishop Henry J. Mansell of Hartford said, “The Catholic Church opposes the death penalty and has been fighting for its elimination for many years.”



Archbishop Henry J. Mansell

Michael C. Culhane, executive director of the Connecticut Catholic Public Affairs Conference, noted that Connecticut now becomes the 17th state to abolish the death penalty.

“The conference is simply delighted to be part of this successful repeal effort which upholds a basic teaching of the Church regarding the sacredness of human life,” he added.

The conference, representing the state’s bishops, had backed the legislation, saying, “Repealing the

death penalty is in agreement with the pro-life teachings of the Catholic Church and is good public policy.”

Acknowledging that capital punishment is “a difficult issue for many Catholics,” especially when brutal crimes are committed, the conference said Pope Benedict XVI and the Catholic bishops nevertheless “call us to be faithful toward our Church’s teaching on respecting the sanctity of all human life.

“Justice can be served and society can be protected from violent criminals without the death penalty,” it added. “These goals can easily be met by replacing the death penalty with a lifetime sentence without the possibility of release.”

Malloy, a Democrat and Catholic, signed the bill in a ceremony that was closed to the press and public, but attended by about 30 people, including some members of the clergy who were not identified.

He called capital punishment “one of the most compelling and vexing issues of our time.

“Many of us who have advocated for this position over the years have said there is a moral component to our opposition to the death penalty,” the governor said in a statement released after the signing. “For me, that is certainly the case. But that does not mean—nor should it mean—that we question the morality of those who favor capital punishment. ...

“As the state moves beyond this divisive debate, I hope we can all redouble our efforts and common work



‘Many of us who have advocated for this position over the years have said there is a moral component to our opposition to the death penalty.’

—Gov. Daniel Malloy

to improve the fairness and integrity of our criminal justice system, and to minimize its fallibility,” Malloy said.

Connecticut is the fifth state in five years to end the use of the death penalty, following legislative action in Illinois, New Mexico and New Jersey, a court decision in New York state and a moratorium declared by the governor of Oregon.

Voters in California are expected to decide in November whether the death penalty should be repealed there. †

What was in the news on May 4, 1962? Observers at the Second Vatican Council, and a plea to fuse liberal and conservative principles

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.



Here are some of the items found in the May 4, 1962, issue of *The Criterion*:

- Plenary sessions of Council will be open to observers

“ROME—Non-Catholic observers at the forthcoming Second Vatican Council will not be limited to formal sessions, but will be able to attend the plenary sessions. Cardinal Augustin Bea, S.J., head of the Vatican Secretariat for Promoting Christian Unity, told more than 60 representatives of the world press that the Holy See will invite to the council those non-Catholic observers ‘who want to be invited.’ ... The cardinal made it clear that non-Catholic representatives at the council, which

opens next October 11, will be observers in fact, and will take no active part in the work of the Council. He also said that the observers cannot simply be interested churchmen without any official status, but must be representing Christian bodies of significant standing. Asked if non-Christian observers might also attend the council, the 80-year-old German-born Jesuit said that the matter had been discussed by his secretariat and was still under study.”

- Five to be ordained for the archdiocese
- Nun wins prize for ‘family’ letter
- Parish appeal launched: Payments lagging badly in High School Drive
- Exchange choir program slated
- Emergence in Africa
- Catholics urged to fuse liberal and conservative

“DETROIT—The editor of America magazine said here that Catholic colleges must be faithful to the ‘full Catholic heritage of reason,’ which combines both liberal and conservative principles. Father Thurston N. Davis, S.J., told a college educators’ session at the 59th annual convention

of the National Catholic Educational Association that Catholics spend too much time talking pointlessly about ‘liberals’ and ‘conservatives.’ The words are being ‘pinned on individuals and on groups in imprecise and misleading ways,’ he said.”

- Moral degradation of West deplored by African bishop
- Asks observance of ‘Police Week’
- Priest ‘sparks’ cabinet of Dominican Republic
- Pope asks May prayers for success of Council
- Seccina High School to roll out welcome mat for CYO delegates
- Essay winners point up need to fight racism
- Interracial Council at South Bend sets housing bias drive
- Orthodox Church bodies will merge, prelate predicts

(Read all of these stories from our May 4, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

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Chicago Archdiocese offers free burial services to indigents, unborn

CHICAGO (CNS)—Eighteen simple wooden caskets containing the remains of indigent adults and unborn babies sat atop graves at Mount Olivet Catholic Cemetery awaiting burial on April 25. Beside them stood funeral directors dressed in black and holding single white carnations.

Just minutes before, each casket was removed from funeral hearses, which made a procession with a police escort from the Cook County Morgue to the cemetery on Chicago's southwest side. With some drizzling rain mixed in, it was a solemn beginning to a Catholic gravesite memorial service conducted by Cardinal Francis E. George of Chicago.

The journey began a few months back when the Cook County Medical Examiner's Office reported a backlog of more than 300 bodies in storage, more than its capacity. Part of the reason for the backlog was that the state of Illinois hasn't paid funeral directors to bury indigent bodies since June 2011, according to news reports.

After hearing of the situation, Catholic Cemeteries of the Archdiocese of Chicago offered the county 300 graves to take care of the backlog. This was the first burial by Catholic Cemeteries since that offer was made. The county previously had other burials to clear some of the backlog.

Indigent means that the deceased could not afford to pay for his or her burial or their family could not pay. In some cases, no families could be found. In Cook County, unborn children are still considered human remains and must be buried. Other counties consider them medical waste and dispose of them.

County spokeswoman Mary Paleologos said she believes the practice in Cook County will change in the near future and the unborn babies



CNS photos: Karen Callaway, Catholic New World

Above, funeral directors stand by boxes containing dozens of bodies that had been stored at the county morgue while Cardinal Francis E. George of Chicago leads an on April 25 prayer service at Mount Olivet Cemetery in Chicago. Earlier this year, the Archdiocese of Chicago offered up to 300 graves to help clear the backlog of remains waiting for burial at the Cook County Morgue.



Right, Cardinal Francis E. George of Chicago places a flower on April 25 atop one of the boxes containing the remains of 120 unborn children after presiding over the burial of some of the bodies found stockpiled at a medical examiner's office.

will be disposed of as medical waste.

Thirteen adults and 120 unborn babies were buried on April 25. Each of the five fetal caskets contained 24 unborn children. The medical examiners' office selected the bodies for burial at Mount Olivet. No family members were present at the service.

"As good citizens of Cook County, we offered burial space at Mount Olivet Cemetery to assist the Cook County medical examiner in burying the dead," said Msgr. Pat Pollard, director of Catholic Cemeteries of the Archdiocese of Chicago, at the beginning of the service. "Our Catholic commitment to respect and reverence all life is exemplified today for

we are about to bury unborn children and those who lived many decades upon this Earth."

Msgr. Pollard assisted the cardinal during the service along with Father Daniel Mallette and the Rev. Steve Jones. Cook County Sheriff Tom Dart and Cook County Board President Toni Preckwinkle attended the service.

Offering to bury the indigent and the unborn babies is what we do as Catholics, Cardinal George said following the service.

"We bury the dead because it is a corporal work of mercy. It's something that is enjoined in holy Scripture. That's

because everyone is made in God's image and likeness," he said. "Our way of burying people who have gone to the Lord is a way of professing that faith."

The graves will remain unmarked unless the families pay for a marker. Catholic Cemeteries, now in its 175th year, has kept open its offer to bury up to 300 adults or unborn children at Mount Olivet if the county has the need.

According to Paleologos, Catholic Cemeteries donated about \$2,500 in services for each burial for a total of about \$45,000. The funeral directors donated about \$5,000 in services. †

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