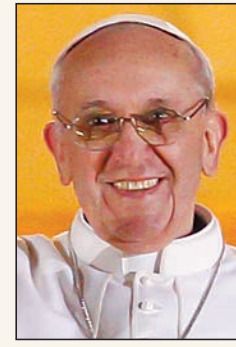




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Unfinished business

Pope Francis plans to complete encyclical on faith, page 5.

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Indy native chosen to lead Franciscans says pope has energized order

ROME (CNS)—The new minister general of the Order of Friars Minor said the Franciscans are united, energized and challenged by the ministry of the new pope, whose name honors their founder, St. Francis of Assisi.

Pope Francis “has energized us, but he also has challenged us just by who he is,” said U.S. Franciscan Father Michael Perry, who was elected on May 22. The pope’s “authenticity is challenging us to rediscover our own authenticity, and calling us to simplify our lives and to speak less and demonstrate more who we are.”

It’s not a matter of promoting the Franciscan “brand,” Father Michael said, but of demonstrating that “simplicity of life means greater life for all people, it means greater access to all that people need to have dignity and survive on this small, tiny planet we have. It means respecting creation so that we do not destroy the environment in which we live.”



Fr. Michael Perry, O.F.M.

A native of Indianapolis,

Father Michael holds a doctorate degree in religious anthropology, a master’s of divinity degree in priestly formation and a bachelor’s degree in history and philosophy. He entered the Franciscans in 1977, and was ordained a priest in 1984.

Father Michael, who grew up as a member of Holy Cross Parish and graduated from Roncalli High School, both in Indianapolis, said he was at the Franciscan headquarters in Rome on March 13, watching television coverage of the announcement of the new pope.

“When I heard the name that he chose, I physically started shaking,” he said, “because this man has taken the name of the person we hold as a model who calls us to live faithfully

See FRANCISCANS, page 5

Submitted photo



‘Hope for the Church’

Every Sunday evening, young adults fill St. John the Evangelist Church in Indianapolis for Mass. The influx and influence of young adult Catholics have made the downtown parish stronger and more vibrant, according to longtime parishioners.

Blueprint to reach young adult Catholics calls for foundation of commitment

(Editor’s note: This story is the third in a continuing series about the challenges that young adult Catholics face, and the contributions they make to the archdiocese and the broader Church.)

By John Shaughnessy

The stunned and positive reactions from Catholic visitors across the country always make Father Rick Nagel smile.

The visitors flock to downtown Indianapolis for the Super Bowl, national conventions, the Indianapolis 500 or an NCAA men’s basketball tournament and, looking for a church for Mass, they’re drawn by the convenience and beauty of St. John the Evangelist Church in the heart of the city.

Yet what creates the most lasting impression on the visiting Catholics is the number of young adults who are in church for Mass.

“With those visitors, every single weekend people will stop me after Mass and say, ‘What are you doing to bring young people to church?’ They’re blown away by that,” says Father Nagel, pastor of St. John. “I’ve had e-mails and letters from people about how it gives them such hope for the Church.”

Father Nagel shares that hope. He can also share the intriguing story of what St. John Parish has done to create an atmosphere where about 400 young adult Catholics attend Mass every Sunday evening, and where their youthful enthusiasm for their faith has helped to make an already faith-filled parish even stronger.

It’s a story that offers insights and suggestions to other parishes hoping to attract more young adult Catholics.

It’s a story that begins on a Sunday evening when the ever hopeful Father Nagel had his own doubts about

whether young adult Catholics would show up for Mass.

Creating a spiritual home

On a late September Sunday in 2009, Father Nagel held his breath as he waited to see how many people would show up for the first 7 p.m. Sunday Mass at St. John’s—a Mass specifically targeted to attract young adult Catholics.

“We didn’t want to pull young adults from other parishes,” Father Nagel recalls. “We wanted to reach out to those who weren’t going to Mass or didn’t have a spiritual home somewhere else.”

About 75 people attended that Mass, delighting Father Nagel.

“It was a nice surprise. We had more than we thought we would get,” he says. “Now, it’s our largest Mass on the weekend. It probably averages 400 people. Ninety percent are young adults. There’s a lot of energy in that Mass, a lot of hope for the Church. We have 750 families in our parish, and about 45 percent of our parish is between the ages of 18 and 30. People will say, ‘I remember a time when we had no babies, and now we have babies.’”

The blueprint for building that strong base of young adult Catholics features some approaches that are unique to St. John’s situation. Yet there are other parts of the blueprint that can be adapted by nearly every parish. In its most basic and most important feature, the blueprint calls for a foundation of commitment.

See HOPE, page 8



‘When young people feel intentionally welcome, it’s an amazing response. When parishes are really intentional about reaching out to the young, the young adults will come. They’ll be involved. But it takes an invitation.’

—Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis

Boy Scouts vote to allow openly gay youths to belong to Scout troops

GRAPEVINE, Texas (CNS)—The Boy Scouts of America's (BSA) National Council voted late on May 23 to allow openly gay youths admittance as members into the 103-year-old organization, effective on Jan. 1, 2014.

In a statement, the organization said the decision to review its ban on accepting homosexuals as members was made based on "growing input from within the Scouting family."

"Today, following this review, the most comprehensive listening exercise in Scouting's history, the approximately 1,400 voting members of the Boy Scouts of America's National Council approved a resolution to remove the restriction denying membership to youth on the basis of sexual orientation alone," the statement said.

The announcement was made at the Boy Scouts of America's annual national meeting, held at the Gaylord Texan Resort in Grapevine. The organization said it did not reconsider its ban on homosexual adults as Scout leaders and that the policy remains in place.

"The Boy Scouts of America will not sacrifice its mission, or the youth served by the movement, by allowing the organization to be consumed by a single, divisive and unresolved societal issue," the statement added. "As the National Executive Committee just completed a lengthy review process, there are no plans for further review on this matter."

The announcement of the policy change comes amid intense debate about the role of homosexuals in the Boy Scouts of America.

The National Catholic Committee on Scouting (NCCS)

said that since the policy change does not take effect until next January, it will have "adequate time to study its effects."

"The NCCS will determine how it may impact Catholic chartered Scout units and activities. In doing so, we will work within the teachings of our Catholic faith and with the various local bishops and their diocesan Scouting committees," the Catholic organization said in a statement.

The Catholic Church teaches that people "who experience a homosexual inclination or a same-sex attraction are to be treated with respect recognizing the dignity of all persons," the statement said.

"The Church's teaching is clear that engaging in sexual activity outside of marriage is immoral," it continued. "Individuals who are open and avowed homosexuals promoting and engaging in homosexual conduct are not living lives consistent with Catholic teaching."

In a separate statement, the Washington Archdiocese said the Boy Scouts of America policy change "does not affect the teachings of the Catholic Church and the manner in which the Archdiocese of Washington conducts the Scouting programs under its purview."

"Scouting programs seek to instill the importance of duty to God and to country, and groups chartered through the Catholic Church witness to the faith while continuing to provide an opportunity to involve youth in the life of the local parish," it said in a statement.

"The Church, through its clergy and lay leaders, has the responsibility to teach the Gospel and encourage all people

to live out the teachings of Christ—regardless of their sexual preference," it added.

The Denver Archdiocese in a statement said that the Catholic Church "agrees that no group should reduce a person to their sexual orientation or proclivity. However, the moral formation of youth must include a firm commitment to respecting and promoting an authentic vision of sexuality rooted in the Gospel itself."

"While the Archdiocese of Denver will continue to allow parish-chartered Scouting organizations," it said, "we will be steadfast in articulating a Christian understanding of human dignity and sexuality."

At a news conference in Grapevine, John Stemberger, founder of *OnMyHonor.Net*, said that "on this day, the most influential youth program in America has turned a very tragic corner." His organization is a nationwide coalition of parents, Scout leaders, Scouting donors, Eagle Scouts and other members of the Boy Scouts.

Regarding the organization's decision to leave in place its policy against allowing adult homosexuals to be Scout leaders, Stemberger said a change in that policy will only be a matter of time.

Proponents of the change said they welcomed the move, but that the policy remains insufficient.

"We view this as a first step to full inclusion," Zach Wahls, executive director of Scouts for Equality, said at a news conference in Grapevine. "For me, this resolution clearly doesn't go far enough, but there is no doubt that for young men all over the country, this is a validation of



Boy Scouts serve as extraordinary ministers of holy Communion during a Catholic Scouting recognition Mass in 2010 at Sacred Heart Cathedral in Rochester, N.Y. The Boy Scouts of America voted on May 23 to lift a ban on accepting openly gay Scouts as members, capping weeks of intense lobbying on both sides of the issue, the group said in a statement.

who they are and an important testament to the ability of scouting to reconsider its position."

In the 2000 case *Boy Scouts of America v. James Dale*, the U.S. Supreme Court declared in a 5-4 ruling that the Boy Scouts of America was within its rights to set its own membership standards, including whether gay youths can be admitted into the organization.

Since then, gay rights activists have been lobbying the Boy Scouts to change its policy and have pressured corporations who give financial support to the organization to also push for the change.

In a statement on May 24, Bishop Paul S. Loverde of Arlington, Va., said it was "highly disappointing to see the Boy Scouts of America succumb to external pressures and political causes at the cost of its moral integrity." He said allowing gay youths to be Boy Scouts will

force his diocese "to prayerfully reconsider whether a continued partnership with the BSA will be possible."

According to the organization's website, there are more than 2.6 million youths and 1 million adult members in the Boy Scouts of America. Catholic parishes and organizations across the country operate more than 8,300 Scouting units, including the Cub Scouts, Boy Scouts and Varsity Scouts.

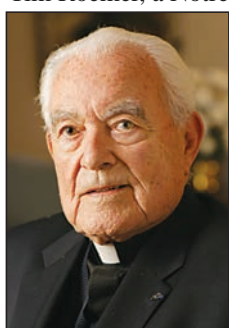
The Boy Scouts of America was incorporated on Feb. 8, 1910, and chartered by Congress in 1916. Its stated mission is to provide an educational program for boys and young adults to build character, to train in the responsibilities of participating citizenship, and to develop personal fitness.

About 70.3 percent of the more than 100,000 chartered Scouting units are sponsored by faith-based organizations, according to Boy Scouts membership data. †

Bipartisan tribute on Capitol Hill celebrates Father Hesburgh's life and ministry

WASHINGTON (CNS)—Testimonials rained down upon Holy Cross Father Theodore Hesburgh, the retired president of the University of Notre Dame, during a bipartisan congressional tribute in the U.S. Capitol as the priest neared his 96th birthday and the 70th anniversary of his ordination to the priesthood.

The May 22 reception, three days before the priest's birthday, included Vice President Joe Biden, House Minority Leader Nancy Pelosi, D-Calif., Indiana senators Dan Coats and Joe Donnelly, and former U.S. Ambassador to India Tim Roemer, a Notre Dame alumnus. House Speaker



Fr. Theodore Hesburgh, C.S.C.

John Boehner, R-Ohio, who issued invitations to the reception, could not attend because of various appointments.

Father Hesburgh was ordained to the priesthood on June 24, 1943. Early in his 35-year tenure as president of Notre Dame, he was appointed to the U.S. Civil Rights Commission in 1957 by President Dwight Eisenhower, becoming its chairman in 1969 until he was dismissed by President Richard Nixon in 1972 because the priest had

voiced opposition to Nixon's policies.

Next to the podium was a photograph on loan from the National Portrait Gallery showing Father Hesburgh and the Rev. Martin Luther King Jr. from a 1964 rally in Illinois, arms crossed in front and hands linked as they were singing the civil rights anthem "We Shall Overcome."

Cardinal Theodore E. McCarrick, prefacing his opening prayer at the reception, called Father Hesburgh one of "four great Americans." The cardinal, who is the retired archbishop of Washington, named three presidents whose likenesses are chiseled on Mount Rushmore—George Washington, Thomas Jefferson and Abraham Lincoln. But the fourth American he cited—a "Teddy"—was not Roosevelt but Father Hesburgh.

Each president brought a quality to his service to an emerging nation, and Father Hesburgh built upon each of those qualities in his priestly ministry, according to Cardinal McCarrick.

Just as Washington began to build a nation, Father Hesburgh showed "an understanding of what a country should be," Cardinal McCarrick said. Just as Lincoln showed his concern for the poor, Father Hesburgh showed how the poor "should be a concern for all of us," he added. And as Jefferson knew what freedom of religion

was, Father Hesburgh, the cardinal noted, "has tackled the whole question of human relations."

Roemer, a former congressman and former ambassador whose parents worked at Notre Dame and who got his graduate and doctoral degrees there, said he conferred with Father Hesburgh when Roemer was approached about taking the ambassadorial post.

He said Father Hesburgh told him, "Tim, reach out to all faith, and not just the Christians and the Catholics, but also the Muslims and the Hindus, the Buddhists and the Jains, the Sikhs."

"This room is filled with people who love you, who respect what you've done," Roemer said.

In his own remarks at the gathering, Father Hesburgh played down the adulation given him by the roster of speakers. Father Hesburgh uttered a phrase in Italian, giving the translation as, "By golly, it may not all be true, but it sure sounds good."

"You made me sound good, and I'm not all worthy of it," he added. "No guy can be worthy of all of it."

Father Hesburgh said he asks for the Holy Spirit's help each morning when he wakes. "If you're Notre Dame people, you're always out there trying to make this a better world." †

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Race for Vocations team takes the Gospel to the streets

By Sean Gallagher

When Father Stephen Banet ran the OneAmerica 500 Festival Mini-Marathon on May 4 in Indianapolis as a part of the Race for Vocations team, he was in the 36th year of his priestly life and ministry. It was also his 64th birthday.

Running in the mini marathon as a member of the team on the same day was transitional Deacon Daniel Bedel, 25, who had been ordained less than a month prior on April 6.

Two men dedicated to running a long-distance spiritual race of service to God and the Church ran on the streets of Indianapolis to promote the idea that every person has a vocation.

Deacon Bedel, a member of St. John the Evangelist Parish in Enochsburg, is close to the end of an eight-year journey through seminary formation, and said after the Mini-Marathon that there are similarities between the two.

“Both of them whipped me in one way or another and forced me to grow,” he said. “Both require a sense of commitment and discipline that is all too lacking in the world today. Both demand patience, practice, and lots of prayer.

“But most importantly, the only way to finish either of them is to get in there and give it a try. The only way to know whether you can run 13.1 miles is to do it, and the only way to know whether God is calling you to be a priest is to join seminary. And at least for me, I’m glad I gave both of them a try.”

Having approximately 300 teammates and other supporters of the Race for Vocations team was helpful for Father Banet, pastor of St. Jude Parish in Indianapolis, not just as he ran the race, but in his life and ministry as a priest.

“Myself, being a priest now for 36 years, to see young people especially and other people joining in with that is truly supportive and energizing,” Father Banet said.

One of the people supporting Father Banet and Deacon Bedel on the team was Kate Cameron, a member of St. Monica Parish in Indianapolis.

“Vocations are incredibly important to our faith,” said Cameron, a three-time member of the team. “This is a cause that I firmly believe in and am happy to be a part of.”

Many team members gathered the night before the Mini-Marathon for a Mass for Vocations celebrated at St. John the Evangelist Church in Indianapolis, just blocks away from the event’s starting and finishing lines.

Archbishop Joseph W. Tobin was the principal celebrant at the liturgy, which was followed by a pasta dinner for the team members, their families and friends.

“The Mass the night before is an amazing event,” Cameron said. “It is absolutely beautiful. The pasta dinner is a fun event with great food.”

Deacon Bedel said that the Mass is an “absolutely critical” part of the experience of being on the Race for Vocations team.

“[It] reminds us of the true reason why we run,” he said. “It’s about giving glory to God for all the many blessings he’s given us. It’s about being part of something bigger than ourselves.”

In addition to the prayers offered up for vocations and for the team during the Mass, other supporters were dedicated to prayer during the months of training leading to May 4 and on the day of the Mini-Marathon itself.

“To know that prayers have been said ... to support vocations is such a great affirmation, especially for a newly ordained deacon,” Deacon Bedel said. “And so, I’d like to thank all those who committed their prayer to support vocations.”

All five Catholic dioceses in Indiana co-sponsor the Race for Vocations team.

When the Mini-Marathon and the Finish Line 500 Festival 5K started on May 4, the members of the Race for Vocations team all had their distinctive blue T-shirts on and fanned out among the nearly 40,000 participants in



Members of the Race for Vocations team pose on May 4 outside the team’s tent in Military Park in Indianapolis after they participated in either the OneAmerica 500 Festival Mini-Marathon or the Finish Line 500 Festival 5K. The approximately 300 team members wore shirts that promoted the belief that every person has a vocation from God.

‘[It] reminds us of the true reason why we run. It’s about giving glory to God for all the many blessings he’s given us. It’s about being part of something bigger than ourselves.’

—Deacon Daniel Bedel,
after the May 3 Mass for Vocations

both events.

Deacon Bedel saw this display as a way of proclaiming the Gospel in the public square.

“It’s just another part of the new evangelization, which ironically looks very much like the old evangelization,” he said. “The missionaries of the early Church used the traditions and culture of the people they evangelized to preach the Gospel message and spread the Good News. That’s exactly what we did.

“By wearing those blue T-shirts with ‘Race for Vocations’ written on them, we are using the tradition and culture of Indianapolis to preach the Gospel, part of which is that God has a unique vocation planned for each and every one of us, whether to the priesthood, to the religious life, or the married life.”

For Father Banet, that evangelization continued after the Mini-Marathon when he posted on his Facebook page photos of himself and some of the 30 members of his parish who were on the team.

“Well over 100 people in a couple of hours ‘liked’ [them],” Father Banet said. “You see that people are noticing it and affirming it. That is another shot in the arm for the priesthood and everybody participating.”

(For more information about the Race for Vocations team, log on to www.archindy.org/heargodscall/race.html) †



Vince Povinelli, left, a member of St. Jude Parish in Indianapolis, runs alongside Father Stephen Banet, his faith community’s pastor, on May 4 in Indianapolis during the OneAmerica 500 Festival Mini-Marathon.

Moore and Brunner are promoted in Office of Stewardship and Development

Criterion staff report

Archbishop Joseph W. Tobin announced on May 23 a reorganization of the archdiocese’s Office of Stewardship and Development—a change that includes the promotion of two staff members.

Starting on June 1, Jolinda Moore will serve in an expanded role as the director of stewardship and development and oversee the daily operations of the Office of Stewardship and Development.

Ellen Brunner, who is currently director of planned giving, will also take on greater responsibilities in her new role as director of the Catholic Community Foundation.

“These two talented individuals have demonstrated strong commitment to the Archdiocese of Indianapolis and great ability in supporting

our mission through their hard work, creativity and compassion,” Archbishop Tobin said.

The archbishop also noted that these appointments are part of a reorganization of the Office of Stewardship and Development that will result in a smaller staff.

“The organizational audit of the central administration of the archdiocese conducted last year by the National Association of Church Personnel Administrators raised important questions about the size of our stewardship office,” Archbishop Tobin said. “Further study of dioceses of similar size to ours supported the decision to streamline our stewardship office.”

As a result, the stewardship staff was reduced by three full-time positions and one contract position.

A veteran of the archdiocese’s stewardship and development staff since 2005, Moore will be responsible for oversight of the United Catholic Appeal, relations

with donors and benefactors, coordination of major events, and communication, including greater use of digital media.

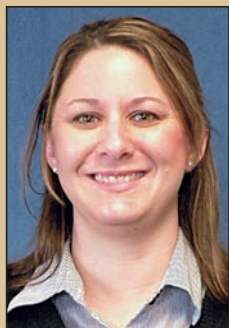
Her responsibilities will also include database administration and consultation with parishes, schools and agencies while serving as a liaison with the archdiocese’s chancery and leading the stewardship and development staff.

Moore and her family are members of SS. Francis and Clare of Assisi Parish in Greenwood.

Brunner’s duties will include serving as the liaison with the Catholic Community Foundation Board, oversight of Catholic Community Foundation funds, marketing of the foundation, and communication with donors and beneficiaries.

She will also be responsible for consultation on planned giving, and administration of charitable trusts, charitable gift annuities, life insurance gifting, and other forms of planned gifts.

Brunner has served the archdiocese since 2009. She and her family are members of St. Bartholomew Parish in Columbus. †



Jolinda Moore



Ellen Brunner



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Editorial



Photo by Natalie Hoeller
Father John Kamwendo, a native of Tanzania, blesses two women in the Archbishop O'Meara Catholic Center in Indianapolis after he was ordained a priest on May 18 at SS. Peter and Paul Cathedral in Indianapolis.

How the worldwide Church is changing

For the Catholic Church, it appears that it was a good thing indeed that Christopher Columbus discovered the New World back in 1492. Today, almost half of the Catholics in the world live in the Americas.

The *Statistical Yearbook of the Church*, published by the Vatican and released on May 13, showed that Catholics in the Americas made up 48.8 percent of the total number of Catholics in the Church. The statistics are for the year that ended on Dec. 31, 2011.

These statistics show how the worldwide Church is changing. Perhaps statistics are boring to read, but they're important for Pope Francis, bishops and all others responsible for leading the Church.

Catholics in Europe, where they comprised the vast majority in Columbus' day—although there was no statistical yearbook then—now are only 23.5 percent. Meanwhile, the number of Catholics in Africa and Asia is growing quickly. Africa now has 16 percent and Asia 10.9 percent. Oceania has only 0.8 percent.

Overall, at the end of 2011 there were 1.214 billion Catholics in the world, an increase of 18 million from the previous year. That's about 17.5 percent of the global population.

The bad news in all of this is that the growth of the Church in the United States and Europe is only even with population growth. To reach that 48.8 percentage, we had to add the figures for North America to those of Latin America. North America has only 7.3 percent of the total Catholics while Latin America has 41.5 percent.

Africa has seen the greatest growth, increasing by 4.3 percent during 2011, outpacing that continent's population growth, which was 2.3 percent.

More good news in the new statistics is the fact that the number of priests—diocesan and religious order—continued to climb overall, by 1,182 to a total of 413,418. But that growth, too, didn't happen in the Americas or, especially, in Europe. That's hardly a surprise since it's obvious that the United States is experiencing a priest shortage, and Europe has seen the number of its

priests decline more than 9 percent over the past decade.

However, that's not true in Africa and Asia. In the past 10 years, the new report says, the number of men preparing for the priesthood rose more than 30.9 percent in Africa and 29.4 percent in Asia. Meanwhile, Europe saw a 21.7 percent drop in priesthood candidates between 2001 and 2011.

Perhaps you noted, in the story that we published in our May 10 issue about newly ordained Father John Kamwendo, that he had to compete with other boys in his native Tanzania to be admitted into a minor seminary. Sixty boys applied, but only four were accepted. The seminaries in Africa do that because they have room for only some of the boys or men who want to test a possible vocation to the priesthood.

Religious orders for men have seen a decline in numbers in the Americas, 3.6 percent over the last decade, and in Europe, down 18 percent in 10 years. However, in Africa and Asia they have seen a substantial increase. In Africa, there was an 18.5 percent increase since 2001 and in Asia a whopping 44.9 percent increase.

What about women religious? There the numbers aren't as good. Even with some increases in Africa and Asia, the number of women in religious orders had a 10 percent decrease since 2001. They went from having a total of more than 792,000 members in 2001 to just over 713,000 at the end of 2011. Nevertheless, we'd like to point out, that number is considerably higher than the 413,418 priests.

And permanent deacons? Their numbers increased by more than 1,400 during 2011 to about 41,000. Almost all of them—97.4 percent—live in the Americas or Europe.

Catholics in the Archdiocese of Indianapolis have noticed how these statistics are changing the Catholic Church in central and southern Indiana. As bishops are doing in many dioceses, we have more priests here from Africa and Asia. American dioceses, including the Archdiocese of Indianapolis, are making arrangements with bishops in Africa and Asia that involve educating some of their seminarians in return for service for a certain period of time in the U.S.

We could well see more of that in the future.

—John F. Fink

Reflection/Sean Gallagher

Make the grab for spiritual victory when given the chance in life

Brazilian racecar driver Tony Kanaan has competed in every Indianapolis 500 since 2002. Up until this year, he had finished second once, third twice and once each in

fourth and fifth. He had also led a total of 221 laps at the Greatest Spectacle in Racing, the third most for a person who had never won the race.



Some of his previous attempts at victory came to an early end through no

fault of his own—unnoticed oil on the track that caused an accident, other drivers' risky driving that caused him to crash, etc.

The combination of his hard-driving skills, his winning personality and his previous hard luck finishes made Kanaan a fan favorite in Indy. So when he took the checkered flag during the 97th running of the 500 on May 26, the hundreds of thousands of fans who filled the stands at the Indianapolis Motor Speedway cheered loudly for him on his victory lap.

The story of Kanaan's path to victory is simply a good, engaging sports story. But there are some spiritual lessons to be gleaned from it, too.

His perseverance over the years in the face of many frustrating finishes shows in Kanaan a combination of patience and determination. Leading so many laps over so many years without being able to hoist the winner's Borg Warner Trophy could have easily led Kanaan to conclude in frustration that the effort to compete and win wasn't worth it.

But he never did that, even when the former Andretti-Green Racing, a top flight team, dropped him from their stable of drivers in 2011 and Kanaan was forced to race for teams with less resources.

In a similar way, each of us faces daily challenges in our life of faith. We're called by God to use his grace to overcome our faults, accomplish his will for us in life's big and little moments and, ultimately, to be perfect as our heavenly Father is perfect (Mt 5:48).

Yet each of us knows well that we fail at various times each day to follow that call. Our daily stumbles could easily lead us to

say, "What's the point?" to give up the fight and just live each day according to our whims and desires.

Because it's easy to come to this point in our lives of faith, we need to place the image of our crucified and risen Lord before ourselves each day in prayer. The example of Christ in the patient bearing of his cross and the great victory that his determination to do his Father's will led him to can be a channel of grace to help us carry our daily crosses, or at least to get back up with fortitude when we have fallen.

Staying in our daily struggle and always getting back up after we've been knocked down is vitally important because we ultimately cannot know when we have reached the end of our pathway through this life.

Last Sunday, Kanaan was in second place with three laps to go and was getting ready for a restart after the field had driven slowly around the track for a few laps under a yellow flag. As soon as the green flag was waved, Kanaan shot past leader Ryan Hunter-Reay.

Just 10 seconds later, another driver crashed, bringing out another yellow flag. At that moment, Kanaan and everyone else at the Speedway knew that the safety crews wouldn't be able to clean up the latest crash before the end of the race.

Tony Kanaan had finally won the race in which he had struggled for so many years. And it was all because he took the opportunity to grab the lead when it was placed before him—even though he didn't at the time know that it would be his last chance in this year's race.

Each of us is given the daily grace we need to do God's will for us and to reject the temptation to sin. When we do that, the person God created us to be jumps to the lead, passing our "old self" that was held in "slavery to sin" (Rom 6:6).

But we should never presume that we can stay in second because other opportunities to grab the lead will come in the future. That might not be the case. This should not lead us to be fearful, but should instead inspire in us the heart of a champion that grabs victory when given the chance.

(Sean Gallagher is a reporter and columnist for The Criterion. †)

Letters to the Editor

More than ever, we need the sacrament of confession, reader says

Sadly, the sacrament of confession is too often dismissed by Catholics because of their misunderstanding of sin. When a person commits a mortal sin, all sanctifying grace is lost and the soul is completely cut off from God. The sacrament of confession is necessary to be in God's grace and ultimately obtain heaven.

Many Catholics today think that mortal sin is difficult to commit. They define mortal sin as only murder and adultery. Catholics who define mortal sin in this way do not know God. To know God is to know what offends him. According to the *Catechism of The Catholic Church*, "For a sin to be mortal, three conditions must together be met: Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent" (#1857).

Some of the most commonly committed mortal sins can be found in our daily lives. Intentionally not attending Mass on Sundays and holy days of obligation, or denying that the holy Eucharist is truly Jesus' body, blood, soul and divinity are just two examples of mortal sin. And one of the most serious mortal sins is receiving holy Communion while not in

the state of grace. "For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself" (1 Cor 11:29).

More than ever, we need the sacrament of confession. It is a powerful sacrament where souls are brought back to life, and many graces can be received to resist sin.

During this Year of Faith, may the Holy Spirit guide all of us to know God more intimately through the sacramental graces received in the sacrament of confession.

Rhonda Branham
Bloomington

Letters Policy

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

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

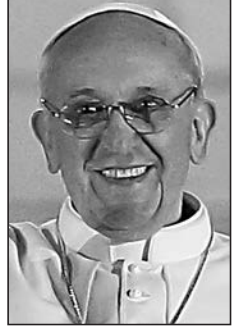
Letters must be signed, but, for serious reasons, names may be withheld.

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

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

Pope Francis plans to complete encyclical on faith, spokesman says

VATICAN CITY (CNS)—Continuing a papal tradition of finishing a predecessor's work in progress, Pope Francis intends to complete an encyclical—on the virtue of faith—begun during the pontificate of Pope Benedict XVI.



Pope Francis

"I can confirm that the plan for an encyclical on faith, begun by Benedict XVI, has been taken up by the new pope," Jesuit Father Federico Lombardi, Vatican spokesman, said in a May 24 e-mail response to questions. He said it would "be premature" to guess when the encyclical would be completed.

The statement followed reports

in Italian media claiming that the retired pope would be completing the encyclical himself.

In an article for his diocesan bulletin, Bishop Luigi Martella of Molfetta, Italy, had said that when he met Pope Francis in mid-May with other bishops from Italy's Puglia region, the pope told them that he had been worried about Pope Benedict's health, "but now he is much better."

Bishop Martella said Pope Francis "wanted to share a confidence, almost a revelation with us: Benedict XVI is finishing writing the encyclical on faith that will be signed by Pope Francis."

Responding to questions, Father Lombardi said, "I can absolutely deny that Benedict XVI is working on the planned encyclical."

In December, Father Lombardi had said Pope Benedict's encyclical on faith would be released

in the first half of 2013. The encyclical would complete a trilogy on the three "theological virtues," following "Deus Caritas Est" (2005) on charity, and "Spe Salvi" (2007) on hope.

A pope picking up work begun under his predecessor, adding his own thoughts and style to it, is common practice. For example, a document about the Church's charitable activity begun under Pope John Paul II became the framework for the second section of Pope Benedict's 2005 encyclical, "Deus Caritas Est."

Bishop Martella said Pope Francis also told the Puglia bishops that he was planning an encyclical on poverty, "understood not in an ideological and political sense, but in an evangelical sense."

It will be called "Beati pauperes"—"Blessed Are the Poor," the bishop said. †

Vatican organizing simultaneous eucharistic adoration on June 2

VATICAN CITY (CNS)—Vatican officials are making strategic phone calls to some of the world's most far-flung dioceses, trying to verify that in each of the world's inhabited time zones there will be an organized hour of eucharistic adoration coinciding with 5-6 p.m. Rome time on June 2.

Parishes to host Corpus Christi processions, page 6.

The Vatican is trying to organize a global hour of prayer around the Eucharist "for the first time in the history of the Church," said

Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization, the office organizing events for the Year of Faith.

Pope Francis will preside over adoration and benediction in St. Peter's Basilica beginning at 5 p.m. on June 2, the date most dioceses in the world celebrate the feast of the Body and Blood of the Lord.

To celebrate at the same time as the pope, Catholics in Mumbai would begin at 8:30 p.m., those in New York and Indianapolis would begin at 11 a.m., in Seattle at 8 a.m., in Honolulu at 5 a.m. and at 1 a.m. on June 3 in Sydney.

In at least two time zones—Greenwich Mean Time minus 10 hours and GMT minus 2 hours—there is little hope for participation, the archbishop said. Both time zones cover vast areas of uninhabited ocean.

Archbishop Fisichella said the worldwide adoration would "witness to the profound piety found in the Church for the Eucharist," the mystery of the real presence of Christ's body and blood, which unites and nourishes all Catholics.

While dioceses are free to organize the hour of prayer and adoration as they please, he said Pope Francis has chosen a specific prayer intention for each half hour of the service. The first, Archbishop Fisichella said, will be for the Church and its mission of mercy; the second for the needs of those who suffer, including victims of war, the unemployed, the sick, immigrants and prisoners. †

What was in the news on May 31, 1963? Pope XXIII nears death, and the Supreme Court orders integration of recreation facilities

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 31, 1963, issue of *The Criterion*:

- **World keeps prayerful vigil at stricken pope's bedside; hopes for recovery fading**

"The world kept an anxious and prayerful vigil as

His Holiness Pope John XXIII lay gravely ill with a serious gastric condition which doctors have been unable to correct.

At *Criterion* press time on Wednesday morning, wire

service stories carried reports that the pope has spent a 'bad night,' and had received several transfusions in the wake of massive internal bleeding. Later reports on Wednesday indicated a slight improvement in his condition, but medical experts at his bedside held little hope for his recovery. One Vatican spokesman was quoted as saying that 'only a miracle' could save him. ... When told that the world is praying for him, Pope John told

Cardinal [Giovanni] Cicognani: 'Since the whole world prays for the sick pope, it is quite natural that an intention be given to this supplication. If God desires the sacrifice of the pope's life, may it serve to implore copious favors for the ecumenical council, the holy Church, and those who seek peace. However, if it please God to prolong this pontifical service, may this be for the sanctification of the pope's soul and the souls of those who work with him for the expansion of the kingdom of our Lord.'

- **High Court orders prompt integration**

"WASHINGTON—The U.S. Supreme Court has rejected gradualism in the desegregation of parks and other public recreational facilities and held that the norm of 'all deliberate speed' does not ordinarily apply to them. The court, in an opinion by Justice Arthur Goldberg [on May 27], unanimously served notice on the city of Memphis, Tenn., to integrate its public recreational facilities at once. In passing, it also cautioned public officials against excessive delay in public school desegregation."

- **Hebrew congregation men to visit parish**
- **Construction to begin on Ritter High School**
- **Report cardinal to visit Czechs**
- **New Orleans school integration hailed as success**

- **Outlook for Great Britain**
- **Philadelphia to launch major shared-time plan**
- **Gives progress report on Papal Volunteers**
- **In Assembly document: Strengthen Catholic ties, Presbyterians are urged**
- **102 to be graduated at Marian College**
- **Woods sets graduation ceremonies**
- **Small high schools 'passing'**
- **Editorial: The Holy Father**
- **General Electric Report on 'union shop'**
- **Priests, nuns hold parley on spiritual direction**
- **Bishop to boycott places practicing discrimination**
- **Israel will help Holy Land tourists**
- **Religion a major factor in family size**
- **Raps auto as status symbol**
- **Warning given parents on obscenity problem**
- **Urges churches to adapt to needs of our cities**
- **Don't desert inner city, high schools cautioned**
- **Schedule telecast on Cuban refugees**
- **Stress contributions of our school system**

(Read all of these stories from our May 31, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

FRANCISCANS

continued from page 1

the Gospel. And I started thinking how short we fall sometimes in living the Gospel."

Many Franciscans quickly went on the Internet and began doing research on the former Cardinal Jorge Mario Bergoglio to find out if what he was saying and doing was "something being invented to make everything look good," Father Perry said. What they found was that "in fact, this man has lived for a very long time what he is calling all of us to take on."

Father Michael, 58, who had served as the order's vicar general since 2009, was elected minister general by the order's general council and 27 Franciscans representing different parts of the world.

He was chosen to serve until 2015, completing the six-year term of Spanish-born Archbishop Jose Rodriguez Carballo, who in April was appointed secretary of the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Archbishop Carballo's immediate predecessor in that position was Archbishop Joseph W. Tobin.

Father Michael said the speed of his election—just 25 minutes—"was amazing. It demonstrated that we are together; there is a unity among us."

Even if it is not always easy to live as brothers, he said, "we know each other, we know each other's strengths and weaknesses."

Before the election, he said, the friars discussed the challenges and possibilities facing the order, a discussion that helped them focus on what they needed in a minister general. The election demonstrated "we have a common purpose, we have a sense of identity and a common history—not to

pull us backward but really to push us forward."

Although the 14,000 Franciscan Friars Minor represent only half the members the order had at its height in the 1960s, he said those who enter and stay today seem to have a stronger understanding of why they are making a commitment as Franciscans and what they want to do as Franciscans, especially in serving the poor, promoting peace and safeguarding creation.

St. Francis calls "us to see all of creation not as something inanimate, something outside of us, but it is part of who we are. It has a personality. It has a dignity," Father Michael said.

The Franciscan superior said he and his brothers don't mind at all that other Christians, people of other religions and even non-believers love and respect St. Francis and hold him up as an example for all sorts of good and holy causes.

St. Francis "brings us back to the very core of who we are as human beings," Father Michael said. "Francis is a convener of humanity, he helps people come together and see what really matters for their lives and that we can live together in peace, we can care for one another, and we can care for our world."

In 2008, less than a year before his election as vicar general, Father Michael was elected provincial of the Franciscans' St. Louis-based Sacred Heart Province, which has several friars ministering in the Archdiocese of Indianapolis.

Father Michael had worked on African development for Catholic Relief Services, as an international policy adviser for the U.S. Conference of Catholic Bishops and as head of the Africa desk at Franciscans International at the United Nations. He spent 10 years as a pastor, teacher and development director for Franciscan programs in Congo. †

Lumen Christi School names new headmaster

Criterion staff report

Jason Adams has been appointed by the board of Lumen Christi Catholic School in Indianapolis as headmaster.

Adams currently serves as a teacher and the chairperson of the theology department of St. Theodore Guerin High School in Noblesville, Ind., in the Lafayette Diocese.

"Jason Adams has a strong devotion to and deep knowledge of his Catholic faith," said Tom Feick, president of the Lumen Christi board.



Jason Adams

"He is an effective and beloved educator, and he has been a strong supporter of Lumen Christi for many years."

Adam's experience has included being the director of adult education and the Rite of Christian Initiation of Adults at St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese. He is also an adjunct professor in the Ecclesial Lay Ministry program of the Lafayette Diocese.

He earned a bachelor's degree in social studies education from Purdue University. He also received a master's degree in theology and Christian ministry from Franciscan University of Steubenville. He is currently working toward a

doctorate degree in education from the University of the Cumberland.

Adams and his wife, Linda, have five children. Four of their children will attend Lumen Christi School in the 2013-14 school year.

Lumen Christi is a private, independent Catholic school with 85 students in kindergarten through 12th grade. The school is located at Our Lady of the Most Holy Rosary Parish in Indianapolis.

(For more information on Lumen Christi School, call 317-632-3174 or log on to www.lumenchristischool.org.) †

Events Calendar

May 30-June 7

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Nine-day Novena to Honor the Sacred Heart of Jesus in the Year of Faith**, 6:30 p.m. each day. Information: 317-638-5551.

June 4

St. Monica Parish, Parish Ministry Center, 6131 N. Michigan Road, Indianapolis. **Catholic Adult Fellowship**, for all Roman Catholics age 21 and over, "Women in the Bible" dramatic presentation by Sandra Hartlieb. Event is free, but good will offerings accepted for prison outreach ministry. Information: 317-410-4870.

June 5

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-370-1189.

June 8

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

Slovenian National Home, picnic grounds, 1340 Yates Lane, Avon. **Country jamboree, dinner and dance**, 3-11 p.m., \$5 per person, 16 and under free with

adult admission, \$15 with dinner, children's meals \$3. Information: 317-632-0619.

St. Vincent de Paul Parish, Shamrock Center (school gym), 1723 I St., Bedford. **The Process of Canonization of Saints**, presentation by Msgr. Frederick Easton, 6 p.m., following 5 p.m. Mass. Light dinner served by CCLC Senior Club. Information: 812-275-6539.

June 10

New Albany, Fourth St. and Riverfront Plaza, Louisville. **New Albany Deanery Catholic Youth Ministries, "Belle of Louisville Cruise,"** 6th-8th grade students, 6:30-10 p.m., \$20 per person. Information: 812-945-2000 or sandy@nadyouth.org.

June 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild guest day luncheon**, noon. Information: 317-865-0910 or cjtwohshoe@comcast.net.

June 15

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Marriage enrichment, "Celebrate Marriage!"** 10 a.m.-5 p.m., Mass, 5:30 p.m., renewal of wedding vows during Mass, \$15 per couple includes lunch, registration deadline June 8, childcare available from 9 a.m.-5:15 p.m., spaces are limited. Information: 317-888-2861 or

olgmarriageministry@gmail.com.

June 15

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

June 16

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

June 17

Hillcrest Golf and Country Club, 850 N. Walnut St., Batesville. **Oldenburg Academy, 22nd Annual Pro-Am Golf Classic**, registration, 10:30 a.m., tee time, noon, \$200 per person. Information: 812-933-0737 or lamping@oldenburgacademy.org.

June 22

Michaela Farm, Hwy. 229, Oldenburg. **Sisters of St. Francis, Natural Farming**, dinner, entertainment, \$50 per person, reservations due June 10. Information: 812-933-6460 or ssiefert@oldenburgosf.com. †

Retreats and Programs

May 31-June 2

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Pray Your Way to Happiness,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Oldenburg Franciscan Center, Oldenburg. **"Retreat: Individuation, Archetypes and Mythology,"** Franciscan Sister Olga Wittekind and Claire Sherman, presenters. Information: 812-933-6437 or www.OldenburgFranciscanCenter.org.

June 2

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton-Dorothy Day Correspondence,"** Benedictine Sister Julie Sewell and Mimi Ventresca, presenters, 2-5 p.m., free-will donation. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Travel to Noblesville to the garden of Anne LaPorte, **"Annual Garden Retreat: Happiness in the Garden,"** Carol Michel and Annie Endris, facilitators, 9 a.m.-3:30 p.m., \$50 per person, limited to 15 participants. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Travel to Noblesville to the garden of Anne LaPorte, **"Annual Garden Retreat: Happiness in the Garden,"** Carol Michel and Annie Endris, facilitators, 9 a.m.-3:30 p.m., \$50 per person, limited to 15 participants. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 14-16

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Padre Pio: A Godly Man of Compassion,"** Benedictine Father Noël Mueller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

June 15

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Women's Day**

retreat, **"A Great Cloud of Witnesses,"** 9:30 a.m.-6:30 p.m., \$15 per person, \$10 students. Information: 317-446-4248 or elizabethannejamison@gmail.com.

June 17-23

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Image as a Window to the Spiritual: An Artist's Six-Day Hands-on Workshop and Retreat,"** Benedictine Brother Martin Erspamer, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

June 22-23, 29

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **One In Christ Marriage Prep Seminar.** 8 a.m.-4 p.m., June 22; 11:15 a.m.-6 p.m., June 23; 8 a.m.-4 p.m., June 29. \$220 per couple includes materials, lunch all three days and breakfast on June 22 and 29. Information: 317-495-1901, email info@OICindy.com, or log on to OICindy.com. †

June 24-29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Monastic retreat, "Humility and Good Zeal: The Fruits of an Authentic Search for God,"** Benedictine Sister Maria Tasto, facilitator. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 29

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **St. Meinrad and St. Boniface Parishes, "Ladies Faith Day,"** retreat, 7:30 a.m.-3 p.m., \$20 per person, breakfast and lunch included. Information: 812-357-5178 or 812-357-5533, ext. 103.

June 29-30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Young adult retreat, "Hearts on Fire,"** \$20 suggested donation. Information: ksahm@archindy.org or www.indycatholic.org. †



Franciscan Father Frank Jasper, then-temporary administrator of Holy Family Parish in Oldenburg, carries a monstrance containing the Blessed Sacrament during the 160th annual Corpus Christi procession through Oldenburg on June 11, 2006.

Parishes to sponsor Corpus Christi processions

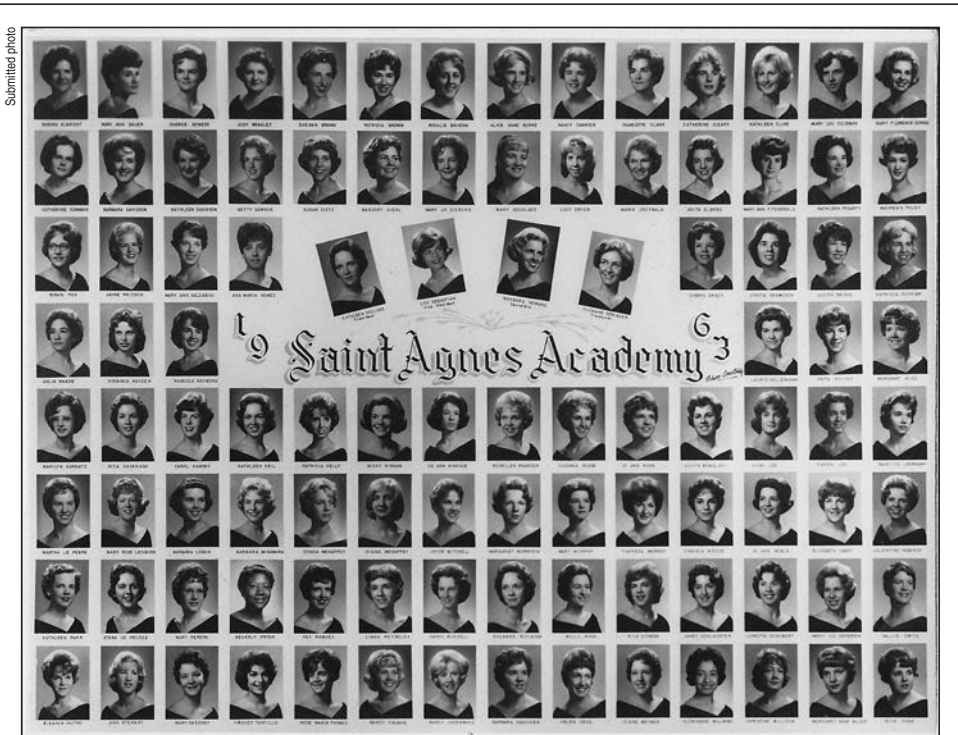
On the weekend of June 1-2, the Church will celebrate the Solemnity of the Most Holy Body and Blood of Christ, which is also known by its traditional Latin name of "Corpus Christi." The following Corpus Christi processions at parishes in the archdiocese have been reported to *The Criterion*.

- June 2**
- Holy Family Parish, Main Street, Oldenburg**—Procession following 10 a.m. Mass. Information: 812-934-3013.
- Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis**—Procession following 11:30 a.m. Mass in the Extraordinary Form, includes stops at three outdoor altars for Benediction. Information: 317-636-4478.
- St. Ann, St. Joseph and St. Mary parishes, North Vernon City Park**—Mass and procession, 9:30 a.m., lunch to follow. Rain location at Jennings County High School gymnasium, 800 W. Walnut St., North Vernon. Information: 812-346-3604.
- St. Anthony Parish and Holy Trinity Parish, Indianapolis**—Procession through neighborhoods following 8:30 a.m. Mass at St. Anthony Church, 4052 E. 38th St., stopping at three altars, concluding at Holy Trinity Church, 337 N. Warman Ave., for 11:30 a.m. Mass. Information: 317-636-4828.
- St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis**—Vespers and Benediction following 11:30 a.m. Mass. Information: 317-259-4373.
- St. Mary Magdalen Parish, 4613 S. Old Michigan Road, Holton**—Holy Hour and procession followed by games and snacks, 7 p.m. Information: 812-689-4244.
- St. Vincent de Paul Parish and St. Mary Parish in Mitchell, at St. Vincent de Paul Parish, 1723 "I" St., Bedford**—procession following 10:30 a.m. Mass. Information: 812-275-6539 or parish@svsbedford.org. †

VIPs



Tom and Sally (Wilson) Bogemann, members of St. Vincent de Paul Parish in Shelby County, will celebrate their 50th wedding anniversary on June 1. The couple was married at St. Vincent de Paul Parish in Shelby County on June 1, 1963. They are the parents of four children, Lisa, Teresa Bowlby, Tim and T.J. They have seven grandchildren and one great-grandchild. The couple will celebrate with a special Mass at St. Vincent de Paul Church in Shelby County, followed by a dinner dance. †



Class of 1963

The former St. Agnes Academy of Indianapolis is celebrating an all-class Mass at 10:30 a.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis, on June 2. The Mass will be followed by brunch at the Riviera Club, 5640 N. Illinois St., in Indianapolis. For more information or to RSVP, call 765-932-2873.

Benedict Inn program celebrates 20 years of developing spiritual directors

By Natalie Hoefler

BEECH GROVE—Donna Wenstrup never imagined she would fit the description of a spiritual director.

She always considered a spiritual director as someone “older and wiser who could give you advice, who could tell you where you were on the spiritual journey and suggest what the next step is.”

That description changed as Wenstrup studied spiritual direction through the Spiritual Direction Internship (SDI) at the Benedict Inn Retreat and Conference Center in Beech Grove on Indianapolis’ south side.

“What I found through the program is very different. [Spiritual direction is] simply asking questions to allow a person to listen for themselves. It’s creating a safe space for people to explore what they are hearing instead of telling them what they are hearing,” Wenstrup explained.

Wenstrup and 10 others are the most recent graduates of the two-year SDI program. The program began in 1991, with the first class graduating in 1993.

This year’s graduating class participated in a prayer and graduation ceremony at the Benedict Inn Retreat and Conference Center on April 25.

The SDI program is designed for people who feel called to guide others in their relationship with God, a practice known as spiritual direction.

According to the website for the Vatican’s Congregation for the Clergy, spiritual direction “assists us to distinguish the spirit of truth from the spirit of error (cf. 1 Jn 4:6) ... [It] is of special assistance in discerning the path of holiness and perfection.”

In their book *The Practice of Spiritual Direction*, Jesuit Fathers William Barry and William Connolly describe spiritual direction as “help given by one Christian to another which enables that person to pay attention to God’s personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of that relationship.”

SDI applicants must submit an essay on their spiritual life, have three references including a pastor, and have an



The graduating class of the Benedict Inn’s Spiritual Direction Internship program recites a prayer at the end of their graduation ceremony at the Benedict Inn Retreat and Conference Center in Beech Grove on April 25. Front row, from left: John Hosier, Donna Wenstrup, Mary Ellen Allig, Leslie Miskowicz and Benedictine Sister Julie Sewell. Back row: Father Ben Okonkwo, Barb Dahl, Judy Fackenthal, Ann Littlefield and Melissa Jackson. Graduates Cindy Sturgeon and Deb Doty are not pictured.

interview with SDI director Benedictine Sister Julie Sewell before being accepted into the program.

“We’ll ascertain their theological background to see if they’re prepared. They have to be an active member of their parish, and they really need to have been in spiritual direction themselves for at least six months,” Sister Julie said.

Participants come from near and far for the program. Wenstrup made the weekly trip each semester from Terre Haute, where she is director of religious education at St. Patrick and St. Margaret Mary parishes.

According to Sister Julie, the class size ranges from 12-20. She estimated that 75-80 percent of the participants are Catholic, but those of other Christian faith traditions are welcome and also participate.

The two-year program has four semesters, running from September through mid-November and January through March.

Each semester revolves around an aspect of spiritual direction. The first semester covers the art of spirituality, including the history of spirituality, Scripture and the spiritual journey, praying with Scripture and with others.

The second semester looks at the spiritual journey, with presentations covering Catholic giants such as St. Benedict and contemplative listening, St. John of the Cross and the dark night, St. Teresa of Avila and intimacy, a look at the desert fathers, and more.

Psychological aspects of the spiritual journey are explored during the third semester, including personality types, anger, self-esteem and family impacts, among others.

The last semester deals with issues in spiritual direction, such as resistance, aging and grieving.

“We do really well helping them understand some of the issues people meet in life, like grief, loss, forgiveness and others—how to deal with those in a way that’s helpful but not like a counselor,” said Benedictine Sister Antoinette Purcell. Sister Antoinette is one of the SDI instructors, of which nearly all are Catholic. She has been an instructor in the program for 10 years and is a graduate of the program.

In the second through fourth semesters, students receive practical experience through the program’s spiritual direction practicum.

“In the practicum piece, they provide spiritual direction to each other,” Sister Julie explained. “There are always two facilitators per group who facilitate the process. They give feedback and tips, and class members also observe and give feedback. The process helps each of them pick up on tips and also know what not to do.”

Sister Julie sees the practicum piece as vital. “We need to think of the good of all parties involved—those giving direction and those eventually receiving. Some programs don’t have a practicum. I can’t imagine setting someone loose to direct people without first having practiced in a protected environment. They do that for a whole semester before I let them work with volunteers.”

Between the first and second year, each student finds volunteer directees, who sign a document acknowledging that their director is in training.

Students then meet with a supervisor throughout the second year to coach them in their spiritual direction outside of class.

“The supervisors are very experienced. From an ethical



Benedictine Sister Julie Sewell welcomes guests and participants of the Benedict Inn’s Spiritual Direction Internship program. The most recent graduating class celebrated with a ceremony and reception at the Benedict Inn Retreat and Conference Center in Beech Grove on April 25.

perspective that’s important for the volunteer directee, so that someone with experience is there to help and protect them,” said Sister Julie.

Dede Swinehart, a member of St. Monica Parish in Indianapolis, is a graduate of the first SDI class and serves as a supervisor.

“They bring a case of spiritual direction they’ve already done. We focus on something they have a question on or concern about, or look at how they could have done something differently,” said Swinehart.

New SDI graduate John Hosier, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, was impressed with the program.

“The educational piece was valuable, and the practicum sessions really gave me a chance to grow not only as a person but spiritually, too,” he said. “And it made me more aware of how to relax in that chair and be with that person when I do direction.”

Hosier, who works full time as a quality engineer at Allison Transmission in Indianapolis, would not have been able to participate in the program had it not been for the new night track made available in 2011.

Prior to that, the program was only offered during the day, meeting on Tuesdays at the Benedict Inn from 9 a.m. to 3 p.m.

But the class of 11 that graduated on April 25 marked the first class to graduate from SDI’s new evening track, with classes meeting on Thursday evenings from 4-9 p.m.

“We started offering the night classes in 2011 to accommodate people with day jobs or who needed to be home during the day,” said Sister Julie.

The classes will now alternate by year—a new two-year night group will start this August, and a new two-year day group will start in August 2014.

Swinehart was glad to see the evening track added. “I’m grateful they’re now offering the night classes so the program is available to more people. And I’m grateful that [SDI] exists and that the sisters have made it a priority as a ministry. In 19 years, think of how many people have gone through the program,” Swinehart said.

“Think of the ripple effect—it changed my life, and hopefully it will change other lives as result.”

(For more information on the Spiritual Direction Internship program, contact Sister Julie Sewell at 317-788-7581, ext. 3170, or e-mail Julie@benedictine.com.) †

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Summer Festival

Thursday, June 6th 5 p.m. - 11 p.m.
Friday, June 7th 5 p.m. - Midnight
Saturday, June 8th 5 p.m. - Midnight
Sunday, June 9th Noon - 9 p.m.

FAMILY DINNERS

Italian Dinner
Thursday 5:00—7:30 pm
Fish Fry
Friday 5:00—7:30 pm
Pork Chop Dinner
Saturday 4:00—7:30 pm
Fried Chicken
Sunday Noon—3:00 pm
Children 6 and under eat FREE when accompanied by an Adult

SPECIAL ATTRACTIONS

Poor Jack Amusement Rides
Bracelet Day Sunday
Ride all Rides for One Price
Noon-5:00 pm
• Live Entertainment
• Bingo
• Monte Carlo
• Cake Wheel
• Spin & Win
• Children’s Games

Silent Auction

*One-of-a-kind Items
Bidding closes Sunday at 6 pm*

Food to Satisfy EVERY Taste

- ◆ Tacos
- ◆ Elephant Ears
- ◆ Corn on the Cob
- ◆ Barbeque Pulled Pork
- ◆ Hamburgers, Hot dogs, and Brats

- ◆ Curly Fries
- ◆ Corn Dogs
- ◆ Pizza
- ◆ Lemonade Shake Ups
- ◆ Ice Cream & Strawberries

RAFFLES

“SHARE THE JACKPOT” Donation: \$5/Ticket
1st Prize - 25% of Jackpot (\$2500 Minimum Payout)
2nd Prize - 10% of Jackpot
3rd Prize - 5% of Jackpot
QUILT RAFFLE - \$2.00/Ticket or 3 Tickets for \$5.00
Beautiful Handmade Quilt - Full/Queen Quilt
Drawings will be Sunday at 9:00 pm



‘We’ll ascertain their theological background to see if they’re prepared. They have to be an active member of their parish, and they really need to have been in spiritual direction themselves for at least six months.’

—Benedictine Sister Julie Sewell,
director of the Benedict Inn’s
Spiritual Direction Internship program



'We want to let fallen away Catholics and other people know we're here, we're local and we'd love for them to come join us.'

—Megan Fish, director of evangelization and communication at St. John the Evangelist Parish in Indianapolis

HOPE

continued from page 1

Father Nagel credits that foundation of commitment at St. John to several individuals and groups, starting with Archbishop Emeritus Daniel M. Buechlein.

"Archbishop Buechlein saw the explosion of young adults in the downtown area, and he asked if St. John's could be the hub of the archdiocese's young adult and college campus ministry," Father Nagel says.

In leading that initial effort in 2009, Father Nagel and the parish benefited from the work of four members of the Fellowship of Catholic University Students (FOCUS), a national organization that seeks to help college students learn about Christ and the Catholic Church. The four members—recent college graduates in their 20s at the time—focused on the nearby campus of Indiana University-Purdue University Indianapolis (IUPUI).

So did Joe Pedersen, a graduate of the University of Notre Dame and an apprentice in that college's Echo program that trains future catechetical leaders.

"Those four, Joe and I all came together," Father Nagel says. "IUPUI is primarily a commuter campus. The students respond to anything that brings them together. We have a lot of non-Catholics who respond to that sense of community through a pizza party, a dance party, a sporting event. When they find that community, they ask questions. Then it's not hard to have them enter into something more in-depth in their spiritual life."

'That's a dangerous place to be'

The parish also reaches out to young adult professionals who are seeking that sense of connection and something deeper in their lives.

"We find a lot of our single young men feel isolated," Father Nagel notes. "They live alone. They have a career, and they don't have a community they

feel part of. That's a dangerous place to be. We're always looking out for these people."

A recent outreach effort at Easter shows the creativity and the commitment that the parish makes in trying to connect with fallen away Catholics and other young adults.

During Holy Week, teams of parishioners distributed 500 Easter baskets to different apartments and homes in the downtown area. Each basket contained chocolate candy, a spring flower bulb, a card listing Holy Week Masses, a pamphlet that described the core of Catholic doctrine, a magnet listing St. John's Mass schedule and confession times, and the book *Rediscovering Catholicism* by Matthew Kelly.

"We want to let fallen away Catholics and other people know we're here, we're local and we'd love for them to come join us," says Megan Fish, director of evangelization and communication for St. John.

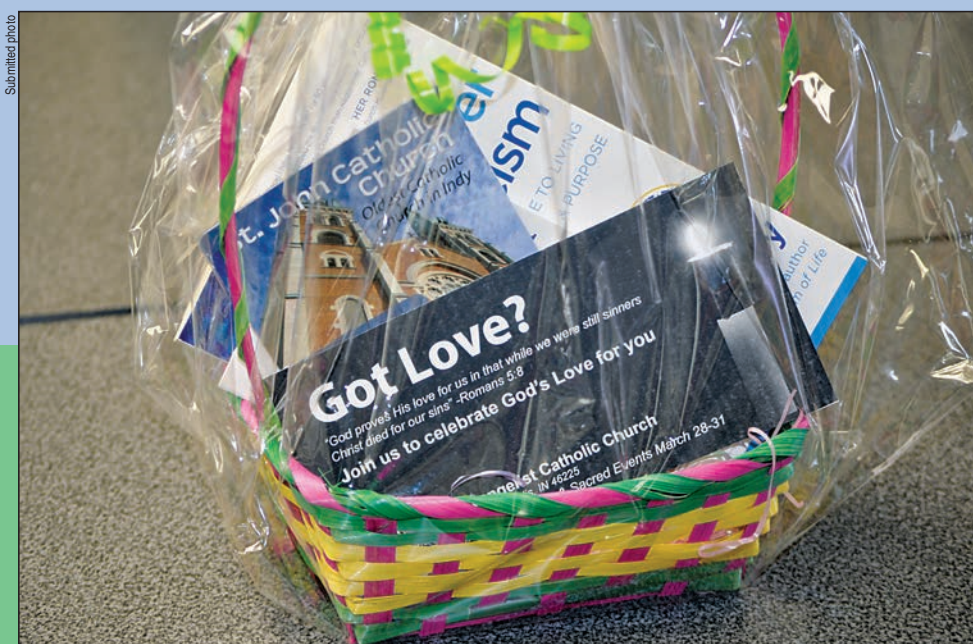
The baskets drew more interested young people to the parish. The distribution of Easter baskets also showed one of the defining qualities of the parish—the connection between its young adult members and its older members.

"The young and the older, traditional people are just a perfect blend," says Dan Shea, a 65-year-old grandfather and St. John parish council president who helped distribute the baskets with college students. "Everyone works together."

Shea raves about how the young adults helped clean the church after a recent fire, how they have worked on the parish's 175th anniversary celebration, and how they join older members on the parish's annual outing to an Indianapolis Indians' baseball game.

"The younger folks are like our younger siblings," Shea says. "They're a joy to be around. They're a blessing to St. John's."

Young adults at St. John appreciate that connection with the older generation of their parish. They also savor the community they have formed with



Easter baskets filled with candy, a spring flower bulb, and information about the Church and St. John the Evangelist Parish in Indianapolis were distributed during Holy Week to downtown residents and college students by members of the parish.

their peers.

"A lot of the reason St. John's is successful is it builds community," says Erica Heinekamp, 29, a member of the parish. "There are a lot of social events. The reason you come back to a parish is because you like the people who are there."

The power of an invitation

Invitations are often the key to connecting with young adults, whether it's through Easter baskets, pizza parties, parish festivals or a welcoming introduction after Mass, Father Nagel says.

"When young people feel intentionally welcome, it's an amazing response," he says. "When parishes are really intentional about reaching out to the young, the young adults will come. They'll be involved. But it takes an invitation. When you see that happening, you will see growth in young adult membership."

At St. John, the invitation to join the parish is soon followed by another invitation when the young adult becomes a member of the parish.

"For a time, we had no young adult leadership in the parish," Father Nagel notes. "Now, young adults serve on every committee we have. Our goal is to get them involved. We'll think of an entry level job for them to get them involved. Our hope is to eventually bring all people to discipleship, but most of us don't start there. We try to discern where they are and invite them to something more. It's very rare that a young person will say no."

They also seldom say no to someone from their age group.

"It's very powerful when a young person has the courage to invite a peer to something," Father Nagel says. "That's how their involvement has exploded. They're in the trenches. I'm not in the classroom. I'm not in the workplace. The growth has come from a friend inviting a friend, a co-worker inviting a co-worker, a classmate inviting a classmate."

At 28, Andrew Costello has seen the power of that connection in the young adult community at St. John. He also views that welcoming approach as a powerful force for other parishes.

"Having youth in the parish who are active and invested will invigorate the parish and encourage other parishioners to recommit themselves," Costello says. "Young adults are the future of the Church as most are settling down right now."

"I think it is also important for the youth in this day and age to stick together. Good friends who have good morals help encourage each other. It is vital for parishes to encourage young adults to come together, worship and engage in Catholic fellowship."

(Visit the website www.indycatholic.org for information about events, programs and service opportunities for young adult Catholics in the archdiocese.) †

Below, young adult Catholics share fun and refreshments during the Second Sunday Social, a get-together at St. John the Evangelist Parish in Indianapolis on the second Sunday of each month following Mass at 7 p.m. in the parish church.



Unusual efforts aid outreach to teens and young adults at Jennings County area parishes

By John Shaughnessy

The fun started with a raffle of the pastor's car.

In 2011, Father Jonathan Meyer donated his car for a raffle—a raffle designed to raise funds so 10 young adult Catholics in his three Jennings County parishes could attend World Youth Day that year in Madrid, Spain.

"We hosted a party with live bands and food for the culmination of our fundraiser to raffle off the car Father Meyer had donated to the cause," recalls Kate Eder, volunteer director of young adult ministry for St. Mary Parish in North Vernon, and St. Ann and St. Joseph parishes in Jennings County.

"Not only did our efforts surpass our monetary goal by raising \$33,000, but the number of parishioners that attended the event to support our young adult pilgrims was outstanding. Our parishioners have accepted our young adults with open arms, and continue to support our efforts to increase the effectiveness of our young adult programs."

Now, Father Meyer and the young adult ministry team of the three parishes in Jennings County have developed another creative—and far more physically-challenging—fundraiser to help send 14 young adult Catholics to World Youth Day in Rio de Janeiro this summer.

The June 22 fundraiser is called "Tame the Terrain," a 4-mile race through 20 obstacles that include climbing a rock wall, jumping over fire pits and crawling under barbed wire.

"We're taking the go-big or go-home mentality," says Father Meyer with a laugh before turning serious. "Nothing is too big for our young people. Our young people are very important, and their faith and their ability to experience the larger Church is important."

The fundraiser will also benefit teenagers from the parishes who want to attend the National Catholic Youth Conference in Indianapolis in November.

"When you finish one of these races, it's just an experience of great joy, accomplishment and community," Father Meyer notes. "God gives us our bodies, and we should be using them. That's a part of our Catholic faith."

While some people may consider that the raffle and the race tend toward the extreme, the goal of both events is basic, according to Eder.

"We recognize that the young adult years can often be the most challenging for individuals when it comes to maintaining and strengthening their faith and their personal relationship to God," she says. "We are aware that young adults still long for a close relationship to God and yearn for a sense of belonging, but may have difficulty finding their place once they have graduated high school or are out on their own."

"We want young adults to feel a personal connection and investment in our parishes—and have the support and resources to deal with personal, educational and occupational struggles often characterized by this period."

The three Jennings County parishes have hosted social events for young adult Catholics, including game nights, cookouts and versions of Theology on Tap evenings for college students who have returned home for the summer.

The connection is equally important for the three parishes, Eder says. Young adult parishioners have become involved in youth ministry programs, serving as leaders of retreats, Bible study and religious education programs.

"We recognize that for our parishes to remain strong Catholic communities and grow in their Catholic mission, we must have a strong representation of young adults among our active parishioners."

(For more information about the "Tame the Terrain" race, log on to www.TameTheTerrain.com. Use the discount code T3CRIT for \$15 off your registration.) †



Julie Doran and Mitch Deyerling of St. Mary Parish in North Vernon take the challenge of crawling in mud while avoiding barbed wire during the Spartan Race in Laurel on April 27, 2012.



Father Jonathan Meyer crawls beneath barbed wire during the Spartan Race in Laurel on April 27, 2012. The barbed wire challenge will be part of the "Tame the Terrain" race in North Vernon on June 22. The event is a fundraiser to benefit young adults and teenagers who are members of St. Mary Parish in North Vernon, and St. Ann and St. Joseph parishes in Jennings County.

St. Bartholomew Parish ministry helps bring young people 'out of the fog'

By John Shaughnessy

Theresa Racanelli always strives for that "light in the eyes" moment—the moment when she knows she has made a connection with a young adult seeking a spiritual home.

The moment usually comes when she introduces herself in the narthex at St. Bartholomew Church in Columbus.

"I usually say something like, 'Hi! My name is Theresa. I'm the coordinator of young adult ministry here, and you look like a young adult,'" she notes. "That begins a conversation. After that initial greeting, I almost always see a light turn on in the eyes of that person. He or she has stepped out of the fog of isolation—the feeling that 'no one knows me here'—and has started to enter into a community where he or she can belong."

St. Bartholomew Parish is one of the 19 of the archdiocese's 147 parishes that has established an active, young adult presence.

"St. Bartholomew realized that there was a 'gap in the ministry net,' and that many young adults, once they get out on their own, don't see the relevance of maintaining a connection to their faith, and they thus leave and don't always come back to the Church," Racanelli says.

"Our young adult ministry program

was formed to reach out to those in their 20s and 30s, to give them a place to deepen their understanding of their faith and to help them to connect with Christ, his Church and a group of their peers."

The parish also relies on its members to invite, embrace and connect with young adult Catholics.

"We ask some of our more involved parishioners to be on the lookout for young adults in the pews and in the community," Racanelli says. "Then we ask those 'scouts' to spread the word about our young adult ministry. Personally, when I see or hear about someone new, I make an effort to meet with that person face to face and share a meal with him or her just to welcome him or her to the community."

Racanelli acknowledges that establishing those connections with young adults isn't always easy, but it's needed and worthwhile.

"Working with young adults who are often in a transient phase of life is challenging," she says. "You can't always expect to have huge numbers or consistent involvement, but numbers aren't the focus. Souls are. And each soul is of inestimable value. So never get discouraged if you don't have the crowds you'd like. If you are seeking and doing the will of the Father, things will grow—in his time." †



'Our young adult ministry program was formed to reach out to those in their 20s and 30s, to give them a place to deepen their understanding of their faith and to help them to connect with Christ, his Church and a group of their peers.'

—Theresa Racanelli, coordinator of young adult ministry at St. Bartholomew Parish in Columbus

Readers share what they love about the Catholic faith

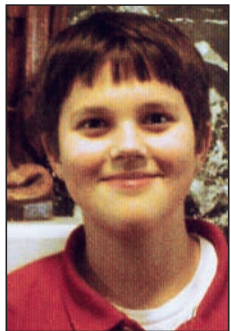
(One in a continuing series)

By John Shaughnessy

At 14, Ben Kahles offers a youthful perspective on the joy of being Catholic.



“I love waking up in the morning knowing that God is watching over me,” notes Ben, an eighth-grade student at St. Michael School in Brookville. “Being Catholic means that I am free to make my own choices. I am able to tell what is right from what is wrong by listening to the teachings at Mass and reading the Bible.



Ben Kahles

“Even if I make the wrong choices, God is always willing to forgive me and set me back on the path to heaven. Every time I go to confession, I feel like I get a fresh start.”

Ben says another reason he loves being Catholic is “because I always feel safe when God is with me.”

“God has helped me through the good times and the bad,” he notes. “God gives me a sense of security whenever I pray to him. Being Catholic makes me want to strive toward the kingdom of heaven. By doing good and helping others, I can get closer to that goal.”

“I love being Catholic!”

Ben’s enthusiasm for his faith mirrors the joy of Catholics who responded to *The Criterion’s* invitation to answer

the question, “What do you love about being Catholic?” The question stems from Pope Emeritus Benedict XVI’s launching of a special Year of Faith on Oct. 11, 2012.

Here are some responses from Catholics across the archdiocese:

‘Everything is there that we need’

For Gina Langferman, her love of being Catholic is connected to all the opportunities the Church offers to draw closer to Christ.

“Have you ever visited a beautiful, old cathedral?” asks Langferman, a member of St. Barnabas Parish in Indianapolis. “Did you feel a holy hush as you looked at the immensity of its size, the beauty of the stained glass, the statues and the tabernacle? Did the stations of the cross or the crucifix move your heart?”

“The Church is like a cathedral. In the Church, everything is there that we need to help us get to heaven. We have the Scriptures, the Eucharist, the saints, the angels, the prayers, the teachings, the sacraments, the rosary.

“Jesus didn’t want us to miss even one opportunity to see him, to know him, to love him. He not only came down to earth to save us, but he gave us a Church to lead and guide us. He gave us a Church that we can help grow, and we can now be his hands and his feet and bring others to him.”

‘A strong anchor in my life’

As a mother and a teacher, Pat Killen has tried to lead children on a journey of faith to God. It’s a journey that has also strengthened her faith.

“As a former teacher, I was privileged to teach in a Catholic elementary school for 15 years,” notes Killen, a member of St. Pius X Parish in Indianapolis.

“Teaching prayer and values was a part of our curriculum. Preparing students for the sacrament of reconciliation, on their faith journey toward a deeper love and understanding of God, was rewarding.

“In our family, my husband and I tried, by our example, to instill in our children a love for God and a desire to remain faithful to our Church and the loving community it provides. Faith in God and his goodness and love has been a strong anchor in my life when ‘the troubles’ occurred and I needed support. The Church community is a consoling and comforting presence in both good times and bad times, which are inevitable, during our lifetimes.”

Basking in the light of Christ

One shining moment during a Mass captured the essence of being Catholic for Jan Erlenbaugh, a member of the Church of Holy Cross Parish in Indianapolis.

“On occasion, I have enjoyed sitting in a pew where the sun’s rays are brightest, and I bask in the ‘Light of Christ,’” Erlenbaugh says. “Most times, it brings healing and warmth. On this particular Sunday, right at Communion time, the sun was coming from the east, shining on the stain-glass window of the Nativity and shining on each person who stepped forward to receive Communion. It became so joyous to witness these sun rays bathing and enveloping each participant.

“I found such delight in being aware of the ‘Light of Christ’ being received as well as the Body of Christ. It enhanced my reflection of the faith we share, and deepened my prayer in thanksgiving to God to be a part of the paschal mystery that we partake.”

‘A glimpse of eternity’

Seminarian Andrew Hess appreciates the timeless hope that is at the heart of

being Catholic.

“What I love about being Catholic is the sense that the Church is timeless,” says Hess, a seminarian for the Archdiocese of Cincinnati who is in formation at the Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis.

“In our culture, people fear ‘the end.’ They fear running out of time and not living life to the fullest in this world. This is even prevalent within the faithful. The Church is the bastion of Christ’s eternal message, and she provides a glimpse of eternity to us on this side of heaven. In her arms, time seems trivial to me.

“If I am living the life the Lord intends, then I fear not the end of this world. This world is only my temporary home, and the Church is my bridge between temporal and eternal.”

Seeing the face of Christ

“When I see the priest hold the bread [at Mass], I know I truly see the body of Christ in it,” notes Elaine Nolan, a member of St. Ambrose Parish in Seymour.

“In the wine, I can see all his blood pouring out for me. It’s amazing how you can feel so full in the partaking of the Eucharist. So many Churches of today just look at [the Eucharist] as a piece of host. They toss out what is left. Not us Catholics. We see the face of Christ.”

(If you would like to share your thoughts and stories concerning “what you love about being Catholic,” submit them to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †

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COMCAST

Faith *Alive!*

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Good Samaritan parable teaches about giving and receiving aid

By David Gibson

Which character in the parable of the good Samaritan do you identify with most closely?

Is it the Samaritan traveler who captures your attention? Every year, countless homilists challenge Christians to model themselves after this biblical figure. He turned with complete attention to aiding an injured man found along the road between Jerusalem and Jericho, a man beaten by robbers and left “half-dead” (Lk 10:29-37).

Or do you identify with the injured man, someone so obviously in need of support, understanding and direct assistance? His presence in the parable is a reminder to all of us that at some point in life, we will need to rely on others for care and that, at every point in life, we depend on the grace of Christ to heal us of the wounds of our sinfulness.

The recipients of any care we provide are likely to be people we know well and love. However, they also could include strangers or people regarded as genuinely “other” because they differ from us so significantly in terms of beliefs, race, nationality or world views.

The possibility must be admitted, naturally, that those receiving basic care from others may one day include me or you.

With its two central characters—a Samaritan traveler and a severely beaten man—the parable of the good Samaritan calls attention to the importance of care that is given and care that is received.

If Scripture holds a place in your approach to prayer, you are certain to find that each of these key figures in the parable provides food for reflection and meditation. But look to this parable as well to prompt penetrating discussions in retreat groups and other settings.

Today, the good Samaritan is a beloved biblical image for multitudes of people. In biblical times and places, however, many were far from ready to concede that a Samaritan could be a model of goodness. Yet, as he cleanses and bandages the injured man’s wounds, the good Samaritan shows that great goodness often flows from unexpected sources. Goodness is amazing. People are surprising.

Parables are intended to stir the mind and lead us to rethink certain assumptions. In this case, Jesus encouraged people to look beyond stereotypes and to recognize that someone like a Samaritan, someone they were conditioned to despise, might very well emerge as a model of merciful behavior.

While this parable’s best-known figure undoubtedly is the good Samaritan himself, I must say that its wounded man also holds my attention compellingly.

Try putting yourself in his shoes. Here is a bloodied man, discovered along the road, who had no choice but to accept care from a stranger. We know next to nothing about the injured man. We are not entirely certain he was a Jew. But we do learn that the assistance he received was provided by a Samaritan, someone most Jews would have disdained and wished to avoid.



Father Julio Lancellotti embraces a man at the Sao Martinho de Lima Community Center in Sao Paulo, Brazil on Feb. 22. The center is named for St. Martin de Porres of Lima, Peru, a patron saint of social justice. Father Lancellotti is one of the organizers of the center which has been serving homeless people since 1990. The parable of the good Samaritan in St. Luke’s Gospel teaches us both to care for those in need, and to be willing to receive help when we need it.

St. Luke’s Gospel leaves us only to imagine what kind of person the injured man represented. Was he a much-loved husband and father? Might he have been an esteemed leader in his community, someone others admired and depended upon?

Whatever of that, the man’s fortunes suddenly reversed. One moment he was proceeding independently along the road, the next moment he found himself totally dependent on the mercy of others.

This injured man needed great assistance. But would he receive the kind of assistance he deserved?

What he did not need was to feel demeaned, even unwittingly, in the process of receiving care. His lost independence was not accompanied by any loss of the need for respect. His God-given dignity as a person still deserved recognition. Would he receive that?

Here, for me, is where the parable of the good Samaritan really gets interesting. As the parable unfolds, it becomes evident that the Samaritan traveler is much more than just a nice guy. At real cost, in time and money, he committed himself to the injured man’s well-being, and not just for a few moments on one given day.

The Samaritan was “moved with compassion” (Lk 10:33)

when he saw the injured man. He tended immediately to the man’s wounds. Then the Samaritan lifted the man up onto “his own animal, took him to an inn and cared for him” (Lk 10:34).

But wait, there’s more. The next day, the Samaritan gave two silver coins to the innkeeper, asking him to “take care of” (Lk 10:35) the injured man. The Samaritan quickly added, “If you spend more than what I have given you, I shall repay you on my way back” (Lk 10:35).

The good Samaritan neither tried to wash his hands of the injured man nor to look away from the man’s profound, continuing needs. Would the time arrive when the Samaritan might say, “I’ve done enough, I have to get on with my life.” I guess not.

Extending care to others is a way of putting faith into action, in the Christian vision. But this is not care of just any kind. It is compassionate, merciful and respectful, as the parable of the good Samaritan indicates.

The care talked about is care that heals and lifts up the fortunate person who receives it.

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

Challenging parable seeks to tear down any limits to our compassion

By Fr. Lawrence E. Mick

In the aftermath of the bombings at the Boston Marathon, there were many reports of “good Samaritans” who immediately came to the aid of the injured, undoubtedly saving the lives of some of them in the process.

The term “good Samaritan” has become a stock phrase in our language. We have Good Samaritan hospitals and Good Samaritan clinics. We host



A wounded spectator gets care following explosions at the Boston Marathon on April 15.

Good Samaritan dinners to bestow Good Samaritan awards. And we often speak of ordinary people helping others as good Samaritans.

All of this is not a bad thing, of course, because it encourages us to care for one another, especially for those in need. But it would likely astonish the people who first heard the parable from which the term is derived.

When Jesus told the parable that we call the story of the good Samaritan, those two words almost never found their way into the same sentence. Among the Jews, Samaritans were despised as heretics who had abandoned the true faith of Israel.

They were detested even more than pagans. They had intermarried with non-Israelites. They had obstructed the rebuilding of the temple in Jerusalem after the Babylonian exile and eventually built their own temple on Mount Gerizim. As Father John McKenzie summed it up in his *Dictionary of the Bible*, “There was no deeper breach of human relations in the contemporary world than the feud of Jews and Samaritans.”

So when Jesus told the parable in which the Jewish priest and Levite did not help the injured man and the Samaritan is portrayed as the hero of the story, it must have been a shocking event. No one would have expected that twist to the story.

The point Jesus made is not just that we should be kind and helpful to someone in need, but that there can be no limits to our charity, no boundaries to our love.

Sometimes we think of the parable as a challenge to our complacency. We hesitate to get involved in other people’s problems. The parable confronts us with our tendency to put our convenience before another’s need. But the parable goes much deeper.

Most of us will help willingly if the person in need is someone we know and care about. We will probably also help if the one in need is seen as an innocent victim—in a car crash or a bombing or a house fire.

But what if the person is our enemy, someone we despise or someone who despises us? What if we came upon one of the bombers in Boston who needed our help—not to escape, of course, but to survive? Is our love wide enough to encompass our enemies? That’s the challenge that Jesus presents to us.

Most of us have trouble being consistently loving toward those closest to us, much less loving our enemies. But Jesus puts the goal ever before us—our love must continue to grow until it knows no limits and encompasses all God’s people.

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

From the Editor Emeritus/John F. Fink

Year of Faith: The Body and Blood of Christ

This Sunday, the Church observes the feast of the Body and Blood of Christ, also known by its Latin name, *Corpus Christi*.



In this age of ecumenism, some Protestants sometimes think it's strange that the Catholic Church does not permit them to receive Communion when they attend Mass at a Catholic wedding, funeral or just worshipping with a Catholic friend. It doesn't seem very hospitable.

Both Catholics and Protestants sometimes wonder why the Catholic Church has this policy. The answer is that there is a basic difference between what Catholics believe about Communion—also called the Eucharist—and what most Protestants believe.

Catholics believe that, when bread and wine are consecrated by a validly ordained Catholic priest, they really and truly become the body and blood of Jesus Christ. Although they continue to look and taste like bread and wine, the Council of Trent

taught, "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained."

Admittedly, it takes faith to believe that. The great 13th century theologian St. Thomas Aquinas said, "That in this sacrament are the true body of Christ and his true blood is something that cannot be comprehended by the senses, but only by faith, which relies on divine authority."

The "divine authority" he spoke of includes the statements of Jesus, found mainly in the sixth chapter of John's Gospel, verses 32 to 69. This is where he taught, "I am the bread of life" (Jn 6:35) and, "Whoever eats my flesh and drinks my blood has eternal life" (Jn 6:54). He repeated similar statements several times in this passage.

When some of his disciples decided that "this saying is hard; who can accept it?" (Jn 6:60) and, "as a result of this, many of them returned to their former way of life and no longer accompanied him," (Jn 6:66) Jesus did not back off. He meant what he said.

The Gospels of Matthew, Mark and Luke and St. Paul in his First Letter to the Corinthians all tell us that Jesus fulfilled his

promise of giving us his body and blood at the Last Supper when he took bread and wine and said, "This is my body," and, "This is my blood." The Catholic Church believes that he meant what he said here, too. He didn't say, "This is a symbol of my body."

When Catholics receive Communion, they are affirming publicly all that the Catholic Church believes, teaches and does. The Eucharist is a sign of the unity—a communion—of those who believe in what the Catholic Church teaches.

St. Paul wrote, "Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf" (1 Cor 10:17).

Because Communion is a sign of unity, those who do not believe in all that the Catholic Church teaches would usually not wish to receive Communion during Mass in a Catholic church.

The unity of all Christians is something for which we should all pray, but until that is achieved the Catholic Church does not believe that it can offer the Eucharist to those who are not in the full communion of the Church. †

For the Journey/Effie Caldarola

Demanding dignity and safety in labor despite the cost

What a spring it has been for news. With everything from a terrorist attack in Boston to a new pope in Rome—along with an old pope in Rome—it has been news overload.



I must confess, the day they locked down Boston and searched for the second bomber, I was riveted to the news channels. But soon, it's off to the next "breaking news."

I'd like to make a pitch for one news event that should remain in our consciousness, but is quickly receding even as I write this—April's horrifying building collapse in Bangladesh.

More than 1,000 people were killed. Many were trapped amid rubble screaming for help, and some even hacked away their own limbs in an effort to free themselves. Appallingly, officials and owners had been warned that the building was unsafe. Most of those people—many women—were garment workers, and some of us may now be wearing clothes sewed by them.

Immediately, there were outcries against the big-name companies whose clothes are produced in Bangladesh. The garment industry, according to a BBC story, accounts

for almost 80 percent of Bangladesh's annual exports and provides employment for about 4 million people. This was not the first shocking disaster in the garment industry there, and each time there has been a fire or a collapse someone suggests things will change.

For those of us who want to be responsible consumers, part of the problem lies in the issue's complexity. Some blame the government, which could enforce better building and safety codes. Many blame the clothing companies who do not demand decent conditions and pay for their laborers. The companies, in turn, pass the blame on to subcontractors, as if that absolves the big names of responsibility.

Finally, many blame you and me—the Western consumer who wants closets full of clothes, all at a bargain.

What can we do? First of all, let's remember our sisters and brothers who were forced to labor in a crumbling building despite its imminent demise. Our initial response might be, "I'll never buy anything with a Bangladeshi label again," but that isn't fair to the folks who depend on that industry for their livelihood—and if Bangladesh is targeted, companies may just move the problem to another developing country.

The issue will be solved when we

demand clothing manufacturers unify in their determination to promote better working conditions in all factories, despite the tiny cost increase that may mean to us.

Last year, a book called *Overdressed: The Shockingly High Cost of Cheap Fashion*, by Elizabeth Cline took us to task for overshoopping at rock bottom retailers. We all know kids today who shop almost as if clothes were disposable, as they nearly are at some cheap outlets. A "fashion repeat" must be avoided in a school wardrobe.

But it's not just kids.

People shop thoughtlessly, out of boredom, wanting to score a "find," not necessarily a need. Bad for us, and bad for the planet, says Cline.

Remember when your grandmother bought a winter coat to last for years? Remember when a classic black dress lasted over the decades? Who shops like that now? And who demands that kind of quality and is willing to pay for it?

Let's examine our closets. Expunge what we don't need, what doesn't fit, what was ridiculously trendy and now looks merely ridiculous. Let's regret that impulse buy that fell apart after a wash or two. Let's research websites that address the Bangladeshi disaster and promote "green" clothes. Let's be more conscious consumers.

Let's shop smarter and use less. †

Emmaus Walk/Debra Tomaselli

Draw strength from praying the rosary as a family

"Mom, can we cut roses to bring to school for May Day?" my daughter, Sara, asked.

We grabbed the scissors, went into the garden, and chose red, yellow and pink flowers. It was 2003, the Year of the Rosary, when then-Pope John Paul II instituted the luminous mysteries.



I handed Sara the bouquet, and wrote these meditations. As we conclude this holy month of May, I'd like to share them with you.

1. The Baptism in the Jordan (Mt 3:13-17).

When Jesus asks to be baptized, John resists, feeling unworthy. But Jesus insists, and after Jesus' baptism, a heavenly voice announces, "This is my beloved Son, with whom I am well pleased" (Mt 3:17).

Dear God, how many times have you asked us to do something we feel incapable of or unworthy to accomplish? But when you lead us, we are strengthened. Please tell us what you want us to do and help us to do it. Amen.

2. The miracle at Cana (Jn 2: 1-11).

Jesus, Mary and the disciples are attending

a wedding when Mary notices a need for more wine. She asks Jesus to help and addresses the servers, "Do whatever he tells you" (Jn 2:5). They do, and Jesus performs his first miracle.

Dear Lord, when we need help in the ordinary events of our days, do we turn to you? Are we willing to do "whatever" you ask? Help us to keep our hearts fixed on your will and our eyes open to your wonders.

3. The proclamation of the Kingdom (Mk 1:15).

Jesus announces the kingdom of God is near. Repent, he says, and act on this glorious news.

Dear Lord, give us humility, a desire to change, and acceptance of your salvation. Amen.

4. The Transfiguration (Lk 9: 28-35).

Christ takes Peter, James and John to the mountaintop to pray. While there, the deceased prophets Elijah and Moses appear, signaling Christ's fulfillment of the Scriptures. While praying, Jesus' appearance changes and his clothing becomes dazzling white.

Lord, slow us down. Help us to grasp, with childlike awe, the fact that you are present with us. Amen.

5. The Institution of the Eucharist (Mk 14:22-25).

On the evening of the Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world, and he loved them to the end. In order to remain with us, Jesus instituted the Eucharist.

Dear Father, humble our hearts, forgive our sins, and help us to bring your love to others after receiving you in holy Communion. We ask this through Christ, our Lord.

In his apostolic letter *"Rosarium Virginis Mariae,"* Pope John Paul II compared families who pray the rosary together to that of the Nazareth household: "Its members place Jesus at the center, they share his joys and sorrows, they place their needs and their plans in his hands, they draw from him the hope and strength to go on" (#41).

Why not pray the rosary? And while you're at it, try and make it a family affair as often as possible.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Viewing family life through the lens of the Trinity

The realities that are most important to us are often the hardest to understand.



Take love, for example. If you who are married are asked why you love your spouse, you might give various reasons. Then you realize how inadequate your explanation is. Your love for your spouse

just can't be explained through logic.

We come closer to the mark by using analogies. Shakespeare likened love to a star that guides wandering boats and to a fever that feeds on what keeps it going instead of the medicine that would cure it.

Theologians have also used analogies to try to pierce the mystery of God. This has especially been the case with the central belief of the Trinity—that the one God is a communion of three persons, Father, Son and Spirit.

The Church celebrated this belief last week on Trinity Sunday.

The comparisons that have been made to help us understand the Trinity are helpful to varying degrees. St. Patrick is said to have used a shamrock to explain the Trinity to the people of Ireland in his missionary preaching there.

St. Augustine used a psychological approach, saying that the Trinity is like a person's mind with a thought understanding itself and the love that flows from that knowledge of itself.

On the other hand, theological writers, recognizing the importance of the belief in the Trinity to Christianity, since it speaks to the very nature of God, have sought to relate other aspects of the life of faith to this belief. They do this because we also believe that Christians, by faith and grace, share in the very life of God. This, in turn, helps make beliefs like the Trinity, that can otherwise seem abstract and disconnected from daily life, more tangible and relevant.

Scott Hahn, a contemporary Catholic theologian, has looked at family life through the lens of the Trinity. He starts with a traditional explanation of the Trinity, that the mutual love of God the Father and God the Son for each other is so great that this love is itself its own person, the Holy Spirit.

Then he applies that to the family, with the mutual love of the husband and wife being "so real that, nine months later, they give it a name."

It's an approach that has helped my wife, Cindy, and I spiritually deepen our marriage as we have welcomed our four sons into the world.

At the same time, we know that this analogy is imperfect. Married couples who struggle with infertility could find this analogy troubling. And Cindy and I confronted its limits last fall when we experienced a miscarriage.

But in our sorrow, our faith in the presence of God in our marriage persevered, and we continued to be open to the gift of life—a gift that I am happy to say that God has blessed us with. We expect the birth of our child in September.

Because of last fall's miscarriage, Cindy and I have been praying that God might protect our child and bring him or her to a safe birth. Your prayers in this regard would be appreciated.

Pray also for married couples who yearn to be able to "give a name" to their love, but are prevented from doing so because of infertility. Pray, too, for couples who have experienced miscarriages or infant loss, and had little or no chance to hold the child that manifested their love.

Finally, pray for a renewed appreciation of marriage, the family and that the gift of life might be better respected in our troubled society. If this renewal spreads from married couple to married couple, our human family will more and more resemble the triune family that is God. †

Feast of the Most Holy Body and Blood of Christ, *Corpus Christi*

Msgr. Owen F. Campion

Sunday Readings

Sunday, June 2, 2013

- Genesis 14:18-20
- 1 Corinthians 11:23-26
- Luke 9:11b-17

This weekend, the Church celebrates the Feast of the Body and Blood of Christ, or *Corpus Christi*, as it is also known in the



Church's liturgical and devotional tradition. On all its feast days, the Church has a threefold purpose.

The first purpose, of course, is to call us to worship Almighty God in the sacrifice of the Mass. The second is to be joyful in the specific

reality observed by the feast. The third purpose is to teach us.

This Feast of the Body and Blood of Christ, the feast of the Holy Eucharist, the greatest of treasures for the Church, is when the Church especially invites us to reflect on the Eucharist.

The first reading for this weekend is from Genesis. This book powerfully and explicitly reveals to us that God is the Creator. In this reading, Genesis also tells us that after Creation, after the creation of humans, and indeed after human sin, God did not leave humanity to its own fate. Instead, God reached out in mercy, sending figures such as Abraham and Melchizedek, mentioned in this reading, to clear the way between God and humanity.

Melchizedek, the king of Salem, better known as Jerusalem, was a man of faith, as was Abraham. In gifts symbolizing their own limitations, but also representing the nourishment needed for life itself, they praised God's mercy.

St. Paul's First Epistle to the Corinthians gives us the second reading. It is a revelation of the Last Supper, using the same words found in the Synoptic Gospels. The presence of this story in all these sources tells us how important the first Christians regarded the Last Supper.

Finally, the words are unambiguous. Jesus said that the bread was "my

body" and that the cup filled with wine was "the new covenant in my blood" (1 Cor 11:24-25).

The epistle is valuable in that it gives us this insight into the first Christians' lives, and offers us a glimpse of how they practiced their faith. For them, the Eucharist meant what it means for us.

St. Luke's Gospel supplies the last reading. A great crowd has gathered to hear Jesus. Mealtime comes. The Apostles have virtually nothing to give the people—only five loaves and two fish. In the highly symbolic use of numbers in days when scientific precision was rarely known, five and two meant something paltry and grossly insufficient.

Jesus used gestures also used at the Last Supper, gestures actually a part of Jewish prayers before meals. He then sent the disciples to distribute the food. All had their fill. After all had eaten, 12 baskets were needed for the leftovers. Returning to the symbolism of numbers, 12 meant an overabundance.

Reflection

The Church on this feast calls us to focus our minds on the Holy Eucharist and our hearts on God.

The first reading reminds us that all through history God has reached out to people to nourish their starving, fatigued souls. The second reading, from Paul's First Epistle to the Corinthians, takes us back to the Last Supper, but also to the beliefs of the Christians who lived a generation or so after the Last Supper. For them, the reality of the Eucharist was clear. "This is my body." "This is my blood."

Finally, the Gospel tells us of God's immense love. This is the great lesson of the feeding of the multitudes. When our soul hungers, God supplies, not in any rationed sense, but lavishly. He loves us.

God's love in nourishing us when we have nothing else still is available, through the Eucharist in the Church, as it was long ago on the hillside when the Apostles assisted Jesus in feeding the multitudes. †

Daily Readings

Monday, June 3

St. Charles Lwanga and companions, martyrs
Tobit 1:1, 3; 2:1a-8
Psalm 112:1-6
Mark 12:1-12

Tuesday, June 4

Tobit 2:9-14
Psalm 112:1-2, 7-9
Mark 12:13-17

Wednesday, June 5

St. Boniface, bishop and martyr
Tobit 3:1-11a, 16-17a
Psalm 25:2-9
Mark 12:18-27

Thursday, June 6

St. Norbert, bishop
Tobit 6:10-11; 7:1bcde, 9-17;
8:4-9a
Psalm 128:1-5
Mark 12:28-34

Friday, June 7

The Most Sacred Heart of Jesus
Ezra 34:11-16
Psalm 23:1-6
Romans 5:5b-11
Luke 15:3-7

Saturday, June 8

The Immaculate Heart of Mary
Tobit 12:1, 5-15, 20
(response) Tobit 13:2, 6-8
Luke 2:41-51

Sunday, June 9

Tenth Sunday in Ordinary Time
1 Kings 17:17-24
Psalm 30:2, 4-6, 11-13
Galatians 1:11-19
Luke 7:11-17

Question Corner/Fr. Kenneth Doyle

Catholics are called to bow their heads during Mass at the name of Jesus

Q Could you please tell me why Catholics no longer bow their head at the name of Jesus? I seem to be the only one still doing that—even the priests don't. When and why did this stop? (Ocean City, N.J.)



A The tradition of reverencing the name of Jesus takes its origin from St. Paul,

who wrote in his Letter to the Philippians: "God greatly exalted him and bestowed on him the name that is above every other name, that at the name of Jesus every knee should bend ... and every tongue confess that Jesus Christ is Lord" (Phil 2:9-10).

The custom was formalized at the Second Council of Lyons in the 13th century, which decreed the special honor due, "that at the name of Jesus every knee should bow; whenever that glorious name is recalled, especially during the sacred mysteries of the Mass, everyone should bow the knees of his heart, which he can do even by a bow of his head."

The *General Instruction of the Roman Missal*, which currently governs celebrations of the Mass, goes beyond that and says, "A bow of the head is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary and of the saint in whose honor Mass is being celebrated" (#275).

So, to your question, you are correct in bowing at the name of Jesus, and everyone else should be doing it, too. It lifts us all from the mundane, and serves as a convenient reminder that there are lofty realities that transcend and beckon us.

Q When Pope Francis was elected, it was often stated that he would be the leader of the world's 1.2 billion Catholics. Whom does that number include? Is it just active Catholics? In my own extended family, unfortunately, only a few are regular churchgoers, and the others seem to be Catholic in name only. Do all of them count in the 1.2 billion? (Little Falls, N.Y.)

A The 1.2 billion figure is, by any reckoning, a "soft" figure. That is to say, in a world of 7 billion people, it is beyond difficult to determine with any real accuracy how many of them belong to each faith community. This is particularly so because demographers differ on what

constitutes "belonging" to a religion.

In Church law, baptism makes you a Catholic and you remain one forever unless you are excommunicated or formally renounce your faith. So the Vatican's *Statistical Yearbook* counts 1.196 billion Catholics worldwide, which is likely the source reporters used at the time of Pope Francis' election.

The difference in criteria is best illustrated by varying estimates of the number of Catholics in the U.S. The Pew Research Center sets that figure at 75 million. Pew collects census and survey data and simply accepts the word of those who self-identify as Catholic.

The *Official Catholic Directory*, which tabulates figures compiled by the nation's dioceses, sets the total at 66.3 million, but that initial compilation is something less than an exact science. As a pastor, I can verify this.

The Glenmary Research Center publishes a U.S. religion census in which local Church leaders are asked to estimate the number of their congregants, and Glenmary's latest calculation shows 59 million U.S. Catholics.

If you were to consider only Catholics who formally register in a parish, the totals would probably drop substantially, as they certainly would if you tallied only those who attend Mass each weekend.

So to get back to your question, the flock of our new shepherd, Pope Francis, is certainly very large, but it is, literally, countless.

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

My Journey to God

I am the cup

By Thomas J. Rillo

I am the cup shattered and broken
A cup that is empty and needing filling
Only the Lord God can fill me to the brim
Filled with gifts of compassion and love.
I am the cup.

I am the cup that truly needs emptying
Of judgmental and intolerant selfish traits
A cup that needs emptying of self-ego
Self-centeredness needs to be drained.
I am the cup.

Only when the cup is empty can it be filled
Filled with the God-given gifts of service
Only when I am a filled cup can I be a minister
That reaches out to the needy and the helpless.
I am the cup.

May I be that cup that is brought forth to serve
Service to the pained, brokenhearted and lonely
A cup that is repaired of cracks and blemishes
I am the cup containing the gift of altruism and love.
I am the cup.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. This 1938 chalice was restored by the F.C. Ziegler Co. in Tulsa, Okla., and was used by Pope Benedict XVI during his 2008 visit to the U.S.)



CNS photo/David Croneshaw, Eastern Oklahoma Catholic

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Rest in peace

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

BAASE, William Joseph, 80, Holy Spirit, Indianapolis, May 17. Father of Terri Monaghan and Thomas Baase. Brother of Andrew Baase. Grandfather of five. Great-grandfather of four.

BEXY, Anna Lou, 78, St. Mary-of-the-Knobs, Floyd County, May 14. Mother of Angie Crain, Joyce Kessinger, Donna Oskin and Bob Bezy. Sister of Roy Dewese. Grandmother of seven. Great-grandmother of nine. Great-great-grandmother of two.

BROWN, Steaven R., 54, St. Vincent de Paul, Bedford, May 16. Father of Lindsey Terrell. Son of Elvis Brown Jr., Brother of Dorene Smith, Charlie and Ed Brown. Grandfather of two.

BRYANT, Henry U., 80, St. Gabriel, Indianapolis, May 16. Husband of Dolores (Weimer) Bryant. Father of Linda Ervin, Diane Westin and Henry Bryant Jr. Brother of Bill Bryant. Grandfather of five.

CECIL, Robert G., 89, St. Roch, Indianapolis, May 12. Father of Karen Bryant, Christie Koetting, Ann Mennel, Mark and Matthew Cecil. Brother of Carol Graham and Shirley Skelley. Grandfather of 15. Great-grandfather of 12.

DISHINGER, Nancy, 80, St. Rose of Lima, Franklin, May 14. Mother of Ann Kelly, Jay and Tom Dishinger.

DUH, Rose Emily, 93, St. Michael the Archangel, Indianapolis, April 16. Mother of Kathy Gootee, Jerry, Larry, Louis, Michael and Robert Duh. Sister of Joe Luzar. Grandmother of 12. Great-grandmother of 23.

GRANDE, Dolores, 79, St. Christopher, Indianapolis, May 15. Wife of Bob Grande. Mother of Jennifer Hartbarger, Beth Shook and Robert Grande Jr. Grandmother of five. Great-grandmother of two.

JORDAN, Walter Edward, 73, St. Christopher, Indianapolis, May 17. Father of Erika Martin, Monica Richardson and Chris Jordan. Brother of Anne Robinson. Grandfather of 10. Great-grandfather of six.

KAISER, George E., 73, Holy Family, New Albany, May 4. Husband of Ruth Ann (Uhl) Kaiser. Father of DeAnn Burns, Dr. Sheryl King, Becky Wenning and Chris Kaiser. Brother of Joyce Kremenz and William Kaiser. Grandfather of 14.

KELMEL, Edwin B., 94, St. Joseph, Clark County, May 21. Husband of Mary (Geltmaker) Kelmel. Father of Elizabeth Corcoran, Julie Mader, Janette Sparks, Kathy White and Joseph Kelmel. Grandfather of 12. Great-grandfather of nine.

KRIEGER, Dale E., 57, St. Mary, Greensburg, May 19. Father of John Krieger. Son of Lorina Krieger. Brother of David and Ronald Krieger. Grandfather of one.

KUYKENDALL, Virgil Leslie, 84, St. Luke the Evangelist, Indianapolis, May 17. Husband of Janet Kuykendall. Father of Lisa Dowell, Karen Gorski, Jill Lisinski and Steve Kuykendall. Grandfather of eight. Great-grandfather of 17.

LAHR, Brooke Nicole, 25, St. Gabriel, Indianapolis, April 21. Daughter of Mark and Colleen Lahr. Sister of Anthony and Paul Lahr. Granddaughter of David and Sandy Lahr.

LUX, Virginia, 94, St. Vincent de Paul, Shelby County, May 15. Mother of Barbara Gahimer, Nancy Rehn, Judy and Lois Weaver, Richard and Stephan Lux. Grandmother of 20. Great-grandmother of 43. Great-great-grandmother of 28.

MOENTER, Romilda M., 102, St. Louis, Batesville, May 21. Mother of Carmen Jones, Judy Schath and Terry Moenter. Grandmother of 11. Great-grandmother of 26. Great-great-grandmother of six.

NOBBE, Elaine F., 57, St. Maurice, Decatur County, May 13. Wife of Arthur Nobbe. Mother of Amy, Sarah, Aaron, Robert and Todd Nobbe. Daughter of Janette Munchel. Sister of Charlene Whittaker, Darrell and Vernon Munchel. Grandmother of three.

NOHL, Marianne, 87, Holy Spirit, Indianapolis, May 11. Mother of Marie Comer, Jane Elliott, Anne Traub, James, John, Paul, Thomas, Timothy and Vincent Nohl. Sister of Helen Andrews. Grandmother of 14. Great-grandmother of seven.

OESTERLING, John B., Sr., 79, Holy Family, Oldenburg, May 17. Husband of Karen Osterling. Father of Catherine Blanken, Amy Grimme, Theresa Hornberger, Michelle Sitterding, Ingrid and Chris Oesterling. Stepfather of Amy Gunter and Troy Ilderton. Brother of Helen Enneking. Grandfather of 15. Great-grandfather of five.

PETERSON, Brooke Alexandria, 27, St. Roch, Indianapolis, May 9. Mother of Alexandria Peterson and Bretton Wilson. Daughter of Teena Adam. Sister of Tiffany Strayer, Brianna and Regina Peterson and Timothy West.

PEZZULLO, Jean B., 53, St. Luke the Evangelist, Indianapolis, May 17. Mother of Edward Pezzullo. Sister of Marilyn and Jack Mahoney.

THOMPSON, Sandra S., 75, Sacred Heart of Jesus, Indianapolis, May 20. Mother of Jill, Jude, Nancy and Ted Thompson. Grandmother of one.

WADE, Jane B., 80, St. Malachy, Brownsburg, May 9. Mother of Brian, Neil and Steven Wade. Sister of Peggy Orth. Grandmother of two.

WELLS, Patricia, 92, Christ the King, Indianapolis, May 12.

WOOD, Timothy A., 48, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 2. Father of Katelyn and Timothy Wood. Son of Katherine Wood. Brother of David and John Wood. †



We are the champions—again

Pontifical North American College seminarians celebrate after winning the Clericus Cup in Rome on May 18. The U.S. seminary team beat the Legionaries of Christ's Mater Ecclesiae College 1-0 to win the tournament pitting soccer teams of various seminarians in Rome for the second straight year. Father Martin Rodriguez, a member of the North American College's team, was unable to participate in the championship match because he was ordained to the priesthood that day at SS. Peter and Paul Cathedral in Indianapolis.

Franciscan Sister Noel Marie Worland ministered in education for 52 years

Franciscan Sister Noel Marie Worland died on April 14 at the St. Clare Hare health care facility at the Motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 101.

The Mass of Christian Burial was celebrated on April 17 at the Motherhouse Chapel at the motherhouse. Burial followed at the motherhouse cemetery. Sister Noel Marie was born on Nov. 20, 1911, in Shelbyville.

She entered the Sisters of St. Francis on Sept. 6, 1931, and professed final vows on July 2, 1937.

During 81 years as a Sister of St. Francis, Sister Noel Marie ministered as an educator for 52 years in Catholic schools in Indiana, New Mexico and Ohio. In the archdiocese, she taught or served as an administrator at St. Mary School in Rushville, St. Joseph School in Shelbyville, and at Holy Family School and St. Andrew School, both in Richmond and now combined as Seton Elementary School, and at Little Flower School, Our Lady of Lourdes School and St. Mark School, all in Indianapolis.

She later served as director of religious education at St. Joseph Parish in Shelbyville.

Memorial gifts may be sent to the Sisters of St. Francis, Oldenburg, IN 47036-0100 or online at www.OldenburgFranciscans.org. †

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Workshop provides information on addictions, ministries that help

By Natalie Hoefler

In the Gospel of St. Matthew, Christ instructed, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind" (Mt 22:37).

Christ identified the three aspects that make a person whole: heart, soul and mind. When any one of these aspects is suffering, the person suffers.

Substance addictions affect not just one but all three components, fracturing individuals, their families and their communities.

In light of this reality, Archbishop Joseph W. Tobin was pleased to have the archdiocese host a National Catholic Council on Addictions (NCCA) workshop at the Archbishop Edward T. O'Meara Catholic Center on April 29.

"I am a big supporter of the work of NCCA. Addictions—especially those to alcohol and different forms of drugs—represent an epidemic that destroys human beings on all levels: physical, mental and spiritual," the archbishop said. "What is more, these diseases 'infect' families, religious communities, presbyterates and parishes, affecting those closest to the addict."

The NCCA, which works with the U.S. Conference of Catholic Bishops, serves as a resource center for parish ministries assisting those suffering from or affected by substance addictions.

"The workshops are always free," said Louise Westcott, NCCA director. "We are a non-profit, membership-based organization, so we do ask people to support us that way. But we never want money to get in the way

[of people attending a workshop]."

The workshops are intended "for those who work with those in recovery, families of those who have addictions, those with addictions and those in the health care world who work with those with addictions," Westcott explained.

In addition to addictions treatment and recovery facilities, there are many parish-level ministries in the Archdiocese of Indianapolis, such as Alcoholics Anonymous, Narcotics Anonymous, Al-Anon and other 12-step programs.

But Deacon Bill Jones saw a need for a Catholic-based substance abuse ministry at the parish level.

"I got involved when I went through the deacon formation program. I went to my spiritual director, Father Larry Voelker, about the Catholic Church not reaching out enough to those suffering from addictions, recovering from addictions and afflicted by addictions," said Deacon Jones, who serves at St. Bartholomew Parish in Columbus.

Through Father Voelker, now deceased, he met Erik Vagenius, who had created a substance addictions ministry program in the Diocese of Palm Beach, Florida.

Deacon Jones put together a core group of people from various parishes and invited Vagenius to Indianapolis to train them in the fall of 2006.

Thus the archdiocese's Substance Abuse Ministry (SAM) was formed.

"SAMs try to do educational events for parishes, provide resources, sit and talk with people, be there for people, pray with people. We try to offer hope, healing and reconciliation for our parish members," Deacon Jones explained. "The most important resource we have in our Church is the people in the pews."

There are currently four parishes with active SAM ministries in the archdiocese: St. Augustine Parish in Jeffersonville, St. Bartholomew Parish in Columbus, and Holy Cross Parish and St. Monica Parish, both in Indianapolis.

Deacon Jones said there are plans to start deanery-based SAM groups by the end of the year.

As a current NCCA board member, Deacon Jones suggested Indianapolis as a good location for an NCCA workshop.

Speakers included Deacon Jones and Vagenius, both of whom spoke on how to start a parish-level substance abuse ministry. Dr. Melanie Margiotta of the

'I am a big supporter of the work of NCCA. Addictions—especially those to alcohol and different forms of drugs—represent an epidemic that destroys human beings on all levels: physical, mental and spiritual.'

—Archbishop Joseph W. Tobin



Archbishop Joseph W. Tobin greets attendees of the National Catholic Council on Addictions workshop after a special Mass for them at SS. Peter and Paul Cathedral in Indianapolis on April 29.

Deacon Bill Jones delivers a presentation on starting a parish-level substance abuse ministry program during a National Catholic Council on Addictions workshop at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on April 29.



Kolbe Center, Inc. in Indianapolis spoke on the medical aspects of addictions.

Father Paul White, pastor of Holy Apostles Parish in the Diocese of Rockford, Ill., and president of the NCCA's advisory board, gave a presentation on "The Family and Addictions." He said that knowing about the family and addictions is helpful not just for working with people with addictions, but for understanding Church dynamics as well.

"We found that 60 percent of our ministry people—people in the helping ministry—come from dysfunctional families or alcoholic family systems. So it's important to understand the system and the roles that people take so we understand how people operate in the Church," Father White said. "It gives you good insight into how people operate, so you can accept them instead of let them drive you nuts."

Father White was among the priests who concelebrated Mass with Archbishop Tobin at SS. Peter and Paul Cathedral in Indianapolis after the workshop.

In his homily, the archbishop spoke in strong support of the NCCA and similar organizations.

"We read how Jesus identified his fundamental mission as liberating human beings from all that would enslave them," he said. "To support groups like the NCCA is to participate intimately in the mission of Jesus."

(For more information on Substance Addictions Ministries, log on to www.archindy.org/family/substance.html, or contact Joni LeBeau, health ministry coordinator for the Office of Family Ministries, at 317-236-1475 or 800-382-9836 ext. 1475 or e-mail her at jlebeau@archindy.org.) †

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