



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## It's All Good

As mothers, God uses us in wonderful ways, writes columnist Patti Lamb, page 16.

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## World must respond to Islamic State genocide actions, United Nations' conference hears

UNITED NATIONS (CNS)—While religious freedom in much of the Middle East is under siege and the civil war in Syria seems to have no end in sight, Carl Anderson, supreme knight and CEO of the Knights of Columbus, and others called the United Nations to action.



Carl Anderson

The U.N. plays a crucial role in securing the future of the region, particularly for people being tortured, kidnapped and killed because of their

religious beliefs, Anderson said during a daylong conference on April 28.

Anderson's presentation came during one of three panel discussions at the conference sponsored by the office of the Vatican's permanent observer to the U.N. and joined by In Defense of Christians and other organizations focusing on human rights abuses in the Middle East.

Presenters included people who experienced or witnessed atrocities being committed against religious minorities.

Led by remarks from Archbishop Bernardito Auza, the Vatican's permanent observer to the U.N., the event had an intensely sensitive agenda.

A 278-page report submitted to U.S. Secretary of State John Kerry that was co-authored by the Knights of Columbus and the group In Defense of Christians in March outlined what it called "genocide" being carried out against religious minorities by the Islamic State. Its contents focused largely on Christians who have been murdered, and those indigenous communities who will or have been displaced from their region.

On March 17, Kerry designated Islamic State actions as genocide, but the **See GENOCIDE, page 13**

## 'We are here to serve others'



Catholic Charities Indianapolis presented four individuals with Spirit of Service Awards during an April 27 dinner in Indianapolis. Award recipients, seated from left, are Domoni Rouse, Phyllis Land Usher and Htoo Thu. Standing are Archbishop Joseph W. Tobin and award winner Tim Hahn. (Submitted photo by Rich Clark)

## Speedway president encourages audience to win the race that places others first

By John Shaughnessy

As the president of the Indianapolis Motor Speedway, it seemed fitting that Doug Boles immediately knew that Howdy Wilcox was the winner of the Indianapolis 500 in 1919.

Yet Boles showed a measure of grace and preparation as the keynote speaker of the archdiocese's Spirit of Service Awards Dinner in Indianapolis on April 27 when he noted that 1919 was also the year when Catholic Charities Indianapolis began helping the poor and vulnerable in central Indiana.

"One of the things as Hoosiers we do is we are so great at figuring out how to help each other," Boles told the 400 people who had gathered at the Indiana Roof Ballroom for the fundraiser for Catholic Charities Indianapolis.

"That's the thing we all have to remember—we are the way to light the world. And the way we light the world is the way we invest in others, the way we give up ourselves to invest in others."

Boles also used his speech to talk about the upcoming **See AWARDS, page 2**

## New Catholics follow varied paths to the Church at Easter

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

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

Here are four of those special stories.

### 'Feels like coming home'

When Edy Ballard went to Mass in 2015, a lot had changed since her prior Mass experience. After all, the last time she had stepped into a Catholic Church was the

**See CHURCH, page 9**

Father Aaron Pfaff, pastor of St. Joseph Parish in Shelbyville, poses with newly confirmed Catholic Edy Ballard and her sponsor, Carol McElroy, in St. Joseph Church after the parish's Easter Vigil Mass on March 26. (Submitted photo)



# AWARDS

continued from page 1

100th running of the Indianapolis 500 on May 29—focusing on its history and tradition while also emphasizing the need and the opportunity for continuing innovation.

“Part of what makes us so special is our history and tradition, a history and tradition that was started by Hoosiers. What makes it so special—and many people can relate to this—is the fact that our dad, our granddad, our brother or someone special in our lives introduced us to the Indianapolis Motor Speedway,” said Boles, who recalled attending his first 500 race, when he was 10, with his dad.

“To me, that gathering of people, that gathering of pride, is much more than about a race.”

While Boles cherishes that history and tradition, he also embraces innovation for the future of the race and the Speedway.

“The Speedway was created in 1909 and the 500 in 1911 not for those traditions. It was created to look forward. It was created to show what this community, this city of Indianapolis could do going forward. One hundred of any event, especially in the United States, is a huge accomplishment. But it’s really a springboard to the next 100 years. It’s a springboard to the imagination of the next leaders of the Indianapolis Motor Speedway.”

Boles concluded his talk with a reference to racing and living the faith—by way of St. Paul.

“The Apostle Paul told us how important it was to stay focused on the endurance of running that race,” Boles noted. “We love that at the Speedway—it’s a race. But that’s not what he meant. He meant to walk through the world and to stay focused on why we are here.

“We are here to serve others. We are here to represent what Christ did when he was here, and continue to walk and put ourselves second and others first.”

During the dinner, Catholic Charities Indianapolis director David Bethuram also connected his agency’s work to the themes of faith, history, innovation—and racing.

“In our work, it is important to set the pace while changing the course,” Bethuram told the audience. “We set the pace by understanding and addressing the immediate needs of the poor and vulnerable—like food insecurity and a safe place to sleep—but we can only change the course of poverty by addressing the root causes of poverty.”

Catholic Charities Indianapolis continued its ever-growing mission of filling the immediate needs of the poor and vulnerable in 2015 when the agency served more than 70,000 people in the community, Bethuram said.

“In the past several years, our Crisis Office has had a 40 percent increase of households who come to our food pantry to subsidize their monthly food budget,” he said.

At the same time, Bethuram noted, Catholic Charities Indianapolis “has embarked on a major effort to study and research how best to dedicate resources to specifically address some of the root causes of poverty, including lack of training, lack of education, poor health and unbalanced diets.”

That combined approach of tradition and innovation will give people in need “the hope that will sustain them for a better future,” he said.

“Our focus is on helping those who are able to move out of poverty, and caring for those who are not able to do so. We serve in this way because our Catholic faith compels us to serve those in the margins and those who are most vulnerable.”

In his remarks at the end of the evening, Archbishop Joseph W. Tobin began by adding a touch of personal history and humor in connection with the Indianapolis 500.

“Three years ago, when I was asked to give the invocation for the first time, I was excited because I had never been to a car race before—except the streets of Rome.”

When the laughter faded, the archbishop turned serious, noting how someone earlier in the evening had asked him, “Is there anything that keeps you up at night?”

“I ask myself, ‘What are we not seeing as an archdiocese? How can we see better?’ ” the archbishop confided to the audience.

“Because Jesus, if you read the Gospels, never really lambasts people for being tired and not helping the poor, but basically because they don’t see. In that famous story in Matthew 25, both the good and the ones who are condemned have the same response, ‘Lord, when did we see you hungry or thirsty or a stranger or in prison or sick?’ ”

Looking out on the audience—while speaking to all supporters of the work of Catholic Charities—the archbishop continued, “So I want to thank you tonight for seeing, for having the eyesight, for eyes that kind of break out from our hearts, and recognizing in people, who are so easily forgotten, the face of Jesus Christ.”

Archbishop Tobin also shared a reflection on a documentary about Blessed Teresa of Calcutta that he had seen.

It “showed her early days in Calcutta where she and her sisters were basically picking up people out of the gutters who were dying. The documentary closed with her holding up a dying child. And a reporter who was a very pragmatic Western journalist said, ‘Mother Teresa, why do you waste your time with that one? Go find a child you can save and help that one.’



Doug Boles, president of the Indianapolis Motor Speedway, shares a story during the Spirit of Service Awards Dinner on April 27 in Indianapolis. (Submitted photo by Rich Clark)

“Mother Teresa said, ‘No, I think my mission in life is to make sure this little one doesn’t leave this world without knowing at least one person loved her.’ ”

Pausing for a moment, the archbishop ended his talk with this thought:

“The eyesight of the heart leads us to love. Sometimes, it’s an irrational love, something like a God who so loves the world that he sends us his only Son.

“Thank you for having the eyesight. Thank you for all the help you have given us. And we promise that, with your support, we’ll continue to reach out to those who are otherwise forgotten. God bless you.” †

## Spirit of Service winners live out their faith by helping others

By John Shaughnessy

Four individuals received Spirit of Service Awards from Catholic Charities Indianapolis during its annual dinner event at the Indiana Roof Ballroom in Indianapolis on April 27.

Here is some capsulized information about each of the recipients, who were prominently featured in a page one story of the April 1 issue of *The Criterion*.

### Htoo Thu, Spirit of Service Youth Award recipient

**Background:** A Burmese refugee who arrived in the United States with her family five years ago. She’s a member of St. Mark the Evangelist Parish in Indianapolis and a senior at Roncalli High School in Indianapolis.

**Service:** Most of her 600 service hours are related to the St. Vincent de Paul Society, helping fellow volunteer Mike Newton distribute items to refugee families while also

translating for him. She also helps new refugees by offering them support when they visit the doctor or translating for them when they get a driver’s license. And she serves as a translator during parent-teacher conferences at Roncalli and St. Mark.

**Quote:** “Since I have been on the receiving end of the generosity of other people, I feel great when I help others. I feel like I grow so much from doing it. Now when I look at someone, I think about what I can do to help them. I feel God is telling me I should do this.”

### Phyllis Land Usher, Spirit of Service Community Award recipient

**Background:** Known as “the fairy godmother of the west side,” she is the president of the Usher Funeral Home in Indianapolis, a longtime business of her late husband Bill’s family.

**Service:** She is president of the board of the Hawthorne

Community Center, leading a successful \$3.5 million capital campaign. She is also involved with Hearts and Hands of Indiana, an organization that helps low-income families and individuals become home owners in the area of St. Anthony Parish in Indianapolis.

She also continues the family business’ tradition of taking care of the funeral arrangements of nearly every Little Sister of the Poor in Indianapolis since the 1930s.

**Quote:** “Bill encouraged me to never be on the sidelines. He thought I could do anything. That’s how I found myself in this position.”

### Domoni Rouse, Spirit of Service Award recipient

**Background:** A longtime member of St. Rita Parish in Indianapolis, where she has served as president of the parish council and a religious education teacher.

**Service:** She directs

“Changing Lives Forever,” a St. Vincent de Paul Society program that tries to help people escape the cycle of poverty by pairing them with a mentor who makes the journey with them.

**Quote:** “I love that [the “Changing Lives Forever” program] opens people’s eyes to the possibilities and gives them hope. And it helps open the eyes of the facilitators who walk with them. If we aren’t educated about each other, nothing will change. People in this program are living a stressful life in an unstable environment. When you understand that, you want to be able to help.

“The love of Christ is supposed to be spread from one person to another. That’s what I’m trying to do.”

### Tim Hahn, Spirit of Service Award recipient

**Background:** Hahn traces the roots of his faith to growing up as a member of Holy Cross Parish in Indianapolis.



**Service:** He is the founder of “Helping Hand,” the grass-roots, non-profit organization that strives to make a difference, especially with members of the Hispanic community. He taps into donations from restaurants and supermarkets to provide food for about 200 people each week.

At the beginning of the school year, his group gives backpacks filled with school supplies to students. At Thanksgiving, they provide families with everything they need for a feast. In December, they distribute coats and shoes for the winter.

**Quote:** “When you do this, you see Jesus in these people. And look at all the time he spent with the poor, talking with them, laughing with them, helping them. So why wouldn’t I want to do that?” †

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[criterion@archindy.org](mailto:criterion@archindy.org)

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# Priests seek to show forth God's beauty through art

By Sean Gallagher

GREENFIELD and NORTH VERNON—As the Church comes to the end of the Easter season, one reminder of it that will remain in churches throughout the rest of the liturgical year is the Easter candle, also known as the paschal candle.

Throughout the liturgical year, Easter candles are used at baptisms and at funerals.

They are a special symbol of Christ in the liturgical worship of the Church, serving as a dramatic reminder of the risen Christ bringing light into a dark and fallen world.

Priests, too, are special signs of Christ. They are sacramentally conformed to the image of Christ in their ordination, and show him forth to the Church and the world through their life and ministry.

Two archdiocesan priests have brought these two symbols together to increase the beauty, goodness and truth of God in this world through the artistic talents with which God has blessed them.

Father Aaron Jenkins and Father Jerry Byrd make a labor of love out of adding beauty to the paschal candles for the parishes that they lead.

There are various ways to decorate a paschal candle, which ordinarily is the largest candle in a church, standing several feet tall. They can be painted with acrylic paints or melted crayons or have colored wax added to them.

"Doing candles and things like that allows me to give that part of myself to a parish," said Father Jenkins, pastor of St. Michael Parish in Greenfield. "It continues to be more and more relational."

His love of art doesn't just connect him to his parish community, but to others whom he's helped to draw out their own artistic talents.

Father Jenkins helped Father Byrd learn new artistic skills when both were in priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Father Byrd recently decorated three paschal candles for the three faith communities he leads: St. Mary Parish in North Vernon, and St. Ann and St. Joseph parishes in Jennings County.

Like Father Jenkins, he sees his work in art as a "generativity to be shared."

"It's a creative outlet for me to put what is in my mind and my heart to use in something that's for all the people," Father Byrd said. "It's not just for me to hide away in a closet."

"When I create a piece of liturgical or sacred art or compose a piece of music, I do it because it's one of the ways that I can glorify God. And it's another way that people can relate to me."

Both priests also design and sew many of the vestments that they use in the celebration of the Mass. As with the decoration of Easter candles, Father Jenkins taught Father Byrd this skill.

Both have made many vestments for other priests in and beyond the archdiocese.

During this Easter season, sacristans at St. Mary Parish in North Vernon have been frequently laying out for Father Byrd's use at Mass the white vestments he made for his Mass of Thanksgiving at St. Louis Church in Batesville the day after he was ordained in 2012.

"It always takes me back to that first Mass that I celebrated in Batesville," he said. "It's a reminder to me of the beauty of the priesthood. It's not just in the person, but in the mysteries being celebrated and how they are coming to life. It's not just an ethereal idea when we worship."

"We're drawn out of ourselves and put in the presence of God. The vestments are a reminder of that. It's a sacred object, something set apart."

Father Jenkins appreciates the simple beauty in the fact that he himself makes many of the vestments he uses.

"In some ways, I feel a little better wearing [my] vestments, because I know that I made them," he said. "And they didn't cost nearly as much as if I would

have spent money someplace else. There's a strange simplicity but also respect for the beauty and honor that is due to Christ at the Mass in that aspect."

The basic design of the vestments that Father Byrd and Father Jenkins make date back hundreds of years to the Middle Ages.

"We have 2,000 years to pull from," Father Jenkins said. "We don't just pull from one little area or one little decade of time. It's all of it."

In addition to creating beautiful things for the Church's liturgical worship, Father Jenkin's work in art has also given him a helpful perspective in ministering to people.

"That creative spark inside of me from creating art has definitely helped me be more creative in working through problems in a parish and helping people work through problems in their lives," Father Jenkins said.

Art is also humbling for Father Jenkins. He recognizes that the beautiful things he creates come from materials that he did not make. This, too, helps in his ministry.

"Seeing that on a more spiritual level in the world is that I'm working with folks that I didn't make," he said. "They're working with a world that they didn't make. We're just trying to make the best of what we have." †

Right, standing in St. Mary Church in North Vernon on April 21, Father Jerry Byrd holds up a chasuble that he designed and sewed. Pastor of St. Mary Parish in North Vernon, and St. Anne and St. Joseph parishes in Jennings County, Father Byrd has made many vestments for himself and other priests. (Photo by Sean Gallagher)



Father Aaron Jenkins, pastor of St. Michael Parish in Greenfield, puts the final touches on March 23 on an Easter candle that he decorated that is being used in his Indianapolis East Deanery faith community. (Photo by Sean Gallagher)



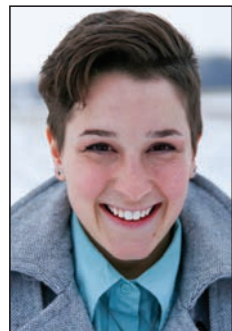
## College student gives credit to priest for helping her combine faith and art to show God's beauty in the world

By Sean Gallagher

GREENFIELD—From creating stained-glass windows and decorating Easter candles to designing and sewing his own vestments, Father Aaron Jenkins has used his artistic talents to show forth God's beauty in the world.

It could also be said that his work to draw out the artistic talents in other people is a work of art in itself.

Grace Stange, 21, took art classes from Father Jenkins when she was a homeschooled high school student in southeastern Indiana. At the time, she was a member of St. Teresa Benedicta of the Cross Parish in Bright, where Father Jenkins was serving as the pastor.



Grace Stange

He also taught her liturgical art, including how to decorate Easter candles, during One Bread One Cup, a summer liturgical leadership conference for youths sponsored by Saint Meinrad Seminary and School of Theology in St. Meinrad.

Now she is studying ecclesiastical art at Concordia University in Seward, Neb., which is affiliated with the Missouri Synod Lutheran Church, and hopes to make a career out of making beautiful things for the worship of God.

In 2011, Stange, at Father Jenkins' invitation, decorated an Easter candle for St. Teresa.

"I got great feedback from the parish and from him," she said. "So I took that to heart and decided that that was something that I wanted to do. I really found a place in the Church that I felt like was for me. That was my role. That was where I could take my talents before God and use it for his glory."

She has since decorated Easter candles and candles for Advent wreaths for St. Lawrence

Parish in Lawrenceburg, Our Lady of Perpetual Help Parish in New Albany and St. Vincent de Paul Parish in Seward, Neb.

Stange felt confirmed in the path that God had laid before her while she was on a discernment retreat in high school. She was praying in a chapel of the Dominican Sisters of Mary, Mother of the Eucharist in Ann Arbor, Mich.

At first, she was distracted by the fact that there was so little beauty in the chapel. She tried to return to a focus on prayer.

Eventually, Stange heard "this voice in my heart say, 'Dedicate your life to ecclesiastical art.'"

"I said, 'Yes. I will definitely do that,'" she recalled. "I had never heard of ecclesiastical art in my life. I had never heard those words together and didn't know what it was. But I thought that it was pretty good."

After returning home from the retreat, Stange soon learned about a new ecclesiastical art program at Concordia University, and has been studying and working on liturgical and sacred art there for the past three years.

She traces much of this work and her dedication to bringing art and faith together to Father Jenkins.

"He just believed in me and showed me that I have a place in the Church," Stange said. "He did that and gave me the skills to accomplish it."

Father Jenkins is glad to carry on the Church's ancient tradition of being a patron of the arts in helping Stange hone her talents and giving her the chance to create works of liturgical art.

"I hope that she continues to incorporate art into her own spiritual life and deepen her relationship with Christ that way," he said. "Hopefully, from that experience, she'll be able to continue to help communities be more beautiful and our liturgies be more special through art."

(Grace Stange can be contacted about her work in liturgical art at [Grace.stange@cune.org](mailto:Grace.stange@cune.org).) †



This is a detail of an Easter candle that Grace Stange decorated earlier this year for St. Lawrence Parish in Lawrenceburg. A member of St. Lawrence Parish, Stange is studying ecclesiastical art at Concordia University in Seward, Neb., and previously was an art student of Father Aaron Jenkins, pastor of St. Michael Parish in Greenfield. (Submitted photo)



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## Editorial



Pope Francis speaks as he leads his general audience in St. Peter's Square at the Vatican on April 27.

(CNS photo/Paul Haring)

# Pope writes against clericalism

Pope Francis is probably the most outspoken pope on the evils of clericalism, although the Church has condemned this temptation at least since the Second Vatican Council, and other popes have spoken out against it.

Clericalism is “a way of thinking that the clerical vocation and state in life are both superior to and normative for all other Christian vocations and states. From this point of view, it follows that clerics are the active agents in the Church—the ones who make the decisions, give the orders, exercise command. The laity’s role is to listen and do as they’re told.”

The quotation above is from Russell Shaw, who has written extensively against clericalism in numerous articles and in his book *To Hunt, to Shoot, to Entertain: Clericalism and the Catholic Laity*.

Pope Francis’ latest denunciation of clericalism is in a letter to Cardinal Marc Ouellet, prefect of the Congregation for Bishops and president of the Pontifical Commission for Latin America. The pope told the cardinal that, in lay Catholics’ work for the good of society and for justice, “it is not the pastor who must tell the layperson what to do and say. He already knows this, and better than we do.”

The role of clerics, he said, is to “stand alongside our people, accompany them in their search and stimulate their imagination in responding to current problems.” And he emphasized, “We are called to serve them, not use them.”

As we said, Pope Francis is not the first member of the magisterium to make those points. The Second Vatican Council’s “Decree on the Apostolate of Lay People,” the 1983 revision of the *Code of Canon Law*, the 1987 Synod of Bishops on the role of the laity, and St. John Paul II’s apostolic exhortation “On the Vocation and the Mission of the Lay Faithful in the Church and in the World” all emphasized that the proper vocation for the laity is in the secular world—in our homes, neighborhoods, cities and countries.

All of these teachings built upon the writings on the importance of the laity to the mission of the Church from St. Francis de Sales in the early 17th century to St. Josemaria Escriva in the decades before Vatican II.

The problem is that we laity, not the clergy, are usually the ones most prone to clericalism. That was understandable a century ago when most members of the laity were poorly educated and when there were numerous priests, who were educated, in our parishes. But those days

are long gone.

Yet we still often wait for those in the clerical state to provide our leadership. Except in ecclesiastical matters, that’s not the way it should work.

Yes, we members of the laity have our own vocations. How well are we carrying them out?

Some are doing extremely well. We’re thinking about the staffs in our Catholic schools, perhaps the best example of how things have changed during the past 60 years. These are people carrying out their lay vocations.

So are those involved in all the agencies that are part of Catholic Charities, the hundreds of volunteers in the St. Vincent de Paul Society, the Beggars for the Poor, and other Catholic groups who serve the poor, the homeless and the sick in central and southern Indiana.

But these are still groups that have a connection with the Catholic Church. We’d like to think that every lay person realizes that he or she has a vocation. As the pope has said, the fundamental consecration of all Christians occurs at baptism and is what unites all Christians in the call to holiness and witness.

In this election year, that means Catholic politicians, too. Politics should mean the process of making decisions for the benefit of all people. Those involved in doing that are carrying out a noble vocation. They should, of course, do this while adhering to the teachings of the Church and to a well-formed conscience.

And, more broadly, we hope that all lay Catholics apply their faith more directly and consciously to their work and lives in the world. They can be strengthened in this by the ministry of the clergy. But they can have an effect on the broader community in ways that go beyond the reach of our priests.

About that strange title of Russell Shaw’s book in the third paragraph. It came from a letter from Msgr. George Talbot to Archbishop Henry Manning in England in the 19th century. Talbot was complaining about Blessed John Henry Newman’s suggestion that the clergy consult the laity before making decisions on matters about which lay people have expertise. Talbot wrote, “What is the province of the laity? To hunt, to shoot, to entertain? These matters they understand, but to muddle with ecclesiastical matters they have no right at all.”

That was 19th-century thinking. Things have changed since then.

—John F. Fink

## Our Global Family/Carolyn Woo

# Reflections of a mom

When students and professionals, men or women, have sought my advice on careers, one key point I mention is to not give up family for work. As Mother’s Day arrives, let me share my experience.



Our sons are now grown. Ryan is a young clinical professor of medicine specializing in geriatrics, and Justin seeks his way to make God real and lives holy in a secular culture through the path of graduate theological studies. These choices emanate from a strong faith, the desire to touch, heal and minister, and discipline that hones natural gifts into skills.

I pray daily for their holiness and health. I know this sounds lofty and unreal, but these have guided my petitions since 1996.

That was when, facing different career options, I enrolled in a three-week executive program—ostensibly to develop leadership skills, but primarily for time away to deliberate. Still undecided at the end of the program, I was close to panic. But a question, completely unrelated to the task at hand, lodged itself in my head.

The question: What would I want for our two boys? The answer: That they know their gifts as blessings from God, work hard to cultivate these gifts, and never use their gifts to put people down, but to lift people up.

I felt great peace even though I did not get a direction arrow for the fork on that career path. These three points guided many choices. As one example, we did not want the most exclusive high schools for our sons as much as a strong faith culture, respect for authority, exposure to people from different economic strata, and ability to celebrate others. A proportionate sense of achievement and humility were just as important as solid academics.

When they showed no interest in gifted programs at prestigious universities during summer vacations and instead proposed unstructured time to play sports and read, we listened. I abandoned my busy grid of daily academic and sports programs that made the summers “productive” and the sons “competitive.”

For a Chinese mother to pass up on “gifted” affiliations and opportunities required a re-programming that opened up appreciation for alien concepts such as relaxation, downtime and vacations. As a result, the boys started each academic year with energy and commitment. Not once did we have to check on due dates for assignments.

I worked a lot of hours and have no regrets. I draw tremendous energy from the aesthetics and ethics of doing a good job, and have flourished in the opportunities offered to me.

What I have learned is that I could have managed my stress better, set boundaries and switched off work issues when I was with the family, given warning when I was preoccupied and about to blow, and apologized when I took it out on them. People often focus on managing time, but we should pivot our attention more toward managing stress.

Today, we so enjoy our time together with the “boys” and the range of conversation over books, politics, religion, faith, society, comics, sports, etc., and their examples of faith-filled lives. I recognize that my sons and husband are God’s special gifts to me and his manifestations of love, compassion, fidelity and agency.

Whenever I am formally introduced at conferences and speeches, I am proudest of that last line: mother of Ryan and Justin. It is by this that I measure everything else.

(Carolyn Woo is president and CEO of Catholic Relief Services.) †

## Letters to the Editor

### Remember, no matter your age, life is a time to perform good works

Father Tad Pacholczyk’s column in the April 22 issue of *The Criterion* “On aging gracefully” was a bit depressing.

I am past 80. Each day remains the same as when I was 16. The day is what I make of it. Dwelling on aches and pains does no good. Keeping active, if it’s only using the computer, changes attitudes.

Fortunately, my parents told me to prepare for old age. My family treats me as a resource. I teach my teenage grandsons to service my lawn tractor, how to sharpen blades, etc. Then they mow my yard.

Recently, my wife had an operation, my daughters and granddaughters showed up every day with food.

My great-grandchildren are a joy.

This is time for living, trying to get in a few more “good works.” Death is out of my control. Faith in Jesus is not.

Emery Mapes  
Lawrenceburg

### The world needs more people like Bernie Price, *Criterion* reader says

Thanks for the wonderful article in the April 29 issue of *The Criterion* on the special love that guides Bernie Price.

I have known Bernie from a distance since being a young teenager growing up in southern Indiana, and that has been a long time ago!

She always has a smile on her face, and something good to say about everyone.

She is truly an inspiration! The world needs more people like Bernie!

Jerry Finn  
Starlight

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



## REJOICE IN THE LORD

## ALÉGRENSE EN EL SEÑOR

## Give thanks to God for the joy his love and mercy have made possible

*“Lifting up his eyes to heaven, Jesus prayed saying: ‘Holy Father, keep them in your name that you have given me, so that they may be one just as we are one. ... I speak this in the world so that they may share my joy completely’ ” (Jn 17:1;11b;13b).*

The Easter season is a time when we celebrate the joy of our Lord’s resurrection as completely as possible. It’s a time to reflect on all the good things that have been made possible by the life, death and resurrection of God’s only Son.

As Jesus prepared to return to his heavenly Father, he prayed for us—that we would be one as he and his Father are one. He knew that our happiness as children of God and sisters and brothers to each other depends on our unity. He also knew that one of the Evil One’s greatest weapons is his ability to divide us and turn us against one another.

In the Gospel of St. John (Jn 17: 11b-19), Jesus prays, “I do not ask that you take them out of the world but that you keep them from the Evil One” (Jn 17:15).

As faithful disciples, we cannot escape the temptations of the Evil One.

That’s why we need God’s grace and the gifts of the Holy Spirit to preserve our unity and remain close to God and one another.

Unity is tough to achieve, and maintain, “in the world.” Families struggle to stick together and not turn against each other. Communities face the challenges that come when strangers (foreigners or aliens) move in and threaten ways of living that have become familiar and comfortable. Nations resort to war for a variety of economic, cultural and religious reasons—none of which serve the common good or the ultimate ends of liberty, justice and peace. No wonder Jesus prayed to his Father for us, imploring “that they may be one just as we are one!” (Jn 17:11)

Disunity, division and enmity are part of the human condition, the result of original sin. Sadness, not joy, is the all-too common experience of those who struggle unsuccessfully to be united. Separation, not togetherness, too frequently threatens families, neighborhoods, parish communities and even nations. Jesus’ prayer for unity takes on a special urgency when we are forced to confront the divisions and disunity all around us.

What can we do to resist the temptations of the Evil One and to come together as a united people, the family of God?

The Holy Year of Mercy that we are celebrating now gives us some important insights to achieving and maintaining unity. There can be no peace without forgiveness, recent popes have insisted. Unless we forgo vengeance and overcome ancient hurts, we will never reconcile—as individuals, families, local communities or nation-states. The ability to ask for forgiveness, and equally importantly to grant forgiveness, is essential to achieving reconciliation and unity.

Pope Francis reminds us quite forcefully that “mercy is the face of God.” By this, he means that God looks at us with loving and forgiving eyes. He does not exact retribution for our sins. He knows how cruelly we punish ourselves with our selfishness and sin. God is the face of mercy because when we open our eyes (and our hearts) to him, what we see in return is God’s unconditional love and forgiveness.

The ardent prayer of Jesus—that they may be one just as we are one—follows his extraordinary prayer on

the cross that we would be forgiven our unpardonable sins against him and the part that each of us played in humanity’s rejection of God’s wondrous love. First Jesus forgives us. Then he prays that we will be united with each other and with him. And only then does it become possible for us to share in his joy—completely!

Easter joy flows from the greatest act of love and forgiveness the world has ever known. Mercy is the gateway to joy, and the more generous and forgiving we become, the more our joy is complete.

If we are angry, unhappy or alone, we need to follow Jesus’ example: forgive the wrongs done to us (no matter how awful or undeserving); reconcile with open arms and hearts (as God continually reaches out to us, especially in the sacraments); and rejoice in God’s abundant goodness!

As we prepare to conclude this Easter season, let’s give thanks to God for the joy that his love and mercy have made possible for us. And let’s recommit ourselves to resisting the temptation to separate ourselves from each other and from God. Only then will we be truly one. Only then will our joy be complete. †

## Demos gracias a Dios por la alegría que Su amor y Su misericordia han hecho posible

*“Levantando sus ojos al cielo, Jesús oró diciendo: ‘Padre Santo, guarda en tu nombre a los que me diste para que todos sean uno como nosotros. ... les digo estas cosas mientras estoy en el mundo para que tengan en sí mismos la plenitud de mi alegría’ ” (Jn 17,1; 11b, 13b).*

La Pascua de Resurrección es la época en la que celebramos la alegría de la resurrección de nuestro Señor a la máxima plenitud. Es un tiempo para reflexionar sobre todas las cosas buenas que han sido posibles mediante la vida, la muerte y la resurrección del hijo único de Dios.

Al prepararse Jesús para su regreso a su Padre celestial, oraba por nosotros para que fuésemos uno como Él y su Padre son uno. Sabía que nuestra felicidad como hijos de Dios y como hermanos y hermanas dependía de nuestra unidad. También sabía que una de las armas más importantes del Maligno es su capacidad de dividirnos y enfrentarnos unos con otros.

En la lectura del Evangelio Juan (Jn 17:11b-19), Jesús ora: “No pido que los saques del mundo, sino que los guardes del Maligno” (Jn 17:15).

Como fieles discípulos, no podemos escapar a las tentaciones del Maligno. Por eso necesitamos de la gracia de Dios y de los dones del Espíritu Santo para preservar nuestra unidad y permanecer

cerca de Dios y de nuestros hermanos.

La unidad es difícil de alcanzar y mantener “en el mundo terrenal.” Las familias luchan por permanecer unidas y no volverse unas contra otras. Las comunidades enfrentan los retos que se presentan cuando llegan extraños (extranjeros o forasteros) y amenazan las formas de vida que son habituales y confortables para todos. Las naciones recurren a la guerra por una diversidad de motivos económicos, culturales y religiosos, ninguno de los cuales está al servicio del bien común ni de la finalidad suprema de la libertad, la justicia y la paz. No en balde Jesús oró a su Padre por nosotros, implorando “¡que sean uno como nosotros somos uno!” (Jn 17:11)

La desunión, la división y la enemistad son parte de la condición humana, el resultado del pecado original. La tristeza, no la alegría, es una experiencia muy común de quienes luchan infructuosamente por mantenerse unidos. La separación, no la unión, amenaza demasiado frecuentemente las familias, los vecindarios, las comunidades parroquiales e incluso los países. La oración de Jesús por la unidad asume una urgencia especial cuando nos vemos obligados a enfrentar las divisiones y la falta de unidad que nos rodean.

¿Qué podemos hacer para resistir las tentaciones del Maligno y permanecer

unidos como familia de Dios?

El Año Santo de la Misericordia que estamos celebrando ahora nos brinda algunas perspectivas importantes para lograr y conservar la unidad. Los papas recientes han insistido en que no puede haber paz sin perdón. A menos que renunciemos a la venganza y superemos heridas del pasado, no nos reconciliaremos como personas, familias, comunidades locales ni estados-naciones. La capacidad de pedir perdón y la igualmente importante de otorgar el perdón, son esenciales para lograr reconciliación y unidad.

El papa Francisco nos recuerda enfáticamente que “Dios es el rostro de la misericordia.” Con esto nos quiere decir que Dios nos mira con ojos amorosos y clementes. No nos castiga por nuestros pecados; conoce exactamente la crueldad con la que nos castigamos a nosotros mismos con nuestro egoísmo y nuestros pecados. Dios es el rostro de la misericordia porque cuando abrimos los ojos (y corazones) a Él, lo que recibimos es el amor y el perdón incondicionales de Dios.

La ardiente plegaria de Jesús: que sean uno como tú y yo somos uno, sigue a su extraordinaria plegaria pronunciada desde la cruz para recibir clemencia por nuestros imperdonables pecados contra Él y el rol que cada uno de nosotros ha desempeñado en el rechazo del

maravilloso amor de Dios por parte de la humanidad. Primero, Jesús nos perdona. Luego, ora para que estemos unidos unos con otros y con él. ¡Y solo entonces podremos compartir su gozo a plenitud!

La alegría pascual emana del mayor acto de amor y perdón que el mundo haya conocido. La misericordia es la puerta de entrada hacia la alegría y mientras más generosos y compasivos seamos, mayor será nuestra alegría.

Si estamos enojados, infelices o solos, debemos seguir el ejemplo de Jesús: perdonar las ofensas que hayamos recibido (independientemente de cuán terribles o inmerecidas sean), reconciliarnos con los brazos y el corazón abiertos (de la misma forma en que Dios continuamente nos tiende su mano, especialmente en los sacramentos); ¡y alegrarnos en la abundante bondad de Dios!

Al prepararnos para concluir esta Pascua de Resurrección, demos gracias a Dios por el gozo que nos han brindado su amor y su misericordia. Y comprometámonos nuevamente a resistir la tentación de separarnos de nuestros hermanos y de Dios. Solo entonces podremos ser verdaderamente uno. Solo entonces nuestra alegría será completa. †

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](http://www.archindy.org/events).

**May 9**  
Crooked Stick Golf Club, 1964 Burning Tree Lane, Carmel, Ind. **Golf Fore Faith**, golf outing fundraiser for archdiocesan "A Promise to Keep" chastity program, contests for prizes, 10:30 a.m.-noon registration, 11 a.m.-12:15 p.m. contests, 11:30 a.m.-12:45 p.m. lunch buffet, 1 p.m. shotgun start; 5:30-7 p.m. hors d'oeuvres, 6-7 p.m. awards. Pricing, information and registration: [www.archindy.org/golfforefaith/](http://www.archindy.org/golfforefaith/). Questions: Margaret Hendricks, 317-441-8956.

**May 10**  
Seton Catholic High School, 233 S. 5th St., Richmond. **Fine Arts Extravaganza**, free visual arts show 5:30 p.m., free musical performance 7 p.m., \$5 sloppy joe meal with chips and ice cream and drink 5:30 p.m., purchase meal tickets at school office in advance or at the door of the event. Information: 765-965-6956. St. Paul Hermitage, 501 N.

17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

**May 12**  
St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

Holy Cross neighborhood community, Kelley Gym, 125 N. Oriental St., Indianapolis. **Health Fair**, after 9:15 a.m. Mass. Information: Jan Erlenbaugh Gaddis, 317-631-8764 or [jerlenbaugh@holycrossindy.org](mailto:jerlenbaugh@holycrossindy.org).

**May 13-15**  
CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **CYO Camp Rancho Framasa Spring Family Camp**, Fri. 7:30 p.m.-Sun. 2 p.m., climbing, canoeing, crafts, archery, evening activities, games, prayer, Mass, campfires, corral horse rides, and more, \$50 per child, \$75 per adult or \$225 max

per family; **Saturday only option** for those who can't make the whole weekend, \$30 per child, \$55 per adult or \$130 max per family. Information and registration: [www.campranchoframasa.org/family-camp-programs](http://www.campranchoframasa.org/family-camp-programs), 888-988-2839 x122

**May 14**  
CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **CYO Camp Open House**, tour camp and meet camp directors and staff, 11 a.m.- 3 p.m., free, no registration required. Information: 888-988-2839, ext. 122, [info@campranchoframasa.org](mailto:info@campranchoframasa.org).

St. Bartholomew Church, 1306 27th St., Columbus. **Dan Schutte in concert**, singer/songwriter of many well-known Catholic hymns such as "Sing a New Song" and "Here I am, Lord," 7 p.m., free but donations are welcome. Homestyle meal in parish hall before concert to benefit school program for Haitian students. Information: (812)-379-9353 ext. 237, [www.danschutte.com](http://www.danschutte.com).

**May 15**  
St. John the Baptist Campus of All Saints Parish, 25743 State Route 1, Guilford. **All Saints Ladies Sodality Hot Breakfast Buffet**, 7:30 a.m.-noon, donations accepted. Information: 812-623-2349.

**May 16**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Program**, archdiocesan director of refugee services Heidi Smith presenting on Holy Year of Mercy for refugees and immigrants, 6 p.m., \$15. Information: 317-748-1478 or [smclaughlin@holyspirit.cc](mailto:smclaughlin@holyspirit.cc).

**May 18**  
St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. **Holy Mass and Healing Service**, Missionary Oblates of Mary Immaculate Father Richard McAlear presiding, freewill offering will be collected. Information: 812-212-9679, [countryrun@etczone.com](mailto:countryrun@etczone.com). Calvary Mausoleum Chapel,

435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

**May 19**  
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 and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

**May 21**  
**Helpers of God's Precious Infants, Indianapolis**. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

**May 24**  
Plum Creek Golf Club, 12401 Lynnwood Blvd.,

Carmel, Ind. (Lafayette Diocese). **Catholic Radio Indy Golf Outing**, 10 a.m. registration, 11 a.m. Mass, 11:30 a.m. lunch, 12:30 p.m. shotgun start, cocktails and dinner afterward with guest speaker Msgr. Joseph Schaedel, prizes, auction, \$125 individual, \$450 foursome. Registration and sponsorship information: [www.CatholicRadioIndy.org](http://www.CatholicRadioIndy.org). Information: Barb Brinkman, 317-870-8400, [barb@catholicradioindy.org](mailto:barb@catholicradioindy.org).

**May 28**  
St. John the Baptist, 8310 St. John Road, Floyds Knobs. **Strawberry Festival**, 8 a.m.-6 p.m., buffet-style chicken dinner served 11 a.m.-6 p.m., build your own strawberry shortcake, soap box derby, kids inflatable bouncers, bingo, craft booths, Little Miss and Mister Shortcake contest, raffle, frozen drinks. Information: 812-923-5785. †

## Retreats and Programs

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

### Discount registration date is May 31 for All City, All Catholic High School Reunion for Class of 1966

Members of the Class of 1966 from any of the 11 Catholic high schools then in existence in Indianapolis are invited to an All City, All Catholic High School Reunion at Marian, Inc, 1011 E. St. Clair St., in Indianapolis, from 6:30-11:30 p.m. on July 2.

The evening will begin with Mass at 5 p.m. at Sacred Heart of Jesus Church, 1530 Union St., in Indianapolis. Doors open at Marian, Inc. at 6:30 p.m. for a reception with food stations until 8 p.m. and a cash bar until 11:30 p.m.

Class photos will begin at 8 p.m., and the event will end at 11:30 p.m.

The cost per person is \$35 until May 31. On June 1 and after, the cost is \$45 until the June 15 registration deadline.

Make checks payable to Reunion '66, and mail them to Joan Fitzgerald Gutzwiller, 1823 Lanarkshire Drive, Greenwood, IN 46143.

For more information, contact Mary Pat Mahan McElhiney at 317-578-9323 or [mpmcelhiney@aol.com](mailto:mpmcelhiney@aol.com). †

### Katie's 5K Run/Walk for Hope set for May 21

The 5th annual "Katie's 5K Run/Walk for Hope" will take place at Roncalli High School, 3300 Prague Road, in Indianapolis, at 10 a.m. on May 21.

The event honors Katie Lynch's courageous battle with cancer. Her free spirit, as well as her love of her family and friends, will be celebrated by raising funds for the Katie Lynch Scholarship Fund, as well as the Make a Wish Foundation, Sunshine Kids Foundation and the children of Riley Hospital.

A "Be the Match Registry Drive"

will also take place during the Walk. Participants will be able to join the National Bone Marrow Registry at no cost, possibly saving a life and becoming someone's hero.

The entry fee is \$25 per adult, \$15 per student or \$100 per family. Register by May 10 to guarantee a T-shirt.

Registration forms can be found by logging on to [www.katieshope.org](http://www.katieshope.org).

For more information or group pricing, call Marty Lynch at 317-518-1219 or Kathleen Lynch at 317-502-1979.

### Global Catholicism is topic of May 21 workshop at Catholic Center in Indianapolis

The Archdiocese of Indianapolis and Catholic Relief Services (CRS) are hosting "Living Global Catholicism: Loving Our Global Neighbors" at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 9 a.m.-4 p.m. on May 21.

The event is a day of prayer, learning and discussion to discover ways to better love God by better serving our neighbors in need around the world.

Guest speakers are Father James Farrell, director of

Our Lady of Fatima Retreat Center in Indianapolis; Kim Lamberty, CRS director of university and mission engagement; and Beth Knobbe, CRS relationship manager.

The conference will end at 3 p.m., with an optional Twinning Parish session from 3-4 p.m. with Lamberty.

The conference is free, although a \$5 donation is requested to offset the cost for the lunch.

RSVP to Marilyn Ross at [mross@archindy.org](mailto:mross@archindy.org) or 317-236-7326.

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

## VIPs



**Ray and Anita (Schaefer) Biltz**, members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on May 7.

They were married at Sacred Heart of Jesus Church in Indianapolis on May 7, 1966.

The couple has three children, Shelly Mayse, Sherry Sullivan and Jeff Biltz.

They also have seven grandchildren.

The couple will celebrate their anniversary on May 7 with family and friends. †

## First communicants

Children of St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad pose for photos after their first Communion on April 9 and 10, respectively.



In the St. Boniface photo, are, front row: Marshall Snyder, left, Carly Cassidy, Madelyn Greulich and Ella Gogel. Middle row: Michael Blalock, Wyatt Gudorf and Lance Kern. Back row: catechists Karen Mangum and Jonathan Matthes, Benedictine Father Anthony Vinson, pastor, and catechist Karen Scherzer. (Not pictured: Coyt Collett.)



In the St. Meinrad photo, are, front row: Chance Zoglman, left, Crystal Auffart, Jordan Scherzer, Anna Springston, Hayley Arnold and Carter Welp. Middle row: Colt Sitzman, Peyton Gray, Tyler Ruxer, Carsten King and JD Brentlinger. Back row: catechist Karen Mangum, Benedictine Father Anthony Vinson, pastor, and catechists Jonathan Matthes and Karen Scherzer. (Submitted photos by Victory Photography)

# Church's diversity on display at Intercultural Ministry banquet; three honored for their work

By Mike Krokos

The menu included appetizers from Africa, Burma, Vietnam and Mexico. Desserts were served from the Philippines and Mexico. Drinks included beverages from Togo and the Philippines. And soul food from the United States was the main dish.

Though the food was among the featured attractions of the second archdiocesan Intercultural Ministry Awards Banquet on April 23 at the Knights of Columbus McGowan Hall in Indianapolis, the dancing, music and singing from various cultures added to the portrait of the Church's diversity on display.

And at the gathering of approximately 230 people, three Catholics from central and southern Indiana—Franciscan Sister Norma Rocklage, Guadalupe Pimentel Solano and Marlon Alfonso—were honored for their outstanding service to the archdiocese's mission of intercultural ministry.

The theme of this year's program, "Caring for God's Creation," was taken from Pope Francis' encyclical "*Laudato Si'*," on Care for Our Common Home," which was released last June.

Annette "Mickey" Lentz, archdiocesan chancellor, said recognizing and celebrating the Church's diversity ties in well with "Caring for God's Creation."

"The stewardship of creation is rooted in our God-given dignity. Because each of us is created in God's image, we all have a primary responsibility to love one another and to protect human life," Lentz said in her keynote address.

"The message of '*Laudato Si'*' is pretty simple: God is the creator of the world and it belongs to him. But he did give it to us to take care of. So I ask us: Are we proud tenants? Do we practice the stewardship model of what he did intend?"

One of the beautiful aspects of the creation story in the Bible is all the diversity that God created, Lentz said. "We see his beauty and his blessings everywhere: in our languages, in our costumes, in our cultures. It is astounding, and stands out in this natural world."

Some people ignore or forget that we are only "temporary caretakers," Lentz continued, and invariably, want more and more for ourselves.

"That's the kind of thinking that allows us to mistreat and exploit one another," she said. "That's the kind of thinking that allows us to turn our backs on the new immigrants who are coming every day to our community, to our home."

This celebration, she noted, provides an opportunity not only to build up the intercultural ministry efforts in central and southern Indiana, but to build a culture "and an archdiocese that creates respect for everyone and everything while promoting that we are all in this together."

"The more we can embrace this concept, the better we will get at learning from one another and sharing our gifts," Lentz said. "The more we see God in the face of everyone we meet, the more likely we are to see God in all creation."

## Creating a foundation of compassion

The evening's three honorees were nominated by parishes, archdiocesan agencies and community groups, and selected for their outreach to others while living out their faith.

Sister Norma, who is the executive director for Education Formation Outreach at Marian University in Indianapolis, received the Community Service Award. The award is presented to someone who

demonstrates unselfishness, passion and a strong commitment to the spiritual, social, educational or cultural welfare of multiculturalism in general, noted Deacon Michael Braun, director of the Secretariat of Pastoral Ministries in the archdiocese, which hosted the event.

Sister Norma has extensive experience as an educator, administrator, lecturer, and retreat and spiritual director. Since 1989, she has significantly focused her ministry at Marian on recruiting and retaining Latino students while also celebrating their heritage.

"Sister Norma has embraced diversity and inclusion throughout her life of service as a sister of St. Francis at Marian University," Deacon Braun said.

In her acceptance speech, Sister Norma accepted the award on behalf of all the members of her order, the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

"Thank you for the honor, but also thank you for the gift of being able to serve so many persons of different cultures," she said.

Pimentel Solano was awarded the Emerging Leader Award, which is given to a young person who is actively involved in the community and promoting intercultural ministry.

In 1999, she arrived in Indiana from Mexico at the age of 7 with her family. While filling out an application to be a 21st Century Scholar in the eighth grade, she learned she was undocumented.

She lost hope in education, but at the end of high school she learned about the Development, Relief and Education for Alien Minors Act, also known as the DREAM Act. She began to advocate for it, and continues to be a strong advocate for immigrant rights. She is the founding member of the Indiana Undocumented Youth Alliance, an organization that focuses on empowering and providing resources to undocumented youths.

"[Her] experience as a young undocumented immigrant grew in her a compassion for those with similar experiences," Deacon Braun said. "She distinguished herself by leading and organizing activities to advocate for immigrants."

In accepting the award, Pimentel Solano, who is a member of St. Monica Parish in Indianapolis and a member of its pastoral council, said her work for young people stems from her life experience.

"That is another reason why I do the work that I do," she said, "because I know that if I don't. ... I don't want for that trip [that other young people make here] to be in vain."

## Building a community of harmony

Alfonso received the Leadership Intercultural Service Award, which is given to an individual who has a long history of contributing to intercultural ministry.

Born and raised in the Philippines, Alfonso moved with his family to Indiana when he was a teenager in 1971. His passion for advocating awareness of cultural diversity in Indiana has led him to volunteer with different churches and with the archdiocese's Multi-Cultural (now Intercultural) Ministry Commission since 2008. He worked with Father Kenneth Taylor on the commission, and was the representative of the Filipino Ministry.

"We look for a person who models leadership and service to the community," Deacon Braun said. "Marlon Alfonso has

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Three individuals were honored for their outstanding service to the archdiocese's mission of intercultural ministry on April 23 in Indianapolis. Pictured are honoree Franciscan Sister Norma Rocklage, left, Archbishop Joseph W. Tobin, keynote speaker Annette "Mickey" Lentz, and honorees Guadalupe Pimentel Solano and Marlon Alfonso. (Photos by Mike Krokos)



Members of the archdiocese's Burmese faith community are pictured at the second archdiocesan Intercultural Ministry Awards Banquet on April 23.



The Holy Angels and St. Rita Gospel Choir performs on April 23 at the archdiocesan Intercultural Ministry Awards Banquet.



*"These events allow people from different countries to celebrate their own cultural identity while joining together with others from different backgrounds. The color, vitality, and solidarity present at celebrations like this help to build a community of communion and harmony."*

—Deacon Michael Braun, director of the Secretariat of Pastoral Ministries in the archdiocese

# DIVERSITY

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been involved in the Indianapolis intercultural community in a leadership role for nearly 40 years. His commitment to creating cultural awareness and serving the Filipino community set him apart."

Alfonso, also a member of St. Monica Parish, said in his acceptance speech that people's work in diversity is changing Indiana. He also cited preparations underway for the upcoming 40th annual Indy International Festival in November, which serves as another avenue to help recognize the area's ever-growing diversity.

"It's hard work, but the passion is there for the changing landscape of Indiana," he said.

"I'd like to thank Father K.T. [Kenneth Taylor], and [Franciscan] Brother Moises Gutierrez [former director of the Office of Intercultural Ministry]," Alfonso added.

Dabrice Bartet, who is a member of the archdiocese's French-Speaking Ministry and served as planning co-chair of the April 23 event, said the Intercultural Ministry gathering provided an opportunity to recognize the growing diversity in the Church in central and southern Indiana.

"I think almost all the communities were represented," said Bartet, who is a member of St. Monica Parish. "We tried to have that throughout the entire evening—from the food to the entertainment and the speakers."

Bartet, who was born in France and grew up in Togo, moved to the Indianapolis area

more than 30 years ago and helped found the archdiocese's French-Speaking Ministry. She said she appreciates how she is now able to participate in a liturgy celebrated in her native language.

"It is nice to be able to worship with people you can identify with, speaking your language, and hearing the Gospel in your language," Bartet said.

Maria Manalang, who is coordinator of the archdiocese's Philippine Ministry, co-chaired the event with Bartet.

"With the growth of the Filipino community, we are now close to 10,000 strong in numbers, with most centrally located in Indianapolis," she said. Another strong Filipino community resides in Terre Haute.

According to organizers, the gathering will now be held every two years and continue to provide the local Church the opportunity to celebrate its growing, diverse community.

"Honoring individuals who have provided outstanding service to the mission of intercultural ministry is essential for recognizing the beauty of the diversity present in the Archdiocese of Indianapolis," Deacon Braun said. "These events allow people from different countries to celebrate their own cultural identity while joining together with others from different backgrounds. The color, vitality, and solidarity present at celebrations like this help to build a community of communion and harmony."

(More photos from the Intercultural Ministry banquet can be viewed at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



Members of the SAYAW Philippine Cultural Dance Company share part of their culture while performing on April 23 at the archdiocesan Intercultural Ministry Awards Banquet. (Photos by Mike Krokos)



Members of the archdiocese's French Choir sing at the archdiocesan Intercultural Ministry Awards Banquet.



Mother and daughter Amy and Lily Eggleston, members of Familia del Flamenco, bring a little Spanish flavor with their dance performance at the archdiocesan Intercultural Ministry Awards Banquet. They are members of St. Monica Parish in Indianapolis.

## What was in the news on May 6, 1966? Good riddance to the Index of Forbidden Books, and a decision about female altar servers

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 6, 1966, issue of *The Criterion*:

- Msgr. C.B. Sweeney new vicar general; 29 clergy shifts are announced
- Child Center given Lilly grant
- Hits rumors of revolt at seminary
- Cardinal is legate to Polish observance
- Fr. Hunger dies; Lanesville pastor from 1930-1962
- Board members present: Air school issues at meeting
- Catholic students aid 'Partners for Alliance'
- Ordains 'permanent' deacon
- Will world government succeed UN?
- Commission official: It is impossible to 'fix a date' for birth control 'decision'
- Funeral rites held for E.J. Bradley
- Editorial: Good riddance

"One would be hard put to find in any given American city more than a handful of Catholics who could enumerate a generous sampling of the books and authors included on the Index of Forbidden Books. It is not surprising, then, that the slight flurry created by the official demise of the Index came largely from the secular media. Catholics must have considered it a dead issue long ago. As a matter of record, the last publication was in 1948. And, though, at that time and

for many years previously it had been considered an anachronistic survivor of medieval days, the Index still served as a favorite target of some non-Christians in criticizing the 'closed mind' of the Church. To many, it symbolized Catholic opposition to free intellectual inquiry. The Index had no place in the modern Church. It withered away from disuse and disfavor. Catholics can only sigh with relief at having another bone of contention removed from the continuing dialogue with non-Catholics."

- Liturgy officials reconfirm ban on women Mass servers

"VATICAN CITY—The ancient restriction against women serving as ministers at Mass has been reconfirmed by the post-conciliar liturgy commission. Leaving the door open for possible exceptions where native traditions seem to dictate them, the Consilium for Implementing the Liturgy Constitution has informed bishops that women are still excluded from the 'ministerial functions' of worship.

[Father Annibale Bugnini, secretary of the commission] ... said a distinction was made in regard to the participation of women at Mass between those parts of the Mass which belong to the people and those which are properly ministerial. Women are excluded only from the latter. The liturgy recognizes the office of a layman in certain ministerial functions such as serving Mass, Father Bugnini explained, 'but always as a substitute for a deacon who is the proper server or assistant to the priest at the altar.' "

- 2 laymen named Xavier U. 'veeps'

- First Jamaican is consecrated
- Downey Field dedication slated Sunday; Archbishop Schulte will officiate
- Text of best essays in Serra competition
- Priests in Italy get permission for clerical suits
- Parishioners make hosts
- Backs 'aspirations' of Luther, Calvin
- Lodge pays a visit to Pope Paul
- Nuns urged to exercise personal initiative
- TV proves clergy headache
- ND speaker stresses relevancy of Marxism
- Academy, Latin School schedule joint concert
- 'Too patriarchal': Pastor-assistant relationship hit
- Pope Paul comments on nature of Church
- Clergy seek to improve lines of communication
- Six to receive major orders for archdiocese
- Bp. Leo Pursley urges maturity for 'emerging' laymen



Read all of these stories from our May 6, 1966, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com). †



# CHURCH

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same year that Neil Armstrong took his first step on the moon in 1969.

"I remember the Latin Mass," she recalled. "I don't remember the priest facing the congregation. I remember not understanding a word, and the church was very dark."

Ballard, 56, was just 10 years old and living in New Jersey when her parents divorced.

"It really fractured our family," she said. "No one took me to church after that. I didn't leave [the Church] because of a bad experience. I just drifted away, and nothing ever felt authentic after that."

She journeyed from atheism to being a born-again Christian, ultimately joining a Methodist church.

"You just say, 'Yes, I want Jesus as my Lord and Savior,' and you're in," she said of joining the church. "I wondered, 'Am I a Methodist, or just someone going to a Methodist church?'"

In the 1990s, Ballard took classes at Saint Mary-of-the-Woods College, operated by the Sisters of Providence in St. Mary-of-the-Woods. She was required to take a religion class, so she chose "The Church in Contemporary Society."

"I didn't realize 'Church' with a capital 'C' meant the Catholic Church," she said with a chuckle. "We read Vatican II documents, and they were so readable."

A non-Catholic friend began maligning the Church to Ballard, saying that Catholics worshipped statues and did not interpret the Bible correctly.

"She'd say Catholics don't believe x-y-z," said Ballard. "I'd open up the Vatican II papers and say, 'That's not correct.' It opened my eyes."

Last year, amidst the talk of the pope coming to the United States in September, Ballard felt a nudge. She found the website for "Catholics Come Home," an apostolate that serves Catholics who have lost ties to the faith.

"The homepage said, 'The Church hasn't been the same since you left' and 'We've been waiting for you.' That's such a powerful thing to see and hear," she said.

Ballard realized what she was missing in the Methodist church was a sense of authority.

"When you're in your 20s, maybe it's fulfilling to go to a church that says, 'Here are the basics, but you can interpret the Bible however you want,'" she said. "But in your 50s, you're looking for something with authority that is authentic."

Returning to the Church held a pleasant surprise for Ballard.

"Church was nothing like what I remembered, but the reverence, tradition and history were all still there," she said. "The scary pieces were gone. I don't think I ever saw my priest's face when I was little. I just saw the back of him. So the first time I met with [Father Aaron Pfaff, pastor of St. Joseph Parish in Shelbyville], the first thing I said was, 'You're not so scary!'"

Ballard started going to RCIA classes at St. Joseph Parish. She and her husband had their marriage convalidated on Palm Sunday, and she received the sacrament of confirmation—taking the name of St. Thérèse of Lisieux—during the Easter Vigil Mass on March 26.

"Everyone at St. Joseph's has been so welcoming," said Ballard.

"To me it really does feel like coming home. I feel like all the words spoken by 'Catholics Come Home' are genuine. I feel like the Church has been waiting for me, and is genuinely happy I'm home."

## An atheist who 'went all in' for the faith

If a Christian who knew Kelly Wilbur six years ago were to meet him today, he would be in for a surprise at Wilbur's transformation.

"I was like the atheist that most Christians would want to stay away from, like [The God Delusion author and atheist] Richard Dawkins," he said. "I ridiculed what I perceived as their hypocrisy and arrogance and ignorance."

Wilbur, 44, was raised in a fundamentalist Pentecostal church. By the time he was 16, he could no longer believe in something that seemed so "artificial and superficial."

When he married his wife Melanie 13 years ago, he never dreamed she would become Catholic.

"I accepted it begrudgingly," he admitted.

The Wilburs, who have two children, sent their oldest son to the school of Nativity of Our Lord Jesus Christ Parish in Indianapolis, where Melanie was received into full communion of the Church.

"I didn't think of all the ramifications of that [decision]," he said. "All of a sudden, I'm starting to be surrounded by Catholic influences."

Then six years ago, Wilbur met Pete, a devout Catholic. From Pete, he learned the concept of selfless and sacrificial love.

"This whole concept really resonated with me," said Wilbur. "I started to incorporate it into my life. It took love—something I previously thought was just a feeling—and changed it to mean seeking for the good of others."

"It changed the way I was a husband, a father, a friend, everything," he said. "Looking back, that was really God starting to work his way into my life. That love was like a river that wasn't going to stop once I opened the door."

Two years ago, Wilbur was at a funeral at Nativity when something happened that he could only describe as an event



Above, Father Steven Schwab, pastor of St. Thomas Aquinas Parish in Indianapolis, baptizes Rachel Hoffman during the parish's Easter Vigil Mass on March 26 at St. Thomas Aquinas Church. (Submitted photo)



Left, Father John Hollowell, pastor of Annunciation Parish in Brazil, poses with Jason, Cameron, Daniel, John, Sylvia, Andrew and Shayna Tews before the altar at Annunciation Church. Daniel had been a Lutheran pastor for nearly six years before he and his family were received into full communion of the Church during the parish's Easter Vigil Mass on March 26. (Submitted photo)

that made him "realize that there is a God, and that he's personal, and he was knocking at the door. An all-powerful, almighty being comes knocking on your door, you might want to figure out what he wants."

He began to read and study books on different religions, and finally concluded that "the only place I could find where this whole concept of selfless and sacrificial love coincided with this concept of a personal God was in Jesus."

Pete challenged Wilbur, pointing out that he was "spending a lot of time trying to know *about* God, but not spending much time trying to *know* God."

So the one-time denier of God began to pray.

"Some of the things that came from that [prayer] were that I needed to learn how to depend on God, how to submit and be obedient," he said. "I think it was that flow that led me to the Catholic Church, because it's within the Catholic Church that you learn how to depend and submit. These are not words you hear in other denominations."

And so, after going through RCIA, the former atheist was received into full communion of the Church at Nativity during the Easter Vigil Mass on March 26. He took St. Paul as his patron "because of his conversion from someone who persecutes Christians to someone who obviously went all in," said Wilbur.

He and Melanie also had their marriage convalidated after the Vigil Mass. (See related photo, page 12.)

Now the tables have turned, said Wilbur.

"I love talking with atheists about religion and philosophy," he said. "I know where they're coming from. I know the weaknesses they'll point out."

"I didn't pick Catholicism like it was on some buffet table. I truly believe this is where the fullness of the truth is."

## 'It seemed so natural'

When Rachel Hoffman signed up for RCIA classes at St. Thomas Aquinas Parish in Indianapolis last September, she admits it was strictly an "academic pursuit."

"I wasn't going with the intent of converting," she said. "I just wanted to learn more."

Learning about different faiths is precisely what Hoffman, 32, had been doing for the last decade. She had not been raised in any particular faith. Only in high school did her mother start going to a Christian church, but even then it was just an occasional visit.

"I was about 22 or 23 when I became interested in different branches of Christianity," she said. "I took it seriously, but I saw it more as a learning process than making a decision and sticking to it. I wasn't committed to anything in particular."

In August of 2013, Hoffman married her husband, Christopher, a Catholic. After two years of going to Mass with Christopher at St. Thomas Aquinas, Rachel decided it

was time to learn more about the Catholic faith.

What she did not anticipate was the feeling, two months later, of being called to Catholicism.

"I did a lot of thinking and praying," she said. "Part of it was the awesome people who do RCIA at St. Thomas. As I got to know more people, I felt like it was a community I could be part of."

"Second was Pope Francis. I find him to be so refreshing. He's a great example of the type of Christian I want to be. His emphasis on mercy, social justice and the environment I find refreshing."

"And the Church has such a rich history. You can go really deep as far as knowledge, the hierarchy, the structure, the history and the faith. There's something for everyone, and that's something I like."

As Rachel felt called more deeply into the faith, Christopher felt inspired, too. He had never been confirmed, so when Rachel received the sacraments of baptism, confirmation and first Communion during the Easter Vigil Mass on March 26, Christopher was also confirmed.

"Going to RCIA is the first thing we did together at church besides going to Mass," said Rachel. "This was fun to do together where we were encouraged to talk and share what we were thinking. It took us outside our comfort zone, but we did it together."

"We had similar beliefs, but this helped open our eyes that we can rely on each other spiritually. And we have a great community at St. Thomas that we now know is there for us."

Rachel sees this new beginning as "a lifestyle change. It's not just checking off a box saying, 'I'm Catholic.'"

"The way I feel about this whole experience is that it seemed so natural, like I was doing what I was supposed to be doing. In my heart, it felt like such a natural spiritual progression."

"Ten years ago, [Catholicism] wouldn't even have been on my radar. I just happened to marry a Catholic boy and started going to Catholic Mass."

"It just goes to show that whatever ideas you have for your life, it doesn't matter—God will put you where he wants to put you."

## 'A call to a more devout life'

Daniel Tews was as Lutheran as possible before feeling called to Catholicism.

"I had been a pastor for about six years and was a pastor of three churches in South Dakota," said Tews, 39. "I was raised in a strong Lutheran family. I went to Lutheran schools. My ancestors built the oldest Lutheran church in Wisconsin, and my family still worships there."

His journey—and the journey of his wife Shayna and their five children—to Catholicism began of all places

See CHURCH, page 12



# CHURCH

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at a Baptist funeral about four years ago.

“At this funeral, this Baptist pastor said, ‘And some people think that in order to be a pastor you have to go to school and learn things!’” Tews recalled. “He told it as a funny joke. To me, it was a mindboggling idea that you could just one day become a pastor.”

He started reading again the works of Luther and Lutheran documents that he’d read in the seminary. He also decided to read the writings of the early Church fathers.

“We were taught in Lutheran school that the Church was always Lutheran until the Catholics fouled it up in the 8th or 9th century,” he said. As he read the early Church documents, though, he said “there were times I was literally screaming out loud in my office because [the early Church] wasn’t Lutheran—it was profoundly Catholic from day one.”

Next, Tews picked up the *Catechism of the Catholic Church*.

“I realized that everything I had been taught about the Catholic Church was at best a poor caricature of it, if not an outright lie,” he said. “It was a one-two punch for me that the

early Church wasn’t Lutheran, and then the stuff I thought Catholics were wrong about, they were completely correct, and there was evidence of it since the very beginning.”

The final evidence that convinced this lifelong Lutheran and devoted pastor that the Catholic Church embodied the authentic faith founded by Christ was the role of the pope.

“Ultimately, every person either becomes their own pope, or every church that starts itself becomes its own pope,” he said. “So you either have the one that has actually existed since the beginning and has been given the Holy Spirit to keep it from error, or you have the whatever-thousands of denominations there are. To me it comes down to somebody having this authority.”

Nevertheless, the decision to leave the Lutheran church was not an easy one.

“For me to leave, that was my income, our home [that the church owned],” he said. “I loved being a pastor.”

By January of last year, Tews said he was “so tired of standing in both camps.” He spent time fasting and praying, and he finally broached the subject with his wife.

He admits that Shayna, who had been baptized Catholic but not raised in the faith, “was shocked

at the very beginning” by the news of his inclination to leave the Lutheran faith and pursue becoming Catholic.

“But God works in amazing ways,” he said.

Shayna agreed, referring to her involvement at the time in a book study composed of several large Catholic families.

“I think this [group] was a way for the Holy Spirit to condition me to receive [Daniel’s] news, because these women were such strong women of faith,” said Shayna, 39. “I didn’t know anyone like them. Their faith was everything to them, not just whatever day they attended Mass. Everything in their life revolved around their faith. That was striking to me. I was a little envious of their wonderful faith.”

Still, she was hesitant about leaving the Missouri Synod Lutheran Church.

“I was really at first trying to find a way to not have to leave,” said Shayna. “But it became too difficult to live a double life of trying to learn about Catholicism at home and feeling compelled to adopt that as our life, yet wanting to not mention it to our church.”

Daniel finally made the decision to resign from his role as pastor of the three South Dakota churches last summer. He officially resigned last October.



April Metzler, left, and Kelly Herndon, far right, stand as witnesses for the blessing of the marriage of Kelly and Melanie Wilbur at Nativity of Our Lord Jesus Christ Church in Indianapolis after the parish’s Easter Vigil Mass on March 26. Kelly Wilbur was received into the full communion of the Church during the Mass. (Submitted photo)

To be closer to both of their parents, the couple moved with their five children—ranging in age from 1 to 10—to Brazil, where they joined Annunciation Parish and all were received into full communion of the Church during the Easter Vigil Mass on March 26.

“My first holy Communion was beautiful,” said Daniel. “I came back to my pew, and all I could say over and over was ‘thank you, thank you, thank you.’ It was such

a long journey.”

Shayna agreed.

“It feels like we’ve come so far, and yet it feels like just the beginning of a call to a more devout life,” she said. “We feel like [the Easter Vigil] seemed like the pinnacle. But no, we’ve got a new ladder to go up now.

“I pray the Holy Spirit gives us the strength to take on the challenge and do what he needs us to do and be who he needs us to be.” †

## CATHOLICS

continued from page 11

### New Albany Deanery

#### St. Michael, Bradford

Tevyn Gottbrath, Tressa Gottbrath, Tristan Gottbrath and Paul Kaiser (catechumens)

#### St. Anthony of Padua, Clarksville

Lisa Malloy, Brandi Norton and Jennifer Zwarych (candidates)

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

Brandon Dunaway, Bobby Kemp and Richard McGinnis (catechumens); Greg Dennis, Cory Frazier, Rachel Hood, Laura Lancasteer, Phil Reich and Tammy Seitz-Gubler (candidates)

#### St. Bernard, Frenchtown

Jared Clouse (candidate)

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

Zachary Sharp (catechumen); Andrew Cassis, Adair Megraw and Karen Nevitt (candidate)

#### Most Sacred Heart of Jesus, Jeffersonville

Jennifer Buckley and Tina Stith (catechumens); Sara Hall and Elizabeth Wooldridge (candidates)

#### St. Augustine, Jeffersonville

Sandra Duffee and Karla Wright (candidates)

#### St. Mary, Navilleton

Aviella Qualkenbush (candidate)

#### St. Mary, Lanesville

Kate Peggs, Brandon Philpot, John Renn and James Tripure (candidates)

#### Holy Family, New Albany

McCarthy Barker, Clayton Bass, Annabella Case, Eli Kerr, Ethan Kerr and Lisa Schafer (catechumens); Bethany Kerr and Amy Stout (candidates)

#### Our Lady of Perpetual Help, New Albany

Jordan Bryant, Holden Faith, Sydney Herrin, Ronny Hornung, Inara Kochert, Dustin Williams, Kaden William and Kanon Williams (catechumens); Jessica Clemmons, Stephani Hardin, Sally Johnston, Chris Morris, Juanita Schickel and Kristie Williams (candidates)

#### St. Mary, New Albany

Jefferson Jacobs, David Jones, George-Michael Ott and Wesley Woods (catechumens); Gordon Emily, Christa Hart, Jim Pulliam and Kristina Ziegler (candidates)

#### St. John Paul II, Clark County

Nicholas Bryant and Brooke Worrall (catechumens); Ella Bryant, Joshua Conrad, Wyatt Cooper, Eugene Deely and Beverly Flick (candidates)

### Seymour Deanery

#### St. Bartholomew, Columbus

Aaron Allard, Frederick Freers, Rebecca Reeck, Samantha Rodriguez, Kylie Stattenfield and Jennifer Veach (catechumens); Whitney Burton, Stacy DeVreese, George Dutro, Karen Dutro, Carolyn Etheredge, Nancy Hunter, Allison Lindhorst, Pamela Nelson, Debra Nussbaum, Raul Rodriguez, Roberto Herbert Romero, Angelica Rosete Mejia, Yeni Sierra, Gabriela Vazquez Rosete, Brent Veach, Carl Weichman, Kylie Weichman and Teresa Weichman (candidates)

#### St. Rose of Lima, Franklin

Jacob Neal (catechumen); Samuel Bordenkecher, Sandra Bordenkecher, Nancy Hancock, Judy Miller, Bobbie Parker, Scott Steele, Kelsey Weaver and Stephen Yingling (candidates)

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

Amanda Kingswell, Devin Liston, Melinda McGlone, Grayson McGlone, Tom Moore and Denise Wasson (catechumens); Nicholas Anderson, Aaron Bright, Chassie Broadus, Marianne Daeger, Amy Mund, Evan Short, Josie Short, Brandy Taulbee, Shanda Thayer, Wes Thayer, Matthew Walker and Karie Wilson (candidates)

#### Prince of Peace, Madison

Brittany Brown and Aaron Wood (catechumens); Jillian Cantu, Norma Jean Tague and Duane Wise (candidates)

#### St. Ambrose, Seymour

Karen Aquino, Leslie Arista, Kayla Burton, Roger Cutsinger, Seth Davidson, Carmen Enriquez Beltran, Magdalena Enriquez Beltran, Serilda Gay, Gianini Narez, Yuliana Narez, Angel Vasquez Perez, Heidi Jo Anthony Quirino, Dereck Rodriguez and Jairo Yahir (catechumens); Robert Daughery, Petrona Juan, Marcos Gonzalez Morales, Melissa Narez, Erin Reinhart and Whitney Reinhart (candidates)

### Tell City Deanery

#### St. Augustine, Leopold

Stephen Sanders (catechumen); Nicholas Devillez, Andria Marie Flamion, Benjamin Robert Flamion, Doretta Mae Flamion and Kendall Hauser (candidates)

#### St. Meinrad, St. Meinrad

Jennifer Sitzman (catechumen); Wendie Gessner and Amy Kelly (candidates)

#### St. Paul, Tell City

Matthew Warren Daugherty, Kelly Jo Merry, Fannie Peter and Emily Nicole Pruitt (catechumens); Taylor Sumner (candidate)

### Terre Haute Deanery

#### Annunciation, Brazil

Collier Frederick, Cora Frederick, Joy Frederick and Porter Frederick (catechumens); Kirk Frederick, Abigail Hornback, Jonathan Lowe, Yvette Specker, Cameron Tews, Daniel Tews, Jason Tews, John Tews and Shayna Tews (candidates)

#### St. Paul the Apostle, Greencastle

Lisa Cupp (candidate)

#### Sacred Heart of Jesus, Terre Haute

Richard Craig Harlan (candidate)

#### St. Benedict, Terre Haute

Lindsay Clark (catechumen); Michael Acree, Everett Hays, Helen Kester, Diyombu Muyumba, Isabella Muyumba, Dennis Stark and Jeri Stark (candidates)

#### St. Joseph University, Terre Haute

Seth DeBaun and Ashley Murphy (catechumens); Kevin Marchant, Bailey Pollard, Brian Ross and Harold Weber (candidates)

#### St. Margaret Mary, Terre Haute

Tia Salen-Belli and Chloe Taylor (catechumens); Kristen Chamberlain, Saujin Park, Yong Joon Park, John Walton and Vanda Yorks (candidates)

#### St. Patrick, Terre Haute

Betsy Bartee, Brandon Bartee, Tanner Kuykendall, Serenity Pilant and Thomas Smith (catechumens); Amy Bauernfiend and Nikki Taylor (candidates) †

# GENOCIDE

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United States has yet to offer a plan to respond.

The U.N. estimates that more than half of Syria's pre-civil war population of about 22.1 million people are in urgent need of humanitarian assistance. Four million Syrian refugees now live outside of their homeland. Overall, at least 8 million people have been displaced throughout the region, human rights organizations estimate.

Anderson mentioned published threats in the Islamic State's magazine, *Dabiq*, specifying what the group has called the "Crusader army" from the West. Such threats have not only been carried out in many parts of the Middle East, but have haunted the lives of innocent men, women and children, he said.

The Knights of Columbus has raised more than \$10.5 million for relief since 2014 while partnering with dioceses and religious organizations to provide victims with food, clothing, shelter, education and medical attention, he said.

Anderson concluded his presentation by proposing that the U.N. take legal action against the Islamic State and other terrorist groups to prevent the eradication of long-standing and indigenous communities in the Middle East. He called for punishment of the perpetrators and for the establishment of international standards of justice, equality, the rule of law and religious freedom.

Sister Maria de Guadalupe Rodrigo, a member of the Congregation of the Incarnate Word who has spent 18 years in the Middle East as a missionary, spoke of her experience living in Aleppo, Syria, a major battleground in the civil war.

"I remember the first two months when this all started, we all remained inside," she said. "There were constant explosions and gunshots. We couldn't sleep. But these weeks turned into months and the months into years."

Sister Maria described how children playing on the street collect bullets and trade them with one another because they could find nothing else to play with. Children should not be concerned about safety, but safety is all they think about, she said.

A child captured and tortured by ISIS also addressed the conference. Samia Sleman, 15, of Hardan, Iraq, a village north of Mount Sinjar, gave an emotional speech about her time in captivity. A member of the Yazidi minority, Sleman spent six months sequestered along with other girls who were starved, raped and sold to other Islamic State members.

Samia brought attention to the many girls whom Islamic State members take as sex slaves while their mothers are killed for being "too old." Some enslaved girls are as young 7 or 8 years old, she said.

Despite the horrific actions of her captors, Samia, whose family is still being held, spoke on their behalf so the U.N. and world governments would act to end the genocide taking place.

In another session, Jacqueline Isaac, vice president of Roads of Success, a Southern California organization addressing human rights in the Middle East, asked, "Where are you, world?"

Victims of ISIS are more than numbers, but human beings, she said, as many in the audience rose to their feet and applauded. †



Samia Sleman, 15, a Yazidi who was held hostage and raped by members of the Islamic State when she was 13, cries while speaking at a conference addressing the persecution of Christians and other minorities in the Middle East and Africa at the United Nations on April 28. Also pictured is human-rights advocate Jacqueline Isaac. The Vatican mission to the U.N. was a co-sponsor of the conference. (CNS photo/Gregory A. Shemitz)

## Petitioners want U.N. to respond to Islamic State attacks on Christians

UNITED NATIONS (CNS)—A petition signed by more than 400,000 people called on the United Nations to act to stop the Islamic State group in its endless attacks on Christians and other religious minorities.

Presented to U.N. officials on April 29 by Ignacio Arsuga, president of CitizenGo, an advocacy organization that works to defend and promote life, family and liberty around the world, the ceremony was part of three days of programming that examined the plight of religious minorities in the Middle East.

With signatures gathered online, the effort seeks to have the U.N. declare the Islamic State's actions as genocide and for the world body to pursue legal action in international courts.

The presentation took place a day after a

Holy See-sponsored event at the U.N. in which victims of atrocities spoke of their experiences while being held by the militant organization.

Bishop Joseph Danlami Bagobiri of Kafanchan, Nigeria, and Greek Melkite Catholic Archbishop Jean-Clement Jeanbart of Aleppo, Syria, joined Arsuga in the presentation.

Bishop Bagobiri said during a session on April 28 organized by the office of the Vatican's permanent observer to the U.N. and the organization In Defense of Christians that, "Christians [in parts of Nigeria and the Middle East] are becoming an endangered species."

He described how Christians are fleeing northern Nigeria because of attacks by Boko Haram insurgents,

saying that 2014 was particularly worrisome as communities were destroyed during night raids.

Archbishop Jeanbart pleaded for help to end the five-year-long civil war in Syria, and for aid to flow to the thousands of Syrians injured and displaced by violence.

People are losing hope in the world because other nations have not stepped up to end the hostilities, he said. The archbishop urged the U.N. to immediately act to save more innocent people from being harmed.

"We have seen people killed, slaughtered, women violated, priests and bishops kidnapped, houses destroyed, churches and convents invaded," Archbishop Jeanbart said, "but we persist with the help of God and with the help of those who help us." †

## Father Daniel Berrigan, advocate for justice, peace, poor, dies at 94

NEW YORK (CNS)—Jesuit Father Daniel Berrigan, an early critic of U.S. military intervention in Vietnam who for years challenged the country's reliance on military might, died on April 30. He was 94.



Fr. Daniel Berrigan, S.J.

The author of several books of poetry and one of the first Catholic priests to receive a federal sentence for peace activism, Father Berrigan protested government policies in word and in deeds, which garnered several stays in jail and in federal prison.

Father Berrigan died in the company of family. In a statement issued shortly after the priest's death, the family said, "It was a sacrament to be with Dan and feel his spirit move out of his body and into each of us and in the world."

"Dan taught us that every person is a miracle, every person has a story, every person is worthy of respect," the statement said. "And we are so aware of all he did and all he was and all he created in almost 95 years of life lived with enthusiasm, commitment, seriousness and almost holy humor."

The "heavy burden" of peacemaking will continue among many people, the family added, saying, "We can all move forward Dan Berrigan's work for humanity."

A funeral Mass was planned for May 6 at St. Francis Xavier Church in New York.

A poet whose works inspired people to reflect and act on behalf of justice and peace, Father Berrigan began speaking against U.S. military involvement in February 1965 at a rally in a Protestant church in New York City.

"To men of conscience, such works cry out to heaven for redress. They also sow into man's future a poison which the unborn will be condemned to breathe—hatreds, divisions, world poverty, hopelessness. In such an atmosphere, the world comes ever closer to the actuality of hell," Father Berrigan told the crowd.

He told various groups and retreats he led over the years that Catholics are called to live a life of nonviolence as expressed in the Gospel and to protest injustices when they are encountered.

Father Berrigan, with others, gave birth to the Plowshares movement to oppose nuclear weapons. On Sept. 9, 1980, Father Berrigan, his brother Philip, and six other demonstrators were arrested after entering the General Electric missile plant in King of Prussia, Pa., and battering intercontinental ballistic missile nose cones with hammers and pouring blood over classified defense plans.

Calling themselves the "Plowshares Eight" from the biblical passage, "And they shall beat their swords into plowshares" (Is 2:4; Mi 4:3), the eight defendants were tried in the Montgomery County Common Pleas court, where the presiding judge rejected the use of international law theories of justification for an illegal act. They were found guilty of burglary, criminal mischief and criminal conspiracy and sentenced in July 1981. The Berrigan brothers, Oblate Father Carl Kabat and Baltimore lawyer John Schuchardt received the stiffest sentences, three to 10 years in prison.

The protest was the second major action for which he was arrested. On May 17, 1968, Father Berrigan and eight others entered the Selective Service office in Catonsville, Md., a Baltimore suburb, removed 378 files and burned them in an adjacent parking lot with what they called "homemade napalm."

The "Catonsville Nine," as they called themselves, were

tried for conspiracy and destruction of government property in U.S. District Court in Baltimore in October 1968. Father Berrigan testified that he participated in the burning because he had come to realize that "one simply cannot announce the Gospel from his pedestal ... when he was not down there sharing the risks and burdens and the anguish of his students."

They were given sentences ranging from two to three and a half years in jail. Sentenced to three years, Father Berrigan was ordered to surrender to federal authorities and begin serving his sentence on April 10, 1970. Instead, he went underground, evading federal agents for four months.

FBI agents eventually arrested Father Berrigan on Block Island in Long Island Sound and he was sent to the federal penitentiary in Danbury, Conn. In January 1972, the Federal Parole Board granted Father Berrigan parole for "reasons of health" and he left prison on Feb. 24.

Daniel Berrigan was born in Virginia, Minn., on May 9, 1921, the fifth of six sons of Thomas Berrigan, a second-generation Irish-American who was working there as a railroad engineer, and Frieda (Fromhart) Berrigan, who was of German descent.

Attracted to the priesthood from his earliest years, Daniel sent inquiries to religious orders when he was a senior in high school. He finally applied to the Jesuits, because their response was the lowest-keyed of those he received. In 1939, he began the Jesuit training program. He was ordained on June 19, 1952.

In July 1953, Father Berrigan was sent to France for a year of study and ministerial work in a small town near Lyons. In France, he met some worker-priests who gave him, he later said, "a practical vision of the Church as she should be." †

## Pope Francis to celebrate Mass, welcome homeless on pilgrimage to Rome

VATICAN CITY (CNS)—Pope Francis will welcome several thousand homeless and vulnerable people from all over Europe when they make a pilgrimage to Rome in November.

European organizations that help the homeless are invited to participate in the European Festival of Joy and Mercy, which will take place on Nov. 11-13. The event organizers—the Fratello association—are inviting 6,000 homeless, vulnerable and marginalized people to take part.

The pilgrimage includes an audience led by Pope Francis,

a papal Mass, the Stations of the Cross and a tour of Rome. There will be a gathering to hear people's personal testimonies and a prayer "Vigil of Mercy" with Cardinal Philippe Barbarin of Lyon, France.

"This time of pilgrimage and opportunity to meet Pope Francis will give people from the most vulnerable sections of society, who are often treated as outcasts, a chance to discover that their place is in the heart of God and in the heart of the Church," the Fratello association said in a press release on May 2. Those who assist the vulnerable on

a day-to-day basis are also invited to attend.

The event follows Pope Francis' continued efforts to increase outreach to the homeless, especially those who live near the Vatican. Sleeping bags were handed out at Christmas, showers were installed in the public bathrooms in St. Peter's Square, and a special, private tour of the Vatican Gardens and Vatican Museums was arranged. In 2015, the pope also opened a shelter for homeless men.

For more information on the pilgrimage, visit Fratello's website at [www.fratello2016.org](http://www.fratello2016.org). †

# Catholic vote not as monolithic as it once was, but still important

WASHINGTON (CNS)—Is there a Catholic vote? Well, yes. Kind of.

Voting patterns show Catholics vote much like the rest of America, with minor swings one way or the other, depending on the candidate and the state.

Nevertheless, the Catholic vote still is important, as syndicated columnist, political commentator and Georgetown University professor E.J. Dionne likes to say.

Any way it's examined, analysts say the Catholic vote is not as monolithic as it once was.

That is, except for Latinos, who now comprise about 35 percent of

U.S. Catholics: More than 65 percent regularly vote for Democrats, and about 20 percent vote Republican, leaving few to be swayed by the candidates' political positions.

"Even though people use the shorthand of 'the Catholic vote,' 'the vote of Catholics' is probably the better way to describe it because there is that diversity now," said Mark Gray, senior research associate at the Washington-based Center for Applied Research in the Apostolate (CARA).

Gray suggested that the elections of 1960 and 1964 were the last where Catholics could be considered a uniform voting bloc. In 1960, they were moved to support Democrat John F. Kennedy, the country's first and only Catholic president, and that wave carried into the election four years later.

But since then, Gray told Catholic News Service (CNS), Catholics "have not been really in one camp or the other," and that they hold values similar to the rest of the voting populace, an indication that Church teaching holds little sway in the election at the polls.

"[Catholics] look for teachings of the Church that are consistent with the party affiliation that they have," Gray said.

Monika L. McDermott, associate professor of political science at Fordham University, who has analyzed exit poll data for national news organizations, echoed Gray, saying the diversity among Catholics means they vote the way they want no matter what the Church teaches.

"They go their own way. They pick and choose what they want and what they want to follow," she said.

So there's no need to expect that Catholics by themselves will sway the eventual outcome of this year's presidential election with its strange twists as candidates trade extraordinarily nasty barbs and accuse major party leadership of a lack of transparency in the delegate selection process.

Factors such as anger and distrust among voters are fueling the rise of self-proclaimed "outsiders," whose



A Maryknoll sister casts her vote at a polling station inside her religious community's auditorium in 2010 in Ossining, N.Y.

(CNS photo/Jessica Rinaldi, Reuters)

message has appealed to those who have felt betrayed by the institutions of government, Church and social services that they once trusted to work on their behalf.

Stephen F. Schneck, director of the Institute for Policy Research & Catholic Studies at The Catholic University of America, said perhaps no other group has felt more betrayed than white, working-class communities in places such as Pennsylvania, Appalachia, the Ozarks and the Deep South.

In an address during a daylong symposium, "Rebuilding Trust," on April 14 at the university, Schneck described the high levels of drug abuse and alcoholism, marriage failures, declining life expectancy and rising crime rates that plague such communities.

"There are many angles from which to consider the correlation between decaying social capital and what's happening to the quality of life for these populations, but one way to see it is as a crisis of trust," Schneck told the audience.

"It's a breakdown of trust with even basic institutions of social life. Their distrust of government is something we all hear about, but it goes far beyond that," he said.

A week later in an interview, Schneck said working-class whites feel "like they've lived up to their end of the bargain, but the other institutions have not," so they are turning to candidates who seem to offer them a better life.

Matthew Green, assistant professor of political science at The Catholic University of America and another symposium speaker, said that mindset could explain the appeal of Republican billionaire Donald Trump and, to a lesser extent, avowed democratic socialist Bernie Sanders—candidates who have positioned themselves as outside the political mainstream.

Green said the high turnout in Republican primaries among people feeling forgotten has helped Trump hold off his two remaining challengers, Texas Sen. Ted Cruz and Ohio Gov. John Kasich. And Schneck cited Sanders' appeal among young people, who "came of age cynical."

"If you distrust the institution, but there is a candidate who says 'I'm going to fix things,' then that might motivate you to vote," Green told CNS.

Even with the large turnout among working class white voters, Latinos may hold the key to the general election. If they show up at the polls in places like Florida, Nevada and Colorado, they will influence who becomes the next occupant of the White House, said Luis Fraga, co-director of the Institute for Latino Studies and professor of political

science at the University of Notre Dame.

As goes the Latino vote, so goes Catholic Latino voters, he said.

He offered a few statistics that are expected to influence election outcomes beginning this year, but especially in the future:

- 63 percent of Latinos in the U.S. were born in the U.S., and another 15 percent are naturalized citizens.
- Of the Latinos younger than age 18, 94 percent were born in the U.S.
- About 800,000 Latinos turn 18 every year.

"If I wanted to register new Latino voters, that's where you tend to focus, it would be 17-year-olds. You have a huge group that has the possibility of engaging [politically]," he said.

Fraga pointed to Florida, with its rapid growth in newcomers from Puerto Rico, with large numbers of young and educated people seeking opportunities that are unavailable on the Caribbean island territory. Fraga said the number of Florida residents of Cuban origin, who tend to vote Republican, remains flat and, because both trends are expected to continue, the political landscape in Florida will change.

However Catholics vote, the U.S. Conference of Catholic Bishops (USCCB) again is preparing dissemination of its quadrennial document "Forming Consciences for Faithful Citizenship" and accompanying study guides, bulletin inserts and other discussion materials.

The latest iteration of the document, approved at the bishops' annual fall meeting in November, draws on papal teaching since 2007, particularly the latter part of Pope Benedict XVI's tenure and Pope Francis' three years overseeing the Vatican. It also considers recent developments in U.S. domestic and foreign policy related to defining marriage, the use of drones in warfare and care for the environment, among other issues.

"There's no doubt that this is something that's very important to bring to the attention of Catholics, and formation of conscience, as the document says, is a lifelong undertaking, and our need to bring our faith to the public square is also not about one election," said Susan Sullivan, director of education and outreach in the USCCB Department of Justice, Peace and Human Development.

Materials are expected to be ready in the next several weeks, giving parishes, schools and study groups ample time to consider what the document offers prior to Election Day on Nov. 8. †

## True believers serve others, Pope Francis says at audience

VATICAN CITY (CNS)—To ignore the suffering of another person is to ignore God, Pope Francis said.

And going to church does not automatically make someone love their neighbor, the pope said on April 27 as he reflected on the Gospel parable of the good Samaritan during his weekly general audience.

Christians are called to imitate the good Samaritan, stopping to help the injured, because the good Samaritan is a symbol of Jesus, who bent down to help and to heal all humanity, the pope said.

By describing the priest and the Levite who passed by without offering help, Pope Francis said, the parable makes it clear that "it is not automatic that one who frequents the house of God and has known his mercy knows how to love his neighbor.

"You can know the whole Bible, you can know all the liturgical rubrics, you can know all theology, but that knowledge does not make loving automatic," he said. "Love has another path."

Pope Francis insisted there is no such thing as "true worship if it does not translate into service to one's neighbor. Let us never forget: in the face of the suffering of so many people worn out by hunger, violence and injustice, we cannot remain spectators.

"To ignore human suffering—what does that mean? It means ignoring God," he told an estimated 25,000 people in St. Peter's Square. "If I do not draw near to the man or woman or child or older person who is suffering, I cannot draw near to God."

While the priest and the Levite—the two orthodox religious figures in the story—have "closed, cold" hearts, the pope said, the Samaritan, who was considered an impure pagan, had a heart that was "synchronized with the heart of God."

The sign that one is close to God, the pope said, is showing compassion to others like God shows compassion to us. "What does that mean? He suffers with us. He feels our suffering."

Like the good Samaritan, he said, God "does not ignore us. He knows our pain. He knows how much we need his help and consolation. He draws near to us and never abandons us."

Pope Francis asked those at the audience to consider whether they believe that God has compassion for them, as they are—with their sins and their wounds—and that he "draws near to us, heals us, caresses us. And if we refuse him, he waits. He is patient and always alongside of us." †

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## Bearing wrongs can restore relationships through mercy

By David Gibson

We know patient people when we see them. Yet patience is rather difficult to define in a precise way. After all, two people known for their patience may have greatly different personalities.

It can be said that patient people are not always in attack mode, nor do they make it a goal to win every debatable point in a discussion. Notably, too, they do not expect others close to them to act and think just as they do.

Patience may be hard to define, but it pleads for careful attention during the Church's current Holy Year of Mercy. What is implied by the spiritual work of mercy that calls Christ's followers to "bear wrongs patiently"?

I have three questions. First, who does wrong things to us? Second, what does patience look like in action? Finally, how is patience merciful?

The troubles, or wrongs, that stand ordinary life on its head arrive in many forms. Perhaps a family member makes a big decision that we would not make—a consequential decision that definitely will complicate matters for us.

Or maybe trouble arrives in the form of unexpected developments no one really invited, but that will require hours of work on our parts, despite already overloaded schedules.

Or maybe a family member forgets to pay a bill on time, thus adding a financial penalty to an already unwelcome expense.

Not all the "wrongs" of life result from ill will. Still, they can prove disheartening and even rather sickening.

Often people react somewhat automatically to those who wrong them—shouting angrily at them or, conversely, giving them the "silent treatment." Reactions like these, however, only serve to highlight just how demanding true patience can be.

Patience, as Pope Francis once wrote, is God-like. God "always invites us to take a step forward." Yet God is "understanding" and "willing to wait."

People who are patient do not give up easily on others or refuse to hear them out. Instead, they express ongoing hope in others, even when something they do is disruptive. So people with patience are merciful.

Capuchin Father Raniero Cantalamessa drew a compelling picture of mercy, as well as patience, at work in a marriage when he delivered the Good Friday homily in St. Peter's Basilica in Rome this March. Father Cantalamessa is the preacher of the papal household.

First, he noted that vengeance is mercy's opposite. But "we need to demythologize vengeance," he said. For contemporary society frequently extols it, even placing those who practice vengeance on a pedestal.

"A large number of the stories we see on the screen and in video games are stories of revenge, passed off at times as the victory of a good hero," he said.

Father Raniero observed that "half, if not more, of the suffering in the world, apart from natural disasters and



Catherine Hayek, a member of Blessed Teresa of Calcutta Parish in Ferguson, Mo., prays on Nov. 24, 2014, in her parish's church, as violence began to erupt in the town following a St. Louis County grand jury's announcement that there was not enough evidence to indict Ferguson, Mo., police officer Darren Wilson in the shooting death of Michael Brown. Bearing wrongs patiently is a spiritual work of mercy that can restore relationships. (CNS photo/Lisa Johnston, *St. Louis Review*)

illnesses, comes from the desire for revenge, whether in personal relationships or between states and nations."

Then turning attention to marriage, he affirmed that "only one thing" can "save the world: mercy!" This encompasses "the mercy of God for human beings, and the mercy of human beings for each other."

"In particular," he said, mercy "can save the most precious and fragile thing in the world at this time, marriage and the family."

People marry "because of love," he observed. But over time, "the limitations of each spouse emerge, and problems with health, finance and children arise. A routine sets in" that lessens joy.

What saves "a marriage from going downhill without any hope of coming back up again is mercy," Father Raniero insisted. By this, he meant mercy "understood in the biblical sense."

He referred, therefore, to "spouses acting with 'compassion, kindness, humility, gentleness and patience,' " qualities of Christian life that St. Paul listed in his Letter to the Colossians (Col 3:12).

Note the appearance of patience in that list by St. Paul. When patience is discussed among Christians, it tends not to

stand alone but to be paired with other terms like the ones Paul chose—terms that help to flesh out its meaning.

You might say, then, that patience is known by the company it keeps. Thus, according to St. Paul, patience travels in the company of mercy, compassion and kindness, for example.

Consider also the company patience keeps in St. Paul's First Letter to the Corinthians. "Love is patient, love is kind," he writes (1 Cor 13:4). It seems safe to conclude that he believes patience is lovingly kind.

St. Paul goes on to say that love "does not seek its own interests, it is not quick-tempered, it does not brood over injury" (1 Cor 13:4-5).

Whenever I witness truly patient people, I have the sense that they possess a quiet, clear strength and are not at all passive.

If they do not go to the wall over every wrong that makes itself known to them, they nonetheless exhibit a strong sense of themselves and appear to know just what kind of people they want to be.

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

## Jesus shows his followers how to bear unjust suffering with patience

By Daniel S. Mulhall

When Christians participate in a work of mercy, they do so in imitation of Christ, who in his lifetime either performed the work himself or taught the importance of doing so. In the spiritual work of mercy that calls us to "bear wrongs patiently," we have the opportunity to live out Jesus' behavior toward others, especially those who wrong us.

During his passion, Jesus experienced a variety of foul treatment. He was stripped naked in public, mercilessly scourged, ridiculed and forced to wear a crown of thorns that was embedded into his head. Some people spat on him, buffeted him about the head and abused him in many other ways.

Mary holds the body of Jesus in this stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y. In his suffering and death, Jesus gave an example to his followers of how to bear wrongs patiently, a spiritual work of mercy. (CNS photo/Gregory A. Shemitz, *Long Island Catholic*)



The final indignity was being forced to carry his cross through the streets of Jerusalem where he was mocked by the crowds that recently had chanted his name in honor. And then he dealt with the indignity of being crucified, although he was guilty of no crime.

Throughout all of this abuse, Jesus remained silent. He did not complain about how he had been treated. He did not whine or complain that he had gotten a rotten deal, and neither did he become indignant and blame someone else for his troubles.

Yes, he did ask to be spared of the suffering during his prayer in the garden: "My Father, if it is possible, let this cup pass from me," but he ended the prayer accepting what the Father had willed for him: "Yet, not as I will, but as you will" (Mt 26:39).

In his suffering, Jesus embodied the suffering servant described centuries earlier by the prophet Isaiah. This servant of God gave his "back to those who beat me," and willingly offered his "cheeks to those who tore out my beard. My face I did not hide from insults and spitting" (Is 50:6).

Like the suffering servant, Jesus "did not

refuse, did not turn away" because "the Lord God opened my ear" (Is 50:5).

Bearing wrongs patiently is not an easy thing to do for anyone, not even Jesus. He was only able to do so because of his confidence in God, which was rooted in a deep and rich life of prayer.

As Isaiah 50:7 explains it, "The Lord God is my help, therefore I am not disgraced; therefore I have set my face like flint, knowing that I shall not be put to shame" (Is 50:7).

If we are to bear wrongs patiently, we must take on the same attitude that Jesus had, as St. Paul prescribes in Philippians 2:5-11. We must be willing to swallow our pride and allow ourselves to be humbled for his sake.

Like Jesus, we are called to empty ourselves of all vanity and take on "the form of a slave" for the glory of God. To do this, we must "put on the Lord Jesus Christ," (Rom 13:14) as St. Paul encouraged. We cannot do it any other way.

(Daniel S. Mulhall is a catechist who lives in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

## Imperiled Church: Sun King controlled the Church in France

(Fourth in a series of columns)

My previous three columns were about the virtual elimination of the Catholic Church in England during the 16th to the 18th centuries. But it was also happening in other parts of Europe.



The 16th century witnessed terrible religious strife in France—known as the Wars of Religion—between Catholic and Protestant factions. They ended in 1594 when King Henry IV, the first of the Bourbon kings of France, converted to Catholicism.

He began what became known in France as the *grand siècle* (great century), when France became the dominant country in Europe, both culturally and politically.

The 17th century began well for Catholicism in France. It was the state religion and Catholic prelates were powerful, especially Cardinal Armand Jean du Plessis de Richelieu (1585-1642), the chief minister to King Louis XIII, who reigned from 1610 to 1643. Cardinal Richelieu used his spiritual and political authority to ensure monarchical absolutism.

Cardinal Jules Mazarin (1602-1661)

continued Cardinal Richelieu's policies during the childhood of King Louis XIV, especially through his close, and scandalous, relationship with Queen Mother Anne.

Louis XIV, known as the Sun King, came into his majority after Cardinal Mazarin's death in 1661, and he continued his reign until his death in 1715. As the leading monarch in Europe, he was determined to control the Catholic Church in France, just as King Henry VIII of England wanted to do earlier.

Gallicanism is the name given to efforts to restrict papal authority over the Church in France. It is derived from the Latin word "*Gaul*," which was the name of the region that later became France which was ruled by the Roman Empire. Louis XIV encouraged the French clergy to reject the papacy.

Innocent XI was elected pope in 1676, and he almost immediately came into conflict with King Louis XIV, especially in the matter of control over episcopal appointments and disposition of the revenues of dioceses without bishops. The matter came to a head when an assembly of 36 bishops and 34 deputies approved a document, written by Bishop Jacques Bossuet, meant to severely curtail the authority of the papacy.

The four Gallican Articles declared:

1. The pope had no jurisdiction in temporal affairs. The king (or rulers in general) were not subject to the Church in matters relating to civil or temporal administration, and the pope had no power to demand that citizens abandon their loyalty to the state.

2. The conciliar decrees of the Council of Constance (1414-1418) were affirmed. When the Council of Constance settled the Great Western Schism, it also issued a decree that asserted the authority of a general council over the entire Church, including the papacy. In other words, this Gallican Article tried to revive conciliarism, which Pope Pius II condemned in 1460.

3. The privileges and rights of the Gallican Church were reiterated.

4. The judgments and declarations of the pope could be resisted until their acceptance by a general council.

The Gallican Articles were popular in France, but strenuously opposed by the papacy. Pope Alexander VIII, who succeeded Innocent XI, condemned them in 1690 in the apostolic constitution *Inter multiplices*. As opposition to the articles increased, King Louis revoked them.

The Catholic Church was to experience even more problems in France a century later. †

For the Journey/Effie Calderola

## Follow mercy, not anger

Standing in line at the grocery store, I waited for a young mom with a couple of kids to finish paying. The little



girl with her leaned languidly against the counter, wearing a T-shirt emblazoned with the words, "I'm not arguing. I'm just explaining why I'm right."

At first glance, I was amused. But then, I wondered what kind of child receives a T-shirt like that? And what message does that send the kid? "We find your intransigence and stubbornness funny, so here's a T-shirt reinforcing that behavior."

Later, I thought about how many adults could probably be handed the same apparel—all those folks who think they know the truth about everything. You find them writing vituperative, sometimes dishonest blog posts, or responding aggressively in the anonymous comments section to articles or news items.

They are usually indignant, and always right. They only read the opinions they already agree with, and they want you to listen, but they don't want to listen to you.

Here's the thing about our country, and even our Church, right now: There are a lot of disgruntled people out there, people convinced that they have a certain truth that the rest of us are lacking. Please, don't try to dialogue with them because they already have the answer.

These people are almost always angry, and angry people are not prayerful people. I don't mean that anger is always wrong. There are instances that call for righteous anger.

A refugee child's body washed ashore on a beach, a person killed by a drunken driver, someone discriminated against for who they are—these things call for our anger. But if we are people of prayer, anger does not define us. It doesn't become a core value, an intrinsic part of our day's emotion, a first and final response.

Prayerful people are people with a peaceful core, or at least they're on their way to that core, and prayer is taking them there.

Anger defines many in various circles of the Church. I've known social justice activists who are firebrands for their causes, but when they become discouraged, they can grow angry and embittered. They forget that the greatest social justice activist of all time was nailed to a cross. Immediate success in a cause is not guaranteed.

And then there are people who cling to the rules so strenuously that they lose sight of the bigger picture of God's mercy and love. Those are often the people most critical of Pope Francis. They feel threatened by a Church that reaches out to those on the margins. These people are often angry and unwilling to dialogue.

I love that Pope Francis has called us to mercy—a concept far from anger—and that one of his favorite words is dialogue. I love his emphasis on the primacy of conscience. In our current political situation, if we only had more real dialogue, and less anger, we'd be discussing real issues and how to solve problems rather than shouting at each other.

My favorite homilist recounted once how he struggled with the rules himself. His spiritual director, a nun, advised this priest: "Don't focus on the rules. God is a rule-breaker. Focus on God."

Notice, she didn't tell him to break the rules. She told him they weren't the main point, they weren't the central message. God is the focus, and as we form a deeper relationship with God, we stop spending our time explaining why we're right and instead begin to listen.

(Effie Calderola writes for Catholic News Service.) †

It's All Good/Patti Lamb

## In ministry of motherhood, God uses us in wonderful ways

Recently at a church mom's group meeting, I was challenged to pause and reflect on the "ministry" of motherhood.



I never really viewed it as a ministry, so it was a good spiritual exercise. It made me see motherhood in a new way. Often, I view it as a series of duties: taking the kids to doctor and dentist appointments; making sure

their homework gets done; getting them to practice on time; encouraging them to eat right. As all moms know, the list goes on and on.

But when I view motherhood as a *ministry*, my attitude about my responsibilities changes.

I read that "ministry" comes from the Greek word "*diakoneo*," which means "to serve." One web site answering Bible questions ([gotquestions.org](http://gotquestions.org)) summarized it this way: "In the New Testament, ministry is seen as service to God and to other people in his name. Jesus provided the pattern for Christian ministry—he came, not to receive service, but to give it (Mt 20:28)."

I'm learning to view an hour spent helping my son study for a Spanish exam as an act of service. If I view it as a way

to serve one of God's people, I meet the task with new eyes. One of my motherly "duties" has now become an opportunity to show love.

Further reflection on this ministry has made me realize that there's one part of motherhood with which I particularly struggle. Where I get into trouble is when I compare my motherhood journey to that of others.

I look at Christmas cards other moms send out, with their kids in perfectly color-coordinated clothes in front of a beautiful backdrop, and I feel inferior.

Someone shows me a mom's Facebook post, celebrating her daughter's third consecutive tournament win, and I question my parenting abilities. My kids aren't exceedingly talented in the area of sports. Should I be pushing harder? They haven't found their niches yet. Should they be playing an instrument? Should we resume art lessons?

I have a friend whose son is struggling with addiction. One afternoon, she said to me, "What did I do wrong?"

I think there are times when we all question our abilities as mothers.

We must remember: It's not a contest. God has given us our own unique souls

Your Family/Bill Dodds

## Accepting what God has chosen for us—no matter our age

I've explained to God that he might want to rethink this free-will business. Yes, my generation can handle it, but those young people may not be able to handle it.



"It seems to me," I've told him, "it's just too much responsibility and freedom for them." Apparently God disagrees.

I suppose every aging generation feels that way at some point. "Kids today!" And the older one gets, the broader the definition of the word "kids" becomes. When my mother was in her 90s, she still referred to my four siblings and me as "her kids." At the time of our mom's death, the "young one" was 57.

In those later years, Mom and I talked a little bit about God's will. This was after my wife, Monica, had died and Mom had been a widow for 14 years. I would jokingly say, "God's stupid will," and she would smile a little smile and answer, "Well, I wouldn't use that word."

She was joking right back, appearing to say she wouldn't use it, but she didn't

completely disagree with my statement. We both knew God's will was best for us. We both knew that sometimes we didn't understand it or like it. But because we have free will, we could choose to accept it. We could choose to take the time and make the effort to figure out his will for us. We had both been through such a huge and horrible change in our lives.

Truth be told, a lifetime of free will means a lifetime of figuring out and choosing.

In the words of the *Catechism of the Catholic Church*: "God created man a rational being, conferring on him the dignity of a person who can initiate and control his own actions. God willed that man should be left in the hand of his own counsel, so that he might of his own accord seek his Creator and freely attain his full and blessed perfection by cleaving to him" (#1730).

It continues: "Man is rational and therefore like God; he is created with free will and is master over his acts. Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will, one shapes one's

own life. Our journeys are different. They cannot be compared. We are called to love the souls God has entrusted to our care. We are called to help them get to heaven. If we help them win a spelling bee or get them through college or down the aisle, that's great. But our main job, I believe, is to teach them about God's grace and mercy.

In essence, we are spiritual directors who are called to start them on their roads to heaven. I'm finding that the secret to keeping sanity during motherhood is not to compare with others, but to embrace the family with which God has blessed us. Our roads look very different, but God gives us the grace to handle the paths we've been assigned.

A friend recently gave me a book that begins with this beautiful quote by St. Francis de Sales. "Do not wish to be anything but what you are, and try to be that perfectly."

Mother's Day is Sunday. This weekend, I encourage all mothers, as one friend encouraged me, to view motherhood as a ministry, and to recognize that God is using you in wonderful ways. He is proud of you.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude" (#1730-1731).

That's where parenting comes in. A mom's role, or a dad's, includes helping a child grow and mature in truth and goodness whether that "kid" is 6 or 60. From adolescence to being an old-timer, there are so many choices and opportunities to accept and come to grips with our free will. And, as is so often the case, good builds on good. Bad leads to bad.

A parent can also help a son or daughter become better at listening to the promptings—the nudges, if you will—of the Holy Spirit, and come to see that "your will be done" is always a good deal. In fact, it is the best deal. It is never "stupid," even when it can seem or feel that way.

That's so because God never lets us know his will for us and then abandons us. Where there's his will, there's always the way, the truth and the life.

(Bill Dodds writes for Catholic News Service.) †

The Ascension of the Lord/Msgr. Owen F. Campion

# Sunday Readings

Sunday, May 8, 2016

- Acts of the Apostles 1:1-11
- Ephesians 1:17-23
- Luke 24:46-53

The Acts of the Apostles supplies the first reading, an account of the Ascension of the Lord from Earth into heaven.



This passage is the beginning of Acts. As is the case with the Gospel of St. Luke, Acts seems to have been a work composed for one person. The name of this person is Theophilus. Was this a proper name, or a title, since in Greek, it means “friend of God?”

In any case, these first 11 verses of Acts have an especially powerful message for us at the close of Easter time. Resplendent in the message is the ascension of Jesus into heaven. The fact that Jesus ascended into heaven, rather than being assumed, reveals that Jesus is God, came from God, is eternally with God, and possesses the almighty power of God. It is a confirmation of the earlier revelation in Jesus’ resurrection of the same reality.

Other points are important. The reading gives the credentials of the Apostles. Jesus chose them to witness the ascension. They were not bystanders. It was no coincidence. The ascension was another moment in which Jesus taught the Apostles as no one else was taught.

They were special students, but they were privileged because the Lord gave them a unique mission. They would be the instrument to carry his redemption to places faraway and to generations yet to be born.

The Apostles were humans. They were confused. Peter showed that they could be weak. So did Judas, who betrayed the Lord. Jesus promised that the Holy Spirit would give them insight and wisdom.

To underscore the divinity of Jesus and his divine mission, angels appeared after the ascension telling the Apostles to go on with their mission to preach the Gospel

and to bring into the world the mercy, love and presence of God in Jesus.

The passage of St. Paul’s Epistle to the Ephesians, which is the second reading, is a beautiful prayer asking God to give the followers of Jesus wisdom and insight. It counsels believers to put everything under the feet of Jesus, the “head of the Church” (Eph 1:22).

St. Luke’s Gospel, the last reading, offers an ascension narrative. Jesus leads the Apostles to a place near Bethany. (The Mount of Olives, traditionally said to have been the site of the Ascension, is near Bethany.) Jesus tells the Apostles that the Scriptures have been fulfilled.

God’s communication with people and nearness to people all through the centuries, and God’s mercy, are real.

As in Acts, Luke also establishes the Apostles as the chief witnesses and primary students of the Lord. Through them, the Spirit will continue to come.

Thus, the Apostles watch the ascension of Jesus and then return to Jerusalem. They know their task, but they still are unsure, so they pray in the temple constantly and proclaim the praises of God.

## Reflection

The readings powerfully testify that Jesus is God. Although crucified and dead, Jesus rose again to life and then ascended into heaven. He went to heaven, breaking the bonds of Earth, with the power of God. He was not taken into heaven.

The readings are strongly ecclesial. They stress the identity of the Apostles, both in the first and in the third readings. The Apostles learned from Jesus. Albeit humans, as Pentecost would teach us, the Spirit would come to guide them. Important for us today, they formed the Church of which true believers are part. Through them, in Christ, God lives in the Church and touches us through the Church.

The Easter story is approaching its conclusion. The final message is that Jesus lives still in the Church. He has not gone from us. He is here. †

## CNS Saints

### Damien of Molokai / 1840 - 1889 / feast - May 10

Born in Tremelo, Belgium, Joseph de Veuster left school at 13 to work on the family farm. Six years later he joined the Congregation of the Sacred Hearts of Jesus and Mary, taking the name Damien. He volunteered for a mission to the Hawaiian Islands, and was ordained in Honolulu in 1864. He served on the island of Hawaii for eight years, then volunteered in 1873 to work at the leprosy colony on Molokai (leprosy is now called Hansen’s disease). Father Damien was priest, doctor and counselor to 800 patients before he contracted the disease in 1884. He stayed on Molokai, ministering until a month before his death. Considered a model and martyr of charity, he was canonized in 2009.

## Daily Readings

### Monday, May 9

Acts 19:1-8  
Psalm 68:2-3b, 4-5acd, 6-7b  
John 16:29-33

### Tuesday, May 10

St. Damien de Veuster, priest  
Acts 20:17-27  
Psalm 68:10-11, 20-21  
John 17:1-11a

### Wednesday, May 11

Acts 20:28-38  
Psalm 68:29-30, 33-36b  
John 17:11b-19

### Thursday, May 12

St. Nereus, martyr  
St. Achilles, martyr  
St. Pancras, martyr  
Acts 22:30; 23:6-11  
Psalm 16:1-2a, 5, 7-11  
John 17:20-26

### Friday, May 13

Our Lady of Fatima  
Acts 25:13b-21  
Psalm 103:1-2, 11-12, 19-20b  
John 21:15-19

### Saturday, May 14

St. Matthias, Apostle  
Acts 1:15-17, 20-26  
Psalm 113:1-8  
John 15:9-17

### Vigil Mass of Pentecost

Genesis 11:1-9  
or Exodus 19:3-8a, 16-20b  
or Ezra 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 15

Pentecost Sunday  
Acts 2:1-11  
Psalm 104:1, 24, 29-31, 34  
1 Corinthians 12:3b-7, 12-13  
or Romans 8:8-17  
John 20:19-23  
or John 14:15-16, 23b-26

## Question Corner/Fr. Kenneth Doyle

### Standing in line to receive Communion calls for being ‘respectful and reverent’

**Q** Something’s been going on for a while in our parish. I’ve never said anything to anyone about it, but I do find it annoying. I was raised to believe that the moments right before, during and after receiving holy Communion are a sacred time because we encounter Christ in a special way.

There are a few ushers in our parish who shake hands with people in line to receive Communion. Often, there is some laughter and small talk that accompany that greeting.

This has now evolved into a situation where some of these same parishioners, while walking up the aisle, tap friends on the shoulder who are kneeling and praying and greet them, too.

I have thought about speaking to our pastor in private about this, and maybe he can mention from the pulpit that Communion is a time for special focus and inner prayer, and that such greetings are

inappropriate. What do you think? Am I just being a grouch? (Virginia)

**A** You are not being a grouch at all. You are being respectful and reverent and reasonable. Holy Communion is, as you note, a special time—and for the precise reason you mention. We meet Jesus Christ in a very personal way in the sacrament. It is our most intimate contact with the divine on this side of heaven.

There’s a story about St. Teresa of Avila, who heard someone say: “If only I had lived at the time of Jesus. ... If only I had seen him, talked with him.”

St. Teresa is said to have responded: “But do we not have in the Eucharist the living, true and real Jesus present before us? Why look for more?”

You would be well-advised to speak to your pastor regarding your concern, or perhaps send him a note. Sometimes, it seems, we are more logical, more persuasive when we write things out.

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



## My Journey to God



### My Mother’s Prayer

By Christina Eckrich Tebbe

(Christina Eckrich Tebbe is a member of St. Barnabas Parish in Indianapolis. A mother comforts her infant daughter at home in this April 11 photo. In his apostolic exhortation “Amoris Laetitia” [“The Joy of Love”], Pope Francis repeated his earlier reflection on motherhood: “Mothers are the strongest antidote to the spread of self-centered individualism. ... It is they who testify to the beauty of life.” Mother’s Day is on May 8 this year.) (CNS photo/Nancy Wiechec)

My mother would pray at the side of our bed,  
That God would bless each of our six sleepy heads.  
After wiping her hands on the apron she wore,  
Down on her knees, she would kneel on the floor.  
“God bless Mommy and Daddy, Teresa and Cathy,  
Tina, Johnny, Marky, Tommy, and everybody.  
Please bring peace to the world, bring the world back to God.”  
She’d pray for God’s peace on the world, we were awed!  
We knew the next part, knew it by heart.  
For, my father was out working long after dark.  
A good job or two, his days were so long.  
“And thank you, dear Lord, for our Daddy’s good job.”  
As her folded hands rested on the next baby’s space,  
Silent, unborn, under her apron she lay.  
There would be one more child, in this family of eight,  
Mom carried the babe with God’s grace.  
What came next has remained in my life to this day.  
Our Lady’s good grace was the gift that she prayed  
Would come upon all of us, work, sleep or play.  
“Mary Queen of Peace, pray for us.” She has to this day!



# 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.

**BACK, Betty L., 89,** St. Francis Xavier, Henryville, March 15. Mother of Geraldine Allgeier, Mary Beth Heitzman, Lois Hunn, Denise Schott, Dessie Seibert, David, Gerald and Patrick Back. Sister of Shirley Brock. Grandmother of 37. Great-grandmother of several.

**BARZILAIUSKAS, Anne H., 97,** St. Charles Borromeo, Bloomington, April 16. Mother of Carl Barzilauskas. Sister of Frances Cabitor. Grandmother of one.

**BARTHOLD, Clementine B., 95,** St. Augustine, Jeffersonville, April 21. Mother of Judith DeSimone and John Barthold. Sister of Angelina, Anthony and Joseph Schwan. Grandmother of five.

**CALLAHAN, Virginia B., 90,** St. Mary-of-the-Knobs, Floyd County, April 20. Mother of Linda Martin, Michael and Patrick Callahan. Grandmother of seven. Great-grandmother of 16. Great-great-grandmother of three.

**DELLON, Jack, 80,** SS. Francis and Clare of Assisi, Greenwood, April 21.

**FEASTER, George, 86,** St. John the Apostle, Bloomington, April 19. Husband of Oma Feaster. Father of Jean Hall, Bill, Don, Ed, Larry, Mickey and Steve Feaster. Grandfather of 10.

**FELLER, Robert J., 94,** St. Michael, Brookville, April 19. Father of June Dittlinger and Jerry Feller. Brother of Arthur and Harold Feller. Grandfather of five. Great-grandfather of 15.

**FUCHS, Mary Ann, 85,** All Saints, Dearborn County, April 19. Wife of Leo Fuchs. Mother of Barbara Bissett, Rose Mary Horner, Raymond and Robert Fuchs. Sister of Paul Stock. Grandmother of six. Great-grandmother of six.

**FUCHS, Mary Jane, 94,** All Saints, Dearborn County, April 14. Mother of Marjorie Fuchs, Dorothy Hautman, Pamela Herrmann and Valerie Messina. Grandmother of four.

**GILES, Donald R., 61,** St. Joseph, Shelbyville, April 4. Father of Jessica and Kevin Gilles. Brother of Jean Kelsay, Joe, Ronnie and Steve Gilles. Grandfather of six.

**GREEN, Timothy W., 59,** SS. Francis and Clare of Assisi, Greenwood, April 20. Son of Aileen Green. Brother of Gail and John Green.

**HOUSE, James, 70,** Holy Angels, Indianapolis, April 17. Husband of Marie House. Father of Regina Bacon, Dorothea Herbert, Charlotte Ruffin and Petita Wallace. Brother of Pamela Edwards, Valerie Ewing, Martha House and Cherie McCord. Grandfather of seven. Great-grandfather of two.

**LACIVITA, Eva, 96,** St. Michael the Archangel, Indianapolis, April 12. Mother of Anna Roberts. Grandmother of three. Great-grandmother of nine.

**LEACH, William H., 73,** St. Augustine, Jeffersonville, April 21. Father of Sharon Armstrong, Deborah Browning and William A. Lech. Grandfather of four.

**MARTIN, Jean I., 87,** St. Michael, Charlestown, April 17. Mother of Veronica Lawson. Grandmother of one. Great-grandmother of three.

**MICELI, Philip R., 75,** St. Roch, Indianapolis, April 22. Husband of Cheryl Miceli. Father of Beth Miceli Cooper, Ann Steele, Nicholas and Salvatore Miceli. Grandfather of seven.

**MILES, Maureen, 74,** St. Joseph, Shelbyville,

March 30. Mother of Pam Miller and Jerry Miles. Sister of Jane Spurling and Gino McKinney. Grandmother of one.

**NOEL, Ervil R., 95,** St. Michael the Archangel, Indianapolis, April 8. Husband of Rita Noel. Father of Joan Kinnaman, Gregory, Jeffrey, John, Michael and Peter Noel. Grandfather of 19. Great-grandfather of three.

**PEARCE, Mary E. (Yatsko), 90,** St. Luke the Evangelist, Indianapolis, April 23. Wife of William Pearce. Mother of Mary Ellen Ball, Donna Ornelas, Kathy Tsouchlos, Paula, Bill and Jim Pearce. Sister of Pauline Yatsko. Grandmother of nine. Great-grandmother of two.

**RUNNEBOHM, Julia, 79,** St. Vincent de Paul, Shelby County, April 19. Wife of Nick Runnebohm. Mother of Susie Brown, Kathy Johnson, Cindy Whitten and Mike Runnebohm. Grandmother of seven.

**SAVING, Frank, 89,** St. Mary, New Albany, April 17. Father of Theresa Johnson, Deborah Juliot, Francine Miller, Brad and Jeff Saving. Brother of Thomas Saving. Grandfather of seven. Great-grandfather of 10.

**SCHANTZ, Janet M., 80,** St. Louis, Batesville, April 20. Mother of Jennifer Wessler, Rachel Wilson, Anthony, Lloyd, Mark and Steven Schantz. Sister of Mary Ann Wilson and Bob Uphaus. Grandmother of eight. Great-grandmother of 11.

**WEBSTER, Michael S., 45,** Prince of Peace, Madison, April 23. Father of Jordan Webster. Son of Albert and Margaret Webster. Brother of Jeana Cole, Jule and Lee Ann Webster.

**ZINSER, Mary G., 87,** Most Sacred Heart of Jesus, Jeffersonville, April 15. Mother of Karen Baer, Robert, Roger and Terry Zinser. Grandmother of four. Great-grandmother of seven.

**ZORGER, Samantha M., 12,** St. Joseph, Shelbyville, April 16. Daughter of Joel and Cassandra Zorger.



## Using his head

Bishop Edgar M. da Cunha of Fall River, Mass., plays soccer in a charity game at St. Andrew the Apostle Parish in Taunton, Mass. on April 23. (CNS photo/courtesy Bill Breen via Taunton Daily Gazette)

## Benedictine Brother Philip Ripley served in parish ministry for nearly 40 years

Benedictine Brother Philip Ripley, a monk of Saint Meinrad Archabbey in St. Meinrad, died on April 16 at his residence in Evansville, Ind. He was 83.

The Mass of Christian Burial was celebrated on April 22 at the Archabbey Church of Our Lady of Einsiedeln. Burial followed at the Archabbey Cemetery.

Brother Philip was a jubilarian of monastic profession, having celebrated 64 years of monastic profession.

Clarence Henry Ripley was born on Aug. 6, 1932, in Paducah, Ky.

He attended one year of high school at St. Mary's Academy in Paducah before enrolling at the former Saint Meinrad Seminary High School in St. Meinrad, where he graduated in 1950.

Brother Philip then began a period of

candidacy, working in the monastery tailor shop. He was invested as a novice in the monastery a year later, professed simple vows on Aug. 10, 1952, and perpetual vows on Aug. 10, 1955.

After working in the tailor shop for five years, Brother Philip was assigned to the high school seminary's library, where he worked for five years.

In 1977, he began nearly 40 years of service to St. Mary Parish in Evansville, working as a housekeeper and launderer, assisting in the sacristy, and caring for many of the parish's sick and elderly through his ministry as an extraordinary minister of holy Communion.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †



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# New ordinations give reason for hope, but need for priests still great

WASHINGTON (CNS)—It's ordination season, and Catholics have reason to be pleased with the numbers of priests who will serve the Church well into the future.

In recent years, the numbers of priestly ordinations have given Catholic Church observers reason to believe there is not a global vocations crisis, but they acknowledge there is still a need for more.

"The good news is that the global number of priests stopped declining about five years ago," said Father Paul Sullins, associate professor of sociology at The Catholic University of America in Washington.

Since 2012, the total has been stable at about 415,000 priests worldwide, a number that is the net of new ordinations and retirements or deaths, Father Sullins told Catholic News Service (CNS).

"The Church now has about the same number of priests that it had in 1970," he said. "The bad news, though it is not really bad news, is that the global population of Catholics has grown dramatically since then, so today we have far fewer priests per Catholic."

Though the global numbers are currently strong and vocations are plentiful in some regions of the world, such as African and Asia, the quantity of priests are not as abundant in other continents, such as in parts of North America, Father Sullins said.

"We are importing priests from areas of the world where young vocations are booming, or at least more prevalent than in the U.S.," he said. "In 2014, almost a third of priests ordained in the U.S. were foreign-born, and that does not count foreign-ordained priests who serve in the U.S. on assignment."

Many U.S. dioceses also are faced with a disparity in the number of new priests being ordained and the number who are retiring or leaving ministry, said Father Carl B. Fisette, director of vocations for the Diocese of Providence, R.I.

"We have 18 men in formation at this time [and] over the years when they would be projected to be ordained, we will probably have about 54 priests who will be over the retirement age," Father Fisette told CNS. "So there will be quite a net decrease in the number of priests in active ministry over the next six to eight years."

These kinds of vocations trends are not unique to the New England states, said Providence Bishop Thomas J. Tobin, who said many of his fellow

bishops throughout the country are faced with similar circumstances.

"It becomes a real challenge to ensure our parishes have enough priests to serve the people," Bishop Tobin told CNS.

Shrinking numbers of priests also coincide with fewer numbers of Catholics attending Mass, Father Fisette said.

Though he called that fact unfortunate, Father Fisette said it did make it easier to spread the wealth in terms of priests serving Catholics.

"Mass attendance rates nationwide are down," he said. "If you have fewer people going to Mass, you don't need to have as many Masses in each parish."

This allows the diocese to assign priests to multiple parishes, Father Fisette said.

The Church also has more than 18,000 permanent deacons today who perform many functions, like homilies, baptisms and marriages, that were reserved to priests in the 1960s, when the Church did not have a permanent diaconate in place, said Father Sullins, author of *Empty Pews and Empty Altars: A Reconsideration of the Catholic Priest Shortage*.

Though growing secularization and parish closings have allowed dioceses to dispense their shrinking numbers of priests with greater ease, Father Sullins argued those cultural trends show there actually is a need for more priests to evangelize through their presence in society.

In its report "The Class of 2016: Survey of Ordinands to the Priesthood," the Georgetown University-based Center for Applied Research in the Apostolate (CARA) found that 51 percent of the respondents indicated that they were discouraged from considering the priesthood.

The laity can be an invaluable resource in increasing vocations simply by encouraging their sons to consider the priesthood, Father Sullins said.

"Many priests, including Pope Francis, relate that they first felt a call to priesthood from the example, devotion and encouragement of their mother and father," he said. "A mother can consecrate her son to God's service, which doesn't necessarily compel him, but has a powerful influence on his choice of vocation and state of life."

Regardless of the numbers, it's still important to increase vocations, Father Sullins said.

"We need more priests, not because we are in some



A seminarian from St. John's Seminary in Brighton, Mass., holds a rosary as he prepares to participate in a "Grill the Seminarians" discussion on April 3 with members of a youth group from St. Patrick Church in Providence, R.I. (CNS photo/Chaz Muth)

numeric crisis, but because God is always renewing his Church through calling faithful young men to serve as priests," he said. "To pray and work to [strengthen] new priestly vocations is the work of evangelization, in which all of us can contribute to the renewal and proclamation of the faith." †

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ATTN: Kay Scoville  
1400 North Meridian St.  
Indianapolis, IN 46206-1410  
[kscoville@archindy.org](mailto:kscoville@archindy.org)



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# College seminary to host Bishop Bruté Days on June 14-17

By Sean Gallagher

Bishop Simon Bruté College Seminary in Indianapolis will host its 11th annual Bishop Bruté Days on June 14-17.

The four-day retreat and camping experience is for boys ages 13-17 who are open to the possibility of a call to the priesthood. Operated by priests, seminarians and other adults, it takes place on the campus of the archdiocesan college seminary at 2500 Cold Spring Road, in Indianapolis.

Father Joseph Moriarty, vice rector at Bishop Bruté, said Bishop Bruté Days is helpful for teenage boys because it "is an immersion experience."

"They are allowed to participate in the schedule of the seminary for a week and can discern then if God might be calling them to live this way in a larger way through their college years," he said.

Bishop Bruté Days is a combination of outdoor games and sports activities with times for worship and spiritual enrichment, such as daily Mass, eucharistic adoration, confession and presentations on the faith given by seminarians and priests serving in central and southern Indiana.

Father Moriarty said he hopes that this year's Bishop Bruté Days will help its participants by giving "them a clearer sense of God's call in their life, and thus a fuller understanding of their call to holiness with a strengthened willingness to live this call out in the world."

He said the chance for young men to

meet seminarians and priests in informal situations can help them broaden their vision of where God might be calling them in their lives.

"It gives them a witness of happy, fulfilled priests, who, like many of the pastors and other priests they know, are convinced that God has called them to live this way and receive joy in doing God's will," Father Moriarty said. "Also, I think this extended time affords participants an opportunity to be with priests and ask particular questions and relate in a longer period of time since the participants are here for four days with the priests."

Father Moriarty encouraged teenage boys across the archdiocese to consider participating in Bishop Bruté Days, saying that the experience will help them discern their vocation, no matter what it might be.

"A priestly vocation is a great gift," he said. "No priest, ... parent, or friend should ever seek to manipulate the will of God, but should always seek to facilitate it. If you think you might be called to participate in Bishop Bruté Days, take courage and be not afraid as our desire is always to facilitate the will of God to his honor and glory."

(Participation in Bishop Bruté Days costs \$75. Registration forms and more information can be found at [www.archindy.org/bsb/events.html](http://www.archindy.org/bsb/events.html), by calling 317-924-4100 or sending an e-mail to [ashea@archindy.org](mailto:ashea@archindy.org).) †



Thomas Thang, right, and Josiah Guerra-Cristobal, play with a soccer ball on June 17, 2015, at Bishop Simon Bruté College Seminary in Indianapolis during its annual Bishop Bruté Days, a vocations retreat and camping experience for teenage boys. Looking on is Nathan Herr, left. (File photo by Sean Gallagher)



*'It gives them a witness of happy, fulfilled priests, who, like many of the pastors and other priests they know, are convinced that God has called them to live this way and receive joy in doing God's will.'*

—Father Joseph Moriarty, vice rector at Bishop Simon Bruté College Seminary

## Stop violence in Syria, punish child abusers worldwide, Pope Francis says

VATICAN CITY (CNS)—Intensify dialogue, not violence, in order to push for peace in Syria, Pope Francis said.

"I urge all parties involved in the conflict to respect the cease-fire and

strengthen talks underway—the only path that leads to peace," he said after reciting the "Regina Coeli" prayer with pilgrims gathered in St. Peter's Square on May 1.

The pope's appeal came in the

wake of a surge in violence in Syria. Government-led air raids reportedly bombed hospitals and other medical centers, killing patients and medical personnel.

"The violence is soaring back to the levels we saw prior to the cessation of hostilities. There are deeply disturbing reports of military buildups indicating preparations for a lethal escalation," U.N. High Commissioner for Human Rights, Zeid Ra'ad Al Hussein said in a statement on April 29.

The U.N. office has been documenting numerous attacks against medical facilities and marketplaces during busy shopping times, he said. Such acts, which might qualify as war crimes, "indicate a serious, alarming disregard for one of the cornerstones of international humanitarian law: the duty to protect civilians," he said.

Pope Francis said he was saddened by the news of the escalating violence "that continues to aggravate the already desperate humanitarian situation in the country, particularly in the city of Aleppo." He noted how the violence was striking "innocent victims, even children, the ill and those who with great sacrifice are committed to offering help to others."

In his midday talk, the pope also

appealed for an end to child abuse, saying, "It is a tragedy. We must not tolerate abuse against minors."

"We must defend minors and we must severely punish the abusers," he said.



Pope Francis

The pope thanked the Italian association Meter for working to fight "every form of abuse against minors." The group came to St. Peter's Square as part of a campaign to demand justice for all children who

are abandoned or violated.

Father Fortunato Di Noto, who founded the group 25 years ago, said supporters in the square would be wearing yellow to be a "visible sign" of their opposition to silence and indifference and "our rebellion against evil."

The nationwide organization staffs a telephone hotline for reporting child sex abuse and child pornography, and operates several centers where concerned parents and victims of abuse can receive counseling and assistance. †

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