



The

Criterion

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A special calling

Benedictine Sister Mary Emma Jochum embraces vocation of helping others, page 16.

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Pope Francis canonizes Sts. John XXIII and John Paul II



Tapestry portraits of Sts. John Paul II and John XXIII are seen during their canonization Mass at the Vatican on April 27. (CNS photo/Giampiero Sposito, Reuters)

VATICAN CITY (CNS)—Canonizing two recent popes in the presence of his immediate predecessor, Pope Francis praised the new Sts. John XXIII and John Paul II as men of courage and mercy, who responded to challenges of their time by modernizing the Catholic Church in fidelity to its ancient traditions.

“They were priests, bishops and popes of the 20th century,” the pope said on April 27, in his homily during Mass in St. Peter’s Square. “They lived through

the tragic events of that century, but they were not overwhelmed by

See related stories, pages 2, 3 and 7.

them. For them, God was more powerful.

“John XXIII and John Paul cooperated with the Holy Spirit in renewing and updating the Church in keeping with her original features, those features which the saints have given her throughout the centuries,” he said.

Speaking before a crowd of half a million that included retired Pope Benedict XVI, Pope Francis praised St. John for his best-known accomplishment, calling the Second Vatican Council, which he said

“showed an exquisite openness to the Holy Spirit.

“He let himself be led, and he was for the Church a pastor, a servant-leader,” the pope said of St. John. “This was his great service to the Church. I like to think of him as the pope of openness to the Spirit.”

Pope Francis characterized St. John Paul as the “pope of the family,” a title he said the late pope himself had hoped to be remembered by. Pope Francis said he was sure St. John Paul was guiding the Church on its path to two upcoming synods of bishops on the family, to be held at the Vatican this October and in October 2015.

The pope invoked the help of the two new papal saints for the synods’ success, and he prayed, “May both of them teach us not to be scandalized by the wounds of Christ and to enter ever more deeply into the mystery of divine mercy, which always hopes and always forgives, because it always loves.”

Pope Francis has said the agenda for the family synods will include Church teaching and practice on marriage, areas he has said exemplify a particular need

See SAINTS, page 3

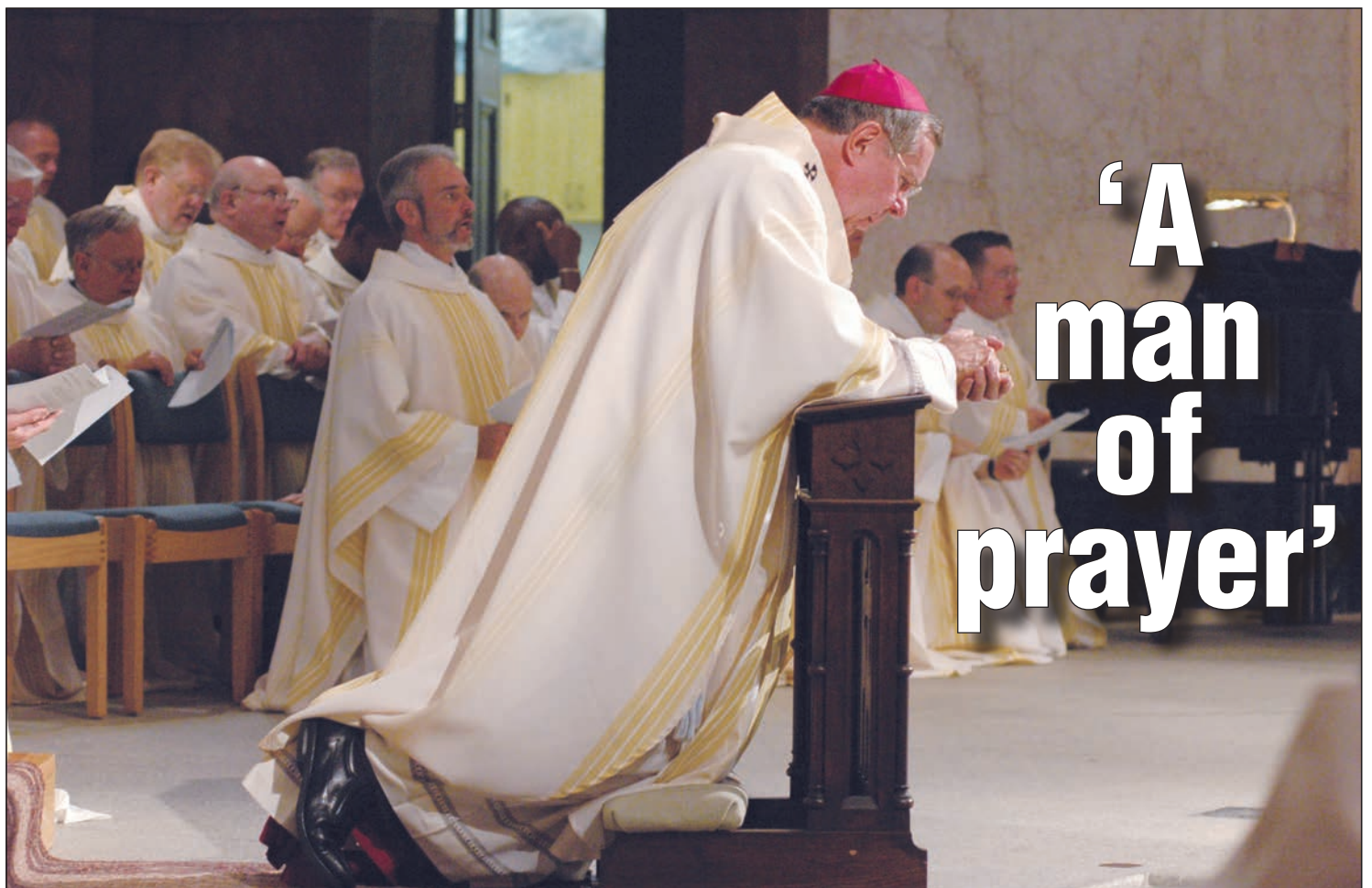
NCEA hears that new evangelization turns Church to Jesus’ Good News

PITTSBURGH (CNS)—The new evangelization is not a new Gospel, but refocuses the faithful on the Good News of Jesus and involves the renewal of faith and the willingness to share it, Cardinal Donald W. Wuerl of Washington told the National Catholic Education Association (NCEA).

“We bring a fuller vision,” Cardinal Wuerl said of the Catholic faith during his keynote address at NCEA’s annual convention. “We need to admit that and be proud of it.”

Hosted by the Diocese of Pittsburgh in partnership with the NCEA, Catholic Library Association and the National

See NCEA, page 10



‘A man of prayer’

Archbishop Daniel M. Buechlein kneels in prayer during a June 7, 2007, priesthood ordination Mass in SS. Peter and Paul Cathedral in Indianapolis. (File photo by Sean Gallagher)

Archbishop Emeritus Daniel M. Buechlein marks 50 years of priestly life and ministry

By Sean Gallagher

Archbishop Emeritus Daniel M. Buechlein’s cell phone recently rang as he sat in his room in the infirmary at Saint Meinrad Archabbey in St. Meinrad while reflecting on his 50 years of priestly life and ministry.

He has lived there since September 2011 when he retired after 19 years of leading the Church in central and

southern Indiana—a retirement precipitated by a stroke he had suffered earlier that year and other health challenges that occurred in previous years.

Like so many people who call him, the woman asked for his prayers. In this case, it was for her mother who was to have surgery the next day. Archbishop Buechlein promised to pray for her.

That incident could be a summary of his 50 years of priestly ministry, which he will

celebrate on May 3.

“Prayer is at the core of his being,” said Bishop Charles C. Thompson of the Evansville, Ind., Diocese, a close friend of Archbishop Buechlein. “He’s a man of prayer. That doesn’t change because he’s had a stroke. If anything, his prayer has probably intensified by the stroke.”

Prayer—and especially the Eucharist—was important to him even

See BUECHLEIN, page 8

Cardinal: Imitate St. John Paul's defense of family, sacredness of life



A young girl receives Communion on April 28 during a Mass of thanksgiving for the canonizations of Sts. John XXIII and John Paul II in St. Peter's Square at the Vatican. (CNS photo/Paul Haring)

VATICAN CITY (CNS)— St. John Paul II would not want Catholics' applause, but he would want to inspire the way they live, especially in defending the family and the sacredness of human life, said Cardinal Angelo Comastri.

Tens of thousands of people, especially from Poland, returned to St. Peter's Square on April 28 for the official Mass of thanksgiving for the canonization of St. John Paul. Cardinal Comastri, archpriest of St. Peter's Basilica, presided at the Mass, and Polish Cardinal Stanislaw Dziwisz of Krakow, St. John Paul's longtime secretary, concelebrated.

"We are here today to give thanks, but especially to accept the heritage and the example of his courageous faith," the cardinal said.

"John Paul II had the courage to defend the family, which is a project of God written in clear words in the book of life," the cardinal said. "He defended the family at a time when confusion and public aggression against the family were spreading in an insane attempt to write an anti-Genesis," an account of the meaning of the family opposed to God's plan

for creation described in the first book of the Bible.

In his 1981 apostolic exhortation on the family, "*Familiaris Consortio*," the cardinal said, Pope John Paul denounced how the family already was becoming the target of "numerous forces trying to destroy or at least deform it" to the detriment of society and the good of the human person.

St. John Paul "felt his most urgent mission was to proclaim to all God's plan for marriage and the family," he said, adding his hope that Catholics would look to St. John Paul to rediscover God's plan for the family, "which is the only path that will give dignity to the family and truth to the love and future of spouses and their children."

The cardinal also described St. John Paul as courageous in defending human life, "all human life, at a time when the 'culture of the disposable,' as Pope Francis calls it, was spreading."

People today "are starving for love," Cardinal Comastri said, but "the weakest are being tossed aside because the selfish see them as a burden. It's a terrible fact, a sign of a decline in civility." †

A reflection on the canonizations of John XXIII and John Paul II

By Archbishop Joseph W. Tobin, C.Ss.R.

Last Sunday, millions of people throughout the world watched as Pope Francis officially confirmed the *sensus fideles* (sense of the faithful) that two of the greatest, and holiest, figures of the 20th century—Pope John XXIII and Pope John Paul II—are, in fact, saints. What a wonderful sign of hope for the world! What a powerful statement of love and joy!

I wish to echo the words of Pope Francis in his homily during the canonization Mass:

"[John XXIII and John Paul II] were priests, bishops and popes of the 20th century. They lived through the tragic events of that century, but they were not overwhelmed by them. For them, God was more powerful; faith was more powerful—faith in Jesus Christ the Redeemer of man and the Lord of history; the mercy of God, shown by those five wounds, was more powerful; and more powerful too was the closeness of Mary our Mother."

"Closeness" is a word Pope Francis uses frequently to describe the intimate connection that exists between God and his people, between Jesus and each of us who encounter him personally, and between holy women and men and those they serve in Jesus' name. Both popes were close to Jesus and to his mother, Mary. This profound sense of intimacy, or closeness, was felt by everyone who

came into contact with these two holy men who are now recognized by the Church as saints of God.

"In these two men, who looked upon the wounds of Christ and bore witness to his mercy," Pope Francis says, "there dwelt a living hope and an indescribable and glorious joy (1 Pt 1:3,8). The hope and the joy which the risen Christ bestows on his disciples, the hope and the joy which nothing and no one can take from them. The hope and joy of Easter, forged in the crucible of self-denial, self emptying, utter identification with sinners, even to the point of disgust at the bitterness of that chalice. Such were the hope and the joy which these two holy popes had received as a gift from the risen Lord, and which, they in turn, bestowed in abundance upon the People of God, meriting our eternal gratitude."

St. John XXIII was pope during my boyhood and youth. He symbolized for me—and for millions the world over—the Easter joy of springtime and hope for the future. His openness to the world and his desire for authentic renewal in the Church inspired me to want to serve as a "missionary disciple" (to use Pope Francis' term).

St. John Paul II was pope during most of my ministry as a priest of the Congregation of the Most Holy Redeemer (Redemptorists). His passion, energy and missionary zeal for proclaiming the Gospel were an inspiration to me, to my Redemptorist brothers and to millions of people everywhere.

With Pope Francis and the entire Church, I rejoice in the canonization of these two beloved popes. I invite all my sisters and brothers in central and southern Indiana to join me in thanking God for the great gift of these new saints! †

"Each one must **GIVE** as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver." - 2 Corinthians 9:7

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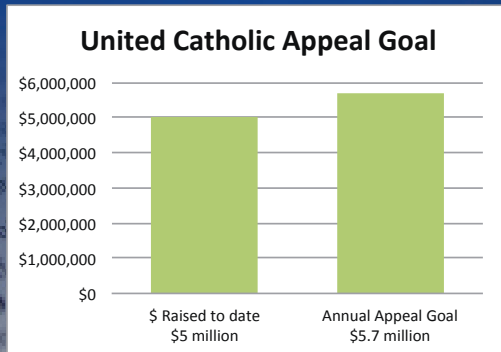
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SAINTS

continued from page 1

for mercy in the Church today.

The pope repeatedly mentioned mercy in his homily, which he delivered on Divine Mercy Sunday, an observance St. John Paul put on the Church's universal calendar in 2000. The Polish pope died on the vigil of the feast in 2005 and was beatified on Divine Mercy Sunday in 2011.

In addition to Pope Benedict, making only his third public appearance since he resigned in February 2013, Pope Francis' concelebrants included some 150 cardinals and 700 bishops.

Pope Benedict did not join the procession of bishops at the start of Mass, but arrived half an hour earlier, wearing white vestments and a bishop's miter and walking with a cane. He sat in a section of the square designated for cardinals. Pope Francis greeted his predecessor with an embrace at the start of the Mass, drawing applause from the crowd, and approached him again at the end.

During the canonization ceremony, which took place at the beginning of the Mass, devotees carried up relics of the new saints in matching silver reliquaries, which Pope Francis kissed before they were placed on a small table for veneration by the congregation.

St. John's relic was a piece of the late pope's skin, removed when his body was transferred to its present tomb in the main sanctuary of St. Peter's Basilica.

Floribeth Mora Diaz, a Costa Rican woman whose recovery from a brain aneurysm was recognized by the Church as a miracle attributable to the intercession of St. John Paul, brought up a silver reliquary containing some of the saint's blood, taken from him for medical testing shortly before his death in 2005.

The Mass took place under cloudy skies with temperatures in the low 60s, and only a sprinkle

of rain fell just before the 10 a.m. start of the liturgy. Huge tapestries bearing portraits of the two saints hung from the facade of the basilica, and the square was decorated with 30,000 roses and other flowers donated by the nation of Ecuador.

The square and the broad Via della Conciliazione leading up to it were tightly packed with approximately half a million pilgrims, many of whom had been standing for hours before the start of Mass. Among the many national flags on display, the majority were from Poland, the native land of St. John Paul.

The Vatican estimated that 800,000 attended the ceremony in Rome, with overflow crowds watching on giant-screen TVs set up at various locations around the city. The 2011 beatification of Pope John Paul drew more than 1 million people, according to Italian police estimates at the time.

The Vatican said 93 countries sent official delegations to the Mass, and more than 30 of the delegations were led by a president or prime minister. The current king and queen of Spain and the former king and queen of Belgium were in attendance.

Pope Francis spent half an hour personally greeting the delegations following the Mass. He then rode in his popemobile through the square and adjacent avenue, drawing cheers and applause from the crowds, for about 20 minutes until disappearing at the end of the street.

The canonizations of both popes came after extraordinary measures by their successors to expedite the process. Pope Benedict waived the usual five-year waiting period before the start of a sainthood cause for Pope John Paul shortly after his death, when he was mourned by crowds shouting "*Santo subito!*" ("A saint at once!"). In the case of St. John, Pope Francis waived the usual requirement of a second miracle before a blessed can be added to the Church's list of saints. †



A large crowd is seen as Pope Francis celebrates the canonization Mass for Sts. John XXIII and John Paul II in St. Peter's Square at the Vatican on April 27. (CNS photo/Evandro Inetti, pool)



Left top, Father Ezio Bolis and Floribeth Mora Diaz, accompanied by her husband, Edwin, carry the relics of Sts. John XXIII and John Paul II respectively as they walk to present them to Pope Francis during the canonization Mass for the new saints in St. Peter's Square at the Vatican on April 27. Father Bolis is director of the Pope John XXIII Foundation, and Mora Diaz's cure from an aneurysm in 2011 was the second miracle in the sainthood cause of St. John Paul. (CNS photo/Paul Haring)



Left bottom, retired Pope Benedict XVI embraces Pope Francis before the canonization Mass for Sts. John XXIII and John Paul II in St. Peter's Square at the Vatican on April 27. (CNS photo/L'Osservatore Romano via Reuters)

Members of U.S. delegation talk about Sts. John XXIII, John Paul II

ROME (CNS)—Members of the official U.S. government delegation to the canonizations of Sts. John XXIII and John Paul II spoke of the honor and their good fortune in being chosen by President Barack Obama to attend the April 27 event.

"I'm tickled to be here," said Rep. Xavier Becerra, D-Calif., chairman of the House Democratic Caucus. "It's thrilling to be here to represent my government at this canonization," and to fulfill a serious commission given him by his mother: "Bring back some rosaries."

The delegation was led by presidential counselor John Podesta and included Katie Beirne Fallon, an assistant to the president and director of legislative affairs.

The United States was one of more than 90 countries that sent official delegations to the Mass. More than 30 delegations were led by a president or prime minister. The current king and queen of Spain and the former king and queen of Belgium were in attendance.

Meeting reporters at the home of Ken Hackett, U.S. ambassador to the Holy See, Podesta noted that the three U.S. delegates are Catholic.



Rep. Xavier Becerra

"There was probably a long line of volunteers, and we were lucky enough to be at the front of it," he said.

Podesta, who had served as President Bill Clinton's chief of staff, met St. John Paul twice.

"I think partly because of the length of his papacy" and "the strength of his personality, even when he was frail—the second time I met him he was already frail—I think it always seemed like he was destined for sainthood.

"Pope John XXIII and Pope John Paul II both opened the Church to the world in their own ways," Podesta said. "They were both popes who went out to the world, and they both projected those values of courage, care and concern.

"John XXIII revolutionized the Church," he said, especially by emphasizing the



John Podesta

important role of the laity in the life of the Church, opening a level of participation "that when I was a young boy was not possible."

Becerra said a canonization is something "those of us who grew up Catholic always heard about, never thinking that we would get to witness" the event in person.

"It's a great day to be a Catholic," Becerra said.

He said he remembered St. John Paul particularly as a champion of human freedom, insisting to the world—including the communist regimes then ruling in Eastern Europe—that "you have to give people a chance" to determine their choice of government and direction in life.

"John XXIII was a pioneer," he said. "He made the Church relevant to my parents," not only by launching the Second Vatican Council and its liturgical

reforms, but especially by emphasizing its catholicity and its call to welcome all people. For Mexican immigrants in California, he said, "he made it clear: The Lord's house is your house."

Becerra also praised Pope Francis. "As a Latino and the son of immigrants, he's my guy."

"Pope Francis has done a lot to inspire us, not just as Catholics, but as Americans, those who believe in justice and freedom and opportunity," he said. †

Canonization opens way for universal celebration of popes' feast days

VATICAN CITY (CNS)—From the moment Pope Francis said, "We declare and define Blessed John XXIII and John Paul II to be saints" and "they are to be venerated as such by the whole Church," their October feast days automatically could be celebrated at Masses around the world.

St. John's feast day is on Oct. 11, the anniversary of the day in 1962 that he opened the Second Vatican Council. St. John Paul's feast day is on Oct. 22, the anniversary of the inauguration of his pontificate in 1978.

After the two were beatified—Pope John in 2000 and Pope John Paul in 2011—special Vatican permission was required to publicly celebrate their feast days outside the Diocese of Rome,

where they served as bishop and pope, and their home dioceses. Vatican permission also was required to name parishes after them, but with their canonization, that is no longer necessary.

A key difference between beatification and canonization is:

- At a canonization, the pope issues a formal decree recognizing the candidate's holiness and permitting public remembrance of the candidate at liturgies throughout the Church.

- With a beatification, the pope concedes permission for limited public remembrances, usually among members of the candidate's religious order or in the diocese where the candidate lived and worked. †



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Editorial



Pope Francis speaks after delivering his Easter blessing “*urbi et orbi*” (to the city and the world) from the central balcony of St. Peter’s Basilica at the Vatican on April 20. (CNS photo/Paul Haring)

The pope speaks to the city and the world

It is traditional on Easter Sunday for the pope to deliver a blessing and brief address “*urbi et orbi*” (to the city and the world).

The city is, of course, Rome, “the heart of Christianity,” and the world is the entire global village with all its religious, cultural, political, racial and economic diversity. While popes have always addressed themselves to the whole world, Pope Francis recognizes that his audience is “linked by modern technology” now more than ever.

Pope Francis has delivered this Easter message twice. The first time, Easter 2013, he was the newly elected Bishop of Rome, and by his own admission he was something of a stranger to this city who came “from the ends of the Earth.”

A year later, the pope from Argentina is no stranger to the citizens of Rome or to the world at large. He has made himself known—by his humility, his compassion and his willingness to speak bluntly (and sometimes controversially) on some very sensitive issues.

Pope Francis has used his two messages to the city and the world to call for peace.

In 2013, the Holy Father said, “And so we ask the risen Jesus, who turns death into life, to change hatred into love, vengeance into forgiveness, war into peace. Yes, Christ is our peace, and through him we implore peace for all the world.” In particular, the pope called attention to the need for peace in the Middle East (Iraq and Syria), in Africa (Mali, Nigeria, the Congo, Central Africa Republic), and in Asia (Korea).

“Peace in the whole world,” which the Holy Father observes is “still divided by greed looking for easy gain, wounded by the selfishness which threatens human life and the family, selfishness that continues in human trafficking, the most extensive form of slavery in this twenty-first century! Peace to the whole world, torn apart by violence linked to drug trafficking and by the iniquitous exploitation of natural resources! Peace to this our Earth!”

In 2014, Pope Francis once again used his address to the city and the world to ask the risen Lord “to put an end to all war and every conflict, whether great or small, ancient or recent.”

The pope once again singled out regions of the world that cry out for peace:

“We pray in a particular way for

Syria, that all those suffering the effects of the conflict can receive needed humanitarian aid and that neither side will again use deadly force, especially against the defenseless civil population, but instead boldly negotiate the peace long awaited and long overdue!

“We ask you to comfort the victims of fratricidal acts of violence in Iraq, and to sustain the hopes raised by the resumption of negotiations between Israelis and Palestinians.

“We beg for an end to the conflicts in the Central African Republic, and a halt to the brutal terrorist attacks in parts of Nigeria and the acts of violence in South Sudan.

“We ask that hearts be turned to reconciliation and fraternal concord in Venezuela.”

The Bishop of Rome speaks of peace to the city and the world out of a profound sense of pastoral care and responsibility. Pope Francis has described himself as “a pastor without boundaries.” His calling as the Vicar of Christ and the successor of St. Peter is to minister to the whole world from the symbolic center of the world, Rome. Pope Francis takes this dual responsibility seriously. He’s worked hard to be present to the priests and people of the Diocese of Rome. He has also reached out to people the world over—sometimes making telephone calls to people in distant parts of the world to assure them of his pastoral care.

The pope’s ministry says to everyone: “Come and see! In every human situation, marked by frailty, sin and death, the Good News is no mere matter of words, but a testimony to unconditional and faithful love: It is about leaving ourselves behind and encountering others, being close to those crushed by life’s troubles, sharing with the needy, standing at the side of the sick, elderly and the outcast. Come and see! Love is more powerful, love gives life, love makes hope blossom in the wilderness.”

Could there ever be a more important message—for the city or the world? Come and see what love has accomplished! Come and experience the Good News. Come and feel in your hearts the mercy of God and the joy of our redemption.

Pope Francis speaks to the city and the world every day in his words and his actions. Let’s listen carefully and watch closely. His delivery of Christ’s message—and our wholehearted acceptance of it—can set us free!

—Daniel Conway

Reflection/John Shaughnessy

Faith, not fear, at the heart of Macklin Swinney’s earthly life

When the news spread that Macklin Swinney died on Good Friday, many people recalled how he had once



resolved “to give up fear” for Lent—a resolution he made after being diagnosed with the most advanced stage of skin cancer and being given little chance of surviving.

Family and friends also recalled how the 27-year-old Indianapolis resident gave the best hugs, how he poured himself into everything and everyone he cared about, and how his sense of adventure and his love of nature were defining qualities.

With a wistful smile, one relative shared a memory of being in the wilderness out west with Macklin, and how Macklin loved the sight of “shooting stars” blazing across the night sky.

In that image, there’s a glimpse of Macklin’s life: crowd-pleasing, spectacularly memorable and over far too soon.

The image also seems fitting for another reason: In the darkness of his life, Macklin blazed a light that was a wonder to behold.

If you knew Macklin or read about him in the April 4 issue of *The Criterion*, you know the harsh realities he faced in life. When he was 24, he was first diagnosed with cancer. Then the disease returned when he was 26.

“I was facing death again,” he said about the return of his cancer during Lent of 2013. “Not only that, I had a fear of what I would leave behind, what I hadn’t accomplished, what I would have to go through with treatments, and how it would turn out.”

Yet, in the midst of all those fears and worries as he fought for his life in a hospital, Macklin told Father Rick Nagel his Lenten resolution, “I’m going to give up fear.”

Deciding to leave everything in God’s hands, Macklin focused on making the most of whatever time he had left, including making the most of his decision to be baptized and become a member of the Catholic Church.

Macklin had made that decision after joining his grandparents for Mass one Sunday at St. John the Evangelist Church in Indianapolis, where Father Nagel is pastor. Macklin had been moved that Sunday by Father Nagel’s homily that focused on

the themes, “God wouldn’t put things in our life if we couldn’t handle them,” and “everything happens for a reason even if we don’t know it at the time.”

Believing he was being called to God and the Church, Macklin talked to Father Nagel after the Mass—a conversation that Father Nagel recalled during his homily at Macklin’s funeral Mass at St. John Church on April 22.

With a laugh, Father Nagel described how Macklin was convinced that his grandmother and the pastor were “in cahoots” with each other, that they had conspired to develop the homily specifically for Macklin.

It was the beginning of a powerful connection between Macklin and the priest—the kind of connection Macklin formed with many people. When Macklin seemed near death last year, Father Nagel arranged for an emergency baptism for him just before Easter. He also confirmed Macklin on March 25 of this year, just a few weeks after Macklin’s doctor told him there was nothing more they could do for him.

Father Nagel recalled the last time he saw Macklin, visiting him in the house of his grandparents—Don and Kathleen Murphy—where a hospice setting had been created.

“We prayed the rosary with him,” the priest told Macklin’s friends and family members who nearly filled the expansive church for the funeral Mass. “At the end, he said to me, ‘God bless you, Father.’”

Touched by that memory, Father Nagel became emotional as he added, “That’s the kind of love this young man had. He was always blessing others.”

During his homily, Father Nagel also noted that it was appropriate that Macklin died on Good Friday.

“He knew the cross of Christ. He embraced the cross of Christ. Macklin knew the suffering of Christ on the cross.”

After a pause, the pastor said, “It would also be appropriate to continue to celebrate Easter. We don’t just die. We rise again.”

Macklin embraced that belief in life even as he faced the reality of his death. Through it all, he gave faith, hope and inspiration to others—blazing a legacy of light in the darkest times of life.

That legacy was summed up at end of the eulogy that one of Macklin’s uncles—Patrick Murphy—delivered before the funeral Mass. In his touching tribute, his uncle praised Macklin with these closing words:

“Thank you for reminding us to never give up—unless you give up fear.”

(John Shaughnessy is the assistant editor of *The Criterion*.) †

Letters to the Editor

Columnist shares firsthand knowledge about being a widower

Bill Dodds had an excellent column on the Perspectives page in the April 11th edition of *The Criterion*. He obviously has firsthand knowledge of what being a widower means.

I agree with him—tears don’t scare me anymore.
Good job!

Jayne Schalk
Corydon

Social justice advocates, first and foremost, must support the unborn

I am writing to reply to the letter to the editor in the April 25 issue of *The Criterion*.

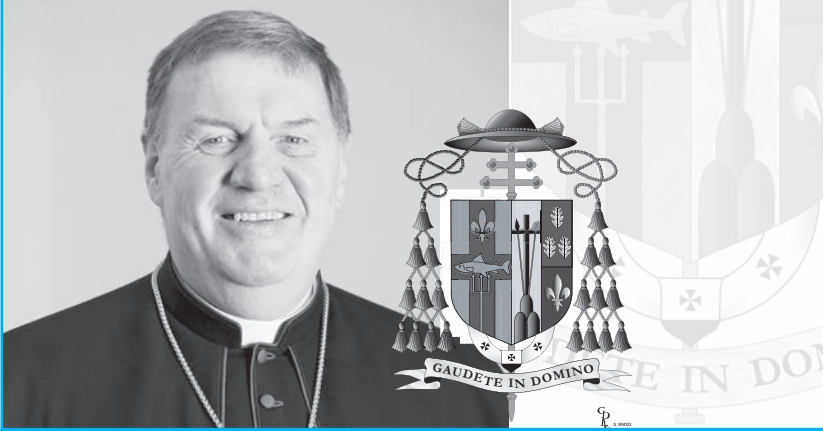
The letter writer stated that President Barack Obama has a similar sense of social justice to Pope Francis. I unequivocally disagree with that point of view.

President Obama’s actions have indeed been louder than his words. His unwillingness to advocate for the unborn loudly signals his lack of compassion and lack of social justice for our most vulnerable.

Supporting abortion and pro-abortion advocates with actions and rhetoric should be enough for anyone of any faith to denounce a political candidate. If we cannot support our unborn, I don’t trust our politicians and government to be able to deliver on any significant social justice efforts.

I pray for people of faith to take a firm, supportive stance for pro-life efforts.

Martha Rardin
Indianapolis



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Pope Francis challenges us to move beyond our comfort zones

There's something prophetic about Pope Francis. Imagine John the Baptist with a hearty smile preaching God's "endless mercy." He doesn't hesitate to call attention to the ways that we are soft, lazy or self-indulgent, but he does it in ways that give us hope and encouragement.

We are called to be better, the Holy Father says. We are meant to do more—and be more—than simply stay inside where it's safe and warm. We're called to "go forth from our own comfort zones" in order to be missionary disciples for Christ ("*Evangelii Gaudium*," #20).

We tend to think of missionaries as other people (not us), who have a special calling and unique gifts. We have come to think of missionaries as clergy, consecrated religious or lay people who travel to distant lands and endure many hardships in order to preach the Gospel to those who do not know Jesus Christ.

Pope Francis tells us that this image is not wrong, but it's incomplete. We are all called to be missionaries, disciples of Jesus Christ who bring his Good News to others—in our homes and workplaces, in our parishes and neighborhoods, and

in our personal contributions of time, talent and treasure to the Church's worldwide mission.

"Before all else," the Holy Father says, "the Gospel invites us to respond to the God of love who saves us, to see God in others and to go forth from ourselves to seek the good of others" (EG, #39).

Since I arrived in Indiana nearly 18 months ago, I have been asking the question, "Where is God opening a door for the Archdiocese of Indianapolis?" This is another way of asking where the Holy Spirit is calling us to go as missionaries for Christ. I have spent a lot of time listening to people in all regions of central and southern Indiana. I've also tried to listen to what the Lord is saying—to me and to all of us—about the challenges we face as we seek to evangelize God's people here at home and throughout the world.

During this time of listening, I have come up with more questions than answers. Here are some of the questions that have emerged as I have tried to hear what the Holy Spirit is calling us to be and do as a missionary archdiocese:

How can we more effectively

evangelize the young Church? How can we invite our youths and young adults to experience God's love for them and in turn to reach out to others?

Married couples and families are struggling today as never before. What are we called to do to strengthen marriage and family life for the sake of millions of individual men, women and children and of society as a whole?

What about the strangers in our midst—especially the growing number of immigrants and refugees? How are we called to welcome them, and to learn from them, as our sisters and brothers in Christ?

Our archdiocese is home to many incarcerated prisoners in local, state and federal prisons. How can we move beyond our comfort zones to make sure that they hear the message of God's boundless love and mercy?

While we are a local Church (an archdiocese), we are also an integral part of the global community (the universal Church). How can we broaden our horizons and help serve the needs of our brothers and sisters who are far away from us?

How can we help parishes in our archdiocese (both recently established communities and older parishes) who are saddled with debt? Can we find creative ways to free them from these burdens for the sake of our common mission?

The Gospel challenge to "go, therefore, and make disciples of all nations" (Mt 28:19) has both a local and a global dimension for us. As Pope Francis says, "The parish is not an outdated institution; precisely because it possesses great flexibility." Similarly, the Holy Father calls dioceses like ours to undergo a form of "missionary conversion" (EG, #28-30).

Where is God opening a door for the Archdiocese of Indianapolis? We may not know the details, but the direction is clear. We are being invited, and challenged, to move beyond our comfort zones and to be missionaries for Christ.

During this Easter season, let's pray for the gift of joyful gratitude for Christ's death and resurrection which have set us free to serve God and one another. Let's also pray that the Holy Spirit will enlighten our minds and hearts so that we can do God's will always. †

El Papa Francisco nos desafía a que salgamos de nuestra comodidad

El Papa Francisco posee un aura profética. Imaginen a Juan el Bautista con una sonrisa cordial predicando la "infinita misericordia" de Dios. No tiene reparos en llamar nuestra atención sobre aquellos aspectos en los que nos mostramos débiles, perezosos o permisivos, pero lo hace de una forma que nos infunde esperanza y ánimo.

Estamos llamados a ser mejores, nos dice el Santo Padre. Estamos destinados a hacer más y a ser más que simples espectadores que se mantienen cómodamente al margen. Estamos llamados a "salir de la propia comodidad" para ser discípulos misioneros de Cristo ("*Evangelii Gaudium*," #20).

Tendemos a pensar en los misioneros como otras personas (no nosotros), que tienen un llamado especial y unos dones exclusivos. Estamos acostumbrados a pensar en los misioneros como parte del clero, religiosos consagrados o laicos que viajan a tierras distantes y soportan muchas penurias para poder predicar el Evangelio a aquellos que no conocen a Jesucristo.

El Papa Francisco nos dice que esta imagen no es incorrecta pero que está incompleta. Todos estamos llamados a ser misioneros, discípulos de Jesucristo que llevan la Buena Nueva a los demás, en nuestros hogares y en nuestros lugares de trabajo, en nuestras parroquias y barrios,

y a través del aporte de nuestro tiempo personal, nuestros talentos y riquezas para la misión mundial de la Iglesia.

Tal como nos dice el Santo Padre, "El Evangelio invita ante todo a responder al Dios amante que nos salva, reconociéndolo en los demás y saliendo de nosotros mismos para buscar el bien de todos" (EG, #39).

Desde mi llegada a Indiana, hace casi 18 meses, me he venido haciendo la pregunta: "¿qué oportunidad está presentando Dios a la Arquidiócesis de Indianápolis?" Esta es otra forma de preguntarnos adónde nos llama el Espíritu Santo como misioneros de Cristo. He dedicado mucho tiempo a escuchar a las personas de todas las regiones del centro y del sur de Indiana. También he intentado escuchar lo que el Señor nos dice, a mí y a todos nosotros, sobre los retos que enfrentamos a medida que buscamos evangelizar al pueblo de Dios aquí y en todo el mundo.

Durante todo el tiempo que llevo escuchando he conseguido más preguntas que respuestas. Aquí presento algunas de las preguntas que han surgido mientras intento escuchar qué nos llama a hacer y a ser el espíritu Santo como misioneros de la arquidiócesis:

¿Cómo podemos evangelizar de forma más eficaz a la Iglesia joven? ¿Cómo podemos invitar a nuestros jóvenes y

jóvenes adultos para que vivan el amor de Dios y que a su vez transmitan ese mensaje a los demás?

Hoy como nunca antes las parejas de casados y las familias enfrentan dificultades. ¿Qué estamos llamados a hacer para fortalecer el matrimonio y la vida en familia por el bien de millones de hombres, mujeres y niños, y de la sociedad como un todo?

¿Y qué sucede con los extraños que se encuentran entre nosotros, especialmente la cifra creciente de inmigrantes y refugiados? ¿De qué forma estamos llamados a darles la bienvenida, y aprender de ellos, como nuestros hermanos y hermanas en Cristo?

Nuestra arquidiócesis alberga a muchos reclusos en cárceles locales, estatales y federales. ¿Cómo podemos salir de nuestra comodidad para cerciorarnos de que escuchan el mensaje del amor y la misericordia infinitos de Dios?

Si bien somos una Iglesia local (una arquidiócesis), también formamos parte integral de la comunidad global (la Iglesia universal). ¿Cómo podemos ampliar nuestros horizontes y ayudar a atender las necesidades de nuestros hermanos y hermanas que están lejos de nosotros?

¿Cómo podemos ayudar a las parroquias de nuestra arquidiócesis (tanto las comunidades establecidas

recientemente como las parroquias más antiguas) que se encuentran agobiadas por deudas? ¿Podemos encontrar formas creativas para liberarlos de estas cargas por el bien de nuestra misión común?

El Evangelio nos propone el siguiente reto compuesto por dimensiones locales y mundiales: "por tanto, vayan y hagan discípulos de todas las naciones" (Mt 28:19). El papa Francisco nos recuerda que "una parroquia no es una institución caduca; precisamente porque tiene una gran plasticidad." Del mismo modo, llama a las diócesis, como la nuestra, a someterse a una suerte de "conversión misionera" (EG, #28-30).

¿Qué oportunidad está presentando Dios a la Arquidiócesis de Indianápolis? Quizás no conozcamos los detalles, pero la dirección está clara. Se nos invita y se nos desafía a salir de la comodidad y a convertirnos en misioneros de Cristo.

Durante esta temporada de Pascua, recemos para recibir el don de un agradecimiento jubiloso por la muerte y resurrección de Cristo que nos ha hecho libres para servir a Dios y a nadie más. Recemos también para que el espíritu Santo ilumine nuestras mentes y nuestros corazones para que siempre podamos cumplir con la voluntad de Dios. †

Traducido por: Daniela Guanipa

Events Calendar

May 2

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction,** 4-6 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

May 3

St. Patrick Parish, 1807 Poplar St., Terre Haute. **Wabash Valley Right to Life, "Boot Camp for Life,"** training for high school and college-age students to defend unborn human life, 9 a.m.-4 p.m. Information: 812-877-9440 or abcoker@frontier.com.

May 7

The Ritz Charles, 12156 N. Meridian St., Carmel (Diocese of Lafayette). **St. Augustine Home for the Aged, "A Luncheon Style Show,"** 11 a.m., \$45 per person. Information: 317-872-6420.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

May 10

Sertoma Club East, 2316 German Church Road, Indianapolis. **Hollis Adams Foundation (HAF), Mudder's Day Run,** \$85 per person, \$75 per person if part of a four-person team. Information: 317-841-1231 or HollisAdams@gmail.com.

St. Rose of Lima School, 114 Lancelot Dr., Franklin. **St. Rose Roaring 20's Soiree,** 6:30 p.m., small plate dinner, dance, social, \$25 per person. Information: 317-738-3451.

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.

May 11

St. Malachy Church, 9833 E. County Road 750 N., Brownsburg. **Mass in French,** 5 p.m., confession, 4-4:45 p.m. Information: 317-536-5998 or ccfindy3@gmail.com.

May 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting,** 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party,** seniors and retirees, 12:30 p.m. Information: 317-788-0522.

May 14

Bridgewater Club, 3535 E. 161st, St., Carmel, Ind. (Diocese of Lafayette). **St. Elizabeth Ann Seton Women's Club, spring**

luncheon, "Hats Off to Fashion," 11:30 a.m., \$25 per person, reservations due May 11. Information: 317-846-3850, ext. 123 or susan.land@seas-carmel.org.

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group,** 7 p.m. Information: 317-851-8344.

May 15

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration,** interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

May 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass,** breakfast and program, "Faith at Work," presenter Indiana Supreme Court

Justice Loretta H. Rush, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Family Mass and social for Separated and Divorced Catholics,** Father Todd Goodson, celebrant, 7:30 p.m. Information: 317-236-1586 or dvanvelse@archindy.org.

May 17

All Saints Parish, 9788 N. Dearborn Road, Guilford. **All Saints Ladies Sodality, hot breakfast bar buffet,** 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

Roncalli High School, 3300 Prague Road, Indianapolis. **Katie's 5K Run/Walk for Hope,** 8:30 a.m. Information: 317-783-7119 or

kathleen.lynch@att.net.

May 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **St. Paul Newman Center, workshop, "Confronting Death: A Christian Approach to the End of Life,"** Dominican Friar Father Robert Bothof, presenter, 6:30-9 p.m.

May 23

St. Matthew Church, 4100 E. 56th St., Indianapolis. **Charismatic Mass,** praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

May 25

St. Vincent de Paul Parish, 1723 I St., Bedford. **Youth Group concert, Michael James Mette,** 7 p.m., free-will offering. Information: 812-275-6539 or parish@svsbedford.org. †

Retreats and Programs

May 2

Oldenburg Franciscan Center, Oldenburg. Movie night: **The Vanishing Bees,** 6:30-9 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

May 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter.** Information: 317-888-1892 or jbradleylevine@msn.com.

CYO Camp Rancho Framasa, 2230 N. Clay Lick Road, Nashville. **Mother Daughter's Spring weekend,** \$75 per adult, \$50 per child under 18. Information: 812-988-2839 or campranchoframasa.org.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Serenity retreat, 12-step retreat.** Information: 812-923-8817.

May 3

Oldenburg Franciscan Center, Oldenburg. **Francis Series, Francis' Canticle of Creation,** Franciscan Sister Donna Graham, presenter, 9-11:30 a.m., \$20. Information: 812-933-6437 or center@oldenburgosf.com.

Kordes Retreat Center, 814 E. 14th St., Ferdinand. Sisters of St. Benedict of Ferdinand. **"A Day Apart: Rest and Reflection,"** 9:30 a.m.-4 p.m. Information:

812-367-1411, ext. 2915 or thedome.org/programs.

May 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come Away and Rest Awhile: Silent Self-Guided Day of Reflection,** 8 a.m.-4 p.m., \$31 per person. Information: 317-545-7681 or cmcsweeney@archindy.org.

May 7

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Chat n Chew,** 11 a.m.-1 p.m., \$15 per person includes lunch. Information: 317-788-7581.

May 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Grieving Gracefully ... Into a Future Full of Hope,** Providence Sister Connie Kramer, presenter, 9 a.m.-3 p.m., \$39 per person. Information: 317-545-7681 or cmcsweeney@archindy.org.

May 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **A Celebration of Our Lady's Feast Day, prayer service, 10:30 am., light lunch, free-will donation.** Reservations: 317-545-7681, ext. 14 or spasotti@archindy.org.

May 15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Community Labyrinth Walk,** open community walk the third Thursday of each month through Sept. 18, Annie Endris, facilitator, 7-8:30 p.m., free-will donations. Information: 317-788-7581. †

VIPs

Paul and Doris (Lehman) Heckler, members of St. Mary of the Immaculate Conception Parish in Aurora, celebrated their 65th wedding anniversary on April 30. The couple was married on April 30, 1949, at St. Anthony Church in Dayton, Ohio. They are the parents of seven children, Anne Marie Fetcher, Aimee, Paula, David, Luke, Mark and Michael Heckler. They have 10 grandchildren. †



David and Sandra (Farrington) Phelan, members of St. Joseph Parish in Rockville, will celebrate their 50th wedding anniversary on May 16. The couple was married on May 16, 1964, at the former St. Catherine of Siena Church in Indianapolis. They are the parents of three children, Kelly, Shelby and David Phelan II. The Phelans will celebrate with an open house on May 4 at St. Joseph Parish's Holy Family Hall from 12:30-2:30 p.m. †



Keith and Lorraine (Sich) Richards, members of St. Charles Borromeo Parish in Bloomington, celebrated their 60th wedding anniversary on April 25. The couple was married on April 25, 1954, at Ord Presbyterian Church in Ord, Neb. They are the parents of five children, Julie Davis, Teresa Gorsage, Karen Ioannides, Tim and Tom Richards. They have 18 grandchildren. The Richards celebrated their anniversary during an April 26 Mass at The Abbey of Our Lady of Gethsemani in Trappist, Ky. †

Mary of Nazareth in New Albany on May 8 in honor of Mother's Day

Mary of Nazareth, an epic film promoted by Ignatius Press, will be shown in honor of Mother's Day at the Regal-Great Escape Theater on Charlestown Road at I-265 in New Albany, at 6:30 p.m. on May 8. The film relates the life of Mary from the time of Jesus' birth

to his sacrificial death. Tickets for the film are \$5, or \$25 per family. Proceeds from the film showing will benefit St. Joseph Parish in Clark County and St. Paul Parish in Sellersburg. For more information, contact Esther Endris at 812-883-3563. †

Monthly 'Help Line' volunteers needed in 317 area code at Society of St. Vincent de Paul

The Indianapolis chapter of the Society of St. Vincent de Paul is looking for volunteers who are willing to assist with the "Help Line" for four hours a month in the 317 area code. Designated help line calls that come into the center on a volunteer's designated shift are re-routed to the volunteer's home phone. This is done internally so the volunteer's phone number is never disclosed. Volunteers then answer the phone calls, listen to the caller and record all needed information that will then be forwarded on to the appropriate St. Vincent de Paul parish conference.

Volunteering with the "Help Line" can be a tremendous opportunity for those who are home bound. It can also work well for retirees, stay-at-home moms and anyone with extra time each month who wishes to spend it in a meaningful way. Volunteers must have a phone line in the 317 area code, and must complete a short training session. To learn more or to sign up as a volunteer, contact Sarah Newton at 317-400-7011, or sign up online by logging on to svdpindy.org. †



Peace rosary

Students and staff at St. Susanna School in Plainfield pray a rosary for peace on April 16 in the parish church. The prayer was prompted by the April 1 killing of Nathan Trapuzzano, a 24-year-old Catholic and pro-life advocate. Prayers were also offered for strength and grace for Nathan's widow, Jennifer Trapuzzano, and for their soon-to-be born baby, Cecilia, and for conversion of hearts that have strayed from God so that all may meet him one day in the peace of Christ. (Submitted photo)

Local pilgrims say universality of Church evident at canonization

By John F. Fink

Special to *The Criterion*

ROME—The universality of the Catholic Church was particularly evident to several members of the groups from the Archdiocese of Indianapolis who attended the canonizations of Sts. John XXIII and John Paul II.

“There were people from all over the world,” said John Carroll, a member of St. Lawrence Parish in Indianapolis.

Among them, of course, were busloads of pilgrims who made the 14-hour ride from Poland. There were also young people from Nigeria who camped out near St. Peter’s Square despite rain during the night. Filipinos, who also camped out, were also noticeable.

“We also saw people from Australia,” said Carroll, who attended the canonization liturgy with his wife, Karen.

It was estimated that 800,000 people attended. Light rain fell before the Mass began, but heavier rain held off until afterward.

At least two groups from the archdiocese were present, led by Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, and Msgr. William Stumpf, pastor of St. Michael Parish in Greenfield. Retired Father Robert Mazzola also attended, as did four students who were part of a group from Roncalli High School in Indianapolis, a school named in honor of St. John XXIII.

Msgrs. Schaedel and Stumpf and Father Mazzola had seats inside St. Peter’s Square and concelebrated the Mass that followed the canonizations.

Not all archdiocesan pilgrims were able



Msgr. William Stumpf



Msgr. Joseph Schaedel

to make it to St. Peter’s Square for the liturgy. A few members of the archdiocesan group were disappointed because they were unable to get close to St. Peter’s Square, despite leaving their hotel at 5 a.m. for the 10 a.m. ceremony.

Some of the group watched on large screens in Piazza Navona, across the Tiber River from the Vatican. Most of them, though, watched from about four blocks from the Vatican on the Via della Conciliazione, the broad avenue that leads to St. Peter’s Square.

Sylvia Rust, a member of St. Ambrose Parish in Seymour, said that she was impressed by the youths. “They were amazing,” she said, “singing and dancing but also pious and devout during the Mass.”

Msgr. Stumpf said that he, too, was impressed by the youths who attended, many of them from Poland. John Carroll noted that some of the youths were students at a school where St. John Paul II once taught.

David and Tessa Milroy, members of St. Bartholomew Parish in Columbus,



A banner shows new Sts. John Paul II and John XXIII and Jesus during an April 28 Mass of thanksgiving for the canonizations of the new saints in St. Peter’s Square at the Vatican. (CNS photo/Paul Haring)

commented on the number of young people at the liturgy. They said that there were 10 or 12 very elderly people from Poland in a make-shift barricade being protected from the crowd by some young people.

The two were also impressed by the universality of the Mass.

“The universality of the Church was brought home while we listened to the recitation of the Litany of the Saints,” David Milroy said, “with the inclusion of Sts. John XXIII and John Paul II, with people from all over the world responding, ‘Ora pro nobis [pray for us].’”

Donna Defque, a member of St. Charles Borromeo Parish in Bloomington, called the experience “the chance of a lifetime.” She said that it was exciting when Pope Emeritus Benedict XVI was shown on the large screens arriving for the Mass.

She and Rust were among those who watched the liturgy from the Via della Conciliazione. Defque said everyone there was given a program and a bottle of water. Also, she said, everybody was able to receive Communion from the 600 priests who were distributing the consecrated hosts.

After the Mass ended, Pope Francis rode in his popemobile all the way back to where the people were standing, she added.

Father Mazzola commented on how well-planned the liturgy was. The music,

he said, consisted of songs the people knew and could sing.

Father Mazzola was particularly interested in the canonization of St. John XXIII because he was related to him. “He was my first cousin three times removed,” he said.

David and Jeannie O’Donnell, members of St. Michael Parish in Greenfield, described the experience as “wonderful but harrowing” because of the pressure of the crowd.

Nevertheless, David O’Donnell said, it was a wonderful experience. “The pope’s words of canonization just gave me goosebumps,” he said.

Msgr. Stumpf said that he was particularly impressed by the presentation of relics of the two new saints to Pope Francis. “That was very touching to me,” he said.

Msgr. Schaedel commented that his seat for the canonizations was near where he sat for the beatification of Pope John Paul II. At that time, it had been raining, but the sun came out just before the beatification.

This time, he said, there had been a slight mist. “But just before the canonizations,” he said, “I swear that I felt the sun on my back.”

(John F. Fink is editor emeritus of *The Criterion*.) †



“The universality of the Church was brought home while we listened to the recitation of the Litany of the Saints with the inclusion of Sts. John XXIII and John Paul II, with people from all over the world responding, ‘Ora pro nobis [pray for us].’”

—David Milroy, a member of St. Bartholomew Parish in Columbus

What was in the news on May 2, 1964? A call for the passage of a federal civil rights law, and to reject an evil racist philosophy



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 2, 1964, issue of *The Criterion*:

• **Rights law is needed now, archbishop tells convocation**

“WASHINGTON—Archbishop Lawrence J. Shehan told 4,000 civil rights supporters gathered here in a national convocation that the time for passage of federal civil rights legislation is the present. ‘Further delay in bringing about what we have come to recognize as a requirement of justice may well do irreparable harm to this nation’s whole future,’ the Archbishop of Baltimore said. The prelate was Catholic spokesman at the National Interreligious Convocation on Civil Rights [April 28]. Held at Georgetown University, the convocation heard from spokesmen for major religious bodies. ... It was designed to exert what spokesmen called ‘moral pressure’ at a crucial point in the Senate deliberations of the rights bill.”

• **Editorial: Stop this evil**

“The Churches were silent in Germany when the Nazis ran for political power. Church leaders feared they might be accused of dabbling in politics, so they failed until too late to warn the people against the evil pagan philosophy that inspired the Nazi Party. We are not going to make that mistake here in Indiana. Governor [George] Wallace of Alabama, who seeks your votes in the presidential primary, is not seriously campaigning to become president—not yet at least—but he is seeking your support of his philosophy of life. And that philosophy is evil. It is racist, as Nazism was racist. It is anti-Christian, as Nazism was anti-Christian.”

- **Ordination rite slated Sunday at St. Meinrad**
- **Communion formula shortened**
- **Day of Prayer scheduled for new priests**
- **Celebrates 60th year as a priest**
- **Answers objections to civil rights bill**
- **Seeks closer ties: Pope to Orthodox**
- **Laymen and the Council: Freedom within the Church**
- **Native of the U.S: Married ex-minister to be ordained priest**
- **Race teaching seen part of ‘maturing’ Church**
- **Baptized princess, cardinal reveals**
- **Comment: Here is what’s at stake in the Indianapolis School Board election**
- **Our Lady of Grace nuns to staff foreign mission**
- **Integration is ordered**
- **Crowd at Songfest ‘near capacity’**
- **Marian bares list of scholarships for coming year**
- **Symposium slated at Marian College**
- **Retreat set for women in Kentuckiana area**
- **Calls Latin a ‘hindrance’**
- **Statue crowning ordered stopped**
- **Eases condemnation of John Birch group**
- **Shared-time is approved for Chicago**
- **Law needs change, canonists agree**

(Read all of these stories from our May 2, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

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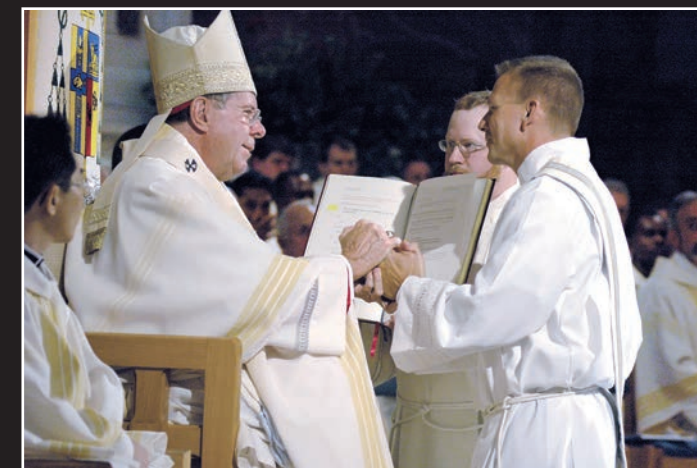
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Above, Bishop Daniel M. Buechlein of Memphis, Tenn., and the late Blessed Teresa of Calcutta talk to reporters in Memphis about plans for the Missionaries of Charity to send several sisters to minister to the poor in Memphis. (Criterion file photo courtesy of The West Tennessee Catholic)

Top left, then-Benedictine Father Daniel Buechlein teaches a class in 1969 at Saint Meinrad School of Theology in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

Left, Archbishop Daniel M. Buechlein speaks with Pope John Paul II during his "ad limina" visit to the Vatican in 2004. (Criterion file photo)



Above, holding the hands of then-transitional Deacon Rick Nagel, Archbishop Daniel M. Buechlein receives the deacon's promise of obedience during the June 7, 2007, Mass at SS. Peter and Paul Cathedral in Indianapolis in which Deacon Nagel was ordained a priest. (File photo by Sean Gallagher)

Top right, Archbishop Daniel M. Buechlein answers questions from students during a 2004 visit to Central Catholic School in Indianapolis. (File photo by Mary Ann Barber)

Right, Archbishop Joseph W. Tobin joins Archbishop Emeritus Daniel M. Buechlein in blessing the seminarians and guests who gathered on April 21, 2013, for a prayer service at Bishop Simon Bruté College Seminary in Indianapolis. After the service, Archbishop Emeritus Buechlein was honored for founding the seminary in 2004. (File photo by Sean Gallagher)



Left, Archbishop Daniel M. Buechlein bows his head in prayer during an Aug. 29, 2002, Mass at SS. Peter and Paul Cathedral in Indianapolis which marked the 10th anniversary of the installation of Archbishop Buechlein as shepherd of the Church in central and southern Indiana. (File photo by Brandon A. Evans)

BUECHLEIN

continued from page 1

before he entered Saint Meinrad Seminary as a high school freshman in 1952.

"I knew that Mass was special, even as a kid," Archbishop Buechlein said. "And I wanted to be part of that."

That desire was fulfilled when Archbishop Paul C. Schulte ordained him a priest on May 3, 1964, at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

Ever since, prayer has been the main focus of 23 years of priestly ministry as a monk of Saint Meinrad Archabbey and 27 years as bishop of Memphis, Tenn., and as archbishop of Indianapolis.

That was the case no matter what other aspects of his ministry came to the fore—priestly formation, pastoral leadership, catechesis or Catholic education.

"Every challenge was its own grace," Archbishop Buechlein said. "Even the stroke had a way of waking me up to what's really meaningful in life. Cancer was the same way. That's the way I took it into prayer."

Showing leadership at a young age

Archbishop Buechlein began to find the meaning of his life when he entered Saint Meinrad Seminary as a high school freshman on Sept. 9, 1952.

Forty years later—to the day—he was installed as shepherd of the Church in central and southern Indiana.

"He was a very good student who worked very hard," said retired Father William Ernst, a seminary classmate of Archbishop Buechlein. "And he was a pretty good football player. He was bigger than most guys and was pretty strong."

By his fourth year in the minor seminary at Saint Meinrad, Archbishop Buechlein showed leadership skills that would more fully blossom later.

In that year, the rector of the minor seminary chose him to serve as first prefect of his class, an office which came with many responsibilities.

"I'm sure the reason why [the rector] chose him was because of the leadership qualities that he had shown," Father Ernst said. "It was kind of a preview in a way."

From the start of his time in the seminary, Archbishop Buechlein was sure in his conviction that God was calling him to be a priest.

"When I came after the eighth grade, I wasn't planning to look back," Archbishop Buechlein said. "That's kind of the way I came at it."

The only change in his discernment was that he felt called to his priestly vocation as a monk of Saint Meinrad Archabbey.

"My reason for going into the monastery was, first of all, that I felt at home there," Archbishop Buechlein said. "Secondly, I wanted to be a religious. It was something a little special."

He also was attracted to ministering in the seminary that the monastic community operated.

"I was pretty sure that I'd end up either teaching or helping staff the seminary," he said.

'Courage mixed with humility'

After being ordained a priest in 1964,

Archbishop Buechlein spent two years doing graduate work in liturgy in Rome.

He then returned to Saint Meinrad where he taught Latin, liturgy and philosophy. Five years later, in 1971, when he was only 33, he became the president-rector of Saint Meinrad School of Theology.

"It was at a very difficult time," Archbishop Buechlein said. "It was when all the changes were happening. I was looking for supervision. I talked to other bishops who were rectors. We were all looking for help."

Archbishop Buechlein found help in his constant life of prayer.

"Several times, I'd go to the Blessed Sacrament Chapel and he'd be in there a lot of nights and mornings in silent prayer or praying the [Liturgy of the Hours]," said Bishop Thompson of his days as a seminarian in the mid-1980s at Saint Meinrad, when Archbishop Buechlein continued to serve as president-rector.

Msgr. Joseph Schaedel, who served for many years as vicar general under Archbishop Buechlein and was a seminarian at Saint Meinrad in the early 1980s, said then-Father Daniel sought to nurture prayer as a priority in the future priests in his charge.

"He was quite emphatic that the daily Eucharist should be the center of our lives," said Msgr. Schaedel, now pastor of St. Luke the Evangelist Parish in Indianapolis. "And he was very clear and insistent about being faithful to the Liturgy of the Hours, how we should pray with and for the Church."

Bishop Thompson also noted that Archbishop Buechlein showed a "courage mixed with humility" in his priestly ministry as the seminary's president-rector.

"If there was something in the seminary that needed to be addressed among the student body or even the faculty, he could do that," Bishop Thompson said. "He took

the direct approach [with] truth in charity. He always did it charitably."

Archbishop Buechlein's deep spiritual values and his pastoral leadership in the formation of priests seem to have caught the attention of Church leaders in the 1980s because St. John Paul II appointed him bishop of Memphis on Jan. 20, 1987.

'The common touch'

Not long after he learned of his appointment, Archbishop Buechlein learned what Pope John Paul thought should be his priority in his new life and ministry as a bishop—something that had already been central to his priestly ministry.

"I got a note from the [Vatican's] secretary of state saying that the Holy Father asked that I would emphasize my role as teacher," Archbishop Buechlein said. "That caught my attention."

Archbishop Peter J. Sartain of Seattle, who served as Archbishop Buechlein's chancellor in the Memphis Diocese, said that his friend and former shepherd taught the faithful in western Tennessee much about the Catholic faith in general and prayer in particular, but always with a "common touch."

"His own rootedness in his family shaped him so much," Archbishop Sartain said. "And his monastic life shaped him so much. He understood family life very well and was always attentive to people. He's always had the ability to communicate with anybody, no matter what their job or what their vocation was."

Archbishop Buechlein saw promotion of vocations within the Church as a part of his catechetical mission.

"In a sense, catechesis has as its purpose to get people engaged with Christ," he said. "That's how the vocation evolves."

Archbishop Sartain was also impressed with the way Archbishop Buechlein vigorously promoted vocations to the priesthood and religious life in his life and ministry as a bishop.

"I've tried to do that in every place that I've been," said Archbishop Sartain, who previously served as bishop of Little Rock, Ark., and Joliet, Ill. "That's a direct observation from Bishop Daniel."

A part of his promotion of priestly vocations that may endure well into the future is Bishop Simon Bruté College Seminary in Indianapolis, which he established in 2004.

In the past decade, the enrollment has grown from six seminarians, all from the Archdiocese of Indianapolis, to 46 seminarians from 10 dioceses. The four men scheduled to be ordained priests for the archdiocese in June are all graduates of Bishop Bruté. The seminary continues to hold a dear place in the retired archbishop's heart.

"It's hard for me to be objective about it," said Archbishop Buechlein. "I'm delighted [with its growth]. It's really taken off."

A leader in Catholic education

Over the course of his 19 years of leading the Church in central and southern Indiana, Archbishop Buechlein encouraged grade schools and high schools in the archdiocese to strive for excellence.

During that time, 26 archdiocesan schools were recognized by the U.S. Department of Education as Blue Ribbon Schools of Excellence.

And Archbishop Buechlein led efforts to strengthen schools in the center city of Indianapolis at a time when Catholic schools in similar situations across the country were being closed.

When he announced his retirement on Sept. 21, 2011, Archbishop Buechlein was asked what he thought was his most important accomplishment in his 19 years of leading the archdiocese. Without hesitation, he answered, "Catholic education."

Assisting him in this promotion of Catholic education during much of his time as archbishop was Annette "Mickey" Lentz, who served as executive director of the archdiocesan Office of Catholic Education for many years.

Lentz also saw how Archbishop Buechlein became a leader on a national scale in the renewal of Catholic education and catechesis. That leadership was particular exercised when he served as chairman of the U.S. bishops' Ad Hoc Committee to Oversee the Use of the Catechism. The committee guided the process by which Catholic religion textbooks incorporated the teachings of the *Catechism of the Catholic Church*, which Pope John Paul had promulgated in 1992. Textbook publishers paid special attention to Archbishop Buechlein's leadership in the Church in central and southern Indiana.

Archbishop Buechlein was quite renowned—and somewhat feared—by the vendors [of religious education textbooks]

in his role in catechetics," said Lentz, now the chancellor of the archdiocese.

"It was kind of controversial because the publishers didn't all agree with what we were doing," Archbishop Buechlein said. "But I stood my ground."

Beyond the committee meetings and dealings with textbook publishers, Lentz knew that Archbishop Buechlein's life of prayer served as the basis of his ministry in catechesis and Catholic education. "To him, teaching and praying and working came out of the *Rule* of St. Benedict in many ways," she said. "That was evident to me."

'A guiding force in my life'

Although he retired two and a half years ago, Archbishop Buechlein's ministry continues in a more hidden way in his life at Saint Meinrad.

He said that he gets prayer requests "all the time" through the mail and phone calls. He even has a secretary help him keep track of them.

A fellow resident of Saint Meinrad's infirmary, Benedictine Father Benedict Meyer, encourages him in his prayer.

"He keeps telling me that that's the most important thing I do, and to keep at it," said Archbishop Buechlein.

Part of that prayer has been to offer up his physical sufferings over the past several years—which included a bout with cancer, his 2011 stroke and its ongoing aftereffects.

Archbishop Sartain compared his friend's bearing of those sufferings to the way that St. John Paul II did the same

during the last years of his pontificate.

"Bishop Daniel continues to teach us in the midst of his own suffering about prayerfulness and perseverance in carrying the Lord's cross," Archbishop Sartain said. "His strong fidelity to God in the midst of his own suffering is a great testament to me as a bishop, but I think to all priests as well as the monastic community.

"You never stop teaching. And I think he teaches in that very way." Archbishop Joseph W. Tobin said that his predecessor's anniversary and his recent approach to his suffering has meaning for all the faithful.

"The celebration of Archbishop Daniel's golden anniversary can remind us that perseverance is not simply survival," Archbishop Tobin said. "Whether we are called to priesthood, the sacrament of marriage, religious life or a dedicated single life in the Church, our vocation is a lifelong pilgrimage, not a job to be lived until we 'retire.'"

"Like [St.] John Paul II, I think that Archbishop Daniel's acceptance of physical weakness and suffering inspires all of us as he has shown us how to pick up our own cross and follow the Lord."

Prayer-inspired teaching has been at the heart of Archbishop Buechlein's life and ministry for five decades.

"I'm so amazed at how quickly 50 years went by," Archbishop Buechlein said. "And I'm conscious of the fact that half of my 50 years was spent as a bishop. The priesthood was a guiding force in my life."

(For more information about Archbishop Emeritus Daniel M. Buechlein, log on to www.archindy.org/archbishop/buechlein.) †

50 YEARS

Archbishop Emeritus Daniel M. Buechlein

'A man of prayer'



Archbishop Emeritus Daniel M. Buechlein is shown in a photo from the late 1950s or early 1960s when he was a monk of Saint Meinrad Archabbey in St. Meinrad. He professed solemn vows as a Benedictine monk on Aug. 15, 1963, and was ordained a priest on May 3, 1964. (Criterion file photo)

NCEA

continued from page 1

Association of Parish and Catechetical Directors, the convention drew about 6,000 participants during its April 22-24 run at the David L. Lawrence Convention Center. Representatives from across Catholic education attended, including staff from elementary and secondary schools, religious education programs, seminaries, and colleges and universities.

Cardinal Wuerl, a native son and former bishop of Pittsburgh, presented his remarks in light of



Cardinal Donald W. Wuerl

Pope Francis' apostolic exhortation, "The Joy of the Gospel" ("Evangeli Gaudium"), and the pontiff's call for a new evangelization within the Church and around the world. In the exhortation, the cardinal noted, the pope invites people to focus on the blessing that is the love of God in their lives.

"His energy is a bright ray breaking through the secular darkness," Cardinal Wuerl added.

While the Church is the home of the new evangelization, he said, Catholic education is an instrument of it.

The cardinal explained that it can involve "ordinary" areas of evangelization, something as simple as teaching a child the sign of the cross, and that it can focus on outreach to those who have fallen away from the Church.

Cardinal Wuerl related the story of an individual who had questioned him on the importance of religion. He said he responded by asking what the world would be like without the values of religion. How much harsher would it be if there was nothing for people to answer to, to teach them to have trust in others, he said he asked the person.

"The Church brings to our world today an invitation to faith, an encounter with the Lord Jesus and a whole way of living," he said.

But the secular world is often overwhelming, Cardinal Wuerl noted, and many markers of the faith have been taken away. He expressed concern that secularism has also diminished appreciation of the faith.

Today the Church is the only living witness to Jesus, Cardinal Wuerl said, pointing to the 2,000-year unbroken line of the faith being passed on through faithful people.

"It's in that context that you and I can stand firm in our faith," he said.

Passing on the faith highlights the importance of

Catholic schools and religious education programs, he said, explaining that if the new evangelization is to be successful, children must be firmly grounded in an authentic faith. Only then will children be able to live their faith and daily existence with Christ, he added.

Expressing his belief that Catholic education must present a real vision of what it means to be created in the image and likeness of God, Cardinal Wuerl said the authentic proclamation of Christ begins with a clear declaration of who he is. The faithful, he noted, must understand how essential the Church is in their lives. The work of building the kingdom is just the beginning, he said.

Cardinal Wuerl said that evangelization involves the work of disciples who share the good news. It involves a bold new courage, a connectedness to the Church and a sense of urgency that reminds people it is their time to pass on the message of Jesus.

"Our message should be one that inspires people to follow us," he said.

Christian Brother Robert Bimonte, NCEA president, said the convention was a celebration of Catholic education and the extraordinary people who make it happen.

"In the 'city of bridges,' we celebrate the bridges you build each and every day," he told the gathering. †

Federal court orders preliminary relief from HHS mandate for FOCUS

DENVER (CNS)—The U.S. District Court for the District of Colorado issued an order on April 23 granting a preliminary injunction on enforcement of the federal contraceptive, abortifacient and sterilization mandate against the Fellowship of Catholic University Students (FOCUS).

In its lawsuit, filed with the court in December, FOCUS argued that being required to provide coverage it morally opposes violates its freedom of religion under the First Amendment of the U.S. Constitution and the Religious Freedom Restoration Act, which allows for religious exceptions to general laws in certain circumstances.

The 400-employee organization also cited the Fifth Amendment, which protects "against abuse of government authority"

and the Administrative Procedure Act, a federal statute that governs the way the government's administrative agencies may propose and establish regulations.

"Faith-based organizations should be free to operate according to the faith they espouse and live out on a daily basis," said Michael J. Norton, a lawyer who represented FOCUS in the suit.

"If the administration can punish Christian ministries simply because they want to abide by their faith, there is no limit to what other freedoms it can take away," he said in a statement. "The court was right to block enforcement of this unconstitutional mandate against FOCUS."

Norton is senior counsel with Alliance Defending Freedom, whose lawyers are representing Catholic and other religious organizations who have filed suit to seek

relief from the mandate.

Under the Affordable Care Act, the Department of Health and Human Services (HHS) requires nearly all employers to provide their employees with health insurance coverage for contraceptives, some abortion-inducing drugs and sterilizations. It includes an exemption for some religious employers that fit its criteria. The mandate does not include a conscience clause for employers who object to such coverage on moral grounds.

The Obama administration argues that its third-party accommodation is a compromise that allows nonexempt employers to avoid having to provide coverage they find morally objectionable but gives employees the coverage. This requires such employers to complete a form and give it to a third party—usually their insurance plan's administrator—who, in turn, would be required to provide the contraceptive coverage and be reimbursed under federal health exchanges.

In a friend-of-the-court brief filed in the case to support the government's side, the American Civil Liberties Union (ACLU) and its Colorado affiliate said the "right to practice one's faith, or no religion, is one

of our most treasured liberties and is of vital importance to the ACLU."

The brief argued that the HHS mandate does not violate any employer's religious freedom. Instead, it prevents gender discrimination, allowing women "full control of their reproductive lives and to decide whether and when to have children," the brief said.

The ACLU said if FOCUS is permitted to reject the third-party arrangement, it would be discriminating against its women employees.

However, FOCUS, like other organizations that have filed lawsuits against the mandate, said the accommodation still does not solve the problem of being involved in providing coverage it rejects for moral reasons.

Based in Denver, FOCUS originated at Benedictine College in Atchison, Kan., in 1998. The fellowship's missionaries are present on 74 college campuses around the country, including at Indiana University-Purdue University Indianapolis.

They befriend students and help them develop a personal relationship with Christ, then send them forth to evangelize others. †



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Savings	\$640	\$280
Out of Pocket Cost	\$360	\$720
	36%	72%

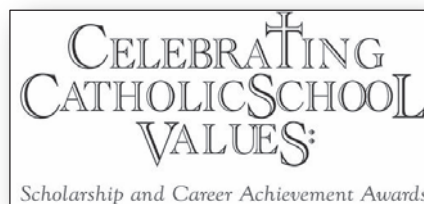
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* Examples adapted from Educational CHOICE Charitable Trust, now the Institute for Quality Education SGO – the Scholarship Granting Organization for the Archdiocese.



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Tuesday, May 6, 8:00 breakfast at St. Patrick's Moran Family Life Center, 449 S. 19th St., Terre Haute

Wednesday, May 7, 12:00 lunch at Knights of Columbus, 624 Delaware Rd., Batesville

Tuesday, May 13, 8:00 breakfast at Primo South Banquet Hall, 2615 National Ave., Indianapolis

Thursday, May 15, 12:00 lunch at The Pines, 4289 N. US 31, Seymour

Monday, May 19, 12:00 lunch at Knights of Columbus, 921 N. Central Ave., Connersville

For information about attending and/or donating contact your Catholic school principal or Rosemary O'Brien, Office of Stewardship and Development, robrien@archindy.org, 236-1568 or (800)382-9836 ext. 1568

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Jesus proclaimed the Gospel despite opposition

By Daniel S. Mulhall

The Nicene Creed and the Apostles' Creed are summary statements of what Christians believe. Although the wording in these two creeds is somewhat different—the Nicene Creed is longer—they express the same essential beliefs of the faith.

Both proclaim that Jesus became incarnate—became flesh and blood—and was crucified, resurrected and returned to God the Father.

What is a surprise is that neither creed says anything about Jesus' mission here on Earth. While the creedal statements are at the core of our faith, what Jesus did and preached comes mostly from what the four Gospel accounts tell us.

Unfortunately, we do not have a complete record of Jesus' earthly ministry. If anything was written during his lifetime, it did not survive in its original form.

Some Scripture scholars suggest that such a document, called the "Q source"—from the German word for "source," "quelle"—was used by the writers of the synoptic Gospels—Matthew, Mark and Luke and explains why they share so much in common.

Though they share common stories, the synoptic Gospels use these common stories in different ways. In addition, each of the Gospel writers also had unique sources about Jesus' life. This is especially true for the Gospel according to John.

Even given the differences in the Gospels, there are certain things about Jesus' mission that come through clearly.

For one, all of the Gospel accounts note that Jesus was determined in what he wanted to do. He called the men he wanted for disciples with such passion that they stopped what they were doing and followed him immediately. He spoke with such force and persuasion that people followed him with abandon, and those who didn't decided to kill him because he was too threatening.

St. Luke tells us that Jesus began his public ministry in Galilee, in the town of Nazareth where he was raised. There, he read aloud in the synagogue the passage from Isaiah 61:1-2 announcing that his mission would be to bring glad tidings to the poor, to set captives free, to give sight to the blind and to free the oppressed.

Putting down the scroll, he announced that he was the fulfillment of that passage. The people were amazed at his words because they had known him from infancy, but then after he spoke some words they didn't agree with, they decided to throw him off a nearby cliff. Jesus did not back down even from the toughest audiences.

A key focus of Jesus' mission was to proclaim the kingdom of God. He told stories and used analogies to



A man playing the role of Jesus carries a cross during the re-enactment of the Stations of the Cross along a street as they walk from the Holy Family Basilica in Kenya's capital Nairobi. Throughout his public ministry, Jesus did not waver in his proclamation of the Good News of the kingdom of God despite the clear and fierce opposition that faced him. (CNS photo/Thomas Mukoya, Reuters)

help people gain an idea of what the kingdom would be. In the parable of the good Samaritan (Lk 10:25-37), Jesus teaches that in the kingdom even our enemies are to be treated with love and respect.

In the parable of the prodigal son, Jesus teaches that God gives us all that we need, even if we waste it, and that God will be waiting for us when we return.

In the parable of the sower, Jesus reveals to us God's great generosity.

And in the Sermon on the Mount (Mt 5:3-12) and the Sermon on the Plain (Lk 6:20-36), Jesus offers us the new commandments of the kingdom. The Gospel of John recognizes Jesus' miracles as signs that the kingdom is at hand.

Jesus did not back down from proclaiming the kingdom of God even when he was told to stop. Even then, he kept proclaiming the Good News of salvation, regardless of the consequences. Jesus was faithful to his mission, even though it led to his death.

As Pope Francis repeatedly reminds us today, each of us is called to join in Jesus' mission to proclaim the Good News of the kingdom, and we are to proclaim that message with enthusiasm and joy. We are to be beacons of

hope, radiant in the joy of the Gospel, not "sourpusses" who are put off by the Gospel's challenges.

Matthew 25 presents Jesus' teaching on an essential part of what being a disciple entails: The scene is the final judgment, and those who are saved have cared for those in need by feeding the hungry, clothing the naked, giving drink to those who thirst, welcoming the stranger and caring for those who are ill or in prison.

We are to show mercy and compassion to others as God shows mercy and compassion for us. We are to forgive others repeatedly and willingly—"not seven times but seventy-seven times" (Mt 18:22), as Jesus tells Peter in the Gospel of Matthew.

As followers of Jesus, we are called to be witnesses to his life and to his mission. While we may not be called to die for our faith as some witnesses do—the word "martyr" means "witness" in the original Greek—we are all called to be living examples of what it means to make manifest the Gospel to its fullness in our daily lives, and to proclaim the kingdom of God as Jesus did.

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

Faithfulness to the will of God marked Jesus' earthly life

By Fr. Lawrence Mick

We ask the question about many different people. "Why did he or she have to die?" The question grips our hearts, especially when the person who died was young or a great leader or a good person.

Older readers may have asked the question when President John F. Kennedy was assassinated. Others asked it when the Rev. Martin Luther King Jr. was killed or when Sen. Robert Kennedy lost his life to an assassin's bullet. Still others asked it when Archbishop Oscar Romero was gunned down while celebrating Mass in El Salvador. Many people ask it when a young person dies.

Often we are tempted to put the blame on God: "Why did God take him or her?" or "Why didn't God protect these people?" It's a natural impulse, but it can

A crucifix is silhouetted against a stained-glass window at the chapel inside Elmira Correctional Facility, a maximum security prison in Elmira, N.Y. Jesus' total fidelity to the will of his heavenly Father led him to die on the cross and to his Resurrection. (CNS photo/Mike Crupi, Catholic Courier)

lead us down the wrong path.

In Christian history, some theologians suggested that Jesus died because God required his death to bring about forgiveness of human sinfulness. That approach led to a view of God as vindictive and cruel. We ask, "How could the Father do that to the Son?"

A better approach begins with an understanding of God that Jesus reveals. Think of parables like the prodigal son or the lost sheep. God is a God of love and mercy, seeking out the lost and forgiving sinners even before they ask.

God did not wish Jesus to be crucified. The Father sent the Son to share our human condition, in order to bring his love into every part of human existence. As the Book of Hebrews says, "We do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin" (Heb 4:15).

God's love accompanied Jesus through the door of death, but it did not have to be a violent death.

Jesus died on the cross because human beings decided to get rid of him.

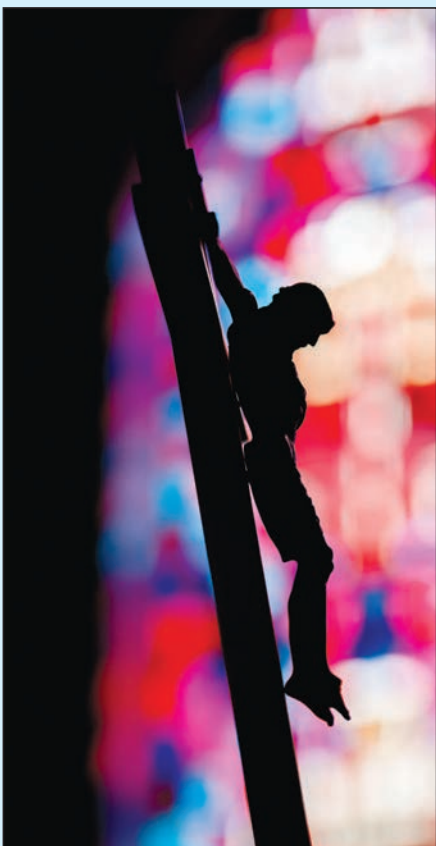
His preaching and his life challenged the accepted wisdom and practices of his time. He upset both religious authorities and civil powers. Like many of his followers after him, Jesus upset the status quo, and those who felt their vested interests were threatened decided to do away with him.

Perhaps the most quoted verse in the New Testament is from the Gospel of John: "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (Jn 3:16).

The Gospel continues: "For God did not send his Son into the world to condemn the world, but that the world might be saved through him. ... And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil" (Jn 3:16-17, 19).

God did not will Jesus' crucifixion, but God willed his son's faithfulness. And that is what led Christ to the Cross and to the Resurrection.

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



From the Editor Emeritus/John F. Fink

Old Testament: More laws from the Book of Leviticus

(Seventeenth in a series of columns)

Last week, I dealt with the first 16 chapters of the Book of Leviticus.



Chapter 17 is the beginning of the "Code of Legal Holiness." It begins by emphasizing the sacredness of blood. Since blood was considered the seat and sign of life, even the butchering of animals was seen as

having a sacrificial character.

Verse 11 tells us that "it is the blood, as the seat of life, that makes atonement" (Lv 17:11). The Letter to the Hebrews in the New Testament applied that idea to the death of Christ, inasmuch as "without the shedding of blood there is no forgiveness" (Heb 9:22).

Chapter 18 is about the sanctity of sex. Marriage, as well as casual intercourse, is forbidden between men and women of various degrees of relationship. I might note that "you shall not have intercourse with your brother's wife" (Lv 18:16)

is the commandment John the Baptist accused Herod Antipas of having done. (An exception to that law is made in Deuteronomy 25:5 when a man dies and his brother is advised to marry his widow to raise up children in his name.)

Apparently some of the things condemned in this chapter were practiced by the Canaanites because the Israelites are warned not to conform to their customs.

Chapter 19 has a variety of rules of conduct, especially concerned with defending the rights of the weak. It includes the commandment, "You shall love your neighbor as yourself" (Lv 19:18). It also commands, "Do not tattoo yourselves" (Lv 19:28), forbids consulting fortune-tellers (Lv 19:31), and says, "You shall treat the alien who resides with you no differently than the native born among you; have the same love for him as for yourself" (Lv 19:34), one of numerous times that this commandment appears in the Old Testament.

Chapter 20 repeats some of the commandments but adds penalties to each, some severe, especially regarding idolatry and incest.

Chapters 21-25 deal with priestly matters

and public worship. They begin with the sanctity of the priesthood, with special rules for priests governing marriage, deformities and uncleanness. For example, "The priest shall marry a virgin. Not a widow or a woman who has been divorced or a woman who has lost her honor as a prostitute, but a virgin" (Lv 21:13-14).

Priests also may not be blind, lame, have a crippled foot, be humpbacked, or afflicted with eczema, ringworm or hernia (Lv 21:18-19).

Chapter 23 has rules for the Jewish holy days, beginning with the Sabbath and then Passover, Pentecost (50 days after Passover), New Year's Day, the Day of Atonement, and the Feast of Booths. Booths celebrated the fruit harvest. For seven days, the Israelites camped in booths of branches on the roofs of their houses in commemoration of their wandering in the desert, where they dwelt in booths.

Chapter 25 concerns the sabbatical year, every seventh year when no planting is done, and the jubilee year, every 50 years when property and debts return to their original owners. However, there's no evidence that the Jews actually observed them. †

Faith, Hope and Charity/

David Siler

Bringing a renewed hope to the war on poverty

This past year marked the 50th anniversary of what was dubbed



"The War on Poverty." This theme reminded me of a quote that I read by Blessed Teresa of Calcutta, who once said, "I was once asked why I don't participate in anti-war demonstrations.

I said that I will never do that, but as soon as you have a pro-peace rally, I'll be there."

I submit that as we enter the next 50 years with a desire to reduce the number of people suffering from poverty, we do so with a positive approach about what we really intend to do rather than what we intend to fight. What if instead of waging a war on poverty we would initiate a campaign to create prosperity?

It may just be semantics, but I wonder if taking a positive approach may change the conversation and the strategies in such a way as to yield the true results that we seek. Much has been written about this 50-year war, but by most accounts, we are losing—big time.

To demonstrate one way that this "creation" mentality can be a game-changer, let's consider what has been called by social scientists "The Success Sequence." The sequence essentially says that if an individual follows three norms in order—completes high school, gets a job, gets married and then starts a family—this individual will have a 2 percent chance of being poor.

When only one or two of these norms is followed, the chance of poverty increases to 27 percent, and when zero norms are followed, the chance of poverty is 76 percent (based on U.S. Census Bureau data from 2007).

So if we want to create prosperity, we need to direct our energies, efforts and social policies to encourage people to follow "The Success Sequence." Of course, as Catholics, we need to do it in a way that honors our Catholic values, including respecting the dignity of the human person. For instance, we need to continue efforts to teach young men to have the proper respect for young women. We also need to continue to stress the blessing of getting married before the blessing of having children.

We know that prosperity happens when we invest in people—particularly in their education and job training. At Catholic Charities, we know from our experience working with people in the most extreme circumstances of poverty that by helping them to increase their level of education and receive training that prepares them for work, they will find their way out of their downward spiral. At the same time, they will feel a deep sense of pride and find their human dignity.

There's no doubt that we will always need a safety net to catch people in dire circumstances or for the permanently disabled, but the majority of us need a trampoline. I suggest that we focus on the springs of the trampoline—those elements that propel people in an upward direction.

I believe that much more creativity and enthusiasm will accompany a renewed way of approaching poverty.

To share your ideas about creating prosperity, send an e-mail to ReducePoverty@archindy.org.

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

It's All Good/Patti Lamb

God's opinion is the one that truly matters in life

I have a dear friend with an especially giving spirit and a loving heart. Because she's a perfectionist—and I mean that in the nicest way possible—she gives everything 110 percent. She averages more than 60 hours per week at her job, even though she's not paid overtime.



Recently, she received her annual performance review, and she was heartily disappointed. Although she gives work her all, her latest review was riddled with suggestions for improvement. Little attention was given to her strengths and all the things she does exceedingly well.

Even more disheartening is the fact that several of her colleagues who don't put in nearly as much time and effort are receiving glowing marks on their performance appraisals. Incidentally, these folks are quite chummy with the boss.

"I'm not sure what more I can give," she said. Then she cited multiple examples of ways she goes above and beyond merely meeting expectations. I've repeatedly seen her work, and I can attest to her dedication.

When we last spoke, I just scratched my head and became miffed on behalf of my friend and all those who work hard and receive little in return. Since our last meeting, however, I found a Bible verse that provides great comfort. (Better late

than never, friend.)

"Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord you are serving" (Col 3: 23-24).

How easy this is to forget, especially when our peers are being rewarded with titles, corner offices, company cars, cash bonuses and accolades within their industries.

I don't want to take away from those who work hard and are deserving of such recognition. But often, so many who give their all are not recognized, although God looks upon their efforts with great affection.

Everyone will be rewarded in heaven for working from their hearts. And when I say "working," I don't just mean what we do to earn paychecks. Too often, we define ourselves by our careers, but that's not how God sees us.

Our jobs are really only a piece of who we are. Whether we serve as cooks, mechanics, doctors, custodians, baby sitters, cashiers, musicians or semitrailer drivers, we are called to work in even greater ways.

We are called to the roles of mothers, fathers, sisters, brothers, aunts, uncles,

friends and neighbors. We are called to the work of Christians and to building a community of believers.

First and foremost, we are called to the work of loving each other—starting with our families, friends, and neighbors and working outside of that circle to embrace all God's people.

Wherever God has placed us at this moment—whether we're students, professionals, in between jobs or retired, we can work for God in so many ways.

And when we encounter earthly critics, we must remember that God's opinion is the one that ultimately matters.

If we gave ourselves an annual Christian performance review, how would we score? Even if I'm the best and brightest tax accountant, it really

doesn't matter unless I'm pleasing and serving God and his people.

To my friend, who is frustrated with her performance review: God is our true boss, the one to whom we report. And I'm confident that he smiles on your efforts—both inside and outside of your office. Keep calm and work unto the Lord.

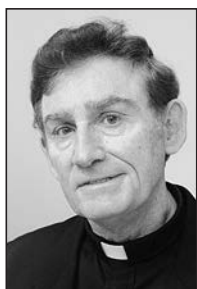
(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

'Wherever God has placed us at this moment—whether we're students, professionals, in between jobs or retired, we can work for God in so many ways.'

The Human Side/Fr. Eugene Hemrick

Why, God? A possible answer about why we suffer

On March 23, my brother died after a long illness. When he was young, he was vigorous, a champion speedskater and baseball player.



He and his wife raised five beautiful children, providing them with a loving home.

Many of us who experience the death of a beloved ask

tough questions. Why do some people have to endure inhumane drawn-out illnesses? Why do we, who love them, have to suffer so deeply? Why does God permit this?

Kindness means being disposed toward another, toward life and toward God. Ill disposition is seeing the dark side of life only.

During this period of pain, this

negative picture of life plagued me, causing me to reflect more deeply on his ordeal. But thanks to reflection, I came to see profound meaning in what he and I had experienced during his illness.

When I visited him, I often met his caregivers. Here were people devoted daily to patients who couldn't talk or walk, and who often slept most of the day. Instead of reflecting on the darkness of the illnesses the caretakers had to deal with, I took a second look at the caregivers.

These compassionate workers are wonderful to the helpless. They bond with those they care for. They listen to a patient and often offer the human touch of a hand that says, "I am here for you."

And yet, not all is idyllic when caring for those who have become helpless. But if you look, you will always find at least one caregiver in these situations whose warm heart is something to behold. You'll see a person deeply concerned for those

under his or her care.

To more fully understand caring and its powers, it is helpful to look beyond our world. In war-torn countries that leave people with little or no hope, what helps them survive?

The answer is that they care for one another. Those who care may be a mother and father rearing children, or adult children helping elders keep things together. It can be neighbors helping one another. They turn an inhumane situation into a humane one.

Sometimes we ask why God would permit lengthy illnesses or seemingly endless suffering. One reason might be that it brings the best out of those who are well. It helps us to better realize the gift and power of caring that we have received from God.

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

Third Sunday of Easter/Msgr. Owen F. Campion

Sunday Readings

Sunday, May 4, 2014

- Acts 2:14, 22-33
- 1 Peter 1:17-21
- Luke 24:13-35

Again, as is usual for weekends of the Easter season, the Acts of the Apostles provides the first reading for the Liturgy of the Word.

This reading recalls an event similar to several others in Acts. Peter preaches, in the name of the Apostles. His remarks, or at least those recorded in this passage, are brief and crisp. The term used by biblical scholars is that the selection is kerygmatic, drawing from *kerygma*, the Greek word for "message."

The message given by Peter contains the basic information about Jesus and about God's plan of salvation.

A few points are most important. One is that, despite the small number of Christians at the time, and in spite of the facts that the Jewish culture and the effects of Roman domination were overwhelming, the Apostles still felt the responsibility to speak aloud about Jesus.

Their interest in this regard hardly was the expression of a wish to control other people. Rather, put into the context of last weekend's first reading that described both the early Christian community's love for the Lord and its outreach to the troubled and needy, this reading reveals that these first followers of Christ saw informing others about the Redeemer as a loving service.

Secondly, here, as elsewhere in Acts, even though the other Apostles were present, Peter, and Peter alone, spoke on their behalf.

The First Epistle of St. Peter supplies the next reading. Scholars debate the authorship of this epistle. Was Peter the author? Or was someone writing in Peter's name the author? Unlike today, when signing another person's name would be regarded as deceptive and highly inappropriate, the custom long ago was that this was the greatest compliment.

In any case, the reading shows how totally committed to Jesus the Savior the early Christians were, and how aware they were that salvation had come through the Lord's death and Resurrection.

The last reading, from St. Luke's Gospel, is the powerful and lovely story of the risen Lord's walk to Emmaus with two disciples. Certainly a major point in this reading is its reference to a holy meal when the journey was completed. The connection with the Eucharist is too strong to overlook.

The Emmaus narrative appears only in Luke. It still is one of the most renowned, and beloved, pieces in the New Testament.

Important in its message is the fact that, regardless of their devotion to Jesus, the disciples still do not understand everything. They need Jesus, even in their sincerity and their faith. Without Jesus, they are unsure, puzzled. Secondly, Jesus meets this need—totally. He teaches them. Thirdly, Jesus is with them. Finally, as they celebrate the meal, with its eucharistic overtones, Jesus is the central figure presiding as they "break the bread."

Reflection

Beginning with the Scriptural readings for Easter itself, the Church has taken, and is taking, pains to express to us forcefully and clearly its unflinching belief that after his crucifixion and death the Lord Jesus rose to new life.

With equal vigor, and equally strong faith, it insists to us that Jesus did not rise and disappear. Instead, the Lord was with the Apostles, showing to Thomas the wounds and blessing for those who believe.

Continuing in this vein, it tells us in this weekend's readings that Jesus never left us. He still taught as the trip to Emmaus occurred. He still gave life in the Eucharist at Emmaus.

After the Ascension, Jesus still met people and still reassured them of God's mercy. He spoke, and speaks, through the Apostles, whose spokesman inevitably was Peter.

The Lord lives! His presence is neither vague nor occasional. Rather, it is in the sacrament and word, given yet still by the Apostles through the community of the Church. †



Daily Readings

Monday, May 5

Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, May 6

Acts 7:51-8:1a
Psalm 31:3cd-4, 6, 7b, 8a, 17, 21ab
John 6:30-35

Wednesday, May 7

Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, May 8

Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, May 9

Acts 9:1-20
Psalm 117:1bc, 2
John 6:52-59

Saturday, May 10

St. Damien de Veuster, priest
Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, May 11

Fourth Sunday of Easter
Acts 2:14a, 36-41
Psalm 23:1-6
1 Peter 2:20b-25
John 10:1-10

Question Corner/Fr. Kenneth Doyle

How God will provide happiness in heaven remains a mystery in this life

Q Is the happiness of heaven dependent on human factors? Specifically, when I die and—hopefully—get to heaven, how



could I be eternally happy if my children were not to make it with me?

The way things are right now, that is a distinct possibility. How could I ever be at peace knowing that they are being punished forever? (Aiken, S.C.)

A In the kingdom of heaven, according to the promise of the Book of Revelation, God "will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, [for] the old order has passed away" (Rev 21:4).

How exactly that is going to happen is hidden from us while we are on this side of heaven. To be honest, I have no direct answer to your question, which is a perennial one, except to say that I choose to put my trust in the revealed word of God.

Some theologians have explained it this way: In heaven, we will better understand how the Lord is just, that those who reject him by the way they live have chosen their fate. God will not override that choice—and we will be comforted by this fuller knowledge.

Truthfully, that explanation doesn't help me much, but this one does: I believe that the mercy of God is expansive and that many more people are in heaven than we imagine. Only the Lord knows the true state of our souls, and I am encouraged by St. Matthew's Gospel, which says in chapter 25 that we will ultimately be judged by how we responded to people who needed our help.

I love the story of St. Monica, who prayed over many years, with many tears for her son, St. Augustine, when he was living far from the Christian life, and how St. Ambrose told her that it was impossible that a "child of such tears" would perish.

So, take heart, continue to give witness to the faith we hold dear. Entrust your children to the care of God (who loves them even more than you do) and keep praying for them, as I will, too.

Q In our parish, we have been studying the Eucharist and that has resulted in some wonderful and fresh insights. But it has also prompted a question in my mind. It seems that we have all been taught different ways of receiving Communion. At our church, some take the host on their tongue, some in their palm. Some kneel to receive or genuflect first, some bow and others make the sign of the cross. Is there a

best way to receive Jesus, or does it matter? (Willard, Utah)

A The guidelines for the reception of Holy Communion are expressed most clearly in the *General Instruction of the Roman Missal*.

It says that the host may be received either on the tongue or the hand, and the choice belongs entirely to the communicant. If Communion is received in the hand, it is done in the following way: If the person is right-handed, let's say, he or she should open the left hand fully and place it over the right hand, creating, as the second and third-century theologian Tertullian said, a "throne for the Lord."

The priest places the host in the left palm and then, using the fingers of the right hand, the communicant puts the host into his or her mouth. A communicant should never reach out to the priest and grab the host.

The general instruction grants to each nation's conference of bishops the right to decide the posture to be used in taking Communion, as well as the particular gesture of reverence before receiving.

The U.S. bishops have determined that Communion is to be received while standing, following a simple bow of the head (such as one traditionally uses when pronouncing the name of Jesus).

As your final line suggests, the fact that a communicant is receiving the body of Christ is paramount and overrides any consideration of posture or gesture.

But a certain uniformity creates an orderly and more reverent flow. It also highlights the fact that the reception of Communion is not just an individual act of faith and piety, but illustrates the spiritual unity of Christ's followers.

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

My Journey to God

The Model to Follow

By Cathy Lamperski Dearing

Kneeling with pitcher
Or seated with shoes removed?
Which side of the basin
Am I being called to?

Hands that are drying
Or feet towed off?
Which side of the basin
Am I on?

Ultimately the model
Calls me to both
But sometimes it's one side
I need most.

Jesus knows.



Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. Pope Francis washes the foot of a prison inmate during the Holy Thursday Mass of the Lord's Supper at Rome's Casal del Marmo prison for minors on March 28, 2013. (CNS photo/L'Osservatore Romano via Reuters)

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 criterion@archindy.org. †

Rest in peace

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

BELDING, Joan (Marling), 85, St. Bartholomew, Columbus, April 9. Mother of Brian, Christopher, Mark, Samuel and Thomas Belding. Grandmother of six. Great-grandmother of two.

COLEMAN, Lula B., 96, SS. Peter and Paul Cathedral, Indianapolis, April 5.

DOMINGO, Dr. Ricardo C., 84, St. Mary, Greensburg, April 15. Husband of Edna Domingo. Father of Ronelisa, Raynard, Ricardo Jr. and Ronaldo Domingo. Brother of Rodrigo and Rolando Domingo. Grandfather of 15.

EDWARDS, Jack, 82, St. Mary, Richmond, April 15. Husband of Marcia (Holthouse) Edwards. Father of Alan and Joseph Edwards.

EGGERS, Suzanne (Hunckler), 74, St. Susanna, Plainfield, April 14. Stepmother of Katherine Ng and Dennis Eggers. Sister of Mary Margaret Coan, Kathleen Corbin and Michael Hunckler. Grandmother of six. Great-grandmother of five.

ERNSTES, Bernard C., 80, St. Vincent de Paul, Shelby County, April 16. Brother of Marjorie Long and Jerri Sullivan.

GRAMLY, Virginia, 92, St. Bartholomew, Columbus, April 16. Wife of Max Gramly Jr. Mother of Paula Effler, Mary and Max Gramly III. Sister of Louise Smith, Donald and Joe Cossitor. Grandmother of seven. Great-grandmother of four.

MOHR, William H., 83, St. Jude, Indianapolis, April 14. Father of Christine Applegate, Mary Brown, Paula LaBonte and Bill Mohr. Grandfather of nine. Great-grandfather of six.

PORTER, Phil, 71, St. Patrick, Terre Haute, April 5. Husband of Linda Porter. Father of Brian, Darin and Keith Porter. Grandfather of four.

ROBSON, John Edward, 70, St. Michael, Cannelton, April 13. Brother of JoAnn Hinds, Rosemary House and William Robson.

SCHROEDER, Lawrence E., 94, St. Mary, Greensburg, April 21. Husband of Ruth Schroeder. Father of Ronald Schroeder. Grandfather of three. Great-grandfather of eight. Great-great-grandfather of four.

WHITNEY, Kathryn, 76, St. Lawrence, Indianapolis, April 11. Wife of Jerry Whitney. Mother of Denise, Patricia, Michael and Richard Whitney. Sister of Richard and Thomas. Grandmother of six.

YOUNG, Richard, 90, St. Lawrence, Indianapolis, April 19. Father of Mary and Michael Young. Grandfather of two. †



Soldier baptism

Archbishop Timothy P. Broglio of the Archdiocese for the U.S. Military Services baptizes a soldier serving in Afghanistan on April 19, Holy Saturday, at Camp Leatherneck, a U.S. Marine Corps base located in Helmand province. Archbishop Broglio made his pastoral visit to Afghanistan on April 15-21, 2014. (CNS photo/courtesy of the Archdiocese for the U.S. Military Services)

Letters left at St. John Paul's tomb show pilgrims see him as trusted friend

VATICAN CITY (CNS)—Every day, countless visitors to the tomb of St. John Paul II in St. Peter's Basilica leave letters and notes addressed to him.

"Some were obviously prepared with care the evening before and written on formal stationery with an old-fashioned fountain pen," said Elisabetta Lo Iacono at a news conference on April 22 at the Pontifical University of the Holy Cross. Other letters, she said, are improvised, scratched even with an eyebrow pencil on scraps of paper such as a coffee bar receipt.

After St. John Paul was interred—first in the grotto of the basilica and later in a side chapel—Vatican employees collected the letters and notes left on his tomb every night.

Lo Iacono, who teaches mass media at the Pontifical Theological Faculty of St. Bonaventure in Rome, was given access to the letters by Cardinal Angelo Comastri, the archpriest of St. Peter's Basilica. He allowed her not only to study the letters, but also to spend long hours by the pontiff's tomb to analyze people's reactions and emotions.

"People sought a dialogue with the pontiff," she said. "They saw the pontiff as a friend in whom they could

confide, the father who could help them find the strength to go onto the right road when they felt lost."

In drawings from children, the late pope was seen as "the grandfather who would be a companion for games and adventures," she said. In some of the images, the late pope was depicted in the midst of a field of flowers, or surrounded by hearts with doves flying into the distance, she added.

Letters from adults expressed pain and joy, contained confessions or prayers for the health of a loved one. "Often couples sought help in having a baby," Lo Iacono said.

Lo Iacono published a collection of the letters in Italian in a book titled, *Caro Signor Papa (Dear Mr. Pope)* in 2010.

One anonymous letter was written only two hours after the pope's death on April 2, 2005. "Finally your agony is at an end, even though in our hearts we hoped for a miracle and wanted, with all our soul, to see you once again at the window. I was there on Oct. 31, with so much emotion: you spoke with a weak voice to the hundreds of people in the piazza, but for me it was as if you spoke only with me," the letter said.

Soon after his death and before his interment, people began leaving notes to the deceased pope at an impromptu shrine in St. Peter's Square. Pilgrims piled notes, flowers, drawings and rosaries around a lamppost in the square and later by the obelisk in the center of the square.

After his beatification on May 1, 2011, the future saint's casket was moved from the grottoes to its current resting place in the Chapel of St. Sebastian inside the basilica. †



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chill@archindy.org

Women recount stories of healing through intercession of popes

VATICAN CITY (CNS)—People said Floribeth Mora Diaz was crazy to think Blessed John Paul II interceded with God to heal her brain aneurysm, but if so, “then it is a blessed craziness because I’m healthy,” she told reporters at the Vatican.

The 50-year-old Costa Rican woman spoke at a news conference on April 24, just three days before she would participate in the Mass for the canonization of Blessed John Paul. Pope Francis accepted her healing as the miracle needed for the late pope’s canonization.

At the same news conference, Daughter of Charity Sister Adele Labianca gave her eyewitness account of the healing of Sister Caterina Capitani, the nun whose healing in 1966 was accepted as the miracle needed for the beatification of Blessed John XXIII. Pope Francis waived the requirement of another miracle for his canonization.

The Costa Rican woman, who

Even though both women have told their stories hundreds of times, they were emotional before an international gathering of reporters at the Vatican. Sister Adele said she had to read her testimony from a prepared text because she was certain she would forget something. Mora Diaz simply let her voice tremble.



Floribeth Mora Diaz

The Costa Rican woman, who

traveled to the Vatican with her husband and four children, told about having a severe headache in April 2011, going to the doctor and being told she had a brain aneurysm. The doctors in Costa Rica said surgery might be able to help, but she would have to go to Mexico or Cuba for the operation, and she did not have the money.

The local doctors could do nothing more for her, so they sent her home, “telling me I had only a month to live.” She began crying as she talked about her husband trying to prepare their children for their mother’s death and urging them to pray.

Mora Diaz said she had long had a devotion to Pope John Paul and watched his beatification on May 1, 2011, “and then I fell asleep.” A few hours later, she heard the late pope’s voice, “Rise! ... Do not be afraid.”



Sr. Adele Labianca, D.C.

She said, “I had a peace, a peace that assured me I was healed.”

Still, she said, she and her husband did not have the money to pay for more tests to verify the healing, but eventually her doctor did an MRI. “He was shocked,” she said. “My husband wondered why he wasn’t saying anything and I said, ‘because I’ve been healed through the intercession of John Paul II.’”

The doctor’s reaction was

important, she said, “because I wasn’t the only one saying I was healed, but there were doctors, who were very serious, saying so.”

Sister Adele, who spoke about the miracle accepted for Pope John’s beatification, worked in an Italian pediatric hospital with Sister Caterina in 1963 when, for the first time, she had a gastric hemorrhage in the middle of the night. “She panicked and woke me up.”

After months of treatment, doctors removed most of her stomach, which was covered with tumors, and her entire spleen and pancreas. At first she improved, but then she developed an external fistula, which leaked, Sister Adele said. She was on the point of death on May 22, 1966, when the assistant provincial of the Daughters of Charity brought her a relic, reportedly a piece of Pope John’s bed sheet.

“She put it on her wound in the hope that the Lord would come with his mercy and his love,” Sister Adele said.

“Suddenly, Sister Caterina woke from her stupor and no longer felt any pain,” instead she felt a hand on her wound and heard a voice calling, “Sister Caterina!”

“Frightened to hear a man’s voice” in her room, she turned and saw Pope John standing by her bed. He told her she was fine, and she went to tell the other sisters that she was healed and hungry, Sister Adele said.

With the acceptance of her healing as a miracle, Pope John Paul beatified Pope John in 2001, and Sister Caterina was there. She died in 2010, more than 43 years after she was healed. †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

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Side by Side crypts in Our Lady of Peace Mausoleum. Preferred location in very peaceful indoor setting in Chapel area. Asking \$11,000 total for both. Call (317) 283-2514.

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Employment

COORDINATOR OF EVANGELIZATION AND FAMILY CATECHESIS

The Roman Catholic Archdiocese of Indianapolis is seeking a Coordinator of Evangelization and Family Catechesis to provide leadership that will serve adults and children as they prepare for and live the sacramental life of our Church—including lifelong catechesis and intentional focus on being evangelizing disciples of Jesus. The person in this position is responsible for resourcing parish leaders such that evangelization, initiation, adult catechesis and additional aspects of sacramental preparation unfold in ways that are authentic, engaging and effective.

Candidates must be professed and practicing Catholics in good standing with and faithful to the Church with a minimum of 3 years of highly successful parish ministry and/or teaching experience. A bachelor's degree in catechetics, religious education or a related field is required with a master's degree in one of these fields preferred. A demonstrated ability with adult catechesis and an articulated vision for fostering intentional discipleship of Jesus is essential. Excellent oral and written communications skills, strong administrative and organizational skills, the ability to work collaboratively and foster teamwork as well as an ability to model lifelong learning by a commitment to acquiring new skills and mentoring others to do the same are also required.

To apply, please e-mail your cover letter, resumé, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N Meridian Street
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Application deadline is May 15, 2014.



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana
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Employment

Youth Ministry Coordinator

Saints Joseph & Paul Catholic Church
Owensboro, KY

Coordinator of Middle & High School Youth Ministry Saints Joseph & Paul Catholic Church, a vibrant multi-cultural parish of over 700 families located in Owensboro, KY, is looking for an enthusiastic, full-time Youth Minister to lead and continue to build (in partnership with Cultivation Ministries) a comprehensive, intergenerational, and disciple-making youth ministry.

Candidate must exercise personal initiative, work collaboratively with the pastoral staff, a highly motivated youth ministry volunteer team, and possess excellent organizational skills. Must be a prayerful, spiritually vibrant Catholic, who works well with parents, has a genuine love for teens, and possesses excellent written and verbal communication skills.

Qualifications include a bachelor's degree and past working experience with teens.

Application deadline: May 27, 2014.

Please email a cover letter and resumé to Alan Sims, Stewardship Minister (alansjpc@owens.twebc.com).

ADMINISTRATIVE ASSISTANT / BOOKKEEPER

Bishop Simon Bruté College Seminary

This position is a part time position (15-20 hours per week) and reports to the Office Manager of the Bishop Simon Bruté College Seminary. Qualified applicants will have education and experience in accounting, general office experience, and working knowledge of Microsoft Office software. Applicant must have a proven ability to work with people in a wide variety of situations in a friendly and professional manner and handle confidential information. Success in this position requires working independently and taking initiative when appropriate.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

Courtney Mitchell
Human Resources Specialist
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: cmitchell@archindy.org



ARCHDIOCESE OF INDIANAPOLIS
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PRINCIPAL

St. Athanasius School • Louisville, KY

The St. Athanasius School, located in Louisville, KY is accepting applications for principal. Ideal candidates would be mission-driven educators who are active Catholics and who have the ability, experience, and vision to lead the school community and build upon our traditions of faith, community and academic excellence. Our school is fully accredited with grades pre-K-8. Due to the retirement of the present principal, the position will become open on July 1, 2014.

Minimum qualifications for this position include Kentucky certification in educational administration, experience as a Catholic educator, and a proven record of effective leadership in relation to Catholic identity, student achievement, curriculum, staff development and relations with both the immediate school community and the larger community.

Please submit letters of interest and resúms to:

Search Committee
c/o St. Athanasius Parish Center
5915 Outer Loop
Louisville, KY 40219

Or email our pastor at garydavis5915@gmail.com

Applications will be reviewed immediately and accepted until position is filled. All inquiries will be held in strictest confidence.

Salary and benefits will be commensurate with experience and Archdiocesan guidelines.

Human Resources Director/ Safe Environment Coordinator

Responsibilities and Qualifications:

This full-time position is responsible for the overall administration, coordination and evaluation of the Human Resources function. Position is also responsible for the oversight of the Safe Environment Program for the diocese. Bachelor's degree in Human Resources, Business Administration or related field. Must be a Human Resource Generalist with experience as a Human Resources Director. HRCI Certification preferred.

Source of Supervision/Direction:

Vicar General

Application Requirements:

All interested candidates should send their resumé along with a list of three references and salary requirements by May 15, 2014 to:

Search Committee
Diocese of Lafayette-in-Indiana
P.O. Box 260
Lafayette, IN 47902

EOE

PROVIDENCE

Our Lady of Providence Junior-Senior High School
Clarksville, Indiana

2014-2015 Faculty Openings

- Choral/Vocal Music Teacher
- Catholic Theology Teacher
- Assistant Principal – Director of Student Mission and Leadership

(visit www.providencehigh.net for application eligibility)

Send resúms by May 9th to:
smooney@providencehigh.net

'She's the glue that holds our parish together'

By Greg Eckerle
Special to The Criterion

TELL CITY—Ask Benedictine Sister Mary Emma Jochum about her biggest challenges as director of religious education at St. Paul Parish in Tell City, and you won't hear one word about her half-paralyzed body that she's patiently coped with since 1970.

She's most concerned with keeping up with everybody and making sure everyone is served well. She wonders if she's sufficiently trained the volunteer catechists. She ponders if she finds enough to attract the faith lives of young adults. According to her fellow parishioners, she needn't worry.

A vocation focused on helping others

Kathy Kleemann, an eighth-grade catechist for Sister Mary Emma's religious education program that serves 273 students from kindergarten through 12th grade, says, "She knows what the people's needs are, and what's bothering them. She knows how life is here. Even though she has given her life to God, she still is on the level of the people."

Kleemann is amazed by how much Sister Mary Emma, a Sister of St. Benedict of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, accomplishes. And by how she regularly attends students' first Communion and graduation parties, feeling the need to show up for St. Paul Parish.

"She could always use the excuse she can't make it because of the handicap," Kleemann says. "But she never does. She's wheelchair-bound, but it doesn't stop her at all.

"Wow, the Benedictine sisters work hard, don't they? She gives everything. Her work ethic is so strong. Her focus is definitely on helping the people."

Kleemann's voice wavers. "We all go to her for our needs, and we forget about her needs. We forget that she hasn't been able to walk for years. We forget her suffering. She just doesn't complain. Never have I heard her say 'I can't do that because I'm confined.'"

Sister Mary Emma provided invaluable support for Kleemann when her son was killed in a car accident on his prom night in 1997, and when her husband died in 2010. "She moved me on my

journey, and offered ways to get help," says Kleemann. "We've been best friends [ever] since. She knows what to say to a person when they have sorrow. Any time I am unsure about something, I can go to her for counseling."

Another of Kleemann's sons, Derek, also teaches a religion class for Sister Mary Emma. "He named his 2-year-old daughter, Emma, after her," says Kleemann, her voice cracking. "That's what she means to us. She has given us life."

Pumping life into a parish

Sister Mary Emma has also pumped life into various activities since arriving at St. Paul Parish in 1993. Besides planning and overseeing the religious education program for school children and the developmentally challenged, she heads the Rite of Christian Initiation of Adults (RCIA) program, the Ministry of Charity committee, sacramental preparations, Liturgy of the Word program for children, summer mission trips for high school children, adult education, lines up nearly 20 service options for confirmation candidates to choose from, supervises Saint Meinrad seminarians observing parish practices, and is a field associate for the archdiocesan tribunal for annulments.

"She's a workhorse, she never stops moving," says Father Dennis Duvelius, the parish's pastor. "For anybody who comes off the street needing help, Sister Emma is the first to greet them and try to figure out what we can do for them. The Benedictine trait of hospitality certainly characterizes her. She's always willing to listen, and has a shoulder to cry on. She's a woman of amazing strength. How she does what she does with her condition is just amazing. I think just what she does to get going in the morning would deter most people from doing half of what she does."

Sister Mary Emma resides at Oakwood Health Campus, an assisted living facility in Tell City. But she independently wheels tirelessly around the parish in a motorized scooter and a van specially equipped for her to drive. At age 73, she is as committed as ever to her ministry, and shrugs off routinely working extra evening and weekend hours.

"I just think Jesus didn't have banking hours, so I shouldn't, either," she says, laughing. "But this is where my religious life

comes in at. I want to be available wherever the needs are, be it day or night.

"My primary responsibility is faith formation, practically from the womb to the tomb. I don't see my work as a career, but as a ministry serving the needs of the people. It's a special calling. It's a call deep within me that has more a hold of me than I have of it."

'She's the glue that holds our parish together'

She responds to the call so well that she finds children hugging her in the hallway of the parish center, and parents who simply cannot say "no" to her requests for help in serving the parish. Teenagers strive for her approval of their efforts.

"She's the glue that holds our parish together," says Louann Oberhausen, a member of the Ministry of Charity committee. "We really depend on her to get a lot of programs going. She's very persuasive, you know she's got her heart in it. She has the disability of being partially paralyzed, but she doesn't let it get her down.

"She overcomes obstacles, and shows what a strong person she is. She's a good role model, she just keeps going and going. We call her the 'Energizer Bunny' sometimes. She doesn't have a quitting time. She's there on her days off, she's there at 9 o'clock at night. She's just a super sister."

Truth be told, she revels in her long list of duties simply because it means she's of service to more and more people. "I'm more drawn by my ministry now than when I began. It's the presence of God that I feel in people as I serve them. And the satisfaction they experience by what I do for them," she says.

As she serves the parishioners, she often thinks of the seven corporal works of mercy, as based in the Bible. "I was thirsty, you gave me drink. I was sick, you visited me," she says. Through St. Paul's Ministry of Charity, she helps feed and clothe many children. It's a perfect tie-in to the Benedictine sisters' practice of using the Gospel as their guide.

"The Gospel gives me direction on how to be present among the people in the parish," Sister Mary Emma says. With a lifetime of Gospel study, it's become second nature for her.

A recovery buoyed by faith

Sister Mary Emma's life



Sister Mary Emma Jochum, a Sister of St. Benedict of Ferdinand, hugs a student after a recent Wednesday night religion class at St. Paul Parish in Tell City. (Submitted photo)

changed forever after a car accident in 1970. Age 30 at the time, she was a grade school principal in Fort Branch, Ind., in the Evansville Diocese. While delivering some student IQ tests, she and another car approached a one-lane bridge at the same time. As she applied her brakes on the rain-slicked road, her vehicle skidded and flipped over into a 20-foot ditch. The impact crushed three of her neck vertebrae, damaged some spinal cord nerves, and left her paralyzed from the neck down. In a hospital for four months, she later learned doctors thought she wouldn't live.

Two weeks after the accident, she began to move her left foot. She gradually regained movement on her left side. Doctors termed it a "pure miracle." She remains paralyzed on her right side.

"Faith played a major role in my recovery," says Sister Mary Emma. "I still remember the words that came to me right away, 'The Lord is my light and salvation, whom shall I fear?'"

"I had to go through the stages of anger, depression and frustration. I thought I would be a worthless person the rest of my life. But one day I had an inspiration, during prayer, that it's not what is lost, but what is left that counts. Instead of dwelling on what I couldn't do, I concentrated on what I could do. I had no head injuries, I could move my left side. I just decided I was going to live each day with the fact there are many things I can do.

"My prayer is what I really gain my strength from," she says. "That's where I experience inspirations. Ideas come to me on how to do something that I never thought about doing before. Or I get inspired by listening to others."

Turning a handicap into 'God's handiwork'

She changed ministries in 1971 from a school administrator to director of religious education (DRE). She has served parishes in Vanderburgh and Warrick counties, became DRE for the Diocese of Evansville for five years, then moved to St. Paul Parish in 1993.

Sister Mary Emma received her greatest honor in 1998, winning the national Distinguished Service Award from the 1,600-member National Conference of Catechetical Leadership. The plaque was presented to her at a national conference in Milwaukee. It read, "In grateful acknowledgement of her loving and dedicated service to catechesis and her powerful witness to proclaiming the Good news of Jesus."

One testimonial supporting her nomination aptly summed up her impact: "She turned a handicap into God's handiwork."

Sixteen years later, she's still scooting around, serving as many as possible.

(Greg Eckerle is communications manager for the Sisters of St. Benedict in Ferdinand, Ind.) †

Nearly 900 students to graduate from three Catholic colleges in archdiocese

Criterion staff report

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

Saint Mary-of-the-Woods College

Saint Mary-of-the-Woods College in St. Mary-of-the-Woods will celebrate its 175th commencement on May 3 when the 75 graduates of its Class of 2014 will be honored.

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

The commencement speaker will be Sharon Vergez Vercellotti, president of V-LABS, Inc., a consulting, manufacturing and analytical organization.

Vercellotti has been awarded three Small Business Innovation Research Grants from the National Institutes of Health and National Science Foundation.



Sharon Vergez Vercellotti

The college's Distinguished Alumnae Award will be presented to Cynthia Hux Martin, a 1978 graduate. The chief executive officer of many family-owned businesses, she has served as a board member of the college, the Union Hospital Foundation and 100+ Women Who Care.

Marian University

When Marian University in Indianapolis celebrates its 77th commencement at 10 a.m. on May 10, the Franciscan college will once again confer degrees on a record number of graduates—732.

The commencement speaker will be Mary Beth Bonaventura, a 1976 Marian graduate who is director of the Indiana Department of Child Services. She will also receive an honorary Doctor of Arts and Humane Letters degree during the ceremony, which will be held at St. Vincent Field on the Marian campus.

Vincent Caponi will receive an honorary Doctor of Business Administration degree from the university. Caponi is the executive chairman of the



Mary Beth Bonaventura

board of St. Vincent Health and senior vice president of Ascension Health, the nation's largest not-for-profit and Catholic health care system.

Anthony Kriech will receive an honorary Doctor of Science degree. A 1975 graduate of Marian, Kriech serves as the vice president of research and development for Heritage Research Group.

Saint Meinrad Seminary and School of Theology

Sixty-nine students are expected to receive master's degrees when Saint Meinrad Seminary and School of Theology in Saint Meinrad holds its commencement on May 10.

The ceremony will be at 2 p.m. Central Time in St. Bede Theater on the Saint Meinrad campus. Bishop Michael J. Hoeppner of the Diocese of Crookston in Minnesota will deliver the graduation address.

Mass for the graduates and their guests begins at 10:30 a.m. Central Time on May 10 in the Archabbey Church. †



Bishop Michael J. Hoeppner