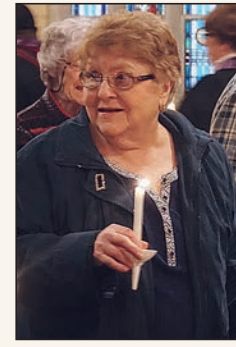


The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Bridges of faith

Ecumenical relations nurtured on west side of Indianapolis, page 13.

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Christian leaders hope Palestinian saints can be intercessors for peace

BETHLEHEM, West Bank (CNS)—Christian leaders in the Holy Land hope two new Palestinian saints will become intercessors for peace and a bridge among faiths.

“I am sure they follow our situation from heaven and will continue to intercede for peace and reconciliation in the Holy Land,” Auxiliary Bishop William Shomali of Jerusalem said at a news conference on May 6. “Their intercession is strong and efficacious.”

He said not only Christian Palestinians should be proud of Blessed Mary of Jesus Crucified and Blessed Marie-Alphonsine, but also Muslims and Jews “can be happy because two persons from our country joined the highest degree of human righteousness, spiritual wisdom and mystical experience of God.

“They are models for all and intercessors for all. Interceding for the Holy Land, they do not segregate among Christians and non-Christians,” he said. “By [coincidence] both [are] called Mary, Mariam. It is

extraordinary: This name is common to Jews, Christians, and Muslims. May they become a bridge between us all.”

He added that President Mahmoud Abbas will participate in the canonization celebrations in Rome on May 17.

“We are having a very big celebration now. Especially now that we are living a very difficult time in the Middle East, to have two Palestinian saints is wonderful,” said Sister Ferial of the Infant Jesus, a member of the Carmelite convent that Mariam Baouardy, Blessed Mary of Jesus Crucified, founded in Bethlehem. Thirteen sisters are members of the cloistered convent, with Sister Ferial the only Palestinian among them. Having joined

See SAINTS, page 2



Bishop William Shomali



‘A big heart for people’

Transitional Deacon Michael Keucher serves as a Communion minister during a Mass on the Solemnity of the Immaculate Conception of the Blessed Virgin Mary on Dec. 8, 2014, at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. He will be ordained a priest on June 6 at SS. Peter and Paul Cathedral in Indianapolis along with transitional deacons Adam Ahern and Andrew Syberg. (Photo courtesy of Saint Meinrad Archabbey)

Charity, love of faith leads Deacon Michael Keucher to the priesthood

(Editor’s note: At 10 a.m. on June 6, three men are scheduled to be ordained priests at SS. Peter and Paul Cathedral in Indianapolis: transitional deacons Michael Keucher, Adam Ahern and Andrew Syberg. This week, The Criterion features a profile of Deacon Keucher. In the coming weeks, we will feature Deacons Ahern and Syberg.)

By Sean Gallagher

Janis Dopp has watched transitional Deacon Michael Keucher grow from a 4-year-old preschooler to a man on the verge of being ordained a priest.

Over the years, Dopp saw qualities

grow in Deacon Keucher that she knew would lend themselves well to priestly ministry.

That impression increased when he became a student at Indiana University (IU) in Bloomington, and volunteered in catechetical and sacramental preparation programs at nearby St. Charles Borromeo Parish, where he grew up.

“He presents the faith well,” said Dopp, who has served for more than 20 years as St. Charles’ director of religious education. “You see a love of Catholicism in him and a level of charity in him that makes you want to be a better Catholic.”

She not only thought that Deacon Keucher might be called to the priesthood,

but that he would excel at it.

“I always thought to myself, ‘If he ever became a priest, he’d be the best priest,’ said Dopp with a happy laugh.

She paused and then added, “I am so thrilled, really, to have known him and to have been a part of his formation.”

Deacon Keucher, 29, has received his priestly formation in a strict sense over the past six years at Saint Meinrad Seminary and School of Theology in St. Meinrad, in parishes across the archdiocese, and in Guatemala, where he spent a summer in ministry and learning Spanish.

That formation will culminate

See KEUCHER, page 8

Newly baptized adults share stories of their journey to embrace the Catholic faith

By Natalie Hoefler

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

The Archdiocese of Indianapolis welcomed 1,052 souls into full communion with the Church on Easter weekend through the Rite of Christian Initiation of Adults (RCIA) in parishes throughout central and southern Indiana.

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

Here are four of those special stories.

‘I knew that everything would change’

When Evan Fischer started having late-night religious discussions with his best friend—a Catholic—the summer before his freshman year

See FAITH, page 9



Father Johnathan Meyer, pastor of All Saints Parish in Dearborn County, baptizes Evan Fischer during the parish’s Easter Vigil Mass at St. Martin Church in Yorkville on April 4, while Holly Lattire, Evan’s sponsor, places her hand on his shoulder. (Submitted photo)

'Inequality of opportunity' termed a root cause of societal decline

WASHINGTON (CNS)—Robert Putnam, who has been charting the relative strength of the American social fabric since his 1995 book *Bowling Alone*, said on May 11 the “inequality of opportunity” in the United States is what is leading to a sense of despair and isolation among the nation’s poor.

Putnam, a political science professor at Harvard University’s John F. Kennedy School of Government, used his hometown of Port Clinton, Ohio, as an example during a presentation he made at a Georgetown University-hosted Catholic-evangelical summit on overcoming poverty.

Based on interviews he and his associates had conducted with members of his high school graduating class of 1959, Putnam said, “about 80 percent of them did better than their parents,” adding that “those who came from the bad side of the tracks did just about as well as those who came from the good.”

Then, he said, there was not a great deal of income or wealth disparity. Jobs could be had fishing on Lake Erie, or at one of a number of manufacturing plants. Putnam was able to go to college thanks to a grant from a local organization.

But in the Port Clinton of today, much has changed. The town’s east side, where the factories had been, is now “a ghost town,” according to Putnam. The pollution in Lake Erie took away the fishing jobs.

Putnam then told the tale of two young women of the same age with roots in Port Clinton. One was Miriam, his own granddaughter. She is a junior in college

majoring in French literature. Putnam helped finance a trip she took to France to delve more deeply into French cuisine and culture.

The other woman Putnam called Mary Sue. Her grandfather is a couple of years younger than Putnam. But Mary Sue “made one mistake: She chose the wrong parents,” Putnam said.

Mary Sue’s parents divorced when she was age 5. Her mother became a stripper, sometimes leaving her daughter alone “for days at a time,” Putnam said. Her father’s new girlfriend refused to feed her. By the time she turned 13, Mary Sue had gotten pregnant but later lost the child.

At his most recent interview with Mary Sue, Putnam said he noticed marks on one of her arms from where an ex-boyfriend had burned her weeks before. She has a new boyfriend now, an older man who has children born to two different women two months apart, and who wants to make Mary Sue a “model,” Putnam noted, wagging his fingers as quote marks for emphasis.

In her most recent Facebook posting, Putnam said, Mary Sue said she wanted to have a baby because “the baby will love me.”

Based on interviews he and his team have done in metropolitan areas big and small throughout the country, Putnam declared, “There are Mary Sues everywhere.”

Putnam, whose latest book, *Our Kids: The American Dream in Crisis*, details the situation in greater depth, said the “opportunity gap” is growing more



‘I want to begin a conversation right now on how to close the opportunity gap. I want this to be the top issue in the 2016 presidential election. Not because all of the candidates are going to agree on what to do. They’re going to disagree, and then we’ll have a real discussion.’

—Robert Putnam, Harvard University professor and author

pronounced between the children of college-educated parents and the children of parents who advanced only as far as high school.

There is a 7-to-1 gap in the amount of money spent on enrichment activities such as summer camps and music lessons. Family time with young children—which Putnam called “*Goodnight Moon* time” after the popular children’s story—was roughly the same for both groups in 1980, but now there is a 7-to-2 ratio in favor of the better-educated.

The frequency of family dinner time dipped for the better educated but leveled off around 1990, while for the less educated, it’s down to 60 percent and still dropping. Eighty-five percent of children from college-educated families take part in extracurricular activities, but only 65 percent of children from high school-educated households do. Putnam attributed some of this to public schools deeming extracurricular activities “frills” in an era of

tight budgets, forcing parents and students to pay for the cost of participating.

Putnam said the gap is growing because of the “collapse of the working-class family,” economic insecurity among poor families, and a frayed social safety net—which he said was not just welfare checks and food stamps, but assistance from churches, organizations and neighbors who could have been depended on in a previous generation.

He still holds hope for the future. The current situation, according to Putnam, mirrors in many ways the Gilded Age, and American indignation over its disparities brought about the Progressive movement.

“I want to begin a conversation right now on how to close the opportunity gap,” Putnam said. “I want this to be the top issue in the 2016 presidential election. Not because all of the candidates are going to agree on what to do. They’re going to disagree, and then we’ll have a real discussion.” †

SAINTS

continued from page 1

the order four years ago after renouncing her previous life as a store owner and physiotherapist, she is also the only exterior member who serves as a connection between the sisters and the outside world.

“It is like putting a light in a dark place. That is what Mariam and Mother Marie-Alphonsine are doing now.”

Blessed Marie-Alphonsine, born Soutaneh Maria Ghattas, was born in Jerusalem in 1843 and is the founder of the Dominican Sisters of the Holy Rosary of Jerusalem, the first and still the only Palestinian women’s religious congregation. The Rosary Sisters are well-known in the Holy Land and the Middle East for their numerous educational institutions, and were the first to open schools for girls in the villages visited by Mother Marie-Alphonsine, as she is known. They are particularly well-loved by local Catholics for their close connection and understanding of the local people, their traditions and language.

Mariam Baouardy, a Melkite Catholic, was born in 1846 in the Galilee village of Ibillin and died in 1878 in Bethlehem after having traveled to Egypt, France and India. She founded a Carmelite convent in India and one in Nazareth. Also known as the Little Arab, or the flower of Galilee, she was granted a series of gifts such as ecstasy, levitation, the stigmata, transverberation of the heart and the gift of poetry.

At an April 18 ceremony in Ibillin consecrating St. Mary of Jesus Crucified Chapel, commissioned by the Melkite Catholic Church, Latin Patriarch Fouad Twal noted the importance of the two women in the formation of two religious orders in the Holy Land.

“This Holy Land, which is suffering a lot and for which many are suffering, where there are so many

soldiers, where there is occupation, war and violence, has produced two examples of holiness. And this must be the vocation of this land, which we hope to follow,” he said. “The example of the two Palestinian women, who will be canonized precisely in the Year for the Consecrated Life, will hopefully be able to galvanize the witness of Holy Land Christians of the 21st century.”

Mother Iness Al-Yacoub, superior general of the Rosary Sisters, said the canonization was a “big grace and blessing from God” for her congregation.

“The canonization gives us hope and determination to continue our mission in this blessed land,” she said. Mother Marie-Alphonsine “inspires us and gives us her message that holiness is not so far ... hold your cross with joy and love despite the difficulties. ... Walk with Jesus so you will not fall down.”

Sitting behind a grated window in the Carmel of the Child Jesus Convent in Bethlehem, Sister Anne Francoise, mother superior, said Blessed Mary’s message was one of “simplicity and love without limit, and to live with the Holy Spirit.

“The canonization is a model for ordinary people here,” she said. “Mariam had a very special grace: to help people come closer, connect, with God.”

Mother Marie-Alphonsine is credited with saving at least two girls from drowning, one in 1885 in the city of Jaffa, and another, Natalie Zananiri, a former student of the Rosary Sisters high school in Jerusalem’s Beit Hanina neighborhood. She was among five girls rescued from a collapsed septic tank 12 years ago. The girl’s mother had prayed to Mother Marie-Alphonsine earlier in the morning on a premonition, asking her to protect her daughter, and the rescue was credited to the late nun’s intercession. Her rescue paved the way for Mother Marie-Alphonsine’s beatification in 2009. Blessed Mary was beatified in 1983. †

Parishes change Mass times due to holiday and race

Several parishes in the Indianapolis West Deanery will change their Mass schedule for the Memorial Day weekend on May 23-24 due to the annual Indianapolis 500 race on May 24.

- **Holy Angels Parish, Indianapolis**—Saturday anticipation Mass will be celebrated as usual at 4:30 p.m. in the parish center at 740 W. 28th St., on May 23. There will be no Mass at Bishop Chartrand Memorial Chapel on the campus of Marian University in Indianapolis on May 24. Instead, Mass will be celebrated with the members of St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., at 11 a.m.
- **St. Christopher Parish, 5301 W. 16th St., in Indianapolis**—Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 23. No Mass will be celebrated on May 24.
- **St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis**—Mass will be celebrated in English at 5 p.m. and in Spanish at 7 p.m. on May 23. Mass will be celebrated in English at 7:30 a.m., and a bilingual liturgy at 7 p.m. on May 24.
- **St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis**—Mass will be celebrated at 4 p.m. and 5:30 p.m. on May 23. Mass will be celebrated at 7 a.m. on May 24.
- **St. Anthony Parish, 337 N. Warman Ave., in Indianapolis**—While the parish has altered Mass times for the Memorial Day weekend and race in the past, their schedule will not be altered this year. Mass will be celebrated at the normal times: in English at 4:30 p.m. and Spanish at 6 p.m. on May 23, and in Spanish at 8:30 a.m. and English at 11:30 a.m. on May 24.

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



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Archbishop Tobin praises Miter Society members, archdiocese for embracing the message that stewardship is ‘a way of life’

By Natalie Hoefler

During a gathering of Miter Society members on May 7, archdiocesan director of stewardship and development Jolinda Moore looked around at roughly one quarter of the archdiocese’s Miter Society members.

While they are Catholics who donated \$1,500 or more to the annual United Catholic Appeal: Christ Our Hope (UCA) effort, Moore knows many of the members are far from wealthy in terms of money.

“I look out at these people, and I know some of their circumstances,” she said. “There are priests, deacons, parents of young children, retired people on fixed incomes. Many of these folks are everyday people who aren’t abundantly wealthy financially, but they are rich in generosity and gratitude, and have a strong desire to help the Church and its ministries to evangelize, celebrate the sacraments and exercise charity throughout central and southern Indiana.”

In recognition of the support of the Miter Society members, a Mass was celebrated on May 7 at SS. Peter and Paul Cathedral in Indianapolis with Archbishop Joseph W. Tobin as the principal celebrant, followed by a reception at the Archbishop Edward T. O’Meara Catholic Center. Approximately 250 of the 1,021 Miter Society members throughout central and southern Indiana attended the Mass and gathering.

In total, Miter Society members contributed \$2.64 million of the more than \$6 million received in last year’s annual appeal. That figure comprises 43 percent of last year’s UCA total.

“We also saw a significant increase in the total number of people who contributed to the United Catholic Appeal,” the archbishop reported to those attending the reception, noting that the total number of donors to the UCA increased 22 percent during the past year, growing from 15,722 to 19,240 donors.

“I believe this is evidence that more people in the archdiocese are embracing stewardship as a way of life,” he said.



‘There are priests, deacons, parents of young children, retired people on fixed incomes. Many of these folks are everyday people who aren’t abundantly wealthy financially, but they are rich in generosity and gratitude ...’

—Jolinda Moore, archdiocesan director of stewardship and development



Above, Andra Leipa of St. Monica Parish in Indianapolis, left, and her parents, Vija and Leons Leipa of St. Malachy Parish in Brownsburg, kneel during a Mass for Miter Society members at SS. Peter and Paul Cathedral in Indianapolis on May 7. (Photos by Natalie Hoefler)

Left, Archbishop Joseph W. Tobin delivers a homily during a Mass for members of the archdiocesan Miter Society at SS. Peter and Paul Cathedral in Indianapolis on May 7.

“I’ve tried to keep the stewardship message simple: What I do with what I have when I believe in God. The message must be getting out.”

The message is not lost on Miter Society members Vija and Leons Leipa, members of St. Malachy Parish in Brownsburg. As immigrants from a formerly communistic country, they know the importance of the existence of the Church.

“We had a year under communism in Latvia [before moving to the U.S.], and they suppressed religion,” Vija recalled of life before her and Leons’ families immigrated separately to the United States when the two were pre-teens about 65 years ago, shortly after Latvia was forcibly annexed by the Soviet Union.

Leons said they knew people who stayed in Latvia “for 50 years with a shortage of priests, a shortage of seminarians. The Church almost shut down. It makes us appreciate our faith more.”

And for that reason, the couple—along with their daughter Andra Leipa of St. Monica Parish in Indianapolis, who is

also a Miter Society member—appreciates the opportunity that the appeal provides to help the greater Church in central and southern Indiana.

And it’s not just Catholics that benefit, said Marilyn Falkenburg of funds donated to the United Catholic Appeal.

“I give because [the funds] don’t just help the Catholic Church, but the whole community in so many ways,” said the member of St. Mary-of-the-Knobs Parish in Floyd County, who is also a trustee for the archdiocese’s Catholic Community Foundation. “It helps with the outreach into the community, helping people that may not even be Catholic. We take care of everybody.”

The Church also values educating its children, a fact important to Colleen and Rocky Patrick even though they don’t have children.

One of the reasons they contribute to the appeal is “because it’s important to us that, even though we don’t have children, the Catholic faith be carried on through generations so the Church can continue to grow, especially in this part of the country,” said Rocky, who is a member of St. Teresa Benedicta of the Cross Parish in Bright, along with his wife.

Bob Beyke, a member of St. Monica Parish, is also receiving an education made possible with the help of United Catholic Appeal funds. He is a deacon candidate participating in the archdiocese’s deacon formation program. He is scheduled to be ordained a permanent deacon in 2017.

While he and his wife, Beth, designated part of last year’s donation for deacon formation, “We’ve been [Miter Society]

members even before I entered deacon formation,” said Bob. “To give to the United Catholic Appeal is to give to the larger Church, just like giving to Peter’s Pence helps the international Church.”

Besides, said Beth, “What we have isn’t mine. What we have is all gift.”

When Father Joseph Feltz, pastor of St. Malachy Parish, donated to the appeal at the Miter Society level, he left the designation blank.

“I very much believe in the shared ministries that [the appeal] supports,” he said. “I think all of [the archdiocesan ministries] are part of our life as Catholic Christians—they’re all equally important.”

When asked why he, as a priest, donated to the appeal, his answer was simple.

“As a member of the body of Christ, I pitch in as well, just as I ask my parishioners to pitch in,” he said. “I feel very strongly about it.”

Archbishop Tobin concluded the evening asking those in attendance to pray for the continued success of the United Catholic Appeal and all the ministries it supports.

“I am so encouraged by your great generosity, your humble and grateful response to God who loved you first.

“I’m so grateful to be the archbishop of Indianapolis.”

(For more information on the “United Catholic Appeal: Christ Our Hope” and the Miter Society, or to contribute to the appeal, log on to www.archindy.org/ChristOurHope. For questions, contact Jolinda Moore, director of annual major giving, at 317-236-1462 or 800-382-9836, ext. 1462.) †

Castro says Pope Francis is so impressive he might start praying again



Cuban President Raul Castro talks with Pope Francis during a private audience at the Vatican on May 10. (CNS photo/Maria Grazia Picciarella, pool)

VATICAN CITY (CNS)—After spending close to an hour with Pope Francis, Cuban President Raul Castro told reporters he is so impressed by what the pope does and says that he might start praying and could even return to the Church.

“I had a very agreeable meeting this morning with Pope Francis. He is a Jesuit, as you well know. I am, too, in a certain sense because I was always in Jesuit schools,” Castro told reporters on May 10.

“When the pope comes to Cuba in September, I promise to go to all his Masses and will do so happily,” the president told reporters at a news conference he held later in the day with Italian Prime Minister Matteo Renzi.

The Cuban bishops’ conference announced on May 11 that Pope Francis will visit the island on Sept. 19-Sept. 22.

The pope’s trip to Cuba will mark the third time a pope has visited the island. St. John Paul II visited Cuba in 1998, and Pope Benedict XVI visited in 2012.

Castro said he left his meeting with the pope “very much struck by his wisdom, his humility and all the virtues that we all know he has.”

“I read all the speeches of the pope,”

Castro said, and he told reporters that he already had told Renzi, “if the pope continues to speak this way, sooner or later I could start praying again and return to the Catholic Church. I’m not kidding. I’m a communist, [a member] of the Cuban Communist Party. The party has never admitted believers.”

Today, he said, the country allows people to hold important positions even if they are not members of the party. “It’s a step forward,” he said, although many of the reforms he would like to make are still being implemented.

Jesuit Father Federico Lombardi, Vatican spokesman, said that during their private meeting in a studio of the Vatican audience hall, Castro thanked Pope Francis for “the active role he played in improving relations between Cuba and the United States of America.”

In December, Castro and U.S. President Barack Obama announced that their nations were working toward re-establishing official diplomatic relations. Both leaders credited Pope Francis with helping to secure the deal through his letter-writing, and by hosting a secret meeting at the Vatican between Cuban and U.S. representatives last fall.

Castro also relayed to the pope the expectations of the Cuban people for his upcoming trip to the nation and outlined how the preparations were going, Father Lombardi said.

During the traditional exchange of gifts, Castro gave Pope Francis a commemorative medal featuring Havana’s cathedral and, in honor of Pope Francis’ concern for migrants, a contemporary painting of a cross made up of migrants’ boats with a migrant kneeling before it in prayer.

The Cuban artist known as Kcho, who made the painting, was present at the audience and told Pope Francis he was inspired by the pope’s expressions of concern for the thousands of migrants who risk their lives crossing the Mediterranean Sea seeking security and a better life in Europe.

Pope Francis gave Castro a copy of his apostolic exhortation, “The Joy of the Gospel,” and a large medallion featuring St. Martin of Tours covering a poor man with his cloak. Father Lombardi said Pope Francis told Castro the medallion is a reminder not only of the obligation “to assist and protect the poor, but also to actively promote their dignity.” †

The Criterion

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Editorial

Faith should not finish second to sports, Pope Francis says

The timing of Pope Francis' advice seemed providential, and as the Church approaches another celebration of Pentecost, we believe it was.

It came a few days after pundits labeled May 2-3 as one of the greatest sports weekends in recent history. The reason? The second and third days of the 2015 National Football League draft, the National Basketball Association playoffs, the National Hockey League playoffs, the running of the Kentucky Derby, and a much-anticipated championship boxing match between Floyd Mayweather and Manny Pacquiao, among other things all took place on those days.

For sports enthusiasts, it offered the perfect opportunity to detach themselves from the rest of society and stay indoors glued to a television for hours on end—never a healthy alternative.

We believe the Holy Spirit was indeed present when the Holy Father met on May 7 with the Lazio Sports Society—which was established in 1900 by young people who wanted an organization that was open to everyone and upheld sports' ethical and moral values—to discuss never letting practice and competition get in the way of attending Mass, studying for school, being with friends and helping the poor.

And we believe the Holy Spirit's influence was with Pope Francis again during a meeting of the Italian Tennis Federation on May 8 as he echoed a similar theme.

It is a message we believe needs to be shared here in the U.S., including in some homes in sports-crazy Indiana where basketball, football, baseball, auto racing and various other sports seem to fill families' calendars to no end.

Though Pope Francis noted that sports are important for teaching children the benefits of teamwork and sacrifice, he also said parents and individuals must make certain they do not dominate a person's life.

We applaud the families and coaches, including many who participate in Catholic Youth Organization (CYO) and high school sports in the archdiocese, who make certain that a young person's faith and academic formation are never ignored or overlooked because of athletics.

In fact, many CYO coaches make sure faith and athletics go hand in hand (see a related story on page 7), and we thank them for their commitment to making sports and faith a winning combination.

Every sport has its worth—not just in physical and social benefits, but also morally in the ways it can offer people, especially children, a chance to experience a more balanced life, “self-control, sacrifice and loyalty toward others,” the pope said, especially today when it seems “betrayal” is on the rise.

Teams must be open to people of all athletic abilities, Pope Francis noted.

“I encourage you to continue to be welcoming, to value diverse talents,”



Pope Francis holds a jersey offered to him as a gift after leading a special audience for the Lazio Sports Society in Paul VI Hall at the Vatican on May 7. (CNS photo/L'Osservatore Romano)

he said, and offer a way for people to experience friendship and harmony “without discrimination.”

The Bible teaches that the human person is both body and soul, Pope Francis said.

“Sometimes it happens that a boy or girl forgets about Mass, [and] catechism because of work-outs and competition. This is not a good sign” because it means they do not have their priorities right, he said.

There are things beyond athletics that young people should be concerned about, Pope Francis continued.

“Studying, friends, [and] serving the poor” also are important, and should not be “neglected in order to do just one thing. No. Everything together,” he said.

Sports done right helps build a more caring, brotherly and just world that helps overcome “human and social disadvantage,” the pope said.

During his meeting with the tennis federation on May 8, Pope Francis urged members to never let the high pressure and high stakes involved in competition lead them to take “shortcuts as happens in the case of doping.”

“How awful and sterile a victory gained by breaking the rules and deceiving others,” he said.

He told them to always do their best and give their all in life by seeking the good “without fear, with courage and with enthusiasm.”

“Spend your life on what really matters and what lasts forever,” and put “your talents at the service of bringing people together, friendship and inclusion,” he said.

May we heed the pope's advice and make sure sports is an educational path that helps lead our young people so, in the end, they will be able to say: “I have competed well; I have finished the race; I have kept the faith” (2 Tm 4:7).

—Mike Krokos

Letters to the Editor

How Mother Mary teaches us to say ‘yes’ through her rosary

Our Catholic faith is often misperceived as a series of prohibitions. In reality, at its core Catholicism is a great big “Yes.”

In praying the rosary, the Blessed Mother teaches us to try to say “Yes”:

To God's divine will for our lives, even when we don't fully understand (The Annunciation); To expressing our faith by loving and serving someone else each day (The Visitation); By following the humble example set by our Lord in coming to us as a vulnerable babe (The Nativity); By learning and obeying all of the Church's teachings (The Presentation); To first and foremost addressing the work the Father has for us each day (Finding the Child Jesus in the Temple);

By remembering and trying to live our baptismal vows each day (The Baptism of Jesus); To recognizing that miracles occur every day, most especially bread and wine becoming the body and blood of Jesus (The Wedding at Cana); To spending time each day with Jesus as he teaches us in Scripture (Proclaiming the Kingdom); To contemplating the glories that await us in heaven after a life of discipleship (The Transfiguration); To centering our lives on the daily or weekly reception of Jesus' body and blood (The Institution of the Eucharist);

To recognizing that our lives involve fierce spiritual combat against enemies seeking to steal our souls for all eternity (The Agony in the Garden); To offering our physical pain to Jesus for the benefit of others (The Scourging at the Pillar); To offering the emotional pain that comes from being mocked for our faith in Jesus for the benefit of others (The Crowning with Thorns); To bearing our burdens, great or small, always with a sense of Christian joy (The Carrying of the Cross); To showing gratitude to Jesus for the greatest sacrifice ever made on our behalf (The Crucifixion);

By offering the new beginning that we are given when we awake each morning to God and his glory (The Resurrection); To lifting our hearts and minds to heaven in prayer each day (The Ascension); By opening our lives to the Holy Spirit's influence each day (The Descent of the Holy Spirit); By recognizing that it is possible to attain heaven directly and avoid the suffering of purgatory by a life lived in conformity to God's divine will (The Assumption); By seeking the assistance of the Blessed Virgin Mary, who stands closest to her Son's throne in heaven (The Coronation).

As Our Lady of Fatima exhorted, pray the rosary each and every day!

Mike Nygra
Brownsburg

We should know that big government is not the answer to social problems

“Why are Christians coming to government to do what we are called to do as individuals under the Gospel of Jesus Christ?”

Thank you, Rep. Todd Rokita, for asking this question of the Church. I have been asking it myself for many years, and have never gotten a satisfactory answer.

Another way to phrase it might be, “Why should we ask government to force others to fund what we ourselves are called to do?”

When we put the government in charge of poor relief, we neglect to address the whole person and deny recipients any spiritual benefits that they might have received from

Christian ministries.

Government, especially at the federal level, is the most inefficient way to accomplish just about everything and has caused many of the economic problems we now ask it to solve.

Each time it interferes with the economy—subsidizing housing, higher education, or non-work; mandating wages or health care coverages; raising taxes; overregulating businesses; price controls—the market is skewed, and costs go up for everyone, including employers who can no longer afford to hire the least skilled and neediest.

Many programs trap generations in dependence and dysfunction by subsidizing a pattern of fatherless families, the most reliable predictor of future poverty. The negative results of all this tinkering provoke calls for more “help” for the poor, creating yet more dependence.

How opportune this system is for politicians to “buy” votes by promising more benefits to more people with other people's money.

After 50 years and \$22 trillion, we should know that big government is not the answer to social problems. I suggest that rather than trying to reform federal programs, we lift burdens from businesses so they can create more jobs and employ the Catholic value of subsidiarity by phasing out federal programs and returning responsibility to the states, localities, churches, private charities and families.

Gwendolyn O'Connor
Indianapolis

What does the word ‘God’ mean? Many things, reader says

What does the word “God” mean? I believe the word mirrors what the word refers to: the “ineffable one,” the “nameless one” who does not enter into the world we can name as a part of it.

It means the “silent one” who is always there, and yet can always be unobserved, unheard and, because it expresses the whole in its unity and entirety, can be passed over as meaningless.

It means that which really is wordless, because every word receives its limits, its own sound and consequently its intelligible sense only within a discipline of words.

The word “God” is the final word before we become silent, the word which allows all the individual things we can name to vanish into the background, the word in which we are dealing with the totality which grounds them all.

The soul that is Christian from its origins is derived from the inescapability of the word “God.” The word “God” is our opening to the incomprehensible mystery of the “I am.” The word “God” is an exhausting and demanding word.

Kirth N. Roach
Order of Carmelite Discalced Secular

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to critterion@archindy.org.

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Go into the whole world, even the periphery

Have you heard about Pope Francis and the periphery? Since before he was elected pope a little more than two years ago, the Holy Father has been urging the Church, which is all of us, to “get out of ourselves and go toward the periphery.”

This insight of Pope Francis is central to our celebration of the Solemnity of the Ascension of the Lord. The day the risen Lord returned to the Father is also the day that he commanded his disciples to “Go into the whole world and proclaim the Gospel to every creature” (Mk 16:15).

Sometimes called the Great Commission because Jesus is entrusting his disciples with his own authority to teach and to baptize, these last words of Jesus to his disciples urge them (and us) to “get out of themselves (ourselves) and go to the periphery.”

Where do we find the periphery? The dictionary definition of periphery is “the outside edge of an area or the area that surrounds a place or thing.”

Pope Francis is referring to those areas that contain people who are social outcasts, on the “margins” of social acceptability, as being “the periphery.”

He admonishes us to step outside of our comfort zones (another of Pope Francis’s frequent expressions) and to open our hearts to others, especially those who have been rejected by society.

In the Gospels, Samaritans are clearly “on the periphery” of Jewish society. So are lepers and those caught in sins such as adultery.

As we read in St. Matthew’s Gospel, “While he was at table in his [Levi’s/ Matthew’s] house, many tax collectors and sinners came and sat with Jesus and his disciples. The Pharisees saw this and said to his disciples, ‘Why does your teacher eat with tax collectors and sinners?’ He heard this and said, ‘Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, “I desire mercy, not sacrifice. I did not come to call the righteous but sinners” ’” (Mt 9: 10–13).

In other words, the periphery is not confined to geography or social, economic or legal status or to our religious or political points of view. Anyone who is different from us stands outside our comfort zone.

Getting outside ourselves and going

to the periphery can mean any effort to reach out to others with compassion and understanding. It does **not** mean that we abandon our beliefs, principles or way of life. But it does mean that we open ourselves to those who are different from us and, in so doing, share with them the good news that all are loved by God and redeemed in Christ.

Two months ago, the Catholic bishops of Indiana published a pastoral letter entitled, “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana.”

Our message to the Catholic people of Indiana—beginning with ourselves—is that we have an obligation to go to the margins of society (where our sisters and brothers who are poor can be found) and share the good news of our salvation in Jesus Christ. In this letter, we say, “All disciples of Jesus Christ are called to love the poor as he did. As people of faith, we are invited to see the poor, to allow the word of God to illuminate the reality of poverty, and to respond with transformed hearts.”

See. Judge. Act. This is the simple formula my brother bishops and I recommend to help us get out of our

comfort zones. We must see (and not minimize or deny) the reality of poverty in our midst. We must make judgments (and not allow others to make decisions for us) about systems and policies that keep the poor “in their place.” And we must act (not pass the buck) through our prayer, our advocacy and our generosity. This is what “going to the periphery” means—here in Indiana and “into the whole world.”

In his homily at Lampedusa, a large island near Sicily that has witnessed the tragic drowning of hundreds of African refugees attempting to find asylum in Italy, Pope Francis lamented what he called the anesthesia of the heart. “We are a society which has forgotten how to weep, how to experience compassion for [suffering with] others; the globalization of indifference has taken from us the ability to weep!”

“Anesthesia of the heart” is not a Christian virtue. As we celebrate the Ascension of the Lord, let’s recommit ourselves to obeying Jesus’ command. Let’s go out of our comfort zones into the whole world, including the periphery, to proclaim his Good News! †

Vayan por todo el mundo, incluso la periferia

Ha escuchado sobre el papa Francisco y la periferia? Desde antes de que lo eligieron Papa, hace poco más de un año, el Santo Padre ha estado exhortando a la Iglesia—es decir a todos nosotros—a que “abandonemos nuestra comodidad y salgamos a la periferia.”

Este planteamiento del papa Francisco es un elemento crucial de la celebración de la Solemnidad de la Ascensión del Señor. El día en que el Señor resucitado regresó al Padre, también es el día en el que ordenó a sus discípulos “vayan por todo el mundo y anuncien las buenas nuevas a toda la criatura” (Mc 16:15).

A esto se le conoce a veces como la Gran tarea, porque Jesús confiere a sus discípulos su propia autoridad para enseñar y para bautizar, y en esas últimas palabras Jesús exhorta a sus discípulos (y a nosotros) a que “abandonen su comodidad [nuestra comodidad] y que salgan a la periferia.”

¿Dónde se encuentra la periferia? La definición de periferia, según el diccionario, es: “el borde exterior de un área o el área que rodea un lugar o cosa.”

El papa Francisco se refiere a esas áreas en las que habitan las personas consideradas marginadas sociales, en los “márgenes” de la aceptabilidad social, y a esto es a lo que denomina “la periferia.” Nos exhorta a que abandonemos nuestra

comodidad (otra expresión que usa frecuentemente el papa Francisco) y a que abramos nuestros corazones a los demás, especialmente a aquellos que han sido rechazados por la sociedad.

En los Evangelios, los samaritanos se encuentran claramente “en la periferia” de la sociedad judía. Lo mismo ocurría con los leprosos y aquellos que fueron sorprendidos pecando, como es el caso de los adúlteros.

Tal como leemos en el Evangelio según San Mateo: “Mientras Jesús estaba comiendo en casa de Mateo, muchos recaudadores de impuestos y pecadores llegaron y comieron con él y sus discípulos. Cuando los fariseos vieron esto, les preguntaron a sus discípulos: —¿Por qué come su maestro con recaudadores de impuestos y con pecadores? Al oír esto, Jesús les contestó: —No son los sanos los que necesitan médico sino los enfermos. Pero vayan y aprendan lo que significa: ‘Lo que pido de ustedes es misericordia y no sacrificios.’ Porque no he venido a llamar a justos sino a pecadores” (Mt 9: 10-13).

En otras palabras, la periferia no está delimitada por un espacio geográfico, o estatus social, económico o legal, ni por nuestros puntos de vista en cuanto a religión o política. Todo aquel que es distinto de nosotros nos resulta incómodo.

Salir de nuestra comodidad y

adentrarnos en la periferia podría significar cualquier esfuerzo por relacionarnos con los demás de forma comprensiva y compasiva. Esto **no** significa que tenemos que abandonar nuestras creencias, principios o forma de vida; pero sí significa acoger a aquellos que son distintos de nosotros y, en este mismo acto, compartimos con ellos la buena nueva de que Dios los ama a todos y han sido redimidos por Cristo.

Hace dos meses, los obispos católicos de Indiana publicaron una carta pastoral titulada “Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana.”

Nuestro mensaje para el pueblo católico de Indiana, comenzando por nosotros mismos, es que tenemos la obligación de acercarnos a los márgenes de la sociedad (donde se encuentran nuestros hermanos y hermanas pobres) y compartir con ellos la buena nueva de nuestra salvación en Jesucristo. En esa carta expresamos: “Todos los discípulos de Jesucristo están llamados a amar a los pobres tal como él lo hizo. Como pueblo de fe, se nos invita a reconocer al pobre, a dejar que la Palabra de Dios ilumine la realidad de la pobreza y a responder con corazones transformados.”

Ver. Juzgar. Actuar. Esta es la sencilla fórmula que mis hermanos obispos y yo recomendamos para salir

de nuestra comodidad. Debemos ver (y no minimizar o negar) la realidad de la pobreza que existe en nuestra sociedad. Debemos juzgar y no permitir que otros decidan por nosotros, en cuanto a los sistemas y las normas que perpetúan el lugar que ocupan los pobres. Y debemos actuar, no pasar el testigo, a través de la oración, nuestra defensa y nuestra generosidad. Esto es lo que significa “salir a la periferia,” tanto aquí en Indiana como en el resto del mundo.

En su homilía en Lampedusa, una isla grande localizada cerca de Sicilia que presencié la trágica muerte por ahogamiento de cientos de refugiados africanos que intentaban pedir asilo en Italia, el papa Francisco lamentó lo que denominó la anestesia del corazón. “Somos una sociedad que ha olvidado cómo llorar, cómo sentir compasión por [el sufrimiento de] los demás; la globalización de la indiferencia nos ha despojado de la capacidad de llorar.”

La “anestesia del corazón” no es una virtud cristiana. Mientras celebramos la Ascensión del Señor, renovemos nuestro compromiso de obedecer los mandamientos de Jesús. Salgamos de nuestra comodidad y adentrémonos en el mundo, incluso en la periferia, para proclamar su buena nueva. †

Traducido por: Daniela Guanipa

Events Calendar

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

May 15
Northside Knights of Columbus Hall, 2100 E. 71st St., **Indianapolis. Catholic Business Exchange Mass**, breakfast and program, "Faith, in the Face of Tragedy," Danny O'Malia, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

May 15-16
St. Joseph Parish, 125 E. Broadway St., Shelbyville. **Parish festival**, food vendors, rides, children's games, beer/wine tent, raffles for cash prizes and gift cards; Fri. 5-11 p.m. with pork chop dinner at 6 p.m.; Sat. 3-10 p.m., pulled pork barbecue dinner after 4 p.m. Mass. Information: 317-398-8227..

May 16
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**, Mass and Divine Mercy Chaplet at 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

Roncalli High School, 3300 Prague Road,

Indianapolis. **Katie's Run/Walk for Hope**, 5k walk/run and one-mile Kiddie Romp, 8:30-9:30 a.m. registration, walk/run and Kiddie Romp 10 a.m., \$25 per person, \$15 for students or \$100 for a family. T-shirts available if register by May 8. Registration: www.katieshope.org. Information: Marty or Kathleen Lynch at 317-783-7119.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **New Albany Deanery Catholic Youth Ministries, 5k Friar Run, 1-Mile Family Walk**, 8 a.m. registration, 8:30 a.m. run. Information: 812-923-8355 or sandy@nadyouth.org.

May 17
Holy Cross School, 125 N. Oriental St., Indianapolis. **Holy Cross and St. Philip Neri, 19th annual Health Fair**, 10:30 a.m.-12:30 p.m. Information: 317-637-2620, 317-631-8746 or jerlenbaugh@holycrossindy.org.

All Saints Parish, 25743, Guilford. **Ladies Sodality (Dearborn County), breakfast buffet**, 7:30 a.m.-noon, free-will donation. Information:

812-623-2349.
Knights of Columbus, 413 E. South St., Shelbyville. **Fried chicken dinner**, includes mashed potatoes, gravy, green beans, noodles, dessert and drink, 11:30 a.m.-1:30 p.m., \$10, meal available for eat-in and carry-out. Information: 317-398-9914.

May 18-23
On WSPM 89.1 FM/WSQM 90.9 FM, Faith in Action radio show, **"Price Vision - an underwriter spotlight," Dr. Francis and Marianne Price**, 10 a.m. May 18 and 21; 4 p.m. May 19 and 22; 9 a.m. May 23. **"Do Not Worry, Do Not Be Anxious, Do Not Be Afraid,"** author Thomas Lamb, 4 p.m. May 18 and 21; 10 a.m. May 19 and 22; 9:30 a.m. May 23.

May 20
Calvary Cemetery, 435 W. Troy, Indianapolis. **Memorial Mass**, 2 p.m. Information: 317-574-8898 or smeacham@buchanangroup.org.

May 21
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy,

11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **Memorial Mass**, 2 p.m. Information: 317-574-8898 or smeacham@buchanangroup.org.

May 22
St. Mary School, 617 Clay St., North Vernon. **Vocations Day, "Called to Holiness, Called to Love,"** 5th- graders through young adults, 6:30-9 p.m. Information: 812-346-3604 or kahunter20@gmail.com.

May 23
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

May 24
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **St. Rita-Holy Angels Connected in the Spirit Pentecost Fellowship Mass**, 11 a.m. Information: 317-545-0483.

Holy Family Parish, 129 W. Daisy Lane, New Albany.

Pentecost Concert, "I Send You Out," noon, reception following concert, no charge. Information: 812-944-8283 or jhallal@holymfamilynewalbany.org.

May 29
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **2nd Spiritual Direction Internship Alumni Picnic**, Benedictine Sister Julie Sewell and Annie Endris, facilitators, 6:30-8:30 p.m., Information: 317-788-7581 or www.benedictinn.org.

May 30
Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Basic Herbal Preparations,"** Robyn Morton, instructor, 1-5 p.m., \$35 per person, registration deadline May 22. Information: 812-535-2932 or wvc@spsmw.org.

June 3
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m.

Information: 317-243-0777.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Educational Summer Series: Alpaca Training and Handling,"** session one of four, ages 10 and above, 6-7:30 p.m., \$15 per session or \$50 for the series. Information: 812-535-2952 or ProvCenter.org.

June 5
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 7-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

Retreats and Programs

May 29-June 1
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"The Wisdom of Nazareth,"** Benedictine Father Noël Mueller, presenter, \$235 single, \$395 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

June 3
Our Lady of Fatima retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided days**, 8 a.m.-4 p.m., \$31 per person. Information: 317-545-7681 or www.archindy.org/fatima.

June 4
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **"Visio Divina: Baptism of Jesus-Road to Emmaus-Life in Community,"** session one

of three, Benedictine Sister Angela Jarboe, facilitator, 7-9 p.m., \$20 per. Information: 317-788-7581 or www.benedictinn.org.

June 7
Our Lady of Fatima retreat House, 5353 E. 56th St., Indianapolis. **"Always Loving Our Children,"** 4:30-8 p.m., light supper, donations accepted. Information: 317-545-7681 or www.archindy.org/fatima.

June 8-12
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Reading the Word of God in the Liturgy,"** Benedictine Father Vincent Tobin, presenter, \$425 single, \$680 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

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

Seasons of Hope to meet at St. Simon the Apostle Parish starting on May 26

Seasons of Hope, a Christ-centered faith sharing group offering prayer, Scripture and fellowship, will meet for six consecutive Tuesdays at St. Simon the Apostle Parish,

8155 Oaklandon Road, in Indianapolis in the St. Claire Room at 11 a.m. starting on May 26 and ending on June 30.

To register, contact Mona Lime at 317-371-8993 or at monalime@att.net. †

Catholic Charismatic Renewal group meets Tuesday evenings in Indianapolis

Catholic Charismatic Renewal of Central Indiana meets at St. Lawrence Parish, 6944 E 46th St., in Indianapolis for prayer meetings each Tuesday from 7-8:30 p.m. in the chapel and the social room, and for praise and Mass on the first Friday of each month at 7 p.m.

The group, which is in liaison with the archdiocese, involves Catholics who believe in a renewal of the Holy Spirit's gifts received in the sacraments of baptism and confirmation. The gifts, also called charisms, include wisdom, knowledge, faith, prophesy, tongues, interpretation and healing.

The first Friday Mass involves praise and worship at 7 p.m., followed by Mass at 7:30 p.m. At the conclusion of Mass, prayer teams are available to pray for and over individuals.

The weekly prayer meetings begin at 7 p.m. with joyful songs and Scripture,

and extemporaneous prayers which rise and fall from joyful to gentle. Members listen for a prophetic word from the Lord, and then discuss what they believe they heard.

On the second Tuesday of each month, a healing service is held. The remaining Tuesday evenings involve a short teaching with discussion.

The Catholic Charismatic Renewal began in 1967 when students and university professors from Duquesne University in Pittsburgh, Pa., gathered for a retreat weekend.

As of 2013, the movement existed in more than 230 countries and was acknowledged by Pope Paul VI, St. John Paul II and Pope Benedict XVI.

For more information, contact Benedictine Sister Cathy Anne Lepore at srcalep@yahoo.com.

VIPs



David and Jo Ellen (Byrne) Durbin, members of St. Simon the Apostle Parish in Indianapolis, will celebrate their 60th wedding anniversary on May 21.

They were married on May 21, 1955, at St. Mary Church in Rushville.

They are the parents of seven children: Patty Horan, Judy Lee, Carol Munsell, Kathleen Porter, Mary Sparks, Jean Thayer and Sylvia Zimmerman. They also have 16 grandchildren and five great-grandchildren.

The couple will celebrate with a special Mass and a family vacation. †

Saint Meinrad Archabbey Library Gallery hosts exhibit of icons through June 23

Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad will host an exhibit of icons through June 23.

The tradition of icon painting is still vibrant. An essential element within the architecture of the Eastern Orthodox Church, icons depict a world of saints, biblical narratives, the Virgin and Christ.

This exhibit showcases the work of four contemporary icon painters working in a variety of media, including egg tempera on board enhanced

with gold leaf by Benedictine Sister Jeana Visel and Jennie Gelles; painting on glass by Sharon Gill Kolasinski; and acrylic painting by Passionist Brother Michael Moran.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbey Library's website at www.saintmeinrad.edu/library/hours/. †



Centenarian celebration

Retired Father Frank Eckstein, who provides sacramental assistance at St. Charles Borromeo Parish in Milan, visits with St. Charles Borromeo parishioner Rosie Hauntz Volz. Volz will celebrate her 104th birthday on May 16. She has two sons and still lives north of Milan on the farm where she and her deceased husband, Edmund, lived and worked. (Submitted photo)

CYO honorees make sports and faith a winning combination

By John Shaughnessy

If one defining moment can capture a person's approach to life, Steve Battiato may have provided his by what he did after he learned that he would receive the highest honor of the archdiocese's Catholic Youth Organization (CYO).

The coach and member of St. Barnabas Parish in Indianapolis wrote a 2 1/2 page e-mail saluting many of the people who have influenced his 49 years of life, beginning with his single mother who worked three jobs and kept a loving home for her nine children.

By the end of the e-mail, Battiato had listed 44 people by name. Then he sent the e-mail to those influential people in his life who are still alive. And for those who aren't, he sent the e-mail to their families.

The father of three grown children began his e-mail by writing, "On May 6, the CYO is honoring me with the St. John Bosco Award. Why me? I haven't done anything extraordinary. I have done what I thought was expected of me as a son, a parent, a Catholic, a member of the community."

Here's what Battiato has done for nearly 20 years as a CYO coach.

"Every team he has ever coached has volunteered at places like Anna's House and other organizations," says Ed Tinder, the CYO's executive director. "Every team is expected to attend Mass as a group to provide witness and example to other teams. He uses sports to teach how our faith is a part of every aspect of our lives. He has been a Scout leader for almost 30 years. He is very involved in giving of his time to benefit the youth ministry program at St. Barnabas."

Tinder also noted how Battiato and his daughter Laura started a kickball program at an inner-city parish where the girls had never played that CYO sport.

"Now they are having the time of their lives, creating lifelong friendships and memories because of this caring individual," Tinder says. "He is the very best of the best of the CYO volunteers."

Tinder uses that same description for the other winners of the 2015 St. John Bosco Award. Here are their stories:

Marni Fey

The two letters of congratulations arrived on consecutive days this spring at the home of Steve and Marni Fey, surprising both recipients.

On the first day, Steve received a letter from the CYO, congratulating him on being chosen for the Monsignor Albert Busald Award, the initial award the CYO presents to adult volunteers for making a difference to young people. Marni was so excited for Steve that she immediately shared the news with their four children.

The next day, Marni received her surprise letter from the CYO, congratulating her on being selected for the St. John Bosco Award, the CYO's highest honor.

"She one-upped me!" Steve recalls with a laugh, before turning serious. "Her award is well-deserved. She's a very humble person, and she doesn't want the limelight. It's always about the kids."

That approach has earned Marni the prestigious honor, Tinder says.

"She has a presence and a demeanor that enables her to make a positive difference," he says. "She does not look at volunteering as a call of duty. She views it as her calling. She believes her service is her opportunity to pass on the traditions and values of her Catholic faith."

Sharing the faith has always been her first goal in helping with youth ministry at St. Jude Parish in Indianapolis, and in coaching kickball, basketball and volleyball there.

"My faith is the crux of my life and of our family," says Marni, who won the Busald Award in 2009. "We're here because of our Catholic values. I try to build on the foundation that the kids get in their families and their schools."

Receiving the St. John Bosco Award is becoming a tradition in her family. Her father, Bob Kirkhoff, and her brother, Jeff Kirkhoff, have also received the honor.

"We've always been a CYO family," she says. "We've had so many wonderful experiences, and I'm indebted to so many people."

Amy Stimpson

It was a moment of pure joy that still brings a smile to Amy Stimpson, a moment of pure joy that can only be truly appreciated by people who have experienced the wonder that is CYO kickball.

"I was coaching the eighth-grade girls," Stimpson recalls. "It was the final game of the season. We were down, and one of our girls kicked a home run in the last inning to win the game on her birthday. And we all ate cupcakes after the game that one of the moms made."

Stimpson's volunteer efforts at St. Matthew the Apostle Parish in Indianapolis have not only provided her with moments of joy, they have also helped her through a time of unbearable loss. For years, she and her husband Bob had made volunteering a major part of their lives at St. Matthew, with Bob serving as athletic director.

"When her husband, who was a Busald winner with

her, suddenly passed away [in 2007], she was expected to take a little time for herself and her children," Tinder says about Stimpson.

"Yet after a few days, she was right back at it with all of her volunteering. When asked why she jumped back into it so quickly, she said for three reasons. First, she needed to be herself, and that volunteering for the Church and youth was such a huge part of who she is. Second, she said that so many people were depending on her. And third, she said that it was her faith that carried her through tough times."

Stimpson says, "The only place I thrived during that first year was at St. Matthew's."

During her 30 years at the parish, Stimpson has lived her faith as a volunteer in coaching, feeding the hungry, chaperoning mission trips, coordinating women's retreats, leading the parish's stewardship commission, teaching religious education to children, and serving as a confirmation leader for youths.

"The 3-year-olds in religious ed keep my faith child-like," says the mother of four. "And I like to see the older kids who are making their confirmation honestly question their commitment—and how they come to answer those questions. Everything I do makes me feel like I'm making a difference. It really feeds me."

Ken Troy

When Ken Troy learned the news that he would receive the St. John Bosco Award, he immediately thought of the man he has always tried to emulate in faith, life and sports—his father.

"I wouldn't have had the passion for coaching in CYO if I didn't have his leadership and his leading by example to follow," says Ken, whose father Jim Troy died in February at 76.

"He was always coaching me. Even to his last day, he'd give me advice about how to motivate kids, how to be a role model, how to bring out the best in people. He was always positive and encouraging. I saw friendships being made and kids gaining confidence. I wanted to be part of something positive like that."

Ken has succeeded in his own right, according to Father Kevin Hines, pastor of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese. In nominating Ken for the St. John Bosco Award, Father Hines wrote, "I have seen many examples of his coaching as a ministry, his dedication to his boys and their parents, and I have long been impressed by his Christian character, diligence and work ethic."

Ken has made his primary impact in 28 years of leading the wrestling programs at St. Maria Goretti and Our Lady of Mount Carmel Parish in Carmel, Ind., also in the Lafayette Diocese.

"If you ask people, they'll tell you I'm one of the most competitive people they know," says Ken, a father of three who praises his wife Kristie for her efforts in the wrestling program. "I love to win. But I also look at it as a ministry."

"I always stress to the kids what their priorities should be. God is number one, absolutely. Make sure you're attending church. Family is number two. Treat your parents with respect. Thank them for driving you to practice. School is next, and wrestling is fourth."

A wrestler as a youth, Ken says his longtime involvement in CYO is a way of saying thanks: "I wanted to give back to something that was so important to me."

John Kistner

In his coaching days, John Kistner always worked to instill a fundamental approach to the players on his high school CYO teams.

"Play with intensity, but play with Christian values," Kistner says. "I developed some kids that I still see occasionally, and they are good Christian men. It's always good to see them."

At 76, Kistner still stays involved in CYO sports at St. Christopher Parish in Indianapolis by serving as the gym manager during the basketball and volleyball seasons.

"He schedules all practices for the boys' and girls' teams, maintains the concession stand, and more often than not runs the concession stand," Tinder says. "When he is not behind the counter, he can be seen running the game clock at games. When the final buzzer sounds, he is the last one out of the gym because he cleans it after every day's activities."

A father of two grown children, Kistner has also served on the parish finance committee for 23 years and leads the accounting process for Mass collections.

"He's been such a fixture for many years at St. Christopher," says Father Paul Shikany, the parish's pastor. "He's very engaged with the kids, and he has a good rapport with the coaches. He's well respected and humble."

Kistner showed that humility when he learned he was nominated for the St. John Bosco Award by his longtime friend, Fred Fath, a previous recipient of the honor.

"He got together with Father Paul on it," Kistner says. "I really didn't want them to do it. For me, this has been a great parish that has a lot of great camaraderie. I just feel obligated to help when I can. Plus, I enjoy the kids." †



Archbishop Joseph W. Tobin poses for a photo with the 2015 recipients of the St. John Bosco Award, the highest honor of the archdiocese's Catholic Youth Organization. The recipients in the front row are Marni Fey, left, and Amy Stimpson. The recipients in the back row are Ken Troy, left, John Kistner and Steve Battiato. The recipients received their awards on May 6 in the SS. Peter and Paul Cathedral in Indianapolis. (Submitted photo)

CYO recognition highlights work of both adults and youths

2015 St. John Bosco Award recipients

- St. Barnabas Parish—Steve Battiato
- St. Christopher Parish—John Kistner
- St. Jude Parish—Marni Fey
- St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese—Ken Troy
- St. Matthew the Apostle Parish—Amy Stimpson

2015 Msgr. Albert Busald Award recipients

- Christ the King Parish—Rich Snyder and Kevin Sowinski
- Holy Spirit Parish—Joe Rosswurm
- Our Lady of Lourdes Parish—Rob Rebein
- St. Agnes Parish, Nashville—Tom Sullivan
- St. Barnabas Parish—Aaron Irwin
- St. Jude Parish—Steve Fey
- St. Luke the Evangelist Parish—Judy Skarbeck
- St. Malachy Parish, Brownsburg—Tom O'Leary
- St. Mark the Evangelist Parish—Kevin Johnson and Aaron Seddon
- St. Matthew the Apostle Parish—Mike Noll
- St. Michael the Archangel Parish—Karen Purichia
- St. Paul the Apostle Parish, Greencastle—Jim Bewsey
- St. Pius X Parish—Melinda Blaiklock and Carlos Capo
- St. Simon the Apostle Parish—Rob Van Vliet
- St. Susanna Parish, Plainfield—Michael Litzelman
- St. Therese of the Infant Jesus (Little Flower) Parish—Mark Wright
- SS. Francis and Clare of Assisi Parish, Greenwood—Terry Keusch

2015 Spirit of Youth Award recipients

- Christ the King Parish—Grace Christoff
- Good Shepherd Parish—Guillermo Caldera and Tiq Ramos
- St. Anthony Parish—Iliana Castillo and Jose Carlos
- St. Barnabas Parish—Liam Hosty, Mikey Reeves and Kayla Streicher
- St. Mark the Evangelist Parish—Albert Thu, Madeline Dunne and Kristin Foresman
- St. Matthew the Apostle Parish—Maura Wissler
- St. Roch Parish—Anthony Brehob and Michael Zedrick †

KEUCHER

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at 10 a.m. on June 6 at SS. Peter and Paul Cathedral in Indianapolis where Archbishop Joseph W. Tobin will ordain him and transitional deacons Adam Ahern and Andrew Syberg to the priesthood.

But the formation that has led Deacon Keucher to ordained ministry more broadly began at home in Bloomington, where his parents modeled for him and his older brother from an early age how to make the faith a natural part of their daily lives.

They saw this especially in their parents' dedication to St. Charles. Steve Keucher, Deacon Keucher's father, has played the organ at the parish's 8 a.m. Sunday Mass for decades and has served on various parish committees and commissions. Diane Keucher, his mother, worked for a period at the parish school and served as an extraordinary minister of holy Communion.

"They just had so many different roles at the parish," Deacon Keucher said. "Growing up, it formed quite an impression on me that, yes, we have to give our lives away in whatever way. We are meant to serve."

At the same time, Deacon Keucher recalls his parents speaking only once to him and his brother about considering the priesthood as they grew up.

Nonetheless, the way the faith was naturally woven into the life of their family led both Deacon Keucher and his brother, John, to actively discern a possible priestly call.

John ultimately concluded that God was calling him to married life.

Deacon Keucher began to feel drawn to the priesthood late in high school.

During his junior year, he was participating in St. Charles' confirmation preparation program and began to take his faith more seriously.

In January 2004, Deacon Keucher went on a retreat at Saint Meinrad that was a part of the program and took a walk around the hill on which the seminary is located.

"I remember looking up and the snow was coming down," he said. "At that moment, I had a strong feeling that I would be back here to become a priest one day."

A year and a half later, however, Deacon Keucher enrolled as a student at IU and lived in a dorm on campus.

Looking back on that transition in his life, he recognizes that it could have easily led him away from his vocational discernment.

But when he moved onto the sixth floor of the east tower of Forest Residence



Transitional Deacon Michael Keucher, left, elevates the Eucharist along with Benedictine Archabbot Justin DuVall during a Mass on the Solemnity of the Immaculate Conception of the Blessed Virgin Mary on Dec. 8, 2014, at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Deacon Keucher will be ordained a priest on June 6 at SS. Peter and Paul Cathedral in Indianapolis. (Photo courtesy of Saint Meinrad Archabbey)

Deacon Michael Keucher

- **Age:** 29
- **Parents:** Steve and Diane Keucher
- **Home Parish:** St. Charles Borromeo Parish in Bloomington
- **College:** Indiana University in Bloomington
- **Seminary:** Saint Meinrad Seminary and

- **School of Theology:** in St. Meinrad
- **Favorite Scripture verse:** "From his fullness, we have all received grace upon grace" (Jn 1:16).
- **Favorite saint:** St. Philip Neri
- **Favorite prayer:** Rosary
- **Favorite movie:** *The Sandlot*

- **Favorite book:** *The Power and the Glory*, by Graham Greene
- **Hobbies:** Running, reading, riding roller coasters, writing, blogging, hanging out with friends, traveling

Center at IU, he soon found a number of young men and woman living on the same floor who were serious about their faith. Some have discerned their own call to the priesthood or religious life.

"We had a ready-made community for discernment," Deacon Keucher said. "It was unusual at IU."

It was during his freshman year at IU that Deacon Keucher began speaking with then-archdiocesan vocations director Father Eric Johnson about his discernment. He took Father Johnson's advice to stay active in the Church while a student at IU.

He served as a catechist at St. Charles, and participated in Bible study programs at St. Paul Catholic Center and other events at St. John the Apostle Parish, both in Bloomington.

"My life was the Church," Deacon Keucher said. "I came to realize that the more that I did, the more I wanted to do and the more I realized that my life would be completely and incredibly satisfied if I were to do that for my whole life."

His parents were happy when he told

them about his discernment.

"We were very pleased," said Steve Keucher. "We were not expecting it. But we were not surprised."

"We're kind of in awe of his vocation, and always try to live up to it and be worthy of it," said Diane Keucher. "It certainly has cemented our relationship with the Church."

In addition to being influenced by his parents, Deacon Keucher sees seeds of his vocation planted by positive priestly examples given to him over the years by the later Father Charles Chesebrough, Precious Blood Father Donald Davison, Msgr. William Stumpf, Father Michael Fritsch and Father Thomas Kovatch.

Father Fritsch is looking forward to assisting Msgr. Stumpf in placing priestly vestments on Deacon Keucher during his ordination Mass.

Just hours after his ordination, Deacon Keucher will celebrate a Mass of Thanksgiving at St. Charles at 4 p.m. Benedictine Father Denis Robinson, Saint Meinrad's president-rector, will be the homilist at the Mass.

Father Fritsch will be one of the

concelebrants at the Mass.

"He is so excited to get out and be in a parish," said Father Fritsch, pastor of Mary, Queen of Peace Parish in Danville, of Deacon Keucher. "He's going to be a great priest, a real asset to the presbyterate—very likable, very sociable."

Deacon Keucher knows that through his ordination he will be a special sacramental sign for Christ for the people he will serve.

"I hope that people see Christ in me by the way that I love them," he said. "I just have a big heart for people. I think back to Father Charlie and some of the other priests that I have known. I came to know God loves me because they loved me."

At the same time, he knows those people will mirror Christ's image back to him.

"I don't tend to dwell on the negative," Deacon Keucher said. "I always try to see the good in people. When I see the good in people, I'm seeing Christ in them."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, go to www.HearGodsCall.com.) †

What was in the news on May 14, 1965? School aid, nuclear deterrence, and a defense of the 'Hootenanny Mass'

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 14, 1965, issue of *The Criterion*:

- **Problems predicted in school aid plan**

"OXFORD, Ohio—The new federal aid to education law makes traditional Church-state arguments over help for private schools largely obsolete, but raises new and difficult questions, a law school dean said here. The most crucial issue—which 'virtually no one really wants to face'—is whether the government should encourage growth of non-public schools, said Father Robert F. Drinan, S.J., of Boston [Mass.] College. His own answer was affirmative because he thought competing private schools could 'unlock creative energies' now inhibited in public schools by the 'establishment.' ... The Jesuit held that President [Lyndon B.] Johnson's aid plan, adopted overwhelmingly in Congress, had met traditional Church-state objections head-on. It gives aid only for secular subjects to parochial pupils under a shared-time arrangement, and makes the public school the exclusive recipient of public funds, he said."

- **25 assignments: Chancery announces clergy appointments**

- **Indianapolis man will be ordained**
- **Defends use of nuclear deterrents**

"FRIBOURG, Switzerland—Cardinal Charles Journet, a Swiss theologian, has stated that the Western nations cannot afford to deprive themselves of nuclear deterrents, unless they want to surrender to armed and militant communists. ... The cardinal declared that without a nuclear deterrent in the West, communists could achieve world domination without war, just by threatening to use atomic weapons. He said uncompromising condemnations of atomic warfare by some Christian groups are 'abstract,' and do not provide any practical guidance to individual citizens or their governments."

- **Mrs. Day new head of ACCW**
- **Hail new center: IU grad students fill academic void**
- **Predicts 'drastic' reform of curia**
- **Mystery surrounds stairway**
- **Concelebration to mark 25th Jubilee observance**
- **Buckley speech seen 'basically unsound'**
- **Bishop Carberry cites Mary's role**
- **750 boys to vie for track honors**
- **Oriented to youth: 'Hootenanny Mass' defended by liturgist**

"NEW YORK—The 'Hootenanny Mass' may not be as irreverent as it sounds. In fact one of the nation's top liturgists said here it is, perhaps, very much in keeping with the intent of the Constitution on the Liturgy as approved by the Second Vatican Council. Father Godfrey Diekmann, O.S.B., of St. John's Abbey, Collegeville, Minn., drew thunderous applause at the

62nd annual National Catholic Educational Association convention here. ... 'Are we perhaps sinning against our high schoolers, depriving them of lawful celebration which according to their culture and talents would foster faith, if we simply exclude folk song, spirituals—or "Kum ba Ya"?'"

- **America editor backs 'folk Mass' for young people**
- **Catholics in U.S. top 45.6 million**
- **Hail council decree on intercommunion**
- **Tri-parish dance set for Richmond area**
- **St. Meinrad graduation is scheduled**
- **Seminarian wins 1965 state KC oratory contest**
- **Castro has Holy Week 'plans'**
- **Pontiff urges Jesuits to combat atheism**
- **Marital disorder cited at Canon Law meeting**
- **Need for new music for liturgy cited**
- **Student at Ladywood wins music honors**



Read all of these stories from our May 14, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

FAITH

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in high school, he never imagined he would profess the Catholic faith before he headed off to college.

"I was filled with all the stereotypes about Catholics, that they were strict, traditional and even hateful," said Evan, 17, the son of Christian parents.

The discussions continued throughout his high school years at East Central High School in St. Leon. Then during the summer before Evan's senior year, the same friend invited him to attend a eucharistic conference at Franciscan University of Steubenville in Steubenville, Ohio.

"I knew that after that trip, everything would change—I just had this gut feeling," he said.

He was right.

His first change of heart and mind during the conference involved the truth of the sacrament of reconciliation.

"They taught us that the priest is interceding for God, that you're speaking to God. I thought, 'That makes so much sense.' My stereotypical views started to change because I started learning."

The next change came during the second night of the conference, during eucharistic adoration.

"I was exposed to the Eucharist for the first time," Evan recalled. "I cannot even explain it now. When they carried the monstrance by me, I was in tears."

He started attending religious education classes at St. Nicholas Parish in Ripley County.

"They started teaching me about the Catholic Church, and about how to have a personal connection with God," said Evan. "I never saw the Catholic Church as supporting a personal relationship with God. But when you look at it, confession, baptism, the Eucharist—they're all about you and God."

Before long, Evan started going to RCIA at All Saints Parish in Dearborn County, with his best friend serving as his sponsor.

"I wanted to learn more, and Father [Jonathan] Meyer rocked it," Evan said.

Evan said participating in RCIA and becoming Catholic "changed my life forever."

"My baptism to me personally was me being born again in the most spiritual way possible," he explained of the first of three sacraments of initiation he received at All Saints Church during the Easter Vigil on April 4. "It was like a breath of fresh air. It felt like anything I ever worried about was gone. I buried my face in my towel when I got back to the pew. It was so emotional."

As for the best friend who was with him throughout the journey, they've been dating for a year now.

"Holly [Lattire] was a big inspiration," Evan admits. "But I didn't join the Church for her."

"I learned that God has to be at the center of your life. He wants you to experience the life he has planned for you, because he has so many great things planned."

"I'm a new person. Being Catholic is my entire life now."

93-year-old learns it's never too late for baptism

In July of 2014, John T. Newlin lost his wife of 72 years.

"We had a perfect marriage," said Newlin. "Marjorie had been a good mother and a wonderful wife."

She had also been a good Catholic, he said.

Newlin, whose parents were not churchgoers, supported his wife's faith.

"We raised our children Catholic," he said. "I was a scout master at St. Patrick [Parish in Terre Haute]."

"I didn't go [with them to church] on a regular basis, but I would go on holidays or if we were on vacation. Marjorie, bless her heart, never got on me to join."

But after Marjorie died last year, Newlin decided to enroll in RCIA at St. Patrick.

"I felt like I would be better if I joined," he said. "I felt like it was something I

probably needed. I didn't want to lose connection with the only Church I'd known all through my whole married life."

Professing the Catholic faith was not a stretch for Newlin.

"The principles of the Church conform to the principles I've always had about trying to help other people and to not be selfish. That's how we raised our children," said the father of three and grandfather of five.

While Newlin had been to Mass before, he was struck by the Easter Vigil.

"I was impressed with the tradition it involved, and the dedication of everyone involved," he said. "And I've been impressed with how welcoming they've been. It was a pleasure to see the joy of my friends and acquaintances that have been in the Church for so long."

After 72 years of being exposed to Church teaching, the biggest change for Newlin was simply going to Mass every Sunday. His son, Tom, has been taking him, and even served as his sponsor.

The irony is not lost on Newlin.

"I never thought my own son would be my godfather," he said.

A 'feeling of community and friendship'

When Karen married Stephen West, a practicing Catholic, she never dreamed she would one day join him in his faith. A self-proclaimed "scientific-minded" obstetrician gynecologist, Karen was not sure God existed.

But when their son, Nicholas, had a relapse of leukemia at age 10 after a two-and-a-half year remission, Karen prayed.

"I started feeling like God was really present and really listening to my prayers," she recalled. "Even after the chaplain came and said there was nothing [the doctors] could do, I prayed and felt calm, like everything would be OK."

She also felt buoyed by the support she and her family received from the students, teachers and members of their parish, Nativity of Our Lord Jesus Christ, in Indianapolis, where the West's children also attended grade school.

Nicholas did rebound, and the family of four took a trip to Italy to celebrate.

"We toured the Vatican," Karen recalled. "It was overwhelming for me to see my children and husband and his parents with their faith, and I wanted that."

Karen did attend Mass at Nativity with her family at times, saying she "always felt comfortable and welcomed there." But she admitted there were times when she would claim to be too busy with work or too tired from being on call.

Then two things happened in the fall of 2014 that solidified her path to the Church. The first was an encounter with some Nativity parishioners at a wedding.

"They said, 'We miss you,' and this one guy said, 'Just go to Mass,'" she recalled. "I had this feeling like, 'I need to do this.'"

"I listened to the guy and went to church. Father Pat [Doyle, pastor of Nativity Parish] said something in his sermon that grabbed me about needing to be baptized."

By October, Karen was enrolled in RCIA at Nativity.

"Once I got involved, it just fit," she said. "I just felt comfortable. There was a feeling of community and friendship and belonging."

Karen, who is 50 and an obstetrician gynecologist at Community North Hospital in Indianapolis, said the Easter Vigil at Nativity Church on April 4, during which she was baptized, confirmed and received Holy Communion, was "the most beautiful thing I've ever witnessed in my entire life."

"The whole service, the Scripture, going through the Litany of the Saints, hearing St. Raphael [her confirmation saint] mentioned—it really felt like God was right there," she said.

During the course of the RCIA sessions, Karen said she changed.

"I'm not as worried about little things anymore," she said. "I make time for church, I can give up control of patients to other doctors, I take time for myself and my spirituality. People have already commented at work that I seem like a different person."



John T. Newlin, a member of St. Patrick Parish in Terre Haute, shakes hands with Deacon Michael Stratman, left, and Father Rick Ginther after the 93-year-old's baptism during the Easter Vigil on April 4 at St. Margaret Mary Church in Terre Haute. Newlin's son and sponsor, Tom, smiles just behind his father. Father Ginther is pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.

(Submitted photo)

"I've always witnessed Mass and the faith from a distance," she added. "Partaking in it now is very special."

'I feel like a real member now'

Gilles Noumsi's journey to the faith was gradual, spanning four decades and two continents.

Growing up in Cameroon in Africa, he was not one to frequent church.

"My mother passed away when I was pretty young, and my father was not a churchgoer," he recalled. "My extended family were Catholic. I would go to Mass at Christmas and on Easter Day, but that was it."

And that was fine with Noumsi, until his mid-20s.

"I started noticing that all the girls I was attracted to, they were very, very into the Church," he said. "It felt like maybe God was telling me something. I decided maybe I need to look in that direction, and started going to Mass."

Noumsi liked what he found there.

"I've been to different churches out of curiosity," he said. "To me, the progression of the Catholic Mass compels me, the way it is conducted, and also the way the priest conveys the Gospel message."

"In other churches, I felt like the message was more about making you feel good about yourself. But here the message guides you toward understanding the Scripture and how to apply it toward your life."

But the two years of classes it would take to become a Catholic in Cameroon?

"I wasn't interested in doing that," he said with a chuckle. "But I kept going to Mass."

Eventually, the desire to be received into full communion of the Church and to receive the sacraments trumped the "lack of interest" in two years of study, and Noumsi started the course of study at his parish.

But before he could finish, he moved to New York City. Between working weekends and going to school, he had little time to go to Mass, let alone enroll in RCIA.

Again, just as he prepared to begin RCIA at a church in Harlem, life took him elsewhere, and he found himself with a new job in risk management in Indianapolis two years ago.

With his weekends free, Noumsi started attending Mass again, and enrolled in RCIA at St. Monica Parish in Indianapolis last fall.

"St. Monica is a great community," he said. "When I started coming here, I felt like I was home."

Finally, after almost 20 years of wanting to partake of the sacraments, he was baptized, confirmed and received Communion on April 4 during the Easter Vigil Mass at St. Monica.

"It was really emotional," said Noumsi, 41, of the Mass and receiving the sacraments. "After Communion, I sat in the pew and I felt something. I just started crying. It's hard for me to cry, but it happened. I felt that power."



Gilles Noumsi is confirmed by Father Todd Goodson, pastor of St. Monica Parish in Indianapolis, during the parish's Easter Vigil Mass on April 4. (Submitted photo by Sarah Gordon)



Karen West smiles after the Easter Vigil Mass at Nativity of Our Lord Jesus Christ Church in Indianapolis on April 4. West received the three sacraments of initiation: baptism, confirmation and Eucharist. (Submitted photo)

"I used to come to Church but wasn't [receiving] Communion, so I felt like I wasn't really participating. Now I feel like a real member, really participating and understanding more about Jesus and the Catholic faith."

Noumsi also enjoys worshipping in his native language at the French-speaking Mass at St. Michael the Archangel Church in Indianapolis, held the second Sunday of each month.

And there, in addition to receiving the sacraments, he has started doing something else he "always wanted to do."

"I started singing in their Gospel choir," he said with an exuberant smile. "There's something about Gospel singing. I just feel a peace inside me."

Wherever he worships, Noumsi feels he is home at last with the Catholic Church.

"I believe in the Catholic teaching," he said. "I'm in the right place, and I hope God continues to guide me." †

WELCOME, NEW CATHOLICS

We welcome the new Catholics who have been received into the full communion of the Church since last Easter. Most of the people listed here received initiation sacraments during the Easter Vigil on Saturday, April 4. The names listed here were provided by religious education leaders in local parishes.

The 473 catechumens listed are people who have never been baptized and—within the past year—were baptized, confirmed and received their first Eucharist.

The 579 candidates listed were baptized in other Christian traditions and were received into the full communion of the Catholic Church with a profession of faith, confirmation and first Eucharist during the past year.

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



Father Todd Goodson, pastor of St. Monica Parish in Indianapolis, baptizes Gilles Noumsi during the parish's Easter Vigil Mass on April 4. (© Denis Ryan Kelly Jr.)

Batesville Deanery

St. Mary of the Immaculate Conception, Aurora
Jessica Gerke and Bonnie Lou Simon (catechumens); Seth Elder, Carrie Elsen, Preston Gerke, Georgetta Mulholland and Deanna Steelman (candidates)

St. Michael, Brookville
Thomas Davis III, Christopher Dixon, Gloria Dixon, Danielle Fohl, Nancy Karapasha, Laurie Kunkel, Rhonda Reiter, Jeffrey Wilson, Cindy Wurzelbacher and Curtis Wurzelbacher (candidates)

St. Louis, Batesville
Craig Crume, Kim Pierce, Robin Sizemore and Andrew Weigel (candidates)

All Saints, Dearborn County
Evan Fischer, Issac Kollstedt and Bree Nero (catechumens); Jill Bosse, Dana Carson and Stephen Weber (candidates)

St. Mary, Greensburg
Dustin Barkdull, Brad Hanna, Kyra Hull, Sam Koester, Nick Pigmon and Dana Witkemper (catechumens); Courtney Brown, Aiden Kress, Avery Kress, Jaclyn Nobbe, Ro Jeanna Pank, Todd Reed, Nancy Samuelson and Melanie Trammell (candidates)

St. Lawrence, Lawrenceburg
Jason Foutty (catechumen); Shirley Hall, Paulanna Jordan, Matthew Martini, Zachary Martini, Scott Vuko and Hillary Zielinski (candidates)

St. Anthony of Padua, Morris
Linda Sauer-Mills (candidate)

St. Maurice, Napoleon
Rebecca Harmeyer and Emma Walke (catechumens); Kayla Borgman, Laci Borgman and Madelynn Borgman (candidates)

Holy Family, Oldenburg
Karen Knipp (catechumen); Sarah Jordan (candidate)

St. John the Baptist, Osgood
Robert Green, Benny Hodges and Jason McKittrick (catechumens); Brittany Miller (candidate)

St. Nicholas, Ripley County
Tyler Money and Brian Otten (catechumens); Sarah Batta, Cody Herndon, Evan Smith and Kayla Stutler (candidates)

St. Peter, Franklin County
April Hoff and Aaron McDaniel (catechumens); Curtis Sims and Jeff Waggoner (candidates)

St. Vincent de Paul, Shelby County
Alison Fischer (catechumen); Robert Bossingham, Abigail Garrett, Chelsea Guerrieri, Linda Imel and Alice Laudermilk-Sears (candidates)

St. Joseph, Shelbyville
Skye Azua and Amanda Zarate (catechumens); Heather Blanco, Kyle Collins and Amy Ramirez (candidates)

St. Catherine of Siena, Decatur County
Susan Hartman (candidate)

Bloomington Deanery

St. Vincent de Paul, Bedford
Lindsay Chase, Tyron Fields, Joanna Hall, Cheryl Kimmel, Joseph Norman, Stacy Plocher and Samantha Rightmyer (catechumens); Jacob Clevenger, Alexia Mitternight, Jennifer Morales, Dennis Pace and Teresa Spinks (candidates)

St. Charles Borromeo, Bloomington
Andrew Baran, Michael Baran, Olivia Baran, Lance Berry, Gianni Cardin, Christopher Herrera, Elena Herrera, Gabriel Herrera, Marie Herrera, Daech McCullough, Dasan McCullough, Deland McCullough, Bryan Melvin, Abigail Morgan, Lane Shirley and Lukasz Walendzak (catechumens); Edward Amsden, Lee Chapman, Alexis Gaines, Doug Graham, Don Harris, Brooke Heckard, Lucy Liu, William Lundell, Darnell McCullough, Doug Pearson,

Teresa Pearson, Sarah Sturgeon and Sarah Wanchic (candidates)

St. John the Apostle, Bloomington
Shawna French, Rodger Hoene, Song Ko, Debbie Mullins and Mike Mullins (catechumens); Kathy Baker, Liesl Cruz, Robert Cruz, Everett Kingrey, Margret Kingrey, Nicholas Ko, Amber Mast, Natasha Taylor and Sharon Wagner (candidates)

St. Paul Catholic Center, Bloomington
Jodee Duncan, Kyle Harrison and Scott Kain (catechumens); Amber Graves, Connor Kennedy, Robin Neace, Mallori Smith, Holly Starkey, Trevor Weliszewski, Matthew Wheatley and Sean Winburn (candidates)

St. Martin of Tours, Martinsville
Bailey Blondell, Jon Drennan, Truman Hedrick, Mariah Ott, Takoda Rants, Michael Rayl, Stephen Reams, Jennifer Reeves, Trent Reeves and Darla Spina (catechumens); Molly Craney, Azia Dwigans, Kenneth Dwigans, A. Chance Hartley, Mary Ellen Holmes, Britney Hooser, Caleb Waltz and Jay Wilkerson (candidates)

St. Agnes, Nashville
Toby Bowling, Caitlin Dame, Elaine Frost and Matt Rothrock (catechumens)

Christ the King, Paoli
Susie Garloch (catechumen); Anne Brookhyser (candidate)

Connersville Deanery

St. Gabriel, Connersville
Amanda Caldwell, Jeremy Caldwell, Kaleb Caldwell, Kelli Caldwell, Kirk Griffin, Maryke Kleve, Cali Pea, Cindy Schwab, Sophia Southerland and John Struewing (candidates); Wally Alcorn, Scott Crank, Beverly Higbie, Lindsey Keal, Jayme Moriarity and Richard O'Neal (catechumens)

St. Rose of Lima, Knightstown
Betty Arnold, Jeff Arnold, David Marshall and Gena Tursi (catechumens)

St. Anne, New Castle
Kennedy Baker and JoReda Maddox (catechumens); Scott Alford (candidate)

Richmond Catholic Community, Richmond
Karen Beard, Leonard Beard, John Lahmeyer, Amy Lawson, Bobbi Lawson and Keiko Ogawa (catechumens); Ruth Coffey, Sarah King, Tina Marino, Elizabeth Markward, John Markward, Carlie McEwen, Tracy Sickmann and Nicholas Wetzel, (candidates)

St. Mary, Rushville
Christopher Nobbe and Monte Sitton (catechumens); Jessica Berkemeier, Sally Farley, Evelyn Sammons and Marcy Westpahl (candidates)

Indianapolis East Deanery

Holy Spirit
Karenda Adams, Kyle Adams, Dewey Black, Jeffrey Cazares, Laurissa Doughty, Samanta Endesca, Angel Fernandez, Eric Garcia, Keyli Garcia Lopez, Emma Gegner, Matthew Gegner, Jorge Vazquez Juarez, Cameron Leibacher, Olivia Lopez, Gladys Martinez, Hugo Morales, Ixhel Negrete, Brandon Pascual, Katie Pascual, Oscar Quintero, Sherry Reed, Robert Reed and Kevin Rodriguez (catechumens); Joshua Alvarez-Seifert, Melissa Gold, Michelle Nagel, Kyle Padgett and Gail Whitaker (candidates)

Our Lady of Lourdes
Brian Thomas and McKenzie Thomas (catechumens); Shannon Collins and Michelle Thomas (candidates)

St. Mary
Victor Hugo Torres Hernández and Salvador Sánchez Verde (catechumens); Bryant Burkett, Rebecca Dixon, Esteban Flores, Vilma Gonzalez-Cevez, Elisa Jiménez, Brian Loy, Lourdes Vanessa Marmol-López, Antonio Martínez, Elizabeth McIntire, Amy Owens, Breyda Pazos-Lázaro, Steve Sanders, Michelle Sandoval, Patricia Souza and Judith Sumano (candidates)

St. Philip Neri
Angel Camacho and Edgar Camacho (catechumens); Maricela Cuya, Victoria Cuya, Jaime Felix, Analy Gomez, Mario Gomez, Diana Martinez, Valentin Montoya, Marisol Olivo, Maria Perez, Raul Ramirez and Ricarda Ramirez Vasquez (candidates)

St. Therese of the Infant Jesus (Little Flower)
William Purcell, Jr., Michelle Raines, Rebecca Rodriguez and Clara Rosales (catechumens); Daniel Hall, Evelyn McLaughlin and Autumn Thomas (candidates)

St. Thomas the Apostle, Fortville
Erin Billstrom and Chris Loudenback (candidates)

St. Michael, Greenfield
Amanda Farlow (catechumen); Timothy Byerly, JoyAnn Boudreau, C'Aira Herness and Jason Spicer (candidates)

Indianapolis North Deanery

Christ the King
Chris Ayers, Stephanie Ayers, Laura Farley, Kyle Hayward, Rob Hayward, Sharon Hayward and Shiloh O'Rourke (catechumens); Ryan Gallagher, Lindsay Norris, Kelly Paberz, Eric Quintana, Kristin Quintana and Lisa Wilson (candidates)

St. Andrew the Apostle
Isabel Reese (catechumen)

Immaculate Heart of Mary
Katie Banta, Blake Buhl, Katie Crebo, Alan Dale, Ryan Morton, Marco Preston, Alyssa Scotten and Sheila Ungerer (catechumens); Jake Carlson, Andy Deemer, Kim Donahue, Joe Greiner, Claudia Johnson, Tara McDonald, Alex McPeck, Ryan Pettibone, Brad Powlen, Scott Preston, Oliver Scotten, Zach Snyder, Amber Vanes, Amanda Waddell, Chris Weaver and Jeff Wells (candidates)

St. Joan of Arc
Diana Lee, Tom Truex and Jessica Warnke (catechumens); Jonathan Elrod, Alexis Hershey, Shane Kennedy, Nicole Lalor, Christie Lugar, Owen McConnell, Sharon Montieth, Amanda Musgrave, Megan Thie and Ryan Thie (candidates)

St. Lawrence
Desiree Burton, Demetria Folsom, Rylie Robertson, Darian Williams, Darius Williams and Marcus Williams (catechumens); Melinda Douglass, Marion Keyes and Candace Williams (candidates)

St. Luke the Evangelist
Cortney Perez and Jennifer Rodgers (catechumens); Kris Arnheim, Jean Ann Detweiler, Mary Lynn Gammon, Lily Kersey, Kristen Maguire, Margaret Maier and Amy Wise (candidates)

St. Matthew the Apostle
Angela Arkenau, Ella Fry, Adam VanOsdol and Melissa Whittle (catechumens); Erin Jump and Susan Sorrell (candidates)

St. Pius X
Chad Coffey, Ava MacDonald, Scott MacDonald, Berlynn Payne and James Payne (catechumens); Megan Barnum, Jennifer Bowles, Christie Brewer, Hannah Clark, Mat Fowler, Ben Gault, Ashley Griffith, Kari Kwiatkowski, Kelly MacDonald, Sherri Nierste and Tina Walker (candidates)

St. Simon the Apostle
Suzanne Hansen and Heather Powell (catechumens); Todd Black, Kresta Cleland-Johnson, Krista Hays, Robert Jackson, Leslie Lawrence, Marlin Lawrence, Michael Lockhart, Steven Powell, Jodi Smith, Andrea Sprague and Joseph Wilson (candidates)

St. Thomas Aquinas
Maeleen Hurley and Michael Sommerkamp (catechumens); Megan Berry, Teresa Larson and Laey Ryan (candidates)

Indianapolis South Deanery

Nativity of Our Lord Jesus Christ
Brenden Everett and Karen West (catechumens); Julie Alexander, Holly Ball, Gina Cromwell, Nicole Grable and Susan Herr (candidates)

Our Lady of the Most Holy Rosary
Sarah LaVorgna, Brad Love and Brian Wilson (candidates)

St. Ann
Elijah Clanton, Justin Clanton, Vallory Fredette, Steven Kurrash and Billy Lloyd (catechumens); Audrey Fredette, Emily Hartzler and Lisa Lloyd (candidates)

St. Barnabas
Steven Godfrey (catechumen); Amy Bauer, Diane Buxton, Evan Carter and Anthony Schenck (candidates)

St. John the Evangelist
Adam Beck, Niki DaSilva, Brad Hinshaw, Bea Huelster, Lisa McCormick, Meghan McCormick, Jacob Smith, Danielle Taylor and Song Song Yang (catechumens); Elizabeth Alexander, Allie Barnwell, Jim Bopp, China Ford, Olivia Goodman, Steve Goodman, Matthew King, Kyle Lewis, Jason McCormick, Karen Michel, Keith Moberg, Holly Moore, Katherine Mummert, Courtney Roach, David Thomas, Holly Walker and Zakary Zimmerman (candidates)

St. Jude
Bryan Baker, Alyson Cotter, Isabella Cotter, Phyllis Cotter, Stephanie Cotter, Adelaide Engle, Brianne Engle, Eric Engle, Chandler Harker, Andi Ketron, Isabella Ketron, Jeff Ketron, Sheryl Lewis and Kaetlin Scott (catechumens); Timothy Diersing, Ryan Gerdt, Judith Lavender, Nicole Scott, Jennifer Spitz and Ava Walker (candidates)

St. Mark the Evangelist
David Adams, David Cox, Amanda Dransfield, Terri Dunning, Lucas Firkins, Chelsea Fisher, Nikki Fisher, Donovan Groce, Meghan Mabry and Howard Renollet (catechumens); Matthew Auman, Josue Ceballos, Jennifer Groce, Glenn McKinley and Misty Suarez (candidates)

St. Patrick
Angie Fiorella Aguilar, Brian Hernandez and Ismael Hernandez Valentin (catechumens); Maria Magdalena Escobar Lopez and Lesly Yadira Posadas Hernandez (candidates)

St. Roch
Roger Bowser, Gwen Chappell, Beverly Cross, Sierra Holtscaw, Anthony Kendall, Cheryl Layman, Sarah Layman, Joseph McHugh, Monica McQueen, Brian Minton, Roshanna Minton, Amy Moore, Sarah O'Gara, Christal Taulman, Hannah Tsareff and Clifford Tweedy (catechumens); Debra Beals, Stephanie Davitto, Vincent Davitto, Gregory Girard, Katie Rounds and Pam Ulrich (candidates)

Holy Name of Jesus, Beech Grove
Megan Hall, Gavin Howard, Stacy Howard and Isaac Hurtle (catechumens); Aemelia Eckert, Donna Jenkinson and Dee Schaad (candidates)

Our Lady of the Greenwood, Greenwood
Michael Harris, LeeAnn Ladd, McKenna Ladd, Sierra Ladd, Brenden Maldonado, Emmalynn Maldonado, Kyla Poynter, Isabelle Sully and Juan Walton (catechumens); Modesta Clark, Amy Cutshaw, Stewart Fox, Zane Gaylan, Chareiss Graham, Paula Martinez, Jeffery Parsons, Doreen Rich, Jamie Lee Sanchez, Marcos Antonio Sanchez, Jose Gabriel, Adrian Gallegos, Miguel Gallegos, Araceli Gonzalez, Laura Gonzalez, Valeria Gonzalez, Jennifer Harris, Sarah Harris, Laurencio Mendoza-Pacheco, Erik Moening, Fairuz Munger, Michael Sherman and Jose Zamudio-Sanchez (candidates)

SS. Francis and Clare, Greenwood
Tiffany Alexander, Lisa Bood, Jason Bullard, Starla Bullard, Crista Clephane, Kyle Clephane, Debbie Fox and Robert Reffett, Jr. (catechumens); September Abell, Jean DeLong, Lorraine Miller, Daniel Ryan, Logan Sparks, Michelle Straumins, Kyle Thomas, Greg Wagner, Sara Williamson and Barbara Young (candidates)

Indianapolis West Deanery

St. Malachy, Brownsburg
Sofia Bombolewicz, Brayden Figg, Jennifer Figg, Carly Reagin, Collin Reagin, Noah Reagin, Noelle Reagin, Logan Goad, Josh Majors, James Miller, Lauren Quar, Brad Stutler, Bret Stutz, Phillip Sullivan, Isabella Waltman and William Wendell (catechumens); Stephanie Adler, Jayme Adelsperger, John Adelsperger, Carolyn Avernaz, Dale Broyles, Keith Campanelli, Clay Courtney, Timothy Dobbs, T.J. Dobbs, Edward Doering, Kathryn Doering, Cortney Jones, Sandra Kennison, Julie Majors, Mackenzie Matthews, Robert McGuire, Kevin Mitchell, Mary Mitchell, Zachary Pelz, Hayley Reagin, Tara Rinehart, Alexis Robinson, Matthew Robinson, Amanda Rogers and Derek Starkey (candidates)

Mary, Queen of Peace, Danville
Abigail Bender, Kenneth Campbell, Nicholas Campbell and Christopher Murphy (catechumens); Christopher Bender and Lauren Pfister (candidates)

Holy Angels
Iman Anderson, Vonte' Black, Erron Martin, Marissa Martin, Cody Stockton and Clara Tucker (catechumens); Cheryl Anderson and Sherri Black (candidates)

St. Anthony
Amanda Mann and Jesus Peña Rodriguez (catechumens); Yaneli Karina Serna Andrade, Sean Bault, Aide Benitez, Jorge Benitez, Minerva Cabrera, Gonzalo Jimenez Contreras, Danual Harper, Marybel Bermudez Rojas and Sherry Yarritto (candidates)

St. Christopher
Nicole Chavez, Darius Farzetta and Amy Rienecker (catechumens) Joseph Harvie and Zachary Terry (candidates)

CATHOLICS

continued from page 11

St. Gabriel the Archangel

Britany Cruz, Maria Perez de la Cruz, Michelle Estrada, Florsunshine Flores, Israel Hernandez, Yesenia Mendez Jose, Christopher Mendez-Quezada, Mackenzie Holt Morales, Perla del Sol Rodriguez, Iory Roman, Ingrid Sanchez, Angel de Jesus Valiente and Jose Villatoro (catechumens); Jose Eduardo Dominquez, Jose Manuel Dominquez, Lawrence Hamilton, Mary Hamilton, Erika Juarez Simon and Rufus Tartee (candidates)

St. Joseph

Jason Bewley, Xavier Hedrick, Anthony Serio and Fredricka Wilson (catechumens); Francis Akalusi, Thomas Hedrick, Angie McCarthy, Tim McCarthy and Anastasia Russell (candidates)

St. Michael the Archangel

Chiami Asemota, Makish Asemota, Kyle Berry, Peyton Berry, Carrie Hutt, Lela Jordan, Charles Laswell, Christy Sparks, Clara Tan Lisin, Alexander Winchester and Madison Winston (candidates)

St. Monica

Kenza Adiko, Angie Danielia Alberto Pineda, Jada Andre, Walter Argueta, Isaac Basilio, Rafael Basilio Jr., Elizabeth Benitez Ricardo, Jennifer Calderon, Josselyn Calderon, Ana Paulina Campos, Rudy Carmona, Leslie Carvajal, Uriel Carvajal, Ricardo Chavez, Michael Ciorioanu, Ana Coca, Erica Cruz, Michelle Diaz, Adamaris Lugo Espinoza, Jesus Brito Flores, Christopher Morales Gallardo, Fernando Morales Gallardo, Eliel Garcia Jr., Rigoberto Garcia, Maria Isabel Greer, Antonio Giovanny Guadarrama, Susan Guadarrama Greer, Yvonne Hannah, Rosario Hernandez, Leslie Luna, Adela Marcelino Cruz, Jenny Martinez, William Martinez, Daniel Mateo, Fabiola Mateo, Patricia Mateo, Fernando Molina, Daphne Morales Gallardo, Guillermo Nava, Delijah N'Gbesso, Patrick N'Gbesso, Denilson Jose Reyes Noguera, Gilles Nouns, Geovany Lopez Pacheco, America Palacios Ricardo, Martha Palacios Ricardo, Ilsa Pineda, Cristian Alejandro Quebrado-Doblado, Eduardo Ramirez, Emily Alexandra Ramirez Mata, Elizabeth Reyes Noguera, Yukary Gomez Ricardo, Jansyer Rodriguez, Diego Roeder, Evelyn Ruano Moreno, Tasneem Talib, Abraham Teodoro, Jonathan Teodoro and Brandi Yosha (catechumens); Jasmine Acuna, Sylvia Acuna, Vanessa Aguirre, Melissa Alamilla, Mariel Alejo, Yahir Alejo, Angel Antonio Alpiza, Axel Antunez, Jacqueline Antunez, Axel Perdomo Aparicio, Meghan Armendariz, Valeria Arriaga, Jennifer Arroyo, Lizette Arroyo, Rafael Blandon, Elida Ivon Castillo, Stephanye Catalan, Dylan Cervantez, Juan Carlos Cervantez, Mario Chavez, Julian Contreras, Andrea Cuatlacuatl, Joana Paola Cuatlacuatl, Jose Francisco Cuatlacuatl, Raul Cuatlacuatl, Alexander Diego, Michael Diego, Amy Alejandrina Doren, Alma I. Estrada, Austin Estrada, Claudia Estrada, Jose A. Estrada, Anthony Figueroa, Carlos Figueroa, Laiza Flores, Monica Gabriela Flores, Tiffany Flores, Pablo Alberto Gallardo, Roybe Gallardo, Janet Lisaret Garcia de la Rosa, Veronica Paola Godinez Gonzalez, Abigail Gomez, Alexa C. Gomez, Jocelin Gomez Martinez, Jonathan Raul Godinez Gonzalez, Lharielle Hannah, Kathryn Haselden, Arturo Hernandez, Jr., Emely Hernandez, Iris Hernandez, Jason Hernandez, Mariel Hernandez, Tony Hernandez, Brenda Holguin Hernandez, Luis Angel Jaimes, Gabriela Esmeralda Jimenez, Magaly Juesca, Bradley Lamb, Estefany Landaverde, Angie Vivian Lopez Pacheco, Bineyda Lopez, Kimberly Lugo Espinoza, Guadalupe Mayo Sanchez, Eduardo Mendoza, Sergio Ruano Moreno, Estephani Nava, Wesley N'Gbesso, Angel Nunez, Hugo Nunez, Kevin Nunez, Emmanuel Cortez Palacios, Uriel Palacios Ricardo, Kelin Peraza, Jose Gerardo Pereyda, Jennifer Perez, Calvin Perez, Martha Perez, Danish Pulido, Celsa Ramirez, Elizabeth Ramirez, Jose Jorge Palacios Ricardo, Luca Roeder,

Karen Rosales, Sofia Rosales, Amy Satterly, Deborah Stamper, Michael Stamper, Alexis Valladares, Mariela Valladares, Alba Valle and Darwin Velasquez (candidates)

St. Thomas More, Mooresville

Norma Bangel and Shauna Query (candidates)

St. Susanna, Plainfield

Tanya Ethridge, Sharon Hoke, Jacob Rossman and Cody White (catechumens); Rick Foust, Anna Giesting, Gaytanna McGuire, Brian Nay, Marguerite Raymo, Laurie Schanz, Robert Sunderlin, Donna Unland and Lisa Waites (candidates)

New Albany Deanery

St. Michael, Bradford

Alison Rogers (candidate)

St. Michael, Charlestown

Lillie Dumeyer, Stephen Dumeyer, Jr., Suzanne Dumeyer and Jaelyn Evans (catechumens); Denise Hannigan (candidate)

St. Anthony of Padua, Clarksville

Justus Bowman (catechumen); Heinz Rose and Zachary Van Wie (candidates)

St. Joseph, Corydon; St. Peter, Harrison County; and Most Precious Blood, New Middletown

Jaciel U. Diaz Garcia, Odalys Diaz Garcia and Osvaldo I. Diaz Garcia (catechumens); Matt Hayse, Shaunna Hubert, Kathie Ponder and Lance Ponder (candidates)

St. Bernard, Frenchtown

Jeff Adams (candidate)

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

Joshua Martin, Jason Sellers and Erika Timberlake (catechumens); Evan Bardach, Reva Lopp and Roger Robbins (candidates)

Most Sacred Heart of Jesus, Jeffersonville

Cathy Booker, Chris Booker, Gary Grant, Krista Grant, Shawn Grant, Rob Harbeson, William Phillips, Mylie Swinney, Sharon Swinney and Teresa Stengel (catechumens); Cody Bond, Stephanie Coomer, Manuel Kirkland, Carol Smith, Heather Stengel, Jordyn Stengel and Stephany Stengel (candidates)

St. Augustine, Jeffersonville

Terri Lugo and Roberta Morgan (candidates)

St. Mary, Navilleton

Meghan Hayes (catechumen)

Holy Family, New Albany

Chris Laigaard, Chad Miller and Holly Pack (catechumens); Nina Fulda-Portman (candidate)

Our Lady of Perpetual Help, New Albany

Michelle Sheridan (catechumen); Elizabeth Canter, Jack Dykes, Jr., Sean Hodge, Shannara Holder and Chelsea Lawrence (candidates)

St. Mary, New Albany

Terry Caverly, Jr. (catechumen)

St. John Paul II, Clark County

Chris Hargett, Michelle Hargett, Missy Higdon, Chris Koerber, Paige Koerber, Tony Stepp and Zac Sumpter (catechumens); Karen Alexander, Derek Coleman, Sherrie Coleman, Eddie Sullivan and Lynette Sullivan (candidates)

Seymour Deanery

St. Bartholomew, Columbus

Paul Baugh, Rachael Espinoza, Alin Garcia-Sims, Ninel Garcia-Sims, Chung-Hsuan Huang, Ethan Huang, Teagan Huang, Brittany Pearson, Shu-Ming Tseng and Kailee Welsh (catechumens); Tunji Adejumo, Theresa Baugh, Michael Colson, Caleb Denney, Reyna Dioz Altamirano, Ryan Ellis, Kerwin Fry, Ilse Gutierrez, Abel Hernandez, Harry Hill, Patsy Hill, Cynthia Merris-Smith, Pamela Pace, Scott Poling, Edwin Josue Gomez Santiago, James Treesh and Nancy Treesh (candidates)

Holy Trinity, Edinburgh

Lillian Rooks and Norman Smith (catechumens);

Verna Jett and Debra Knue (candidates)

St. Rose of Lima, Franklin

Sheila Ausbrook, Kathy Barnaby-Nix, John Hawkins, Travis Henry, Shannon Hicks, Shawn Hicks, Kelley McMillian, Maddie McMillian, Sean McMillian and Brayden Petro (catechumens); Cary Carlson, Kristina McMillian, Dana Petro, Trent Petro and Ken Reeves (candidates)

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

Doug Brown, Nicholas Gadd and Brittainy Schroeder (catechumens); Johnny Bright, Sherry Byrd, Lauren Chilman, Danny Gadd, Heather Gadd, Bob Howe, Judy Howe and Erin Lowry (candidates)

Prince of Peace, Madison

Melissa Davis and Tonya McCubbins-Bray (catechumens); Mariluz Ortiz de Perez, Aggie Stephan-Hunter and Joy Turner (candidates)

American Martyrs, Scottsburg

Zachary Campbell, Desmond Spicer and Kaili Spicer (catechumens)

St. Ambrose, Seymour

Robert Beaty, Bryce Carpenter, Nicholas Carpenter, Jessica Germanos and Skyler Lyn (catechumens); John Bruce, Jose Garcia, Jose Lopez, Carina Mil, Nicolas Mil, Lindsey Montgomery, Bernabe Perez, Martina Ramirez, Oralia Ramirez, Stacey Reichenbacker and Maria Vazquez (candidates)

Tell City Deanery

St. Augustine, Leopold

Steven Smith and Wilma Jo Davis Thomas (catechumens)

St. Paul, Tell City

Katie Adcock, Gage Jennings, Amy Poehlein, Jennifer Schaad and Johnny Schaad (catechumens)

St. Pius V, Troy

Stephanie Heeke (catechumen); Adam Strange (candidate)

Terre Haute Deanery

Annunciation, Brazil

Danielle Cramer, Emilie Floyd, Grace Floyd, Tracie Floyd and Kevin Shonk (catechumens); Troy Nichols and Chelsea Shoemaker (candidates)

Sacred Heart, Clinton

Samantha Phelps (catechumen)

St. Paul the Apostle, Greencastle

Dorothy Hoffman, Kathryn Hoffman, Bridgette Lang and Constance Markland (catechumens)

St. Mary-of-the-Woods, St. Mary-of-the-Woods

Lacey Millis (catechumen)

Sacred Heart of Jesus, Terre Haute

Aunika Allen and Levi Allen (catechumens)

St. Benedict, Terre Haute

Hope Jones, Leeman Monday and Brett Slaughter (catechumens); Kristina Allen, Gabriel Cook, Marolyn Cook, Carl Dougherty, Alexis Long, Anna Patterson and Max Winchell (candidates)

St. Joseph University, Terre Haute

David Jenkins, William Keller, Adalie McFarling and Eric Moody (catechumens); Cassidy McFarling, Kristin Murray, Jennifer Polifroni, Cheryl Rader and Alexander Vasko (candidates)

St. Margaret Mary, Terre Haute

Brittany Martinez, Jesus Perez Perez, Michael Poinsett and Natalie Zollinger (catechumens)

St. Patrick, Terre Haute

Farah Johnson, John Newlin, Angeles Pilant and Ava Wrede (catechumens); Christina Boland, Landon Boland, Mavery Boland, Paul Boland, Justin Hughes, Paul Johnson, Amy Miller, Bret Miller, Elizabeth Neeley, Jerry Stafford and Dean Weaver (candidates) †

Ecumenical relations nurtured at local level on Indianapolis' west side

By Sean Gallagher

For years, a Catholic parish and three other Christian congregations have been located within an easy walking distance of each other on the west side of Indianapolis.

In recent months, they have come together in an ecumenical effort to provide opportunities for common prayer and to discuss racial problems at the local and national levels.

The congregations involved in the initiative are St. Andrew Presbyterian Church, St. Michael the Archangel Parish, Seventh and Eighth United Christian Church and Wesley United Methodist Church, all located in the neighborhood along 30th Street and Kessler Boulevard on Indianapolis' west side.

The relationships among the congregations started to deepen last summer when Father Michael Hoyt became St. Michael's administrator. He soon met Rev. Reginald Lee, senior pastor of Wesley United Methodist, which is adjacent to St. Michael.

"It started at the level of friendship and discussions about current events," said Father Hoyt.

The conversation soon included Rev. Jeff Castetter, the minister of Seventh and Eighth United Christian Church, and Rev. Gretchen Schneider, pastor of St. Andrew Presbyterian Church.

Members of all four congregations located in a racially diverse neighborhood were welcomed into the conversation during an event on March 1 at St. Michael titled "Where Do We Go From Here: Community or Chaos?," a discussion about race relations inspired in part by racial unrest the previous year in Ferguson, Mo., and New York.

The title of the event was also the title of a book written by Dr. Martin Luther King, Jr.

The conversation was led by Dr. Alan Boesak, professor of peace and justice at Christian Theological Seminary in Indianapolis and a native of South Africa.

"He brought a unique perspective to the conversation," said Rev. Lee. "He was on the cutting edge, working with Desmond Tutu and Nelson Mandela. He will continue to be a resource for us as we seek to have continued conversations about this."

During Lent, members of the congregations came together four times for prayer services.

"It was a very important part of Lent for me," said Marilyn Rausch, a member of St. Michael Parish. "It made me more aware of the faith of people around me. And it gave me hope for what we can do in the future."

Rausch, who is also a lay associate of the Sisters of Providence of Saint Mary-of-the-Woods, has been a member of St. Michael for 30 years. She said the recent ecumenical initiative is the "most direct" common effort among the congregations she's known in her time at the Indianapolis West Deanery faith community.

"It makes us feel more unified with the neighborhood," she said. "It's not an 'us versus them.' We're all here to be witnesses to each other."

Rausch said that this is important because there are



Above, Judy and Bob LaEace, members of St. Michael the Archangel Parish in Indianapolis, hold candles during a March 11 ecumenical prayer service at their parish's church. St. Michael and three other nearby Christian congregations on Indianapolis' west side have deepened their ecumenical relationship through prayer and discussion of race relations. (Submitted photos)

Left, at St. Michael the Archangel Parish in Indianapolis, Dr. Alan Boesak, professor of peace and justice at Christian Theological Seminary in Indianapolis and a native of South Africa, center, leads a prayer during a March 1 ecumenical discussion regarding race relations. Joining Boesak in prayer are, from left, St. Michael parishioners Wayne Evans and Dawn Sailer; Rev. Reginald Lee, senior pastor of Wesley United Methodist Church in Indianapolis; Father Michael Hoyt, administrator of St. Michael Parish; and St. Michael parishioner Kenneth Cook.



'We're united in our love for Jesus Christ. Our approach to ecumenical dialogue passes through, in the first place, our common love for Jesus.'

—Father Michael Hoyt, administrator of St. Michael the Archangel Parish in Indianapolis

areas of Indianapolis close to the four congregations negatively affected by crime and activities tied to illegal drugs.

Whatever efforts the congregations make in the future to improve their neighborhood and the surrounding area, however, will need to be based in prayer, says Rausch.

"We felt that, by working together with the other churches, we could strengthen the faith in this neighborhood," she said. "My own feeling, though, is that the only way that we can achieve peace and lose violence is through prayer."

For Father Hoyt, this prayer is rooted in each congregations' faith in Christ.

"We're united in our love for Jesus Christ," he said. "Our approach to ecumenical dialogue passes through, in the first place, our common love for Jesus."

Rev. Lee has been satisfied by seeing the leaders of the congregations reach beyond themselves in this fledgling ecumenical initiative.

"It has given us a sense of collegiality and common

purpose," he said. "We don't see ourselves as competitors, but as colleagues in ministry sharing a common ministry within the bounds of the 30th Street-Kessler Boulevard area."

He also noted that the initiative takes ecumenical relations—so often occurring between experts and national and international Christian leaders—and places them at the local level.

"Ultimately, at the end of the day, it is us who will have to work this out in a particular context at the local level," Rev. Lee said. "We are really working hard in these four congregations to find a way to work together. We're excited about that."

In coming months, there are plans that this work will continue in a series of small groups made up of members of the four congregations.

"We've got about 40 people interested in engaging in small group activities," said Father Hoyt. "We'll mix all the different congregations together to continue the conversation. Eventually, we'll come back to a larger group and see where this leads us."

Rausch hopes that the improved relations among the neighboring faith communities will not be "a flash in the pan."

"It needs to grow from the roots, and the roots are in prayer," she said. "Action will follow that." †

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chill@archindy.org

Lawsuit seeks HHS records on abortion access for unaccompanied children

LEVITTOWN, Pa. (CNS)—The American Civil Liberties Union (ACLU) wants the Department of Health and Human Services (HHS) to provide records related to government policies on abortion and contraception access for unaccompanied and refugee children.

The organization filed a lawsuit in April against HHS and the Administration for Children and Families (ACF) under the Freedom of Information Act (FOIA) seeking the records on policies regarding children in the custody of the government or various grant recipients.

An ACLU representative said the information is necessary to learn whether HHS officials are violating the rights of immigrant children by allowing religious organizations, including Catholic social service agencies, to limit access to abortion and contraception.

Brigitte Amiri, senior staff attorney at the ACLU, said the organization has been concerned about this issue for several years. She said the ACLU respects religious freedom and fights for those rights, but that when Catholic or other religious organizations accept funding from the government to care for children, “they must abide by what they sign up for.”

The ACF and HHS declined requests for an interview, but issued a statement through a spokesperson. It said the ACF is cooperating with the FOIA request filed in September, which asks for information dating to 2009.

Attention to the needs of unaccompanied children peaked during summer 2014 when tens of thousands of children surged into the U.S. from Mexico and Central America. Department of Homeland Security statistics show that more than 67,300 unaccompanied minors were detained in fiscal year 2014. While some were deported, others sought

asylum, and many were reunited with relatives living in the U.S. Thousands remain in foster care, however.

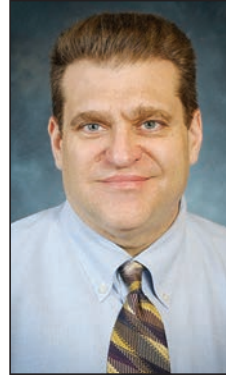
The children receive care from numerous social service agencies that contract with the government. Catholic Charities agencies and Lutheran Social Services are among the largest contractors.

The ACF said in the statement that the government’s Office of Refugee Resettlement (ORR), of which it is a part, “is mindful that some potential and existing grantees and contractors may have religious or moral objections to providing certain kinds of services, including referrals [for example, for emergency contraception].”

“ORR is committed to providing resources and referrals for the full range of legally permissible services to unaccompanied children who need them, helping to facilitate access to these options, and doing so in a timely fashion and in a manner that respects the diverse religious and cultural backgrounds of the unaccompanied children,” the statement said. “At the same time, ORR is also committed to finding ways for organizations to partner with us, even if they object to providing specific services on religious grounds.”

Brian Corbin, senior vice president for social policy at Catholic Charities USA, told Catholic News Service that while the federal government sets specific regulations for the health care of the children involved, Catholic Charities and its agencies adheres to Church teaching and do not offer abortion or access to contraception.

“The likelihood that a young woman in the care of Catholic Charities would find herself in need of these services is extremely remote,” he said. “In the unlikely event that this situation



‘The likelihood that a young woman in the care of Catholic Charities would find herself in need of these services is extremely remote. In the unlikely event that this situation materialized, Catholic Charities supports these women by offering services which are entirely consistent with the teachings of our Church.’

—Brian Corbin, senior vice president for social policy at Catholic Charities USA

materialized, Catholic Charities supports these women by offering services which are entirely consistent with the teachings of our Church.”

Amiri said that the separation of Church and state is violated if Catholic organizations’ bishops are allowed ‘to impose their beliefs’ on children who have already suffered during their trip to the U.S.

Corbin quoted Pope Francis, saying the Church is like a field hospital, and noted that agencies have children in their care for an average of 30 to 35 days.

“These kids are coming in exhausted, hungry and traumatized,” he said, and Catholic Charities agencies provide them with food, shelter and safety. He explained that the young people are familiar with the Church because of connections within their home countries, and feel safe seeking help from Church agencies.

Caring for these children “is the very essence of what we do,” Corbin explained. In the “deep moral sense of who we are,” he said, Catholic Charities agencies would work on a smaller scale without government aid, but partnering with the

government allows both Catholic Charities and the government to leverage their resources to help more children.

Brian Walsh, president of the Civil Rights Research Center in Washington, said that although his organization is not involved with the lawsuit, he sees it as a sign of the way “we are beginning to see a hostility toward religion” in many areas of society.

He said research has shown that a rise in government restrictions on religion leads people to believe that it is acceptable to discriminate against people of faith. “Millions of Americans” of varying religious traditions are motivated by their faith “to serve the most vulnerable” among us, he said.

While avoiding the establishment of religion, he said, government is not required to go against the religious beliefs of faith-based organizations with which it contracts for services. Rather, Walsh explained, at a time when government is just about everywhere and involved in just about everything, it should “be doing everything it can to protect these faith-based services.” †

Virginia bishops urge Catholics to shift focus of death penalty debate

RICHMOND, Va. (CNS)—Virginia’s bishops called on Catholics in the state’s two dioceses to step up to change the debate about the use of the death penalty.

Bishop Francis X. DiLorenzo of Richmond and Bishop Paul S. Loverde of Arlington said it was time to shift the conversation from who should be executed and how to execute people to why the death penalty continues to be applied, especially when other means to protect society without taking a human life exist.

Citing the words of Pope Francis in opposing capital punishment, the bishops said in a statement released on May 6 that

by ending the death penalty in the state, “we would take one important step ... to abandon the culture of death and embrace the culture of life.”

They pointed to the tenets of Catholic teaching, which hold that all human life is sacred, fueling the Church’s drive to advocate for the needs of poor and vulnerable people, the elderly, the unborn and immigrants and refugees.

“But our faith challenges us to declare sacred even the least lovable among us, those convicted of committing brutal crimes which have brought them the ultimate penalty, the penalty of death,” the bishops said. †

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Surrendering to God at the heart of being human

By Daniel S. Mulhall

A “paradox” can be understood as reasoning drawn from acceptable premises that leads to conclusions that don’t seem to make sense. The conclusions can seem to be absurd or self-contradictory, but on closer examination may well be true.

Many of Jesus’ sayings may seem paradoxical. Take for example the passage from the Gospel of John:

“Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life” (Jn 12:24-25).

What exactly does this mean? According to this, if I love my life I will lose it, but if I hate my life I will preserve it. So should I take up smoking and drinking and eating desserts nonstop—everything my doctor tells me is bad for me so I can preserve my life?

No. Rather, Jesus is telling us here that the more we try to hang on to what we think will save us, the less safe we will be.

True safety comes from doing just the opposite of what we think we should do. Jesus calls us to surrender our lives to God’s logic, his will, not our own.

In August 1949, a group of 15 smokejumpers—experts who parachute into rural areas to fight forest fires—got caught up in a wall of flames in what is now known as the Mann Gulch fire in Montana. Thirteen of these smokejumpers died in the fire, but two smokejumpers and another firefighter survived.

The survivors did a crazy thing: they set a field of grass on fire, walked into the middle of the field, and then lay down. Those who died tried to climb above the fire and failed. The men who survived tried to convince the others to join them, but failed because it seemed crazy to jump into one fire in order to escape another one.

The recently deceased writer Father John Garvey (in a July 2014 article in *Commonweal* called “Something is Wrong”) addressed this paradox.

According to Father Garvey, religion helps us to recognize the great dichotomies that exist in the world and

helps us to understand that we can never hope to resolve these problems by our own efforts alone.

Instead, it is only when we stop struggling and let go that we can ever hope for wholeness. Father Garvey, an Orthodox priest, wrote, “This is where the Christian story matters so much—we see in Jesus what the God who called us forth from nothingness is like. I know now that I can’t be without him. Our brokenness is the beginning of this knowing.”

He added, “The people most open to grace are those who know how broken they are.” Father Garvey understood Jesus’ teaching: trust in God, let go of what is beyond your control.

In attempting to live out this teaching of Jesus, some people have become hermits or joined monastic religious communities. There they work and pray night and day, attempting to leave behind their sense of self so they can fulfill Jesus’ teaching. And in this role, they serve as role models to us all.

But not everyone is called to make such a commitment. Many instead have the vocation to raise families, work in the middle of the world and be true to the obligations entailed in such a life.

How can those of us given this vocation “clothe” ourselves with Christ, as St. Paul puts it in Galatians 3:27, through our daily living? How can we become so one with Christ that we can say with Paul, “I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me” (Gal 2:20), while still living in the world.

The poet Nicholas Gordon offers us insight into how we might live in the world, but not be of the world:

“Pour yourself like wine into the glass, a liquid shaped by glass blown long ago.”

Jesus calls us to be fluid, to become flexible so that we might flow easily into the divine glass and allow ourselves to be molded by the glass of divine will. It is a matter of openness to what God has in store for us, of being willing to consider the unimaginable, to recognize that what other people often choose is not our only option.

Our surrender to God need not rob us of our daily lives or of our identities. We remain fully human and fully capable of



Mercy Sister Karen Schneider, assistant professor of pediatric emergency medicine at Johns Hopkins University in Baltimore, touches the cheek of patient Herman Fullington during a visit to the Mahaica Hospital for people with Hansen’s disease in Guyana on March 14. Those who follow the teachings of Jesus are given the grace to surrender to the loving will of God. (CNS photo/Bob Roller)

making our own decisions. No one else need make them for us. But to follow Jesus’ teaching, we must be open to having our decisions shaped by our love for God, to humbly surrender to the loving will of the Father.

St. Ignatius of Loyola—the founder of the Jesuits—wrote about this in one of his

famous prayers: “I surrender it all to you to be disposed of according to your will. Give me only your love and your grace; with these I will be rich enough, and will desire nothing more.”

(Daniel S. Mulhall is a catechist. He lives in Laurel, Md.) †

The life of faith is ultimately rooted in doing God’s, not our, will

By Fr. Lawrence E. Mick

The Epistle of St. James tells us that “God resists the proud, but gives grace to the humble. So submit yourselves to God” (Jas 4:6). Some people find the idea of submitting to another person difficult to accept.



Italian Comboni Father Mario Benedetti talks with villagers in the Makpandu refugee camp in South Sudan, in this 2010 photo, about the comfort that comes to them if they surrender to God’s will. (CNS photo/Paul Jeffrey)

Especially in American culture, we hold up the ideal of the self-made, independent individual, free and submitting to no one.

Admittedly, this idea of submission often has been misused. Political or religious leaders have used it to insist on absolute obedience to them, as if they were God. Husbands can misuse it to demand submission from their wives (and even some wives misuse it in a similar way). But these are clearly distortions of its true meaning.

From the beginning of the four Gospels to their end, we find submission to God’s will lifted up as an ideal to follow. At the annunciation, when the angel told Mary that she was to be the mother of the Savior, she was confused as to how this could happen.

But her response was clear: “Behold, I am the handmaid of the Lord. May it be done to me according to your word” (Lk 1:38).

Despite her questions, she accepts God’s will for her life.

Perhaps the clearest example of submission, though, comes near the end of Jesus’ life, during the agony in the garden. He prays that this cup of suffering might be taken away from him, but in the end, he prays, “Not my will, but yours be done” (Lk 22:42).

Both Mary and Jesus show us the ultimate meaning

of prayer. Too often, we think of prayer as getting God to do our will, to give us what we want or think we need. But prayer is really about conforming our will to God’s will.

Like Jesus, we may pray for specific things, and to do so can express our trust in God. But all prayer should conclude, at least implicitly, with Jesus’ words in the garden: “Not my will, but yours be done” (Lk 22:42).

In a broader sense, this is what our whole life of faith is about. We are called to follow Christ, who announced the kingdom of God. Living in God’s kingdom means aligning our minds and hearts and lives with the will of God. Our God is a loving, forgiving and life-giving God, and we are called to love as he loves.

This is the path to peace. If we place ourselves in God’s hands and entrust our lives to him, then we have no need to worry or be afraid. Much difficulty and internal stress comes from trying to live our lives on our own terms instead of on God’s terms.

We find peace when we know we are in accord with God because that also means being at peace with others and in communion with all of God’s creation.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Early Church: St. Mark founded the Church in Africa

(Sixth in a series of columns)

We know that Christianity began in Jerusalem, spread to Antioch in modern



Turkey, where “the disciples were first called Christians” (Acts 11:26), from there west to Macedonia and Greece and then to Rome. As I wrote in my column about the missions of the

Apostles, it also spread eastward as far as India.

However, it also spread south to Africa, where it thrived for centuries and where some of our greatest saints lived, including Athanasius, Cyprian, Cyril of Alexandria, Anthony and Augustine.

St. Mark the Evangelist is credited with being the founder of the Church in Africa. At least, that’s what the Coptic Church in Egypt and the Greek Orthodox Church of Alexandria firmly believe. With all that Mark is credited with, though, it seems that there must have been two, perhaps three, men named Mark. Certainly

Hippolytus in the third century thought so.

We first meet Mark in the Acts of the Apostles, where he is referred to as “John who is called Mark” (Acts 12:12; Acts 12:25). However, it’s widely believed that he was also the young man wearing nothing but a linen cloth in Mark’s Gospel, who was seized when Jesus was arrested and who left the cloth behind and ran off naked (Mk 14:51-52). Only Mark reported that episode, and we can understand why Matthew and Luke, who based their Gospels on Mark’s, didn’t think it necessary to include it.

In Acts, the house of John Mark’s mother was the gathering place of the Christians. As I wrote in the second column in this series, it was where Peter went after his miraculous escape from prison. Then Mark accompanied Paul and Barnabas (his cousin) on their first mission, but left them while they were in Pamphylia and returned to Jerusalem.

Because of that, Paul refused to take Mark with him on his second mission, so “Barnabas took Mark and sailed to Cyprus” (Acts 15:39). But Paul and Mark made up, and Mark was with Paul in

Rome during Paul’s first imprisonment (Col 4:10).

Before that, though, Peter picked up Mark and used him as his interpreter during their travels. It’s believed that he learned about Jesus directly from Peter and, therefore, his Gospel is based on the teaching of St. Peter. He likely wrote the Gospel between 60 and 70.

So when did he have time to found the Church in Egypt? The Coptic Church says that it was in the year 49, when he traveled to Alexandria. There he became the first bishop of Alexandria. It would have been relatively easy for him to travel between Alexandria and Rome by ship if, indeed, he did so.

He was martyred in Alexandria in 68, where the pagans there placed a rope around his neck and dragged him through the streets until he died.

In 828, Mark’s body was stolen from Alexandria by Venetian merchants, and it is now in the Basilica of St. Mark in Venice. However, the Copts believe that his head is in St. Mark’s Church in Alexandria, and other relics are in St. Mark’s Coptic Orthodox Cathedral in Cairo. †

The Human Side/Fr. Eugene Hemrick

Remembering Cardinal George and his gift of friendship

We are never quite the same after experiencing endearing moments that touch us. The recent death of Cardinal Francis E. George, retired archbishop of Chicago, reminds me of cherished moments.



Right after the death of my father, I had to fly to the town of Yakima, Wash., to work with Cardinal

George, who was then the bishop of that diocese. He was working on a study being contemplated by the U.S. Catholic Bishops Conference in Washington.

When I arrived at the airport, Cardinal George picked me up in his car and gave me a tour of his diocese, which had a growing Latino population.

I will never forget how consoling he was when he heard of my dad’s death.

When he found out, he let business wait.

He wanted to be there for me. It was an endearing moment in which a lifelong friendship was born.

This past year, my brother died. The day after my brother’s burial, I stayed at Holy Name Cathedral in Chicago and concelebrated Sunday Mass with Cardinal George. At one point, I broke down. Cardinal George put his arm on my shoulder, giving me the courage to continue. Again, he was there for me.

No matter what rank, power or possessions a person has when he or she dies, what counts most is how they reached out to others who needed their support, how they stood at the side of another person and shared his or her pain. Entering into another person’s pain is most difficult because it is a reminder that we, too, will someday experience it. It’s a thought most of us run from.

The record will show that as busy as

Cardinal George was, he dealt with the problems of those around him. Even though he was fatigued, he dropped everything around him to be at the side of one who needed a priest, not a cardinal, but a priest with a loving, understanding and compassionate heart.

Cardinal George had another side to him: that of being an intellectual. He loved ideas and was also known for strongly advocating orthodoxy and following the rules, which he felt was his job. He could be a stickler, and yet he was a priest first.

One of the expectations of the priesthood is being a consoler. At times, when a death or tragedy is extremely difficult to bear, a priest is called and is expected to be at the side of the bereaved. He need not say anything, he only needs to be there. And Cardinal George did that for me.

(Father Eugene Hemrick writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Annual workshop on Christian unity builds bridges of faith

NWCU. Another acronym? Yes, another one. It stands for the “National Workshop on Christian Unity.”



In 1963, a group of Roman Catholics, in the context of the Second Vatican Council, met to equip Church leadership for ecumenical ministry.

By 1969, leaders of other Christian communions were invited to join.

Today, the national ecumenical officers of the participating communities—Roman Catholic, Lutheran, Episcopal, Methodist and Evangelical—organize the workshop through national and local committees.

During the workshop, there are both denominational and ecumenical sessions.

The 41st annual gathering took place in Charlotte, N.C., on April 20-23.

Because of the 50th anniversary of Vatican II’s “Declaration on the Relation of the Church to Non-Christian Religions” (“*Nostra Aetate*”), greater attention was paid to interreligious issues. Given that the NWCU is about Christian unity, this was somewhat unusual.

“*Nostra Aetate*” is the shortest of the 16 documents set down by the Council fathers. It was revolutionary in opening up relationships, conversations and dialogues, especially with Jews, Muslims, Buddhists and Hindus.

The opening keynote was given by Dr. Sandra Keating. Her major focus as

a writer and scholar is Catholic-Muslim relations. She revisited the progress Christians have made to be “one.” And then she drove home two important points.

For Muslims as a whole, the very lack of visible unity among Christians is a major stumbling block. The conflicts among Christians that erupt in disrespectful speech belie the call of Jesus to “love one another.” Muslims do not see how we can embrace Jesus and his teaching while acting so divided and divisive. They question whether Christianity is a religion of truth.

She went on to note the fact that Muslims have their divisions (Sunni, Shia, Wahabi, Aloiite). But they measure being a good Muslim by how one observes daily prayer, keeping of Ramadan, etc. They do not measure fidelity by a creed, as Christians do. This distinction is very helpful when entering into a dialogue relationship.

Three consecutive Bible study seminars were led by Dr. Amy-Jill Levine. She is a scripture scholar and instructor of New Testament and Jewish Studies at Vanderbilt University in Nashville, Tenn.

With humor and keen insight, Levine encouraged us to examine the accuracy and completeness of what is taught about Judaism in our Christian seminaries. She urged us to move beyond poor and badly informed preaching about Judaism. She cited as excellent the document by our own bishops, “God’s Mercy Endures Forever: How to Talk about Jews and Judaism.”

Her critiques were given with the

utmost respect.

Using 10 examples from both books and articles, she exposed misconceptions about Judaism stated by noted scholars and Sunday preachers. For example: “The Mosaic Law is a burden and too hard to follow,” and “The God of the Old Testament is a God of wrath, the God of the New Testament is a God of love.” She supplied clear examples of Jesus’ own teaching to address the first (he was an observant Jew), and passages from the Psalms and prophets revealing a God of love.

Her vast knowledge of Judaism before and during Jesus’ time was helpful. She displayed a complete knowledge of the Christian Scriptures and the life of the early Church. I was captivated by her ability as a teacher.

This was my third time attending NWCU. We had our denominational sessions and meetings, and we worshipped and prayed together daily through the tradition of one of the participating denominations. We lamented the lack of visible unity.

But we rejoiced in what has been accomplished these past 50 years, and the respect and love shared at NWCU. God blesses our work.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

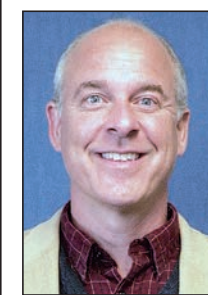
Catholic Education Outreach/

Ken Ogorek

What if the pope declared a ‘Year of Permission’?

Imagine this news release:

“The Holy Father recently announced a



Year of Permission. During this year, everyone will be allowed to do whatever he or she wants to, with no moral implications or consequences related to receiving the sacraments. The pope’s announcement is in keeping with recent

Church developments whereby timeless truths have been reversed, discarded and exposed as mean, nasty and intolerant.”

Such a news release would be false, of course. But its content reflects a tone in our culture that can make the work of catechists quite challenging.

Does mercy equal permission?

Our culture tends to be permissive, to say the least. Moral relativism rules the day. “If it feels good, do it.”

Catechists are called to proclaim that God is both merciful and has expectations about our behavior. God permits us to use the free will he’s given us, but nothing in sacred Scripture or sacred tradition indicates that God approves of every decision we make. He forgives us when we lay our sinful decisions at his feet—sacramentally in the parish confessional or wherever we celebrate the sacrament of penance.

In a culture where folks seek permission—whole-hearted approval—for anything and everything their hearts, minds and bodies desire, catechists need your prayers to be effective proclaimers of authentic mercy.

Does tough love equal intolerance?

The word tolerance is much misused of late. Meant to refer to people as well as belief systems that don’t violate basic moral norms, tolerance in our culture is often misapplied in ways implying that all behaviors are to be accepted as beyond reproach.

Like a loving parent, holy Mother Church does not tolerate all human decisions and actions as morally equal—any more than did her divine spouse and intentional founder, Jesus. Catechists often start with God’s love in proclaiming his word of truth to hearers of all ages and abilities. Helping folks understand and appreciate that sometimes the love of God is tough love can be a tough sell these days.

Does ancient equal obsolete?

An obsession with novelty permeates our culture. New and improved! We’re guilty at times of generationism, meaning “Those poor dumb folks who lived long ago. They just weren’t as bright as we are today.” Surely we know best in all cases what’s really good, true and beautiful.

Jesus Christ is the same yesterday, today and forever (cf. Heb 13:8). And while matters of preference as well as traditions with small t’s might change from time to time, timeless truths and basic matters of moral principal withstand the test of time because they’re eternal—just as Jesus the Way, the Truth and the Life is glorified in the beginning, now and forever. Like St. Augustine, catechists proclaim a beauty ever ancient and yet so new! (cf. *Confessions*, Book 10). In short, authenticity never goes out of style.

Catechists are called to share God’s mercy, love and truth with young and old alike in each of our 133 parishes. Please pray for each catechist in your parish faith formation program.

Amidst a culture that can easily confuse mercy and permission, teaching the faith can be a tough—yet profoundly rewarding—endeavor!

(Ken Ogorek is archdiocesan director of catechesis. He can be reached by e-mail at kogorek@archindy.org. If you think God is calling you to be a catechist, please contact your parish administrator of religious education.) †

Ascension of the Lord/Msgr. Owen F. Campion

Sunday Readings

Sunday, May 17, 2015

- Acts of the Apostles 1:1-11
- Ephesians 1:17-23
- Mark 16:15-20

The Acts of the Apostles supplies the first reading for this important feast day in the Church, the celebration of the Lord's wondrous ascension into heaven.



This reading begins as if it were a letter. It is addressed to Theophilus, as was the Gospel of St. Luke. Who was Theophilus? Was he a person with this as his name? Was he a devout Christian?

The second is plausible because Theophilus means "friend of God" in Greek.

Regardless, both Acts and Luke were sent, as it were, to the same person, arguing for a common authorship of these two revealed works of the Christian Scriptures.

In this reading, Acts states that it continues the story of salvation in Jesus begun in the Gospel of Luke. It describes the ascension of the Lord into heaven as an event occurring after Jesus had risen from the dead and had been among the Apostles and others disciples.

As the moment of the ascension approached, the Apostles still were confused. This confusion simply reveals that they were human. Their ability to grasp the things of God and the mind of God was limited to say the least.

Jesus eases their confusion. He affirms that they are limited, but said that this is all part of God's plan. The Apostles have been commissioned. To enable them to fulfill their commissions, Jesus promises that the Holy Spirit will be with them. The Spirit will guide them to proclaim the Gospel even "to the ends of the Earth" (Acts 1:8).

St. Paul's Epistle to the Ephesians provides the next reading. The reading is a prayer. He begs the blessings and guidance of God upon the faithful Christians of Ephesus. They need God, as all humans need God. God's strength will be mighty. After all, divine strength raised Jesus from

the dead. It is a power over everyone and everything.

St. Mark's Gospel furnishes the last reading. It is the last passage from the Gospel and a resurrection narrative.

The Lord, having risen on Easter, appears to the Eleven, the surviving Apostles reduced by one in number because of the suicide of the despondent, traitorous Judas.

In a final commission, Jesus sends the Eleven into the world, far and wide. They are to proclaim the Gospel to all creation. He has prepared them, instructed them, guided them. Anyone who accepts this proclamation will be saved. Anyone who believes in the Gospel will be capable of marvelous deeds. The Lord will protect them.

The graphic examples must not be taken literally, but they nonetheless are profound in their meaning. No true believer will ever die an eternal death.

Then, the story says that Jesus ascended into heaven. Faithful to the Lord, the Apostles went forward and proclaimed the Gospel as they had been commissioned.

Reflection

Celebrating the Ascension of the Lord in the form of a special liturgical feast day is revered in the Church.

Once, in early Christianity, seemingly, it was celebrated together with Pentecost. For 17 centuries, however, it has been a feast of its own.

Such is proper. The Ascension revealed much. Fittingly, the Eastern Church sees in the Ascension a particularly meaningful revelation for Christians.

Many lessons come from this feast. It again reveals Jesus, divine and human, crucified but risen. It reveals that we are not alone. Christ did not leave us. He lives with us and teaches us still through the Apostles, and the structures and sacraments of the Church they formed in the Lord's name and at the Lord's command.

In summary, Jesus loves us and gives us life. Whatever threatens us, the power of God will protect us from everlasting death. †

Daily Readings

Monday, May 18

St. John I, pope and martyr
Acts 19:1-8
Psalm 68:2-5d, 6-7b
John 16:29-33

Tuesday, May 19

Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 20

St. Bernardine of Siena, priest
Acts 20:28-38
Psalm 68:29-30, 33-36b
John 17:11b-19

Thursday, May 21

St. Christopher Magallanes,
priest, and companions,
martyrs
Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 22

St. Rita of Cascia, religious
Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20b
John 21:15-19

Saturday, May 23

Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25

Vigil Mass of Pentecost

Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Exodus 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 35c, 27-28,
29bc-30
Romans 8:22-27
John 7:37-39

Sunday, May 24

Pentecost Sunday
Acts 2:1-11
Psalm 104:1, 24, 29-30, 31, 34
1 Corinthians 12:3b-7, 12-13
or Galatians 5:16-25
John 20:19-23
or John 15:26-27; 16:12-15

Question Corner/Fr. Kenneth Doyle

Fourth commandment requires civility, respect, reasonable care for parents

QI have a personal problem with the Fourth Commandment. It reads that we should honor father and mother, but my own father is not an honorable man.



He has always been a self-centered person who puts his own needs above everyone else's. Right now he is elderly and sick with stage 4 cancer. He

expects me to be there to take care of his every need, even though he resides in an assisted living facility, and he never gives a thought to how anyone else is doing.

I try to do what I can, and I want to follow the commandments, but I am having a real problem understanding how to handle this one. (South Carolina)

AThe command from the Decalogue to "honor your father" does not mean that you have to like the distasteful things you find in him. What it does mean, though, is that you are obliged to treat him with civility and decency—and with some measure of gratitude for having given you life.

In your present situation, that would mean doing what you reasonably can to ease your father's twin burdens of old age and sickness. The word "reasonably" is key: You may take comfort in the fact that your responsibilities to yourself and to your own family trump your obligations to your father, especially since his basic needs are being seen to by the assisted living staff, and so you can balance your time accordingly.

What he needs from you, probably more than anything else, is a bit of companionship on his difficult journey, and the assurance that he has someone who cares.

There is no need to beat yourself up; my guess is that you're already doing most of what you need to. Honoring your father doesn't mean pretending that he has never hurt you, or allowing yourself to be manipulated by him. It does mean trying your best to forgive, and keeping the lines of communication open. I have heard stories of long-strained relationships being gently healed in later life, when circumstances change and people need each

other in new ways.

I will pray that this is one of those stories.

QI am a freshman in high school. I believe in God and in the Christian way of life, but I do have a question. How does God influence our lives, and how can one have a closer relationship with him? I want to depend on God for the decisions I make in my life, but many people say that they can live independently, without God. I only want to know the truth. (New Jersey)

AYou are to be congratulated. To have come to understand at a young age that your daily existence depends on the providence of the Lord and that God's will offers the best chance at a happy life is something of a rarity.

One might think this to be a self-evident truth that ought to be grasped readily, but many people take many years to incorporate it into their thinking.

As you move through your teenage years, you will surely draw even closer to God—by seeking to align your desires with the will of God.

The Lord does influence our lives in several ways: in the inner comfort and guidance we feel during quiet times and in prayer; with advice from trusted friends and mentors; and in the opportunities he provides, through the ever-changing circumstances of our lives.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

A Prayer for Spring

By Christina Eckrich Tebbe

The world awakens each year in the spring. The Creator of life pushes through with His green. His command, "Let there be..." when time began Calls all into communion with Him!

"In the beginning..." is happening here and now. Today, where you are, His word goes out, Turning dark into light, death into life. And the void becomes full of His love!

Oh! How is it beauty so bright and true, Becomes a landscape of witness for me and you! As Christ has risen up from the dead, God gives us heaven on earth in His stead!

"It is good!"

(Christina Eckrich Tebbe is a member of St. Barnabas Parish in Indianapolis. Hills loom behind spring flowers growing near Shepherd's Field Church on the outskirts of Bethlehem, located in the West Bank, in this Feb. 12 photo taken during the archdiocesan Holy Land pilgrimage.) (Photo by Natalie Hoefler)



Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to nhoefler@archindy.org. †

Rest in peace

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

BAILEY, Geraldine, 88, St. Anthony, Indianapolis, April 27. Mother of Leannah Gordon, Vicki Waln, Jim and John Bailey. Sister of Norma Elliott. Grandmother of 11. Great-grandmother of eight.

BRACKNEY, Dorothy Catherine, 93, St. Michael, Brookville, April 29. Mother of Mary Morgan, Marcia Stenger, Melissa Wolf, Mark, Matthew and Michael Brackney. Grandmother of 15. Great-grandmother of 24.

BUERGLER, Louis J., 90, St. Roch, Indianapolis, April 29. Husband of Betty (Wendling) Buegler. Father of Mary Jan Betzler, Sandy Ruhana, Debbie Stokes, Linda Vance, Bob, Dick and John Buegler. Brother of Bea Clark, Ed and Joe Buegler. Grandfather of 12. Great-grandfather of 20.

CORBETT, Frank, 82, St. Barnabas, Indianapolis, May 1. Husband of Barbara Corbett. Father of Teresa

Crossen, Karen Zartman, Jane, Rosanne, Thomas and Timothy Corbett. Brother of Sue Morrow and Ginny Spesshardt. Grandfather of 10. Great-grandfather of five.

COUNSELL, Madeline, 78, Sacred Heart, Clinton, April 20.

DAILEY, Eunice Aelene, 80, St. Martin of Tours, Martinsville, April 20. Wife of Donald Dailey. Mother of Amy Galinis, Maryanne Overpeck, Leisa and Nixon Dailey. Sister of Janet Clouse. Grandmother of 11. Great-grandmother of 12.

DUNN, Nan B., 95, St. Luke the Evangelist, Indianapolis, Feb. 14. Aunt of several.

GARBER, Leola B., St. Luke the Evangelist, Indianapolis, April 27. Mother of Mary Ellen and Dr. John Garber. Grandmother of four.

GENNETT, Barbara, 94, St. Mary, Richmond, April 28. Mother of Gregory, John, Michael and Tim Gennett. Grandmother of five. Great-grandmother of two.

GOLIDAY, Mary Alice, 65, Holy Angels, Indianapolis, April 25. Mother of Toni and Robert Goliday II. Sister of Rita Sharp, Anthony and Bruce Knox. Grandmother of six. Great-grandmother of four.

HARPOOL, Barbara A., 83, St. Mary, Lanesville, April 20. Wife of Charles Harpool. Mother of Mary Geda, Rita Jungblom, Ruth, Riley and Robert Harpool. Grandmother of eight.



Globetrotting pope

Pope Francis smiles as he learns how to spin a basketball on his finger from a member of the Harlem Globetrotters basketball team during his weekly audience in St. Peter's Square at the Vatican on May 6. (CNS photo/L'Osservatore Romano via Reuters)

HAYFORD, John Sargent, 75, St. Luke the Evangelist, Indianapolis, April 24. Husband of Barbara Hayford. Father of Casey Haase, John III and Patrick Hayford. Brother of Nancy Fink, Joanne Paulus and David Hayford. Grandfather of four.

LINCOLN, Robert Arnold, 47, Holy Family, New Albany, April 5. Father of Kristina Lincoln. Brother of Christofer, John, Kevin and Tony Lincoln. Grandfather of one.

MARTER, Dorothy E., 100, St. Patrick, Terre Haute, April 27. Mother of Barbara Dominick, Susan Keegan and David Marter.

Grandmother of nine. Great-grandmother of 10.

MEEHAN, Marie B. (Holtel), 90, Nativity of Our Lord Jesus Christ, Indianapolis, April 19. Mother of Maureen Shaffer Mathes, Kathleen Robertson and Christopher Meehan. Sister of Rita Grote, Alma Personett, Rosie Weigel, Katie and Charles Holtel. Grandmother of six. Great-grandmother of 12.

MOFFITT, Roy Daniel, 66, St. Elizabeth of Hungary, Cambridge City, April 23. Husband of Amy Ellen Moffitt. Father of Roy Moffitt. Brother of Dorothy Mullen, Gloria and Frances Pickett, Alta Roach, Susie, Frank and Joe Moffitt. Grandfather of three. Great-grandfather of one.

MOHN, Stephanie, 48, Nativity of Our Lord Jesus Christ, Indianapolis, April 18. Wife of Jon Mohn. Mother of Easton and Taylor Mohn. Daughter of Robert and Phyllis Dunlap. Sister of Alan Dunlap.

MYERS, Dorothy C., 70, St. Jude, Indianapolis, April 23. Mother of Catherine

Jo Bumgarner and Mary Myers-Kramp. Sister of Theresa Callahan, Carolyn Evans and Joseph Renforth. Grandmother of four.

NAIKELIS, Stanley, 78, Nativity of Our Lord Jesus Christ, Indianapolis, April 14. Husband of MaryRose Naikelis. Father of Elizabeth Thomas and Matthew Naikelis. Grandfather of three.

PARK, Elizabeth Anne, 97, Holy Family, New Albany, April 2. Mother of Mary Jo Arterburn and Richard Park. Grandmother of four. Great-grandmother of four.

POLK, Merrill Otto, 93, St. Barnabas, Indianapolis, April 25. Husband of Rose Marie (Bova) Polk. Father of Josephine Annee, Tina Huck, Pauline Shotts, Christopher and Merrill Polk. Brother of Margie Piazza. Grandfather of 16. Great-grandfather of 32.

ROBBINS, Glenn E., 84, Good Shepherd, Indianapolis, May 1. Father of Garry Robbins. Stepfather of Yvonne (Beever) Shelton.

SEAY, Patricia, 85, Mary, Queen of Peace, Danville, March 21. Mother of Jeanne Lawrence and Susan Sheerin. Grandmother of four. Great-grandmother of five.

SHEEHAN, Daniel V., 71, St. Mary, Rushville, April 23. Husband of Paula Sheehan. Father of Deborah Hudson, Rebecca Percell, Mary Beth Stahly and Jeffery Sheehan. Brother of Michelle Bornhorst, Maureen Leisure, Theresa Shadley, Trish Stamm and Tim Sheehan. Grandfather of 10.

WERNER, Donald L., 73, All Saints, Dearborn County, April 25. Husband of Marlene Werner. Father of Jackie Kippler, Kevin and Scott Werner. Brother of Virginia Eckstein, Alvin, Bill and Leon Werner. Grandfather of six. Great-grandfather of two.

WIGGINTON, Branden, 29, St. Mary, Lanesville, April 28. Father of Landon and Zoey Wigginton. Son of Patrick and Tammy Wigginton. Brother of Aprilie Kerr and Bobby Singh. †



Bassem Razzouk, MD
Medical Director,
Center for Cancer
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Our research is leading to improved outcomes. But we're just getting started!

From a survival rate of barely 20 percent in the 1960's, today more than 80 percent of pediatric cancer patients face a better future, thanks to the type of research that occurs every day at Peyton Manning Children's Hospital at St. Vincent. Led by Dr. Bassem Razzouk, the hospital's Center for Cancer and Blood Diseases includes a Children's Oncology Group and dedicated personalized care team whose mission is to continually improve the outlook for kids facing a battle they deserve to win. "We're not trying to just give them a couple of years," says Dr. Jessica Goodman, one of the center's specialists. "We're trying to give them a lifetime."

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French court orders removal of St. John Paul II statue from town square

VATICAN CITY (CNS)—A French court has told authorities in Ploermel, France, to remove the small town's statue of St. John Paul II on claims the statue's placement in a public square violated the separation of Church and state.



St. John Paul II

While the court said the statue's location and size are "ostentatious" in nature, the main issue was not with the image of the pope, but rather, the public display of the statue under a cross, according to a May 6 Vatican Radio report.

The administrative court of Rennes declared that the monument violates French laws concerning the separation of Church and state, and the constitutional principle of "laicite," which is the absence of government interfering in religious matters and of religious involvement in government affairs.

The bronze statue, which stands 29 feet tall, displays St. John Paul praying under an arch that supports a cross, and reads "Do not be afraid," the late pope's famous words from his papal inauguration in 1978.

Ploermel Mayor Patrick Le Diffon said he will appeal the court order because "it wasn't for the man of the Church, but for the man of state that the monument was

dedicated in a public square."

When the statue was unveiled in 2006, the mayor at the time, Paul Anselin, said that St. John Paul was "a giant of the 20th century who participated in the fall of the Iron Curtain."

Russian sculptor Zurab Tsereteli, who made the statue, said he will not approve of changes to any part of the monument, including removal of the cross.

The recent order is the latest example of court-ordered or legal restrictions on the public expression of religious faith in France.

One of the most controversial was a government ban in 2004 on the wearing of Islamic head scarves and other religious garb in public schools. While the law's aim was to aid Muslim integration into French society, critics, including many Christian leaders, said it infringed on the freedom of religious expression.

During a visit to France in 2008, Pope Benedict XVI called for a new chapter of Church-state cooperation, saying modern society greatly needs the inspiration of the Gospel.

He said it was right to "insist on the distinction between the political realm and that of religion in order to preserve both the religious freedom of citizens and the responsibility of the state toward them."

At the same time, he said, society must become more aware of "the irreplaceable role of religion" in forming consciences and instilling values. †

Archbishop Romero: Symbol of Church leaders' efforts to protect flocks

VATICAN CITY (CNS)—Salvadoran Archbishop Oscar Romero, who will be beatified in San Salvador on May 23, has become a symbol of Latin American Church leaders' efforts to protect their flocks from the abuses of military dictatorships.

However, his life and the 35 years it took the Vatican to recognize him as a martyr also reflect decades of theological and pastoral discussion over the line dividing pastoral action from political activism under repressive regimes.

Archbishop Romero was assassinated on March 24, 1980, while celebrating Mass in the chapel of Divine Providence Hospital in San Salvador, the city he served as archbishop for three years.

The intense turmoil in El Salvador coincided with a period of intense questioning within the Church as pastors in countries under military dictatorships, civil war or communist oppression tried to find the best ways to be faithful to their mission of ministering to their flocks while defending their rights.

The Vatican made frequent calls in those years for priests and bishops, especially in Latin America and in Africa, to stay out of partisan politics. But repressive regimes easily decided Churchmen who denounced widespread human rights abuses were meddling in politics.

Jesuit Father James R. Brockman, author of a biography of the archbishop, like many historians and supporters of Archbishop Romero's beatification, said that when Bishop Romero was chosen as archbishop of San Salvador in 1977, he was known as a "conservative," and there was a widespread assumption that he would not directly challenge the country's rulers. His background was not that of a political activist.

Oscar Romero was born on

Aug. 15, 1917, in Ciudad Barrios, the second of seven children. Although not considered poor, the family did not have electricity or running water in their home, and the children slept on the floor. Oscar began working as a carpenter's apprentice when he was 12 years old, but then decided to enter the minor seminary and continue his formal education.

Once he finished his studies at the San Miguel minor seminary, he transferred to the major seminary in San Salvador and was sent to Rome where he studied at the Pontifical Gregorian University. He was ordained to the priesthood on April 4, 1942, in the chapel of the Latin American College.

Returning to El Salvador in 1944, he worked as a parish priest in the Diocese of San Miguel, later becoming secretary of the diocese, a position he held for 23 years. During that time—long before becoming archbishop of San Salvador and famous for the radio broadcasts of his homilies—he convinced local radio stations to broadcast his Sunday Masses and sermons so that Catholics in more rural areas could listen and grow in their faith.

He served as rector of the interdiocesan seminary in San Salvador, executive secretary of the bishops' council of Central America and Panama and as editor of the archdiocesan newspaper, *Orientacion*.

In 1970, when the priest was 52, Pope Paul VI named him an auxiliary bishop of San Salvador. Four years later, he became bishop of Santiago de Maria, the diocese that included his hometown of Ciudad Barrios. Social and political tensions in El Salvador were growing worse. When five farmworkers were hacked to death in June 1975 by members of the Salvadoran National Guard, then-Bishop Romero consoled the families and wrote a letter of protest to the government.

"Before Romero was archbishop for a month, his



People carry large portraits of Salvadoran Archbishop Oscar Romero during a rally in late March in San Salvador to pay tribute to the late archbishop, who was assassinated 35 years ago. Archbishop Romero, who will be beatified in San Salvador on May 23, has become a symbol of Latin American Church leaders' efforts to protect their flocks from the abuses of military dictatorships. (CNS photo/Roberto Escobar, EPA)

deeply admired friend, the Jesuit [Father] Rutilio Grande, was killed," wrote Thomas Quigley, a former official at the U.S. bishops' conference, in the foreword to the English translation of Archbishop Romero's audio diary.

Father Grande's strong advocacy for the poor as he ministered in rural communities in northern San Salvador strongly influenced Archbishop Romero, say many of those who knew him. The Jesuit used his pulpit to denounce actions of the government and of the death squads in his country, as well as the violence used by some opponents of the government.

After consultation with the priests' council, Archbishop Romero "ordered only one public Mass celebrated in the archdiocese on the Sunday following Grande's funeral," Father Brockman wrote in the introduction to the diary. "It turned out to be the largest

religious demonstration in the nation's history, and for many a profound religious experience. But it also led to a serious clash with the Vatican's ambassador, the papal nuncio, who had pressured Romero not to hold the single Mass lest the government think it provocative. It was the beginning of an enduring lack of understanding and support on the part of the nuncio."

Archbishop Romero continued having his Sunday Masses and homilies broadcast by radio and, increasingly, he used them as opportunities to explain to Salvadoran citizens what was going on in their country and what their response as Christian should be. He always condemned violence and he urged conversion, particularly on the part of members of the government death squads.

Quigley wrote that Archbishop Romero's homilies "rarely lasted

less than an hour and a half," and included his account of "the events of the week," both good and bad, "proclaiming the Good News of the liberating Gospel and, with the prophets of old, denouncing the evils of the day."

His homilies and his letters to government officials made him a frequent target of death threats, and often put him at odds with several of the other Salvadoran bishops and even with Vatican officials who believed he had crossed the line into politics and was placing the Church's pastoral work in jeopardy.

He lived in a small residence on the grounds of the Divine Providence Hospital in San Salvador, and frequently celebrated Mass, vespers and benediction there with the sisters who ran the hospital. He was shot and killed in the chapel, a day after he challenged army soldiers for killing their fellow citizens. †

Classified Directory

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St. John Paul II Parish is a recent merging of two parishes, the former St. Joseph Hill Parish and the former St. Paul Parish both in Sellersburg, IN. Sellersburg is located 9 miles north of Louisville, KY.

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The successful candidate must be able to work collaboratively in a team model and will assume responsibility for all aspects of liturgy and liturgical music, including coordination of choirs, cantors, liturgical ministers, and liturgy committees.

For additional information and submission of resumé please contact: liturgysearch@stjohnpaulparish.org.

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Employment



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Little Flower Parish, a vibrant faith community of almost 1,000 households on the Eastside of Indianapolis, is seeking a part-time (approx. 20 hrs. per week) Director of Music Ministry to lead a well-developed liturgical ministry.

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Vatican unveils logo, prayer, details of Holy Year of Mercy

VATICAN CITY (CNS)—The Holy Year of Mercy will be an opportunity to encourage Christians to meet people's "real needs" with concrete assistance, to experience a "true pilgrimage" on foot, and to send "missionaries of mercy" throughout the world to forgive even the most serious of sins, said Archbishop Rino Fisichella.

The yearlong extraordinary jubilee also will include several individual jubilee days, such as for the Roman Curia, catechists, teenagers and prisoners, said the president of the Pontifical Council for Promoting New Evangelization, the office organizing events for the Holy Year of Mercy.

During a news conference at the Vatican on May 5, Archbishop Fisichella unveiled the official prayer, logo, calendar of events and other details of the special Holy Year, which will be celebrated from Dec. 8, 2015, until Nov. 20, 2016.

The motto, "Merciful Like the Father," he said, "serves as an invitation to follow the merciful example of the Father who asks us not to judge or condemn, but to forgive and to give love and forgiveness without measure."

Pope Francis announced in March his intention to proclaim a holy year as a way for the Church to "make more evident its mission to be a witness of mercy."

One way the pope wants to show "the Church's maternal solicitude" is to send out "missionaries of mercy"—that is, specially selected priests who have been granted "the authority to pardon even those sins reserved to the Holy See," the pope wrote in "Misericordiae Vultus," ("The Face of Mercy"), the document officially proclaiming the Holy Year.

Archbishop Fisichella said the priests will be chosen on the basis of their ability to preach well, especially on the theme of mercy, and be "good confessors," meaning they are able to express God's love and do not make the confessional, as Pope Francis says, like "a torture chamber."



This is the logo for the Holy Year of Mercy, which opens on Dec. 8 and runs until Nov. 20, 2016. (CNS/courtesy of Pontifical Council for Promoting New Evangelization)

The priests will also have to "be patient" and have "an understanding of human fragility," the archbishop said.

Bishops can recommend to the council priests from their own dioceses to serve as missionaries of mercy, he said, and priests themselves can submit their request to serve, he said.

When a priest volunteers, however, the council will confer with his bishop to make sure he would be "suitable for this ministry," and has the bishop's approval to serve temporarily as a missionary of mercy, he said.

The archbishop emphasized the importance of living the Holy Year as "a true pilgrimage" with the proper elements of prayer and sacrifice.

"We will ask pilgrims to make a journey on foot, preparing themselves to pass



Pope Francis processes through the main door of St. Peter's Basilica prior to First Vespers of Divine Mercy Sunday at the Vatican on April 11. Before celebrating Vespers, the pope released a 9,300-word document officially proclaiming the 2015-2016 extraordinary Holy Year of Mercy. (CNS photo/Cristian Gennari)

through the Holy Door in a spirit of faith and devotion," he said.

More than a dozen individual jubilee celebrations will be scheduled in 2016, such as a jubilee for consecrated men and women on Feb. 2 to close the Year of Consecrated Life; a jubilee for the Roman Curia on Feb. 22; a jubilee for those devoted to the spirituality of Divine Mercy on Divine Mercy Sunday on April 3; and separate jubilees for teenagers; for deacons; priests; the sick and disabled; and catechists.

A jubilee for "workers and volunteers of mercy" will be celebrated on Blessed Teresa of Calcutta's feast day on Sept. 5, and a jubilee for prisoners will be celebrated on Nov. 6.

Archbishop Fisichella said the pope wants the jubilee for inmates to be celebrated not only in prisons, but also with him in St. Peter's Basilica. He said the council is discussing the possibility with government authorities and is not yet sure if it can be done.

The Vatican is asking bishops and priests around the world to conduct "similar symbolic gestures of communion with Pope Francis" and his vision of reaching out to those on the margins.

"As a concrete sign of the pope's charitable love," he said, "effective

measures will be taken to meet real needs in the world that will express mercy through tangible assistance."

At the news conference, the council distributed copies in several languages of the Holy Year prayer and logo, which features Jesus—the Good Shepherd—taking "upon his shoulders the lost soul, demonstrating that it is the love of Christ that brings to completion the mystery of his incarnation culminating in redemption," the archbishop said.

The image, created by Jesuit Father Marko Rupnik, also shows one of Jesus' eyes merged with the man's to show how "Christ sees with the eyes of Adam, and Adam with the eyes of Christ."

The council has joined with the United Bible Societies to distribute to pilgrims 1 million free copies of the Gospel of Mark. The texts will be available in seven languages.

The Jubilee of Mercy has an official website in seven languages at www.im.va; a Twitter handle @Jubilee_va; a Facebook page; and accounts on Instagram, Flickr and Google+.

(The official prayer in English is at: www.im.va/content/gdm/en/preghiera.html. The prayer in Spanish is at: www.im.va/content/gdm/es/preghiera.html.) †



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'As a concrete sign of the pope's charitable love, effective measures will be taken to meet real needs in the world that will express mercy through tangible assistance.'

—Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization

Art, Journaling and Art Journaling: Creative Practices for Spiritual Growth

6:30 p.m. Friday, June 12 - 4 p.m. Saturday, June 13

Owens Hall, Saint Mary-of-the-Woods, Ind.

This retreat is designed to encourage and guide participants to let their inner creativity and inner wisdom emerge. Participants will have the opportunity to engage in multiple methods using art, journaling and their combination that may be used in each one's spiritual journey. Absolutely no art or writing skills are necessary. Participants need to bring only a childlike willingness to set aside inhibitions and to be delighted with the magic of color and the wonder of words. **Registration deadline: June 6.**

Facilitator: Sister Rosemary Schmalz

www.ProvCenter.org
Contact: 812-535-2952
provctr@spsmw.org



Registration fee:
\$50 commuter, \$70 double room,
\$120 private room
(includes all meals and art supplies)

Providence
Spirituality & Conference Center
A ministry of the Sisters of Providence
of Saint Mary-of-the-Woods