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Criterion

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'A lasting impact'

Bishop Chatard teacher Kyle Guyton remembered for his passion for theater, young people, page 7.

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'The father I always wanted'

Youth, Terre Haute Catholic Charities employee's bond a story of mercy, faith

By Natalie Hoefler

TERRE HAUTE—John Etling, director of Terre Haute Catholic Charities, describes the organization's Ryves Youth Center this way: "The role that Ryves plays in the neighborhood and the city is one of unconditional love, a chance for children to come in and experience a warm meal, a chance to find that there are people in the community who care about them and want to see them reach their potential."

Former Ryves Youth Center staff member and now Terre Haute Catholic Charities Foodbank employee Dan Snider has taken that description and put every aspect of it into action.

It all started nine years ago, says Snider, when "I saw this little black-haired boy dribbling down the court playing basketball." That boy was Anthony LePorte.

In the nearly decade of time that followed, Snider has provided Anthony with a home, food, clothing, an education, and yes, even discipline as the boy's mother battled drug addiction. He has come to love Anthony as a son, and Anthony has come to love Snider in return, occasionally calling him "Dad."

This is a story of ongoing mercy and faith, in which both mentor and youth feel the richness of blessing.

'They didn't have anywhere to go'

Snider, then 56, hadn't seen "the little black-haired boy" before and asked where he came from.

"I was told he [Anthony LePorte] and his mom [Janice Wright] were staying at Bethany House," the homeless shelter operated by Terre Haute Catholic Charities, he recalls. "I found out their car had broken down on the highway in Terre Haute, and they were [at Bethany House] because they didn't have anywhere to go.

"It wasn't long after that that I found out Janice was wanting someone to take care of him while she entered a drug treatment program. She didn't want her son in the [foster care] system.

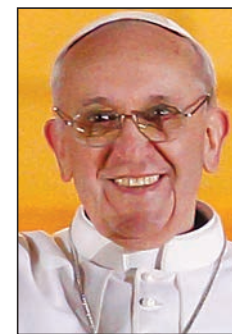
See FATHER, page 8



In this April 4 photo at Terre Haute Catholic Charities Foodbank, employee Dan Snider holds the letter that Anthony LePorte wrote to him at the age of 14, stating that Snider was "the father I always wanted." (Photo by Natalie Hoefler)

Share truth of family with mercy, help those struggling, pope says

VATICAN CITY (CNS)—The same mercy and patience that are essential for



Pope Francis

See related story, page 3. See related editorial, page 4.

building a strong family must be shown to those whose families are in trouble or have broken up, Pope Francis said in his highly anticipated postsynodal apostolic exhortation.

The document, "Amoris Laetitia" (The Joy of Love), on Love in the Family," released on April 8, contains no new rules or norms. However, it encourages careful review of everything related to family

ministry and, particularly, much greater attention to the language and attitude used when explaining Church teaching and ministering to those who do not fully live that teaching.

"No family drops down from heaven perfectly formed; families need constantly to grow and mature in the ability to love," Pope Francis wrote. People grow in holiness, and the Church must be there to give them a helping hand rather than turn them away because they have not attained some degree of perfection.

The exhortation was Pope Francis' reflection on the discussion, debate and suggestions raised during the 2014 and 2015 meetings of the Synod of Bishops on the family. Like synod members did, the pope insisted that God's plan for the family is that it be built on the lifelong union of one man and one woman open to having children.

Synod members, including priests, religious and laypeople serving as experts and observers, talked about everything from varied cultural forms of courtship to marriage preparation, and from the impact of migration on families to care for elderly parents.

Pope Francis' document touches on all the issues raised at the synods and gives practical

See FAMILY, page 2

Archdiocese announces new partnership with Notre Dame ACE Academies for 2016-17 school year

Criterion staff report

The growing relationship between the Archdiocese of Indianapolis and the University of Notre Dame deepened on March 29 when it was announced that five center-city Catholic schools in



Archbishop Joseph W. Tobin

Indianapolis will become part of the Notre Dame ACE Academies network starting in the 2016-17 school year.

The five schools—Central Catholic, Holy Angels, Holy Cross Central, St. Anthony and St. Philip

Neri—will join the growing network of Catholic schools that operate through the University of Notre Dame's Alliance for Catholic Education (ACE).

Archbishop Joseph W. Tobin praised this latest partnership connecting the archdiocese and Notre Dame.

"The Archdiocese of Indianapolis has long been a leader in finding innovative ways to serve the educational and spiritual needs of children from some of the lowest income areas in Indianapolis," said Archbishop Tobin.

"Partnering with the Notre Dame ACE Academies will strengthen these five schools by providing students even more resources and opportunities. I'm committed to seeing that these children have the same chance I had to grow up in a community of faith and to receive an excellent Catholic education."

The five Indianapolis schools currently form the Mother Theodore Catholic Academies (MTCA), a consortium of schools that serve students from low-income backgrounds.

By designating these five schools as Notre Dame ACE Academies, the archdiocese and Notre Dame will continue the efforts of MTCA to provide a broader pool of resources and support to serve these children, according to Gina Fleming, superintendent of Catholic schools in the archdiocese.

"More than 10 years ago, Archbishop Emeritus Daniel Buechlein had the wisdom and progressive thought to approach urban Catholic education differently in an effort to better meet the holistic needs of the children and families served," Fleming noted.

"Now, under Archbishop Tobin, the See ACE, page 15

FAMILY

continued from page 1

advice on raising children, urges a revision of sex-education programs and decries the many ways the “disposable culture” has infiltrated family life and sexuality to the point that many people feel free to use and then walk away from others.

“Everyone uses and throws away, takes and breaks, exploits and squeezes to the last drop. Then, goodbye,” he wrote.

Much of the document is tied to the theme of God’s mercy, including Pope Francis’ discussion of welcoming the vulnerable.

“Dedication and concern shown to migrants and to persons with special needs alike is a sign of the Spirit,” he wrote. Both are “a test of our commitment to show mercy in welcoming others, and to help the vulnerable to be fully a part of our communities.”

The synod issues that garnered the most headlines revolved around the question of Communion for the divorced and civilly remarried, as well as Catholic attitudes toward homosexuality.

“In no way must the Church desist from proposing the full ideal of marriage, God’s plan in all its grandeur,” Pope Francis said.

He repeated his and the synod’s insistence that the Church cannot consider same-sex unions to be a marriage, but also insisted, “every person, regardless of sexual orientation, ought to be respected in his or her dignity.”

On the question of families experiencing difficulties, separation or even divorce and remarriage, Pope Francis said responses to the questionnaires sent around the world before the synod “showed that most people in difficult or critical situations do not seek pastoral assistance, since they do not find it sympathetic, realistic or concerned for individual cases.”

The responses, he wrote, call on the Church “to try to approach marriage crises with greater sensitivity to their burden of hurt and anxiety.”

Particularly in ministry to divorced and civilly remarried Catholics, Pope Francis said, pastors must help each couple look at their actions and circumstances, recognize their share of responsibility for the breakup of their marriage, acknowledge Church teaching that marriage is indissoluble and prayerfully discern what God is calling them to.

Pope Francis said it would be a “grave danger” to give people the impression that “any priest can quickly grant ‘exceptions,’

or that some people can obtain sacramental privileges in exchange for favors.”

At the same time, he insisted, “the way of the Church is not to condemn anyone forever; it is to pour out the balm of God’s mercy on all those who ask for it with a sincere heart.”

Divorced and civilly remarried couples, especially those with children, must be welcomed in Catholic parishes and supported in efforts to raise their children in the faith.

Generally, without an annulment of their sacramental marriage, such a couple would not be able to receive Communion or absolution of their sins unless they promised to live as “brother and sister.” But every situation is different, the pope said, which is why the Church does not need new rules, but a new commitment on the part of pastors to provide spiritual guidance and assistance with discernment.

The diversity of situations—for example, that of a spouse who was abandoned versus being the one who left—makes it unwise to issue “a new set of general rules, canonical in nature and applicable to all cases,” the pope wrote. Quoting St. John Paul II, he said, “‘Since the degree of responsibility is not equal in all cases,’ the consequences or effects of a rule need not necessarily always be the same.”

Pope Francis used the document’s footnotes to specify that the consequences include whether or not the couple might eventually be able to receive Communion: “This is also the case with regard to sacramental discipline, since discernment can recognize that in a particular situation no grave fault exists,” he wrote. Those who are in a state of serious sin are not to receive Communion.

Another footnote commented on the Church’s request that remarried couples who had not received an annulment and who want to receive the sacraments forgo sexual relations. “In such situations, many people, knowing and accepting the possibility of living ‘as brothers and sisters’ which the Church offers them, point out that if certain expressions of intimacy are lacking, ‘it often happens that faithfulness is endangered and the good of the children suffers,’” he wrote.

Pope Francis wrote that he understood those “who prefer a more rigorous pastoral care which leaves no room for confusion. But I sincerely believe that Jesus wants a Church attentive to the goodness which the Holy Spirit sows in the midst of human weakness, a mother who, while clearly expressing her objective teaching, always



Pope Francis greets newly married couples during his general audience in St. Peter’s Square at the Vatican in this Sept. 30, 2015, file photo. Pope Francis’ postsynodal apostolic exhortation on the family, “*Amoris Laetitia*” (“The Joy of Love”), was released on April 8. The exhortation is the concluding document of the 2014 and 2015 synods of bishops on the family. (CNS photo/L’Osservatore Romano)

does what good she can, even if in the process, her shoes get soiled by the mud of the street.”

Turning to those who believe allowing divorced and remarried Catholics to receive Communion waters down Church teaching on the indissolubility of marriage, the pope said, “We put so many conditions on mercy that we empty it of its concrete meaning and real significance. That is the worst way of watering down the Gospel.”

In many respects, Pope Francis wrote, Church members themselves have presented and promoted such a dreary picture of married life that many people want nothing to do with it even though they dream of a love that will last a lifetime and be faithful.

“We have long thought that simply by stressing doctrinal, bioethical and moral issues, without encouraging openness to grace, we were providing sufficient support to families, strengthening the marriage bond and giving meaning to marital life,” he wrote. “We find it difficult to present marriage more as a dynamic path to personal development and fulfillment than as a lifelong burden.

“We also find it hard to make room for the consciences of the faithful, who very often respond as best they can to the Gospel amid their limitations, and are capable of carrying out their own discernment in complex situations,” the pope wrote. Yet, “we have been called to form consciences, not to replace them.”

The role of an individual’s conscience made frequent appearances in the document, not only regarding the situation of those who may determine their new union is best for their family, but also regarding decisions over how many children to have.

Pope Francis praised Blessed Paul VI’s encyclical “*Humanae Vitae*,” which insisted every sexual act in a marriage must be open to the possibility of pregnancy, and included a large section reiterating what has become known as St. John Paul II’s “Theology of the Body.”

The saintly pope definitively opposed an old idea that considered “the erotic dimension of love simply as a permissible evil or a burden to be tolerated for the good of the family,” Pope Francis said. “Rather, it must be seen as a gift from God that enriches the relationship of the spouses.”

Pope Francis called for Church leaders to ensure more married couples are involved as leaders in designing and carrying out pastoral programs for families. Their witness is key, he said.

“Marital love is not defended primarily by presenting indissolubility as a duty, or by repeating doctrine, but by helping it to grow ever stronger under the impulse of grace,” he said. “A love that fails to grow is at risk. Growth can only occur if we respond to God’s grace through constant acts of love, acts of kindness that become ever more frequent, intense, generous, tender and cheerful.” †



2014-15 accountability report for archdiocese is available online

The summary of the financial status of the Archdiocese of Indianapolis for the 2014-15 fiscal year, also known as the annual accountability report, is now available online.

As in years past, it reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Joseph W. Tobin, Archbishop of the Archdiocese of Indianapolis.

The information presented has been derived from the audited financial

statements and does not include the activities of parishes, missions and schools of the archdiocese.

The complete audited financial statements are available for public inspection at www.archindy.org/finance/archdiocese.html.

Printed copies of the accountability report can also be sent to individuals upon request. Call 317-236-1535 or 800-382-9836, ext. 1535 to receive a print version. †



Phone Numbers

Criterion office:..... 317-236-1570
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E-mail us:

criterion@archindy.org

Staff

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
Graphics Specialist: Jerry Boucher
Print Service Assistant: Annette Danielson



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Observers say apostolic exhortation can help Church model mercy to families

WASHINGTON (CNS)—Pope Francis' apostolic exhortation on love and the family invites the Church to see the daily struggles of families as an opportunity to encounter people the way Jesus encountered people with mercy throughout his life, Catholic observers said.

Because of its length—256 pages—and the depth to which the pope explores love, marriage and Church teaching on the family, the document deserves to be unpacked with patience and careful discernment for mercy to take root in the Church's response to real human needs, Catholic leaders told Catholic News Service (CNS).

The exhortation, “*Amoris Laetitia*” (“The Joy of Love”), on Love in the Family,” was Pope Francis' reflection on the discussion, debate and suggestions raised during the 2014 and 2015 meetings of the Synod of Bishops on the family.

Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops (USCCB), noted Pope Francis' repeated calls of the importance of clergy taking time to get to know individual circumstance and discuss with people how they can discern God's teaching for their lives.

The pope points to “dialogue, which requires both speaking and listening, and discerning to help people see what their next step is” as key to his call for mercy, Archbishop Kurtz, a member of both synods, said in an interview after participating in an online news conference at USCCB headquarters.

The archbishop said the pope is attempting to help people encounter Jesus, and through that encounter feel the love of God. “There is that sense of being very intentional because we carry with us the capacity to walk with people to Christ. And he's saying husbands and wives, you also have that potential,” Archbishop Kurtz said.

“We all share that responsibility to conversion about what does it mean to deepen our sense and let Christ shine more clearly through so people don't see the rule [of the Church], they see the person of Jesus coming through,” he explained.

During the news conference, Archbishop Kurtz described the exhortation as a “love letter to families” that invites all people to “never stop growing in love.”

“It is also a love letter calling the Church, the family of God, to realize more and more her mission to live and love as a family,” he said.

Bishop Richard J. Malone of Buffalo, N.Y., chairman of the bishops' Committee on Laity, Marriage, Family, Life and Youth, said the exhortation invites the Church to heal wounds that families experience because of poverty, human trafficking, immigration, domestic violence and pornography.

“We also have room to grow and improve, and we welcome the pope's encouragement for the renewed witness to the truth and beauty of marriage of a more tender closeness and families who are experiencing real difficulties,” Bishop Malone said.

Both prelates said the exhortation builds on the teaching of the Second Vatican Council, as well as Pope Francis' post-conciliar successors, Blessed Paul VI, St. John Paul II and Pope Benedict XVI, and invites ministers to welcome people who may have turned away from the Church because they feared their status—as single parents or being in same-sex relationships, or being divorced and

civily remarried—would mean they are unwelcome in the Church.

“I think the call is for the whole Church, the bishops, the priests, the lay leadership, but also each family to be able to say ‘God has given me such beauty in my family, and things with his help can be much more.’ I think that's what he is talking about—the grace that is at work in each one of our lives,” Archbishop Kurtz said in response to a question.

Helen Alvaré, professor of law at the Antonin Scalia Law School at George Mason University in Fairfax, Va., who was the third news conference participant, described the document as balancing the natural longing for marriage in society with a “raw appreciation for how bad the situation can be on the ground.”

The pope acknowledges misperceptions about Church teaching on sex, that some perceive marriage as evil so avoid it, the fear of raising children, and ideas that marriage has become an “empty ritual,” Alvaré said.

She also identified the pope's deep concerns for children, whose rights are often overlooked because of the challenges facing many families.

While the exhortation upholds Church teaching on the sanctity of marriage and cites the importance of family life to the Church, it calls people to do more than simply reiterate that teaching, but to put it into “pastoral motion,” Catholic leaders told CNS.

John Grabowski, associate professor of moral theology and ethics at The Catholic University of America in Washington and an expert tapped to attend last fall's Synod of Bishops on the family, said the document serves to help Church leaders “form and equip families so that families can become the pastoral instruments of ministry and evangelization to families.”

“He's not diverging from the teaching of his predecessors. He's saying ‘Let's put this into pastoral application now,’” he said.

Grabowski, who with his wife, Claire, lead a marriage ministry for couples in their parish, St. Ignatius in Ijamsville, Md., sees the need for such programs emerging from the exhortation. “We need to stop seeing marriage formation as ending at the wedding,” he said.

The pope's exhortation discusses how the Church can be “honest, realistic and creative” in response to the needs of families, explained Jesuit Father Allan Deck, distinguished scholar in pastoral theology and Latino Studies at Loyola Marymount University in Los Angeles.

He said the pope's emphasis on the need to be open to ongoing discussion within the Church and its response to “real families” would serve all families.

“He shows great sensitivity on the various positions people have in the Church,” Father Deck told CNS. “He's not moving back from his conviction that mercy and the attitudes that flow from mercy are at the foundation of the way the Church needs to proceed because those are the qualities that we see in God.”

Father Deck added that he sees the influence of the pope's Latin American roots in the document. “That means in our dealing with people, the Church needs to show an ability to step into other people's shoes, to go where they are instead of immediately requiring them to come where we are,” he said.

Jana Bennett, associate professor of theological ethics at the



Archbishop Joseph E. Kurtz of Louisville, Ky., center, president of the U.S. Conference of Catholic Bishops, Bishop Richard J. Malone of Buffalo, N.Y., chairman of the Committee on Laity, Marriage, Family Life and Youth of the U.S. Conference of Catholic Bishops, and law professor Helen Alvaré from George Mason University are seen on April 8 in Washington prior to the start of a discussion about Pope Francis' apostolic exhortation on family life. (CNS photo/Tyler Orsburn)



‘We are invited to think about pastoral discernment in a way that we’re not just looking at rules. ... He’s calling us to be patient with families ... that we’re all important.’

—Jana Bennett, associate professor of theological ethics at the University of Dayton in Ohio

University of Dayton in Ohio, said she found the document signifies an important shift in the way the Church thinks about moral theology. “We are invited to think about pastoral discernment in a way that we're not just looking at rules,” she said.

At the same time, the pope is calling the Church to be patient in how the exhortation is lived out or implemented in parishes, Bennett explained.

“He's calling us to be patient with families ... that we're all important,” she said.

While Bennett said that Pope Francis' immediate predecessors held up an ideal of family, the pontiff is calling the Church to recognize that image, but to realize “that we're not going to meet that ideal.”

Father Paul Check, executive director of Courage International, which provides support for people who experience same-sex attraction, said the pope is calling the Church to recognize the value of each person first.

“It's only by understanding who people are and who they are created to be by Christ that we can best accompany them,” he told CNS.

He also said Pope Francis' citation of “*Humanae Vitae*” (“On Human Life”), which affirmed Catholic moral teaching against artificial contraception, is important to note because it continues to uphold long-standing Church teaching.

Meanwhile, Cardinal Donald W. Wuerl of Washington, a member of both synods, said that with the huge number of references in the document to the two synods, “it's clear that Pope Francis is trying to insert in the mainstream of Catholic theological thought and tradition the expressions of the challenges that the

bishops say they are facing and what the bishops brought to this whole discussion.”

“I don't find anything surprising” in the document, he told CNS in Rome during a break from meetings, “but I welcome its welcoming tone addressed to everyone. He's saying: ‘This is the faith of the Church. Yes, it's difficult to live. Yes, we know we don't all live it as fully as we should. But we are still all part of God's family, God loves us and we have to be making our way together.’”

Recognizing the complex variety of reasons why some people do not fully live up to Church teaching on marriage and family life, Pope Francis provides no new rules for dealing with those situations. Cardinal Wuerl said Catholic theology and pastoral tradition were never “one-size-fits all. The idea is that there is an ideal to which we are called, a level of perfection to which we are called—‘Be perfect as your heavenly Father is perfect’ [Mt 5:48]. How do we do that? That's the one size that fits all, but along the way the Church has always said the good pastor goes out in search of the lost sheep, and surely that lost sheep is not someone who is following to perfection” the Christian ideal.

“Jesus said, ‘Seek first the kingdom and everything else will be given to you’ [Mt 6:33]. He didn't say, ‘Until you have achieved the fullness of the kingdom, nothing will be given to you.’”

“It's a beautiful apostolic exhortation because it doesn't say, ‘Here are the answers to everything.’”

On the situation of divorced and civily remarried Catholics, the document “starts with this beautiful reminder, ‘You're still part of the family.’”

The document, he said, invites the divorced and civily remarried to acknowledge Church teaching on the indissolubility of marriage, and to honestly examine their situation and discover how they can grow closer to Christ.

“I don't see anything in the document that changes much of what we're already doing in pastoral practice, and that is you meet with people, you try to help them address their lived situation,” he said. “We're not changing anything [in Church teaching], but we're not saying, ‘because you're not perfect, this is no longer your home.’” †



‘I don't see anything in the document that changes much of what we're already doing in pastoral practice, and that is you meet with people, you try to help them address their lived situation. We're not changing anything [in Church teaching], but we're not saying, “because you're not perfect, this is no longer your home.”’

—Cardinal Donald W. Wuerl of Washington



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Editorial



Children spend time with their grandmother in 2012 on the front porch of their home in Hillsdale, Mo. Pope Francis' postsynodal apostolic exhortation on the family, *"Amoris Laetitia"* ("The Joy of Love"), was released on April 8. (CNS photo/Sid Hastings)

Pope's exhortation on marriage

Pope Francis' long-awaited apostolic exhortation on marriage and the family is finally here. "*Amoris Laetitia* (The Joy of Love), on Love in the Family," is a beautiful meditation on the Catholic Church's teachings about marriage and family life in the 21st century.

Naturally, it would be best if all Catholics would read this magnificent document, but we know that may not happen. We encourage you at least to read articles about it from reliable sources, including *The Criterion*.

"The joy of love experienced by families is also the joy of the Church," the exhortation begins. "Joy" and "love" are the main themes of the meditation as the pope treats marriage as a joyful and beautiful gift. He praises the ideal family as it is shown from the beginning of the Bible and as the Church has always preached, and he gives practical advice.

This is what we'd like you to read before you read what Pope Francis has to say about difficulties in marriage and how the Church should handle them. Nevertheless, after the two synods on the family the past two years, it is understandable that interest is centered on what the pope says about people in "irregular" marriages.

The answer is that the exhortation is a combination of reaffirming the Church's traditional teachings on marriage, and of searching to find merciful solutions for those who have not followed those teachings, for one reason or another.

For example, Pope Francis wrote regarding the movement to redefine marriage to include unions of people of the same sex: "There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family" (#251).

At the same time, he also noted that "We would like before all else to reaffirm that every person, regardless of sexual orientation, ought to be respected in his or her dignity and treated with consideration, while every sign of unjust discrimination is to be carefully avoided" (#250).

About those who are only civilly married or cohabitating, he wrote that he agreed with the Synod Fathers: "In considering a pastoral approach towards people who have contracted a civil

marriage, or simply living together, the Church has the responsibility of helping them understand the divine pedagogy of grace in their lives and offering them assistance so they can reach the fullness of God's plan for them" (#297).

As for people who are divorced and remarried, the pope wrote, "I am in agreement with the many Synod Fathers who observed that 'the baptized who are divorced and civilly remarried need to be more fully integrated into Christian communities in the variety of ways possible, while avoiding any occasion of scandal'" (#299).

He continued, "Such persons need to feel not as excommunicated members of the Church, but instead as living members, able to live and grow in the Church and experience her as a mother who welcomes them always, who takes care of them with affection and encourages them along the path of life and the Gospel. This integration is also needed in the care and Christian upbringing of their children, who ought to be considered most important" (#299).

As for allowing the divorced and civilly remarried to receive Communion, the answer is no. But even here, the pope offers possibilities: "The Church possesses a solid body of reflection concerning mitigating factors and situations. Hence it is can no longer simply be said that all those in any 'irregular' situation are living in a state of mortal sin and are deprived of sanctifying grace" (#301).

People are encouraged to talk with their priest: "Conversation with the priest, in the internal forum, contributes to the formation of a correct judgment on what hinders the possibility of a fuller participation in the life of the Church and on what steps can foster it and make it grow" (#301).

The exhortation is sure to be widely discussed. Some Catholics will think that the pope went too far, while others that he didn't go far enough.

With that being said, we hope its publication will be an occasion for Catholics who experience both blessings and hardships in marriage and family life to prayerfully reflect on and share the great good news that Christ through the Church offers the world on these areas of human life, which is the foundation for all societies.

—John F. Fink

Reflection/Sean Gallagher

Golfer showed 'grace in the face of hardship' in losing 2016 Masters

Jordan Spieth had a "deer in the headlights" look on his face as he put a green jacket onto Danny Willett on April 10, minutes after Willett had won the 2016 Masters.



The jacket is, in a sense, the trophy for the winner of the tradition-laden golf tournament. It is put on the new champion by the winner of the previous year's tournament.

Usually a simple task where the attention is fully on the winner, this year it was riven with hard emotions and where TV viewers around the world were surely watching Spieth as much as Willett.

That's because the 22-year-old Spieth, the defending Masters champion and one of the world's greatest golfers at such a young age, had a five-shot lead going into the final nine holes of this year's tournament.

He had just birdied four holes in a row. Everything looked as if he would win his second consecutive Masters in dominating fashion.

As I watched the tournament with my sons, I told them as Spieth walked to the tee at the 10th hole, "He'll win if the wheels don't fall off on the back nine."

But they started to fall off with an errant tee shot on that hole. Spieth bogeyed that hole and the 11th hole, too. Then he came to the famed par-3 12th hole at Augusta National Golf Course in Augusta, Ga., where the tournament has been played since 1932.

Spieth hit two shots into Rae's Creek that runs in front of the green, en route to scoring a disastrous quadruple bogey seven.

In less than an hour, Spieth went from leading by five strokes to being behind by three. In the end, he finished tied for second, three shots behind Willett.

So it's understandable that Spieth looked shocked as he put the green jacket on Willett. He surely expected just a couple of hours earlier to have that jacket put on him for the second year in a row after amazingly leading the tournament from start to finish in both years.

Those hopes sank into oblivion with the two balls Spieth deposited on the bottom of Rae's Creek.

It might also have been understandable if Spieth would have let his emotions get the better of him when answering questions from reporters after his epic collapse.

But he didn't. He was a consummate professional. He owned up to his mistakes on the course and expressed happiness for Willett, especially noting that the English golfer had celebrated the birth of his first child about two weeks earlier. That, Spieth said, "was more important than golf. He's had a lot of really cool things happen in his life."

Grace in the face of hardship. That's how Jordan Spieth faced his loss at this year's Masters.

This human virtue can be nurtured apart from faith. But placing one's trust in Christ, who embodied this virtue in his own suffering and death, gives it added strength.

Spieth is a Catholic and a 2011 graduate of Jesuit College Preparatory School in Dallas. In a Catholic News Service article published after he won the 2015 Masters, the school's athletic director said that the young golfer "is just very genuine. He says what he believes. He believes in supporting others, taking care of others before he takes care of himself."

Sometimes, we can learn greater lessons from the loser of an athletic competition than from a winner. With all due respect to Danny Willett, that may just be the case with the 2016 Masters.

(Sean Gallagher is a reporter for *The Criterion*, newspaper of the *Archdiocese of Indianapolis*.) †

Letter to the Editor

Mother Angelica's greatest virtues included her wisdom and defense of the faith

After reading several tributes to Mother Angelica, primarily those in *The Criterion*, I am persuaded that something important has been left out. For some reason, everyone seems to have ignored what are arguably mother's two greatest virtues: her infused wisdom and her combative spirit.

Although Mother Angelica lacked advanced degrees in theology, she was well grounded in the faith. No doubt the Holy Spirit provided her with something much better than a Ph.D. That something was wisdom.

As a teacher and television counselor, she always managed to strike just the right balance: She did not oversimplify Catholic teachings, but she made them as simple as possible.

This Poor Clare nun had a rare talent for using small words to express big ideas, and she was spontaneous enough to make audiences double over with laughter. She was, as they say in the world of broadcasters, an "effective communicator."

Mother Angelica also embodied the principle of Pope Leo XIII: "Catholics are born for combat."

Because she had cultivated the tough love, she could stand alone and challenge the same high-ranking Churchmen she was bound to obey, especially if she thought they were flirting with a progressive agenda. If they needed to be offended, then she would offend them.

She totally rejected the absurd notion that bad ideas should be accepted in the name of "tolerance."

Sadly, many of her detractors misunderstood her, characterizing her righteous indignation as a "hot temper." It may well be the case that they focused on her "tone," so that they could conveniently ignore the substance of what was actually being said.

To me, this is Mother Angelica's true spiritual legacy. She was a wise teacher who was willing to take up arms in defense of the faith.

Stephen L. Bussell
Indianapolis

Letters Policy

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

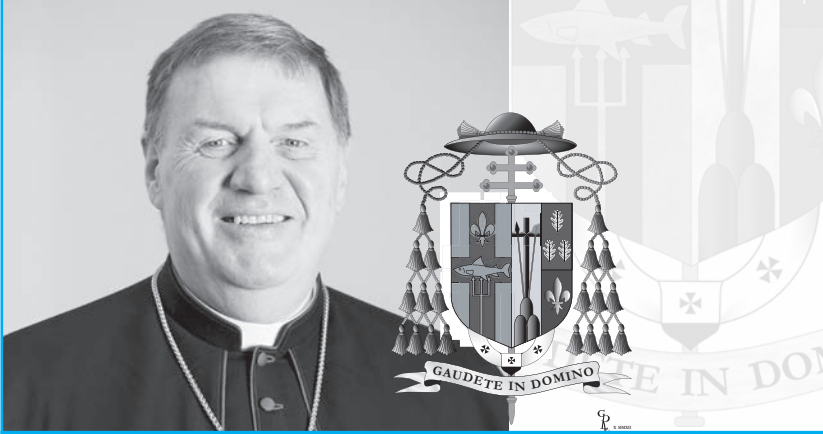
The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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

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

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Our faith should bring us lasting joy

“An evangelizer must never look like someone who has just come back from a funeral,” Pope Francis writes in his apostolic exhortation *“Evangelii Gaudium”* (“The Joy of the Gospel,” #10). Missionary disciples (the pope’s preferred term for baptized Christians called to share the Good News with “those who do not know Jesus Christ”) are called to evangelize with joy.

This Easter season, I am offering some reflections on the experience of paschal joy that is a direct result of our Lord’s resurrection from the dead. In previous columns, I have argued that Easter joy is unlike what might be called the ordinary joys of daily life. Easter joy penetrates deep into the heart of human longing. It helps us make sense of the mysteries of life, including grave illness, death, injustice, loneliness, despair and alienation from society due to racial, cultural, economic and social differences.

The Gospels tell us that Jesus’ disciples experienced many mixed emotions at the time of his passion, death and resurrection. They were afraid, bitterly disappointed, hopeless, full of doubt and uncertainty. And then came the

joy of the resurrection.

For some, like the women who went to the tomb on Easter morning, the experience of joy was immediate (even if it was mixed with confusion about what really happened). For others, like the disciples on the road to Emmaus, joy came more slowly—after they experienced the Lord’s presence in the breaking of the bread and in his teaching.

For Peter and most of the disciples, the joy of Easter was intermittent; it came and went with Jesus’ appearances in the upper room and in Galilee. It was not until they received the Holy Spirit at Pentecost that the joy of Christ’s resurrection became deeply rooted in their hearts.

What is this Easter joy that is so special and so closely tied to the Lord’s passion, death and resurrection? How do we experience it today—more than 2,000 years later? What difference does this season of joy make in the way we feel, and in the way we live as missionary disciples of Jesus Christ called to share his Good News with people on the peripheries, the margins of human society?

Pope Francis, like Pope Benedict XVI before him, speaks of joy often.

Christians should not be gloomy, both popes have told us. We shouldn’t act like our faith is a burden, or that Christian life is made up of an endless series of oppressive rules and regulations. We should be joyful—rejoicing in our freedom and in our abiding confidence in God’s love for us. The joy of Easter springs from our gratitude to God for his saving grace, for his forgiveness of our sins, and for his presence in our lives (or, as Pope Francis says, his tenderness and his closeness toward us).

“Shout for joy!” the Scriptures tell us. “Rejoice and be glad!” the angels sing. “Alleluia! Praise God!” the saints tell us by their words and example.

Most of us don’t do much shouting or singing or dancing when we are joyful. We tend to be more reserved. That’s why it’s important to note that it’s OK to transmit our joy more simply, if we prefer, with a smile, with a kind word, with some small help, with acts of forgiveness that reflect the face of God, the Father of mercy.

Easter joy should give us the

confidence we need to overcome the negative voices that are all around us all the time. It should help us smile, enjoy ourselves and give thanks to God always for his great goodness to us.

Christians can be joyful because God has reached out to us and loved us. We are not doomed to a disastrous fate; Christ died for us and set us free. We are not alone; we are God’s people who gather into the Church and are united in Christ. We need not be afraid; he is with us always. Our sins have not damned us; the grace of Christ has saved us.

Our faith should bring us lasting joy. As Pope Emeritus Benedict XVI once wrote, “Let us give this joy to others, and the joy will be returned to us. Let us seek in particular to communicate the deepest joy, that of knowing God in Christ. Let us pray that the presence of God’s liberating joy will shine out in our lives.”

No one who follows Jesus should look like someone who just came back from a funeral!

May this season of grace bring us lasting joy. May we share this joy generously with others during this Easter season and always! †

Nuestra fe debe ser fuente de alegría duradera

“Un evangelizador no debería tener permanentemente cara de funeral,” escribe el papa Francisco en su exhortación apostólica *“Evangelii Gaudium”* (La alegría del Evangelio, #10). Los discípulos misioneros (el término preferido del papa para designar a los cristianos bautizados llamados a difundir la Buena Nueva con “quienes no conocen a Jesucristo”) estamos llamados a evangelizar con alegría.

Durante esta temporada de Pascua les ofrezco algunas reflexiones sobre la experiencia de la alegría pascual que es el resultado directo de la resurrección de nuestro Señor de entre los muertos. En columnas anteriores he comentado que la alegría pascual es muy distinta de lo que podríamos llamar las alegrías ordinarias de la vida cotidiana. La alegría pascual penetra profundamente en el corazón anhelante del ser humano; nos ayuda a comprender los misterios de la vida, incluso las enfermedades graves, la muerte, la injusticia, la soledad, la desesperación y la alienación social a causa de diferencias raciales, culturales, económicas y sociales.

El Evangelio nos dice que los discípulos de Jesús sintieron diversas emociones al momento de su Pasión, muerte y resurrección. Estaban atemorizados, amargamente decepcionados, desesperanzados, llenos

de dudas e incertidumbre; y entonces sobrevino la alegría de la resurrección.

Para algunos, como la mujer que se acercó al sepulcro en la mañana del Día de Pascua, la alegría fue instantánea (aunque haya estado mezclada con confusión por la incertidumbre de lo que realmente había sucedido). Para otros, como los discípulos de camino a Emaús, la alegría sobrevino paulatinamente, después de haber sentido la presencia del Señor al partir el pan y en sus enseñanzas.

Para Pedro y la mayoría de los discípulos, la alegría de la Resurrección fue intermitente: iba y venía con las apariciones de Jesús en el cenáculo y en Galilea. No fue sino hasta que recibieron al Espíritu Santo en Pentecostés que la alegría de la resurrección de Cristo se enraizó profundamente en sus corazones.

¿Por qué esa alegría de la Pascua es tan especial y está tan intrínsecamente ligada a la Pasión, muerte y resurrección del Señor? ¿Cómo la vivimos hoy en día, más de 2,000 años después? ¿Qué diferencia marca esta temporada de alegría en cómo nos sentimos y vivimos como discípulos misioneros de Jesucristo llamados a compartir su Buena Nueva con las personas que se encuentran en la periferia, en los márgenes de la sociedad humana?

El papa Francisco—al igual que el Papa Benedicto XVI que le precedió— a menudo habla sobre la alegría. Los dos

pontífices nos dicen que los cristianos no deben ser personas sombrías; no debemos comportarnos como si nuestra fe nos pesara o la vida cristiana estuviera compuesta por una serie interminable de normas y reglas opresivas. Debemos estar alegres, regocijarnos en nuestra libertad y en la confianza perdurable en el amor de Dios por nosotros. La alegría de la Pascua emana de nuestro agradecimiento hacia Dios por su gracia salvadora, por perdonar nuestros pecados y por su presencia en nuestras vidas (o como lo expresa el papa Francisco, por su ternura y su cercanía con nosotros).

“¡Griten de alegría!” nos dicen las Escrituras. “¡Regocíjate y alégrate!” cantan los ángeles. “¡Aleluya! Alabado sea Dios” nos expresan los santos mediante sus palabras y sus ejemplos.

La mayoría de nosotros no grita, canta ni baila mucho cuando está alegre. Solemos ser más reservados. Es por ello que es importante señalar que es perfectamente aceptable transmitir nuestra alegría de una forma más sencilla, si así lo preferimos, a través de una sonrisa, una palabra amable, una pequeña muestra de ayuda o a través de actos de perdón que reflejen el rostro de Dios, el Padre misericordioso.

La alegría pascual debería impartirnos la confianza necesaria para hacer caso omiso de las voces negativas que nos

rodean todo el tiempo. Debería ayudarnos a sonreír, a estar contentos con nosotros mismos y a darle gracias a Dios por su enorme bondad para con nosotros.

Los cristianos podemos sentirnos alegres porque Dios se ha acercado a nosotros y nos ha amado. No estamos marcados por un destino aciago y desastroso: Cristo murió por nosotros y nos hizo libres. No estamos solos; somos el pueblo de Dios que se congrega en la Iglesia y está unido en Cristo. No debemos temer: Él siempre está con nosotros. Nuestros pecados no nos han condenado: la gracia de Cristo nos ha salvado.

Nuestra fe debe ser fuente de alegría duradera. Tal como lo expresó una vez el papa emérito Benedicto XVI: “Transmitamos esa alegría a los demás y esta se nos devolverá. En especial, procuremos comunicar la profunda alegría que sobreviene al conocer a Dios a través de Cristo. Oremos para que la presencia de la alegría liberadora de Dios brille en nuestras vidas.”

¡Ningún seguidor de Jesús debería tener cara de funeral!

Que esta temporada de gracia nos traiga alegría duradera. ¡Que podamos compartir generosamente esa alegría con los demás durante la época de la Pascua y siempre! †

Traducido por: Daniela Guanipa

Events Calendar

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

April 19
Marian University Evans Center for Health Sciences Building, 3200 Cold Spring Road, Indianapolis. **"Mercy and Medicine,"** discussion and Q & A session to raise awareness for those in the medical field on how we can work to foster a culture of life, free, 7-8:30 p.m. Information: Debbie Miller, 317-490-1267, or www.healinghiddenhurts.org.

April 20
St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **"Celebrating the Year of Mercy" Mass and presentation for the deaf,** Mass at 5 p.m. in American Sign Language by Father Mike Depcik of Detroit, followed by dinner and presentation, \$15. Registration: archindy.org/deaf. Information: Erin Jeffries, 800-382-9836, ext. 1448, 317-236-1448 or ejeffries@archindy.org.

Marian University, West Dining Hall, 3200 Cold Spring Road, Indianapolis. **Faith and Idea Series: "Discussion Series on 'Laudato 'Si,' Part 6,"**

director of the Center for Organizational Ethics Karen Spear and Semler Endowed Chair for Medical Ethics Jason Eberl facilitating, noon, free, bring or buy lunch. Information: 317-955-6136 or troberts@marian.edu.

Marian University, Michael A. Evans Center, Lecture Hall 1, 3200 Cold Spring Road, Indianapolis. **Faith and Idea Series: "Mercy and Franciscan Charism,"** Franciscan Sister Barbara Leonhard presenting, 3 p.m., free. Information: 317-955-6136 or troberts@marian.edu.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass,** 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

April 21
The Galt House Hotel, Grand Ballroom, 140 N. 4th St., Louisville, Ky. **St. Elizabeth Catholic Charities "Giving Hope, Changing Lives" Gala,** silent and live auctions, dinner, Spirit of Hope Awards presented, doors open at 6 p.m., no charge,

reservations requested.
Marian University, Starbucks in Alumni Hall, 3200 Cold Spring Road, Indianapolis. **Faith and Idea Series: "The Poetry of the Spirit,"** assistant English professor Dave Shumate facilitating, readings of selected faith-related poems, 7 p.m., free. Information: 317-955-6136 or troberts@marian.edu.

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

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass,** 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Online Webinar: "Parenting in a Sexualized Culture," noon-1 p.m., sponsored by Office of Pro-Life and Family Life, useful advice and strategies for parents,

grandparents and all who minister to help children thrive in a secularized, digitized age. Registration: goo.gl/FJ460H.

April 22
St. Michael Church, 11400 Farmers Lane N.E., Greenville. **Germanfest Dinner Dance,** catered by Schnitzelbank Restaurant, music by Rheingold Band, 6-10 p.m., \$22 per person, advanced tickets only, must be 21 to attend. Tickets: Pattie at 812-734-5590, Nadine at 812-472-3931, or Jean at 812-364-6559.

Ritz Charles, 12156 N. Meridian, Carmel. **Light in the City Dinner and Fundraiser for Lumen Christi Catholic School,** keynote address by Rik Swartzwelder, 6 p.m. cocktails and silent auction, dinner and keynote 7-10 p.m., \$75 per person or \$550 for table of eight. Registration: lumenchristischool.org or contact Mollie Smith at smithmollie@mac.com. Monetary or auction donations: Sheryl Dye, 317-407-6881.

April 23
Archbishop Edward T. O'Meara Catholic Center,

1400 N. Meridian St., Indianapolis. **Intercultural Awards Banquet,** keynote address by archdiocesan chancellor Annette "Mickey" Lentz, 6:30 p.m. Information: Gloria Guillen, 317-236-1443, 800-382-9836 ext. 1443, or gguillen@archindy.org.

Reid Health, Lingle Auditorium, 1100 Reid Parkway, Richmond. **Catholic Women United "Spring Style Show,"** luncheon and style show, 11 a.m., \$20 per person, proceeds go to purchase communion wine and bread, reservations required by April 18. Information and reservations: Marcia Holliday, 765-966-5783, ohdmarcia@frontier.com.

Knights of Columbus, 1040 N. Post Road, Indianapolis. **Knights of Columbus Auxiliary Rummage Sale,** 8 a.m.-2 p.m., indoors. Information: 317-356-9941.

Our Lady of the Greenwood Parish, Family Life Center, 335 S. Meridian St., Greenwood. **Hearts for Haiti Garage Sale**

Fundraiser, clothing, toys, home décor, glassware, tools, lawn and garden items, bikes, more, 8 a.m.-1 p.m., proceeds support children and families of St. Georges Parish in Bassin-Bleu, Haiti. Information: 317-888-2861 or olghearts4haiti@gmail.com.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **Spring Dinner Dance,** 5-11 p.m., live music by The Time Bandits, adult dinner and dance \$17, adult dance only \$7, children dinner \$3. Information: 317-632-0619, sloveniannationalhomeindy.org.

April 23-24
St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Indoor garage sale,** sponsored by parish youth group, 8 a.m.-3 p.m. Information: 317-831-4142, mshea@stm-church.org.

April 24
St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Disabilities Awareness Mass,** 11:45 a.m., reception following, all are welcome. Information: 317-787-8246. †

Deadline for New Albany Deanery high school mission trip is April 29

The deadline to register for the New Albany Deanery Catholic Youth Ministries high school mission trip to the impoverished Appalachian region in Wolfe County, Ky., on June 22-27 is April 29.

The Appalachia Summer Mission is a service event for incoming high school juniors, seniors and graduating seniors that provides hands-on experience in reaching out to community members in one of the Appalachian region's poorest areas.

Participants work alongside others in the community who may be less fortunate, always with respect for their dignity and the lessons they have to teach.

Participants will have the chance to

work on a variety of projects, including a Catholic thrift shop and food bank and Good Shepherd Mission church and community center.

Lodging will be provided in cabins, or at a youth hostel at the Red River Gorge Cabin inside Cliffview Resort.

The \$325 registration fee covers transportation, food, lodging, a T-shirt and all materials required for the projects.

A \$100 deposit is required by April 29 to reserve a spot on the mission trip. The total cost is due by May 31.

For a registration form, log on to www.nadyouth.org/our-ministries/high-school-ministry and click on Wolfe Pack, e-mail Jennifer@nadyouth.org or call 812-923-8355. †

VIPs



Robert and Carol (Baker) Kruse, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on April 16.

The couple was married on April 16, 1966, at Mary Queen of the Holy Rosary Church in

Lexington, Ky. They have three children: Melissa Van Pelt, Jennifer Wenberg and Robert Kruse, Jr. The couple also has eight grandchildren. †



Thomas and Barbara (Abel) Stader, members of St. Susanna Parish in Plainfield, will celebrate their 50th wedding anniversary on April 16.

They were married on April 16, 1966, at St. Michael the Archangel Church in

Indianapolis. The couple has two children: Laura Alliss and Michael Stader. They also have five grandchildren.

They will celebrate with family and friends at a reception at Chateau Thomas Winery. †



Generous gift

In this March 4 photo, students in Julie Hallal's kindergarten class at Holy Family School in New Albany present a check for nearly \$1,000 to the Benedictine Sisters of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese on behalf of their school. During Catholic Schools Week in January, students at Holy Family School participated in the "Coins for Community" challenge. Classrooms competed against one another to collect the most money. The classroom that brought in the highest dollar amount earned the privilege of choosing the organization to which the money would be donated. The kindergarten class decided to divide nearly \$2,000 collected between two community organizations: In Heaven's Eyes and Monastery Immaculate Conception. (Submitted photo)

Benedict Inn schedules 'Heart of Wisdom' women's retreat on May 6-7

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, will offer "Heart of Wisdom" women's retreat on May 6-7.

Sisterhood Drama Ministry and Benedict Inn have partnered together to provide this new, interactive retreat experience. "Heart of Wisdom" speaks to women of all ages and roles in life: mothers, daughters, sisters, grandmothers, aunts, cousins and friends.

The retreat addresses such questions as, "What is wisdom?" "How do I get it?" and "How do I become wise

instead of just accumulating a lot of knowledge?"

Sisterhood Drama Ministry dramatically and musically brings to life stories of wise women in the Bible, and how they can help us learn to be instruments of wisdom to other women.

The cost is \$150, which includes an overnight stay and meals. "Bring a friend" and commuter discounts are available.

For more information or to register, log on to www.benedictinn.org, e-mail benedictinn@benedictinn.org or call 317-788-7581. †

Health Ministry Speaker Series to address 'The Stigma of Addiction' on May 4

Christine Turo-Shields will speak on "The Stigma of Addiction" at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 7-9 p.m. on May 4.

Turo-Shields is a therapist at Kenosis Counseling Center, Inc., and is a licensed clinical social worker, licensed clinical addiction counselor and member of the Academy of Certified Social Workers.

For more than 25 years, she has provided individual, marital, family and

group counseling.

The Health Ministry Speaker Series is sponsored by the Health Ministry and Parish Nursing ministry of the Office of Pro-Life and Family Life.

The event is free. Registration is encouraged by logging on to secure.acceptiva.com/?cst=73d580.

For more information, contact Joni LeBeau, coordinator of Health Ministry and Parish Nursing, at 317-236-1475, 800-382-9836, ext. 1475, or jlebeau@archindy.org. †

Little Sisters of the Poor receive *Evangelium Vitae* Medal

By John F. Fink

The Center for Ethics and Culture at the University of Notre Dame honored the Little Sisters of the Poor on April 9 with its *Evangelium Vitae* (Gospel of Life) Medal for their service to the elderly poor.

The celebration included Mass in the Basilica of the Sacred Heart at Notre Dame followed by dinner. Fort Wayne-South Bend Bishop Kevin C. Rhoades was the principal celebrant and homilist at the Mass.

Members of the order who minister in Indianapolis at the St. Augustine Home for the Aged and their supporters attended the Mass and dinner. Msgr. William Stumpf, vicar general, and Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis and former vicar general, were among the concelebrants at the Mass.

The Little Sisters of the Poor have been battling the U.S. Department of Health and Human Services (HHS) over its mandate that they insure their employees for contraception, abortifacients and sterilization. Their case was argued before the U.S. Supreme Court on March 23.

The first reading for the Mass, from the Acts of the Apostles,

recounted how St. Peter told the Sanhedrin, "We must obey God rather than men" (Acts 5:29).

Bishop Rhoades said in his homily that the Little Sisters of the Poor, by refusing to obey the HHS mandate, are indeed obeying God rather than men. The congregation responded with a standing ovation that continued for nearly five minutes.

Bishop Rhoades went on to say that, when civil laws contradict God's law, we must obey God's law.

O. Carter Snead, director of Notre Dame's Center for Ethics and Culture, presided at the banquet and presented the medal to Sister Loraine Marie Maguire, mother provincial of the Little Sisters of the Poor.

He said that the Little Sisters in America "became the face of religious nonprofits standing against the federal mandate that would require them to facilitate access to contraceptives via their health care plan, in violation of their dedication to the sanctity of life at all stages."

The program for the event described the *Evangelium Vitae* Medal as "the most significant lifetime achievement award for heroes of the pro-life movement, honoring those whose outstanding efforts have served to proclaim the Gospel of Life by steadfastly



Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., greets members of the Little Sisters of the Poor at the Basilica of the Sacred Heart at the University of Notre Dame in Indiana on April 9. The congregation was awarded the *Evangelium Vitae* Award for outstanding service to human life, presented annually since 2011 by the university's Center for Ethics and Culture. (CNS photo/Peter Ringenberg, Notre Dame Center for Ethics and Culture)

affirming and defending the sanctity of human life from its earliest stages."

The Little Sisters were founded in France in 1839 by St. Jeanne Jugan. They operate in more than 30 countries around the world and serve more than 13,000 low-income seniors. Their mission statement says that they offer "the neediest elderly of every race and religion a home where they will be

welcomed as Christ, cared for as family and accompanied with dignity until God calls them to himself."

Eight members of the order minister at the St. Augustine Home in Indianapolis. They and more than 100 staff members and volunteers provide a home for 96 elderly residents.

The mission of Notre Dame's Center for Ethics and Culture is "to share the richness of the

Catholic moral and intellectual tradition through teaching, research, and dialogue, at the highest level and across a range of disciples."

Holy Cross Father William Lies, vice president for mission engagement and church affairs, represented the university at the banquet.

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

Chatard theater director, teacher dies as chaperone on spring break

By Natalie Hoefler

Bishop Chatard High School theater director and teacher Kyle Guyton, 22, died suddenly of complications from asthma on April 5 in Krakow, Poland, while serving as a chaperone on a school-sponsored spring break trip to Europe.

Guyton was a 2011 graduate of the school. As a student, he was very involved in theater. He carried that passion in his teaching career, which began at Chatard last August after graduating in May from Indiana State University.



Kyle Guyton

"He was a very genuine young man," said Deacon Rick Wagner, principal of the Indianapolis north deanery high school. "He was loved. He had a real passion for theater, and a real passion for young people. It was a beautiful thing to see the two come together.

"And he was an outstanding Christian role model. It's so important to have that in your school, especially [in] a young male."

Some 50-60 students came to the school for prayer and counseling the two days such services were offered last week, while the school was on spring break.

On April 11, a school-wide memorial service was held in honor of Guyton. According to Deacon Wagner, about 1,100 students, parents and members of Kyle's family were present as the young teacher was honored.

"We're very sad, of course," Deacon Wagner said. "But because we believe in the resurrection, we were able to make this a celebration of his life."

Holy Angels School in Indianapolis also held a memorial for Guyton, who served as the school's music teacher for the last five months, said principal Peggy O'Connor-Campbell.

Through her role as a teacher and principal of the former St. Andrew-St. Rita Catholic Academy in Indianapolis, O'Connor-Campbell has known Guyton since he was 5. Guyton attended the school for kindergarten and grades one, two, five and eight, graduating in 2007.

"He was a beautiful person, a hard worker, and he always had a smile on his face," she said. "He had such an even temper, a great sense of humor. He really connected with the students here. He was extremely talented.

"Besides missing him as a person, I'll miss that there won't be more people to benefit from his talent with theater and music. There will be a lot of people that will miss out on his genius."

Guyton is also being remembered in a special way by a club he was involved with—Chatard's Thespian Troupe 3392. Leaders of the club from 2008-10 started

a fund to help with funeral costs, for the renovation of classroom 102 where Guyton taught, and toward an endowed tuition assistance fund for Chatard students interested in theater.

"While we were in cast and crew with Kyle, he worked tirelessly to make the productions the best they could be," reads a statement by the troupe posted at bishopchatard.thankyou4caring.org/kyle. "Ask anyone who knew him, and they'll tell you about the kindness, charm and sense of humor that he had when approaching every venture we shared."

O'Connor-Campbell recalled a conversation with Guyton's mother, Kathy O'Neal, shortly after learning of Guyton's death.

"We both commented that there are people coming from all walks of life that say, 'I know Kyle,' beyond classmates and students from Chatard," she said. Such people include members of Grace Apostolic Church in Indianapolis, where he not only worshipped but helped with productions; Pike Performing Arts at Pike High School in Indianapolis; and students who attended many Mother Theodore Catholic Academy "Great Spirit" summer camps at which Guyton assisted over the last several years.

O'Connor-Campbell noted that Guyton was a great role model both as an African-American and as a Christian. She recalled a video he posted to Facebook of him playing piano at Chatard before a school Mass.

"He panned to the altar, and then he panned back to himself and said, 'It's almost time for Mass—time for me to get my Jesus on,'" she said.

As *The Criterion* went to press, funeral arrangements were still pending as the family awaited the arrival of Guyton's body from overseas.

"Even though it was for a short time, we were blessed to have Kyle with us," said Deacon Wagner. The work he did will leave a lasting impact."

(To contribute to the Kyle Guyton Memorial Fund established by Chatard Thespian Troupe 3392, log on to bishopchatard.thankyou4caring.org/kyle, or send a check made out to the fund to Bishop Chatard High School, c/o Kyle Guyton Memorial Fund, 5885 Crittendon Ave., Indianapolis, IN 46220.) †

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FATHER

continued from page 1

But she wanted a safe place for him to be.”

Snider offered to keep Anthony, then age 7. After talking extensively with Snider, Janice decided it would be a good match.

Snider remembers Anthony’s first night at his temporary home. He let the boy get settled into his new room, then came to check on him. The bedroom door was locked.

“I got the key and unlocked it,” says Snider. “I said, ‘Anthony, you’re safe here. I just wanted to see if you wanted anything to eat before you go to bed. It’s OK for you to lock the door if you feel better.’”

Before too long, Anthony felt comfortable leaving the door unlocked. Snider saw that the young boy got to school each day, and took Anthony with him daily to the Ryves Youth Center during the summer.

Meanwhile, Janice was allowed to visit when she could. If it was a Sunday, she would join them at Snider’s place of worship, First Church of the Nazarene in Terre Haute.

After 120 days, Janice was released from treatment, and Snider helped move her and Anthony into an apartment.

Early the next fall, with Snider still serving as an educational contact for Anthony, he got a call from the school that Anthony had not attended class. He checked at their home.

“They had moved,” he says. “I was just sick. I didn’t hear anything. I prayed for that little boy and his mom every night.”

‘He calls you his dad’

About two months after they left, Snider got another call. It was Janice. She called to say they were in Texas.

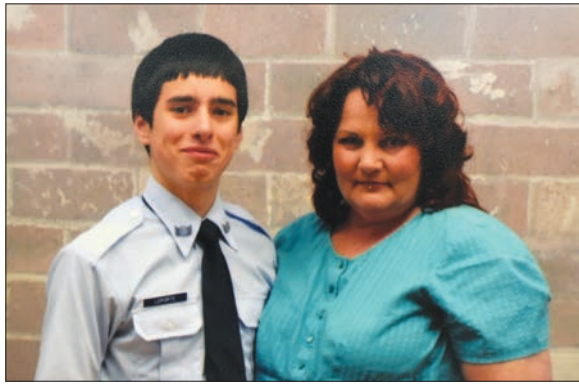
“She said, ‘Anthony is talking about you, and I hope it doesn’t bother you but when he talks to other kids he calls you his dad.’” Snider remembers. It didn’t bother him in the least.

After a few months and several phone calls, Janice said they wanted to come back to Terre Haute but that Bethany House was full. After she assured Snider she was not using drugs, he told her she and Anthony could stay with him until they found an apartment.

While it turned out Janice was still struggling with her addiction, Snider recognized in her a caring and loving mother.

“She loved Anthony immensely,” Snider says. “He was her world. When she was in the treatment program, she called Anthony every night to pray with him. She gave him a background of believing in God and of faith that stays with Anthony yet today.”

After three months, mother and son were living in an apartment that Snider helped furnish.



Above, Anthony LePorte, then 14, and his mom, Janice Wright, pose after an event for the Junior Reserve Officer Training Corp, of which Anthony was a member while living in Terre Haute. His mother died the following year. (Submitted photo)

Right, at age 14, Anthony wrote this letter to Dan Snider for Snider’s birthday. Snider keeps it framed and reads it from time to time, particularly the line which reads that Anthony considers him the “father I always wanted.” (Photo by Natalie Hoefler)

“I’d see him at the youth center every day and got to talk with him. He’d follow me around,” he says with a chuckle of the then-8- or 9-year-old boy.

Once again, Snider served as Anthony’s educational contact. And once again, after about a year, he received a call from the school saying Anthony was not there.

‘You have to hold true to the rules you set’

Eventually, Janice called. He paid for bus tickets for her and Anthony to return to Indianapolis and for one night’s lodging at a hotel. After that night, mother and son stayed in the home of another family in Terre Haute.

Snider recalls Anthony, 13 by this time, visiting him toward the end of his seventh-grade school year. He asked Snider if he could stay with him for the first week of summer break. Snider agreed.

One week turned into two, and then the whole summer, with Anthony helping Snider on a delivery truck for the Terre Haute Catholic Charities Foodbank.

By the end of the summer, Anthony asked Snider if he could just live with him. His mom had lived in three different places within three months, and Anthony liked the stability he found in Snider’s care.

But that stability didn’t mean life was all fun and games at Snider’s. During Anthony’s eighth-grade year of school, he became well-acquainted with Snider’s ability to discipline.

After Anthony received a teacher complaint, detentions, low grades and was kicked off a school bus, Snider took action.

“I took the day off and followed Anthony to each of his classes,” he says. “By the end of the day, he was embarrassed enough that he didn’t want that to happen again!”

Snider spoke to Anthony about his treatment toward his teacher.

“I said, ‘She doesn’t deserve to be treated the way you treat her. You’re not representing Jesus Christ very well, the

way you have treated her.’ That struck a chord with him.”

His behavior improved, as did his grades. But Anthony was still grounded for a quarter during his freshman year in high school when his report card listed a missed assignment—a breach of responsibility that Snider promised Anthony would result in being grounded.

“You have to hold true to the rules you set,” says Snider, a divorced father of two. “Kids need to know that they can trust you’ll do what you say.”

‘He wasn’t obligated to do anything’

Anthony was still living with Snider last fall. He was 15, a high school sophomore and an honor roll student.

“Most times he calls me Dan,” says Snider. “But once in a while he slips and calls me Dad. When he does call me Dad, it makes me very proud.”

Sadly, Anthony’s mother passed away late last year, despite managing her addiction for a year. Anthony now lives with his grandmother in North Carolina. But he talks to Snider frequently and hopes to stay with him this summer, helping again on the foodbank delivery truck.

“I didn’t have a father,” says Anthony, now 16. “[Dan has] taught me a lot that a mother can’t [usually] teach a male. I learned how to work on cars a little bit, I know how to mow a lawn, how to be handy. I learned how to fix a toilet.”

But Anthony admits to learning much more than handy skills from Snider.

“He taught me morals, like how to put others before yourself, don’t be selfish, don’t be so single-minded, think of others instead of yourself—that’s the main thing,” says Anthony. “And he helped me grow in my faith. My mom taught me about Jesus, going to church and reading the Bible, but [Snider] was the enforcer. He got up and went to church. He’s a real spiritual person. I’ve learned a lot from that [example].”

And the day Snider spent trailing him at school, and the time he was grounded for

missing an assignment? Anthony learned a lot from that, too.

“I haven’t had missing assignments since then—I learned my lesson,” he says with a chuckle. “He stuck to his word, and that’s a big thing. You don’t want someone who says, ‘Next time you hit your brother I’ll ground you,’ and you hit your brother and they say, ‘Next time.’ You never learn anything. Him sticking to what he said really taught me something I can show my kids some day.”

Snider served as more than a role model for Anthony in terms of discipline.

“Someone you look up to, you watch everything they do,” says Anthony. “You do what they do. Him getting up and going to church, I did too because I did what he did, looking up to him. How he treats other people—which is obviously positive—I see that. He set good examples, doing good things for people.”

“I’ve volunteered the last few summers at [Terre Haute] Catholic Charities Foodbank. I see him working for this great cause. I volunteer because I think that’s the right thing to do, because [Snider] did it.”

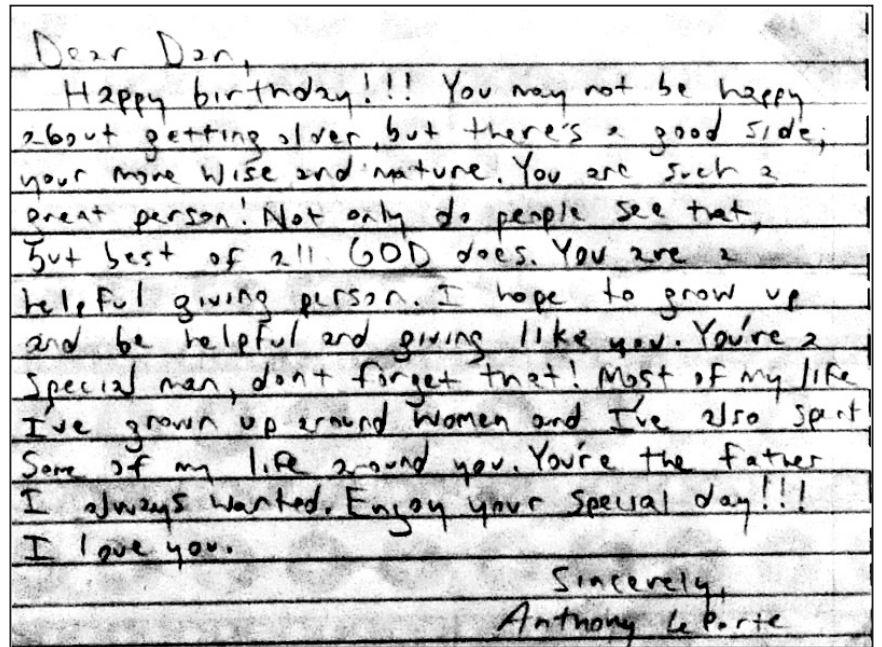
Anthony recognizes that he is unconditionally loved by Snider.

“He wasn’t obligated to do anything he did for me,” Anthony admits. “He did it because he loved me. I’d say I’m pretty blessed.”

He expressed that sentiment in a letter he wrote to Snider at the age of 14. Snider now keeps the letter in a frame and reads its contents from time to time. The line that brings him to tears reads, “You’re the father I always wanted.”

“God’s blessed me throughout my life with opportunities to serve [others],” Snider says. “I’m so blessed with having known Anthony, known his mother and been a part of their life and been able to help in some small way.”

“I miss having him with me. And I worry about him. God put me in his life and his mother’s life for a reason. I love them both.” †



What was in the news on April 15, 1966? Pope Paul calls for peace in Easter message, a birth control report should be finished by summer and local plans for dialogue

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 April 15, 1966, issue of *The Criterion*:

• Pope Paul chides world for discord and injustice

“VATICAN CITY—In his Easter message to all men, Pope Paul VI warned that the world’s postwar resolutions ‘of brotherhood, of unity and of peace’ are dangerously veering toward totalitarianism, racism and the other gaunt outriders of war. ‘Mankind is hesitating between peace and war,’ he warned. The pope spoke from the balcony of St. Peter’s Basilica before a crowd of perhaps half a million, who had gathered in the vast piazza for his Easter Mass. His address was beamed by Vatican Radio across the world, and a direct linkup of the Eurovision network brought him and his words into homes throughout Western Europe.”

• Cardinal Ottaviani: Sees birth control report ‘by summer’

“VATICAN CITY—Cardinal Alfredo Ottaviani, head of Pope Paul VI’s birth control commission, has stated that it will probably submit its conclusions to the pope this summer. On the basis of the commission’s findings,

Cardinal Ottaviani said, ‘the pope will freely make his judgment for an eventual decisive statement.’”

• ACCW Convention slated April 20-21

• Richmond plans lay ‘dialogue’

“RICHMOND—Organization of living room dialogue groups for laymen will be started Monday, April 25, at an interfaith dinner meeting in Holy Family parish hall at 6:30 p.m. Plans for the dialogue groups resulted from the recent Faith to Faith Symposium held here and from dialogue meetings of clergymen which have been taking place for three years at the Yokefellow Institute. Participants will seek to know and understand their neighbors better and to deepen knowledge of their own faith. A guidebook will be considered for use in discussions.”

• Indianapolis is host: Race parley to probe seminary education

• Bishop Perry due to Indianapolis

• Vatican ‘mishandling’ of news is charged by Catholic paper

• NCCM, NCCW launch ecumenism project

• St. Dismas Society plans open house at Reformatory

• World shares blame for famine in India

• The age of the dialogue and Christian optimism

• Notre Dame gets \$1 million gift

• Nurse delegation from St. Vincent to attend rites

• Kickball action opens this Sunday

• Boy Scout Retreat slated May 20-22

• Start ‘YCM House’: Youths promote race harmony

• Sees large out-of-town convention delegation

• Fears Church’s image ‘promoting’ divorce

• Benefit dinner is set at Schulte High School

• Impact of council on music is topic

• St. Michael’s sets Cana Conference

• Sees Church eligible for WCC membership

• Advise enlargement of Reitz Memorial

• Lourdes campaign passes \$190,000

• Guidelines issued: Seek to educate for ‘ecumenism’

• Nuns given grants for summer study



Read all of these stories from our April 15, 1966, issue by logging on to our archives at www.CriterionOnline.com. †

Church urges nations to address ongoing issues related to drugs

SANTO DOMINGO, Dominican Republic (CNS)—Heroin and painkillers plague the streets of U.S. cities and small towns. Mexican drug cartels have turned swaths of that country into battle zones. In South Africa, young people are getting hooked on a drug made from a medication meant to fight HIV.

Around the globe, a worldwide addiction to illicit drugs is fueling violence, human trafficking, a proliferation of guns, organized crime and terrorism, the Vatican has said.

Now, as the U.N. General Assembly prepares to meet on April 19-21 for a special session on the issue, the Church is calling on governments and civil society groups to address a problem that has existed for decades, but continues to morph and pose new threats.

“From poor rural workers in war-torn zones of production to affluent metropolitan end-users, the illicit trade in drugs is no respecter of national boundaries or of socioeconomic status,” Msgr. Janusz Urbanczyk, Vatican observer to U.N. agencies in Vienna, wrote in the statement. “International solutions require therefore, that effective efforts be indeed focused in zones of production but must also address the underlying causes for the demand in illegal drugs.”

The Vatican position puts it at the center of a tense policy that will play out at the highest levels of the United Nations.

On one side, governments like Guatemala, Colombia and Mexico, which requested the U.N. session, are pushing for new policies, such as improved treatment, providing assistance to grow different crops for farmers who cultivate illicit drugs and alternatives to incarceration for drug users. On the other hand, powerful U.N. members, including China, Russia and Egypt, remain in favor of the prohibitionist war on drugs.

“The Catholic Church is clearly calling for a public health approach, which is similar to the position the U.S. government has taken,” said Coletta Youngers, a former Church worker in Latin America and senior fellow at the Washington Office on Latin America, which is in favor of reforming drug policy. “At the same time, I find a lot of the language inflammatory, particularly that it still maintains support for criminalizing drug use.”

On March 29, U.S. President Barack Obama reiterated that his administration wants more treatment options.

“The most important thing to do is reduce demand. And the only way to do that is to provide treatment—to see it as public health problem and not a criminal problem,” he said.

Rising homicide rates

Meanwhile, drug addiction and

violence related to drug trafficking is affecting nearly every area of the world, including Central America and Mexico, where spiking homicide rates are pushing residents to flee to the United States.

Mexico launched a crackdown on drug cartels and organized crime 10 years ago, but has been plagued by violence ever since, with more than 100,000 dead and 20,000 people missing. Criminal groups have gotten smaller as their leaders are captured or killed, and such groups subsequently have taken up activities such as extortion and kidnapping.

The groups also get into small-time drug dealing, another source of violence as they dispute territories. Father Robert Coogan, prison chaplain in the city of Saltillo, a northeastern Mexican city near Monterrey, recalls having a stream of new inmates, previously involved in small-time drug dealing, arrive in the late 2000s with stories of the police raiding their homes and planting evidence.

Drug use increased in Mexico at around the same time, he said. Analysts attribute that to cartels paying their underlings in drugs to be resold.

“I wish people would look more at the society we have that makes people want to do drugs,” Father Coogan said. “Rather than try to prohibit from doing certain things, I would want a society where people wouldn’t feel the urge to do these self-destructive things.”

A world addicted

Governments and civil society groups are grappling how to deal with the scourge: from Argentina to Afghanistan, where poppy, the heroin opium precursor, has become a cash crop for the Taliban; from South Africa to Lake Orion, Mich., where Robert Koval runs Guest House, a residential rehabilitation facility that has been treating clergy and men and women religious for 60 years.

“I think attention to the issue has spiked in recent years because there’s this question on how to get your arms around a problem that is so rampant,” said Koval, the facility’s president and CEO. Guest House treats about 70 people a year.

Koval said the problem has morphed in recent years as more people have become addicted to opioids, including prescription painkillers, which the Centers for Disease Control and Prevention (CDC) says has led to an epidemic of drug overdoses. In 2014, more than 28,600 deaths were caused by opioid overdoses, triple the number from 2000, according to CDC figures.

Those being treated are also becoming younger, Koval said. “It’s what you see in the general population, with drug abuse increasing among young adults.”

Drug addiction among young adults is a problem Cardinal Wilfrid Napier of



A man sniffs glue out of a plastic bag at an empty lot in Bangkok, Thailand, on Jan. 7.

(CNS photo/Diego Azubel, EPA)

Durban sees across South Africa, where HIV patients are being robbed of their medications, which are used to make an addictive drug called whoonga.

“The brokenness of the people I saw recently in an outreach clinic, and the fact that most of them were teenagers or in their 20s hit me hard,” Cardinal Napier said of a trip to the coastal city of Durban, where drug abuse is the largest problem after disease related to malnutrition and HIV.

The Vatican’s call to improve health care services would help in places like Kenya, where there are too few practitioners to serve the country of 44 million, particularly in rural areas, said Bishop Emanuel Barbara of Malindi.

“Kenyans have become obsessive about taking drugs as the only way to heal,” he said. That’s a problem because medication widely banned in other countries is fully available in Kenya, and many “fake drugs” can be found on drugstore shelves.

Luis Lora said there were few treatment options in Ozama, a hardscrabble neighborhood in Santo Domingo, when his alcoholism gave way to a crack cocaine addiction that cost him his marriage and his job as a bus driver.

“There was nowhere to go for help, and it was an embarrassment for me to talk about it with the people I knew,” he said.

Lora, who eventually entered a rehab facility, said that others he knew, “never got help.”

Calls to legalize

While countries such as Portugal and the Netherlands have long since

decriminalized drug use, the debate has only more recently come to the Americas. In recent years, nearly half of U.S. states have passed laws legalizing marijuana use in some form, predominantly for medical use. And Mexico, Uruguay, Argentina, Ecuador, Colombia, Brazil, Guatemala and Honduras have debated liberalizing drug laws or decriminalizing drug use.

When the Mexican Supreme Court ruled in November in favor of four petitioners seeking an injunction to grow and consume marijuana for recreational reasons, Catholic leaders condemned the decision as putting Mexico on the path to legalization. An editorial in the Archdiocese of Mexico’s weekly magazine said it would move the country “toward individual destruction.”

Pope Francis has taken a hardline approach against any forms of drug legalization, including recreational drugs.

“Drug addiction is an evil, and with evil there can be no yielding or compromise,” he said at the International Drug Enforcement Conference in Rome in 2014.

In the pope’s home country, Argentina, Father Jose Maria di Paola, who works with drug addicts in the shanties of Buenos Aires, said drug legalization would do further harm to the poor.

“Why is this our position on legalization? Because we live in marginal and poor environments impacted by drugs. In these places, it’s synonymous with death. It has nothing to do with recreation,” he said in a 2015 interview. “It has nothing to do with morality. It has to do with an analysis of the reality.” †

Pope names papal nuncio to Mexico to be new nuncio to the United States

WASHINGTON (CNS)—Pope Francis has appointed Archbishop Christophe Pierre, papal nuncio to Mexico since 2007, to be the new apostolic nuncio to the United States.

He succeeds Archbishop Carlo Maria Vigano, who has held the post since 2011. Archbishop Vigano turned 75 in January, the age at which canon law requires bishops to turn their resignation into the pope.

As president of the U.S. Conference of Catholic Bishops (USCCB),

Archbishop Joseph E. Kurtz of Louisville, Ky., shared “a heartfelt greeting and my prayerful support” of the newly named nuncio “as he embarks on his service to our country.”

“A shared closeness with the Church in Mexico already creates a strong fraternal bond between us,” said the archbishop about the April 12 appointment.

“With fond affection, allow me also to thank Archbishop Vigano for his selfless contributions to

the life of the Catholic Church in the United States,” Archbishop Kurtz added.

A nuncio is a Vatican diplomat with the rank of ambassador. He is responsible for diplomatic relations with the government, but also serves as the pope’s representative to the Church in a given country, which includes responsibility for coordinating the search for and vetting of candidates to become bishops.

Christophe Louis Yves Georges Pierre was born on Jan. 30, 1946, in Rennes in France’s Brittany region, where his family has had roots for many generations. He first attended school at Antsirabe in Madagascar, pursued his secondary education at the College of Saint-Malo in France and also spent one year in Morocco at Lycee Francais of Marrakesh.

He entered Saint-Yves seminary in Rennes in 1963, but he interrupted his studies for two years of military service in 1965 and 1966. He was ordained a priest of the Archdiocese of Rennes at the Cathedral of Saint-Malo on April 5, 1970.

Then-Father Pierre earned his master’s degree in theology at the Institut Catholique de Paris and his doctorate in canon law in Rome. He was parochial vicar of the parish of Saint-Pierre-Saint-Paul de Colombes in the Diocese of Nanterre, France, from 1970 to 1973.

He then earned a diploma at the Pontifical Ecclesiastical Academy in Rome, which provides training to priests for eventual service in the Vatican’s diplomatic corps.

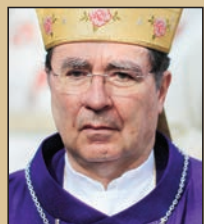
In 1977, he entered diplomatic service, with his first post in Wellington, New Zealand. He then served in Mozambique, Zimbabwe, Cuba, Brazil and at the Permanent Observer Mission of the Holy See to the United Nations in Geneva.

In July 1995, St. John Paul II named him an archbishop and appointed him as apostolic nuncio to Haiti. He served there until 1999, and then was named nuncio to Uganda, where he stayed until 2007, when he was named nuncio to Mexico.

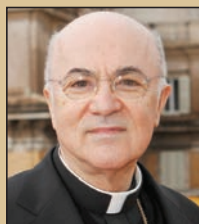
Washington Cardinal Donald W. Wuerl said in a statement that he looked forward to welcoming Archbishop Pierre to the archdiocese “where he will make his home as he carries out his responsibilities across the country.” The apostolic nunciature is located in the nation’s capital.

“Archbishop Pierre is recognized for his distinguished diplomatic career and service to the Church,” said the cardinal, who also expressed gratitude for Archbishop Vigano’s service.

“As he departs Washington and concludes his service to the Church, I offer my gratitude for his many kindnesses as we worked together, particularly in anticipation of the visit of Pope Francis to the United States last September,” Cardinal Wuerl said. “Archbishop Vigano carries with him our heartfelt prayers and best wishes.” †



Archbishop Christophe Pierre



Archbishop Carlo Maria Vigano

God excludes no one from his love; offers mercy, not hate, pope says

VATICAN CITY (CNS)—Jesus brought humanity God’s merciful, saving love, not hatred and animosity, Pope Francis said.

“Jesus makes visible a love open to everyone—nobody excluded—open to everyone without bounds,” he said at his weekly general audience in St. Peter’s Square on April 6.

The pope also met with and blessed the eyes of 5-year-old Lizzy Myers from Mansfield, Ohio.

Struck by a rare disease that is gradually rendering her deaf and blind, Myers was in Rome after a representative from Turkish Airlines heard about her story and offered her and her family free round-trip airfare to any city in the world.

Her parents, Steve and Christine Myers, had created a “visual bucket list” of places and things they wanted Lizzy to see before she loses her sight due to Usher Syndrome Type II A. They chose Rome and the Vatican to be their special destination because they are Catholic, and because of the city’s artistic and historical riches, they told the Associated Press.

After meeting with bishops and a few special delegations at the end of his general audience, Pope Francis went directly to Lizzy Myers, who was seated with her family in a section reserved for those with special needs. He leaned over her for several minutes, speaking with her and then laid his right hand over her eyes, offering his blessing. Vatican Radio said she gave the

pope a small box containing a piece of a meteorite that fell in Ohio.

During his general audience, the pope continued a series of talks dedicated to God’s mercy, and reflected on how this mercy was fulfilled in Jesus.

The New Testament “is truly the ‘Gospel of mercy’ because Jesus is mercy,” he said.

At every moment in his life, Jesus showed love to everyone: a love that is “pure, free and absolute,” the pope said.

Jesus began his mission of mercy with his baptism in the Jordan River, the pope said, waiting in line “with the sinners, he wasn’t ashamed, he was there with everyone, with the sinners, to get baptized.”

He could have begun his public ministry with lots of fanfare, “in the splendor of the temple,” to the “blast of trumpets” or “in the garments of a judge,” but he didn’t, the pope said. Instead, he chose to be with the people, taking on “the human condition, spurred by solidarity and compassion.”

His driving purpose was “to bring everyone the love of God who saves; Jesus didn’t bring hatred, he didn’t bring animosity, he brought us love, a great love, an open heart for everyone, for all of us,” the pope said.

Jesus accompanied the least and the marginalized, sharing with them “the mercy of God who is forgiveness, joy and new life. The son sent by the father is truly the beginning of the time of mercy for all of humanity.”

The great mystery of this love

is seen in the crucified Christ, the pope said, because “it is on the cross that Jesus offered to the father’s mercy the sin of the world, everyone’s sins, my sins, your sins” and took those sins away.

“Nothing and no one remains excluded from this sacrificial prayer of Jesus,” which means “we mustn’t be afraid to acknowledge and confess ourselves as sinners,” he said.

So often “we say, ‘well, that one is a sinner, this one did such-and-such.’ We accuse others of being sinners, and you? Each one of us should ask ourselves, ‘Yes, that one is a sinner, and me?’”

“We are all sinners, but we are all forgiven,” Pope Francis said. “We all have the possibility of receiving this forgiveness that is God’s mercy.”

The sacrament of reconciliation, he said, gives the penitent heart “the strength of the forgiveness that flows from the cross and renews in our lives the grace of mercy that Jesus obtained for us.”

People never need to fear their burdens and sins because “the power of love of the crucified one knows no obstacles and never runs out” as it wipes away human sin, he said.

When greeting special delegations at the end of his audience, the pope met with Cardinal Timothy M. Dolan of New York, who was heading to Iraqi Kurdistan to show solidarity with the Church there. The cardinal, who is chairman of the



Pope Francis greets Lizzy Myers of Mansfield, Ohio, during his general audience in St. Peter’s Square at the Vatican on April 6. Myers, who has a disease that is gradually rendering her blind and deaf, met the pope as part of her “visual bucket list.” (CNS photo/L’Osservatore Romano handout via EPA)

board of the Catholic Near East Welfare Association (CNEWA), was traveling there with other members of CNEWA and Church leaders.

The pope also met briefly with and posed for a group photo with members of a diocesan pastoral association in Italy for separated

and divorced Catholics.

A representative of the group, “L’Anello Perduto,” (the lost ring), had received a phone call from the pope in February, according to Vatican Radio, after group members sent a letter explaining their formation program and requesting a papal audience. †

VISIT SAINT MARY-OF-THE-WOODS, INDIANA



Retreat, revitalize and reconnect

Grieving Gracefully ... Into a Future Full of Hope

Saturday, April 23; 9:30 a.m.-3:30 p.m.
Providence Hall Community Room
Sister Connie Kramer helps participants embrace the sacred process of grief in a group setting.
Cost: \$40 (includes lunch). Register by: April 18

Praying with the Mystics

Saturday, April 30; 9:30 a.m.-3 p.m.
Providence Spirituality & Conference Center
This day-long retreat under the leadership of Sister Cathy Campbell explores the lives of three mystics.
Cost: \$40. Register by: April 25

A Healing Service

Wednesday, May 4; 7 p.m.
Providence Spirituality & Conference Center
Music and prayer will offer comfort to those seeking spiritual healing and physical well-being.
Cost: Freewill offering

Art, Journaling, and Art Journaling Retreat

May 13-14; 10 a.m. Friday to 4 p.m. Saturday
Providence Hall Activity Room
Delight in the magic of color and the wonder of words to enhance your spiritual journey under the guidance of Sister Rosemary Schmalz.
Cost: \$100. Register by: May 9

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A weekend filled with faith-based activities for the entire family.
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Pope shares a gentle example of how to admonish sinners

By David Gibson

The inmates Pope Francis visited in a Mexican prison on Feb. 17 were encouraged by him to consider “the possibility of writing a new story” in their lives, and to believe “that things can change.”

Speaking in a penitentiary located in Ciudad Juarez near the U.S. border, a city once known as the murder capital of the world, Pope Francis hoped to inspire prisoners to believe that “the power of divine mercy” can make all things new.

“You suffer the pain of a failure,” he remarked to them. But he added immediately, “If only we all would suffer the discomfort of our concealed and cloaked failures.”

Pope Francis did not state explicitly in his prison speech that he had come to “admonish sinners,” thus carrying out one of the seven spiritual works of mercy. It could be argued, though, that his prison visit was all about this work of mercy and what it involves.

What seemed especially noteworthy was how he did this—his way of clarifying what this work of mercy looks like in action. That surely was all to the good, since this particular work of mercy appears easy to misunderstand.

The word “admonish” in English often implies a somewhat harsh tone. To admonish others, it may be thought, is to scold them in no uncertain terms.

Though admonishment certainly can refer to advice and encouragement that is expressed gently in a patient conversation, it often is understood more in terms of stern disapproval.

The pope’s tone with the Mexican prisoners, however, was not harsh or angry.

Pope Francis did not intend to speak to them “like someone wagging his finger from on high,” he explained. Instead, he spoke “from the experience of [his] own wounds, mistakes and sins.”

He spoke, he said, as someone well aware that without God’s grace and his own continued vigilance he “could repeat the same mistakes.”

The pope also took care not to separate words of admonishment from words of mercy. Perhaps he meant to show plainly that if admonishing sinners is a

work of mercy, it must be carried out in merciful ways.

The mercy of Jesus “embraces everyone,” and there is “no space or person it cannot touch,” Pope Francis told the prisoners. Divine mercy, he stressed, “can reach you in the hardest and most difficult of places.”

Pope Benedict XVI spoke about this work of mercy in 2012, affirming that “Christian admonishment ... is never motivated by a spirit of accusation or recrimination. It is always moved by love and mercy, and springs from genuine concern” for another’s good. “All of us,” he wrote, “are weak and imperfect.”

He pointed out that St. Paul highlighted the spirit of gentleness that ought to characterize this work of mercy. Paul’s Letter to the Galatians says that “even if a person is caught in some transgression, you who are spiritual should correct that one in a gentle spirit” (Gal 6:1).

This spiritual work of mercy may, indeed, be somewhat easily misunderstood, especially when it involves someone whose actions are greatly disturbing, disruptive or truly harmful. But when all the spiritual works of mercy are viewed together, they have a way of casting light on each other.

Thus, one spiritual work of mercy calls for bearing patiently “those who do us ill.” Other spiritual works of mercy call for forgiving offenses and comforting the afflicted.

Patience, forgiveness and comforting gestures, however, do not tend to characterize those who look down on others self-righteously or who approach them in a finger-wagging way.

Archbishop J. Peter Sartain of Seattle discussed the spiritual works of mercy at the outset of the Church’s current Holy Year of Mercy. In considering these works, he wrote, “we ask for the grace never to be condescending or judgmental. Otherwise, we approach others with the intention to ‘fix’ them. That is a far cry from leading them to an encounter with Jesus.”

In certain situations, he said, “we might be called to point out the error of someone’s ways, but we do so humbly and only after prayer, as fellow sinners who rely on God’s mercy ourselves.”

Pope Francis hoped to inspire the



Pope Francis embraces a female prisoner as he visits Cereso prison in Ciudad Juarez, Mexico, on Feb. 17. The pontiff hoped to inspire prisoners to believe that “the power of divine mercy” can make all things new. (CNS photo/Paul Haring)

Mexican prisoners he visited to believe in a different kind of future for themselves. Does that indicate that admonishment in the Christian vision encompasses an effort to inspire others, whether through words or the example of our actions?

The pope did not talk down to the prisoners, nor did he patronize them. Instead, he described himself as someone at one with them. He spoke gently, moreover, in assuring them that they could grow and change.

All of this suggests that to admonish

others, and to urge them to believe that they can make important changes in their lives it is essential not to lose sight of their human dignity.

It is essential to remember also, as Pope Francis said when he formally proclaimed the Year of Mercy in April 2015, that everything about Jesus “speaks of mercy,” and “nothing in him is devoid of compassion.”

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

Jesus’ kindness brought many sinners to repentance and conversion

By Daniel S. Mulhall

When one thinks of admonishing sinners as a spiritual work of mercy, the picture of St. John the Baptist in the desert—the fiery prophet we see in Matthew 3:1-10 calling for people to repent their evil ways, and to produce good fruit as a sign of repentance—can easily



A window inside St. Gerard Church in Buffalo, N.Y., depicts Jesus welcoming children in kindness. In many instances in his public ministry, Jesus’ kindness brought sinners to repentance and conversion. (CNS photo/Patrick McPartland, *Western New York Catholic*)

come to mind.

While Jesus used similar language at times, his approach to dealing with sinners often took a different track.

The guidance Jesus offers on how to correct someone appears in Matthew. We are told to “stop judging,” and to first correct our own faults before daring to challenge others: “You hypocrite, remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother’s eye” (Mt 7:5).

Jesus was known as someone who ate with tax collectors and sinners. When questioned about this seemingly inappropriate behavior, Jesus answered, “Those who are well do not need a physician, but the sick do. I did not come to call the righteous but sinners” (Mk 2:17).

Think also of how Jesus treated someone who was publically recognized as a sinner. In Luke 7:36-50, we hear the story of how a “sinful woman” comes to meet Jesus while “he was at table” in the house of a religious leader. There, she “began to bathe his feet with her tears,” wiped them dry with her hair, “kissed them, and anointed them” with oil.

While the religious leader was appalled by this (if Jesus only knew “what sort of woman this is who is touching him”), Jesus only said to the woman that her sins were forgiven and “your faith has saved you; go

in peace” (Lk 7:50).

To the religious leader, Jesus said that the woman’s sins had been forgiven because she had shown great love for him. Jesus goes on to make the point that one who has been healed of a great sickness has great gratitude, but that “one to whom little is forgiven, loves little” (Lk 7:47).

Finally, consider Luke 19:1-10, the story of Zacchaeus, a tax collector and a wealthy man (with the suggestion that his wealth may have been illegally gained). Zacchaeus must have been well-known because Jesus recognizes him immediately and calls to him, “Zacchaeus, come down quickly, for today I must stay at your house” (Lk 19:5).

Because of Jesus’ public act of kindness (honoring Zacchaeus when others heaped scorn), Zacchaeus changes his life and makes amends to all he has harmed.

During this Holy Year of Mercy, it is good to remember how Jesus called others to recognize their sinfulness. It is indeed an act of mercy to invite someone to forgiveness and healing, but how we do it can make all the difference in the world.

As the saying goes, loving the person does not mean loving the sin. Jesus showed this through his actions. His kindness led people to accept the gift of mercy he offered.

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

From the Editor Emeritus/John F. Fink

Imperiled Church: England becomes Protestant

(First in a series of columns)

There was a period of time, roughly from the time of England's King Henry VIII through the French Revolution and then the loss of the Papal States, when it appeared that the Catholic Church would cease to exist. I'm calling this period the "imperiled Church."

A good case could be made that this period actually began with the start of the Protestant Reformation because the Church lost whole hunks of areas in Europe, especially in Germany and Switzerland. I admit I'm a bit arbitrary in starting this series with England.

Henry VIII made his break with Rome in 1535 by having Parliament pass the Act of Supremacy, making the king the supreme head of the Church in England. That led to the martyrdom of some faithful Catholics, notably Sts. John Fisher and Thomas More.

Nevertheless, Henry considered himself an orthodox Catholic. He enacted laws requiring English subjects to profess certain

Catholic doctrines, among them the doctrine of transubstantiation, the sufficiency of Communion under one species, priestly celibacy, the validity of the vow of chastity, Masses for the souls in purgatory, and auricular confession—all matters that were denied by Protestants.

When Henry died in 1547, he was survived by three children: Mary, the daughter of his first wife, Catherine of Aragon; Elizabeth, daughter of Anne Boleyn; and Edward, son of Jane Seymour, who died giving birth to Edward. Since he was the only male, Edward became king at the age of 10. He reigned as Edward VI, and the government was taken over by his uncle, the duke of Somerset, who acted as regent.

Edward was reared a Protestant. The *Book of Common Prayer* was issued in 1549, and this is considered the first official act of England's conversion to Protestantism. The book substituted a Communion service in English for the Mass in Latin, and sanctioned Protestant views of the Eucharist.

Edward was king for only six years. When he died, Mary, the daughter of Henry and Catherine, became queen. She was soon

known as "Bloody Mary" because, in her zeal to return the country to Catholicism, she invoked the laws that provided capital punishment for heretics. Archbishop of Canterbury Thomas Cranmer and about 275 other people were burned at the stake.

Mary died in 1558 after only five years as queen, and was succeeded by her sister Elizabeth. She returned the country to Protestantism, and had Parliament enact 39 articles that repudiated many Catholic doctrines.

Not that it made much difference at this point, but Pope Pius V formally excommunicated Elizabeth. In return, Parliament made it an act of treason to recognize papal authority. Catholic priests were required to leave England under penalty of capital punishment, and persecution was severe for the next 20 years.

Altogether, 221 Catholics were put to death during Elizabeth's reign. Of them, 128 were priests. Among the priests who were martyred was the Jesuit Edmund Campion. The persecution, though, was not successful in getting rid of all the priests because, at the end of the century, there were still 360 priests in England. †



The Human Side/Fr. Eugene Hemrick

Follow Mary's example and look for Christ in all situations

As I sat on the front porch of my apartment recently, a U.S. Capitol Police car raced by. Minutes later, dozens of police cars, fire engines and ambulances followed with a helicopter hovering overhead. Road barricades protecting the perimeter of the U.S. Capitol building were activated, halting all traffic as

authorities grabbed their rifles. The commotion I witnessed was over a man who on March 28, authorities said, had entered the area of the U.S. Capitol Visitor Center, pulled out a gun and was immediately shot.

Some visitors who had endured the ordeal trembled when interviewed. Some said terrorism immediately came to mind. The word terrorism puts in our head the idea of being paralyzed by fright. Tourists who experienced the trauma spoke of running for safety and huddling as their life had suddenly come to a halt. That's what

we're expected to do: come to a halt and spend life in fear.

When President Barack Obama attended a baseball game in Cuba right after the March 22 attacks in Brussels, some said he was insensitive for not putting a stop to his trip. They wanted life to come to a halt.

In Belgium, government officials advised people after the attacks to avoid crowds and stay home, bringing their lives to a halt. Some ignored it. Both incidents reflected terrorism attempting to paralyze life through fear, yet others finding a way to keep going.

How can terrorism and its numerous tentacles be effectively countered? The answer is found in the example of Mary looking for Christ after his crucifixion. No doubt Christ's followers were terrified, numbed and shocked by his excruciating death. Their lives had suddenly come to a halt. Yet Mary was not paralyzed or motionless. Rather, she went looking for Christ, exemplifying a sense of mission.

The type of paralysis that terrorism inspires in others exists everywhere in life. Some of the worst domestic disputes I have seen involved a wife terrified by her

husband and the other way around. Many children have been psychologically scarred for life because of parents who terrorized them. Some teachers have terrorized students, making them feel as if they are total failures.

In the workplace, fear-provoking situations are often responsible for people having no desire for being efficient, taking pride in their work or being a team member. The list of terror's destruction is endless.

Mary is a beautiful example of looking for Christ, even as others want us to bring life to a halt or make us fearful and suspicious of one another. To look for Christ in our life is to look for opportunities to practice civility at its best, to make others feel at home and to be free from paralyzing fears.

It is living like Mary, not frozen by fear, and treating others as we would want them to treat us that can ultimately help us to live Christ's love—the perfect way to counter all forms of terrorism.

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

That All May Be One/Fr. Rick Ginther

Uniting around paschal mystery could be a step toward unity

This column started out with a simple premise: tell folks that a common date of Easter Sunday would be a wonderful step toward Christian unity. But the present reality is not simple!

A common date of Easter would end the scandal of our division over the annual celebration of the center of our faith. Not only

are Christians and former Christians taken aback by this "division"—people of other faiths point to this most basic divide as a clear reason to question the truth of what we believe. And *that* is a scandal.

This year, Easter Sunday for some Orthodox will be on May 1. For Roman Catholics and most other Christians, it fell on March 27.

As has been the custom since the Council of Nicea (325 A.D.), the date for Easter was calculated with a simple formula: the first Sunday after the first full moon after the spring equinox (on March 21 this year).

And this works—if all are using the same calendar!

The current solar calendar system used by most of the world was created by Pope Gregory VIII in 1582. By that time, the solar Julian calendar, created by Julius

Caesar in 49 B.C., was shown to be 11 days wrong. Thus, in 1582, Oct. 4 was followed by Oct. 15.

But not all Christians agreed to use the Gregorian calendar to date their religious feasts. A number of Eastern Orthodox continued to use the Julian calendar.

The current controversy of varied calendars is not new to the Church.

In the first three centuries of the life of the Church, a controversy arose across the Christian world.

Some demanded that the date of Easter remain in line with the Jewish Feast of Passover (14-15 Nissan, as prescribed in Mosaic Law). Such Christians were—and are yet today—known as *Quatodecimans* (i.e., "fourteenth" day adherents). For them, Easter falls on whatever day of the week 14-15 Nissan occurs.

Others, including Pope Victor (190 A.D.), insisted that Easter be celebrated on the Lord's day (Sunday), the day of the resurrection as noted by the synoptic Gospels—the first day of the week following the Sabbath (Saturday).

The Council of Nicea ultimately declared that Easter would be celebrated on Sunday, and gave the basic calculation formula noted earlier as the norm. And that could have been the end of it. But the Julian calendar was reformed.

At the end of the 20th century, a

revision of the formula was proposed. It was a joint effort by the World Council of Churches and representatives of the Eastern Churches in Aleppo, Syria (March 1997). The revision was based in the current formula, but not tied to Julian or Gregorian calendars.

Three principals were stated. First, honor the basic wisdom of Nicea's formula. Second, calculate the astronomical data (spring equinox and the full moon) based on today's most accurate astronomical science. Third, use as the basis for reckoning the meridian of Jerusalem, the place of Christ's death and resurrection.

Though received by many, including the Roman Catholic Church, as an excellent reformulation for unity, this proposal has yet to find universal acceptance. The politics of tradition remain stronger for some in the East than the drive toward unity.

The celebration of Easter is the central pillar of Christianity's expression of our faith. I pray that one day all will stand and praise God for the paschal mystery on the same day each year.

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

Worship and Evangelization Outreach/

Gabriela Ross

Faithful citizenship: A call to evangelize

We get so fired up about politics. Particularly in a presidential election



year, we want to tell everyone who to vote for, who not to vote for ... and we can't help but feel a sense of urgency, an understanding that our actions (or lack thereof) will effect change.

Catholics

understand that we have been set apart by baptism, and because of the life, death and resurrection of Jesus Christ, our life is markedly different. As disciples of Jesus Christ and faithful citizens, our passion for politics presents not only a civic duty, but also a call to personal conversion and an opportunity for evangelization.

So, how do we share the good news of the Gospel in the political sphere? How do we challenge our peers to rise above, all the while recognizing our own need to grow in our understanding of Church teaching in the area of political participation?

An excellent resource called "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States" offers guidance on the political responsibility of Catholics. This document, revised in 2015, challenges us to make our Catholic faith the lens through which we experience citizenship and engage in public life.

"Some question whether it is appropriate for the Church to play a role in political life," the U.S. bishops write. "However, the obligation to teach the moral truths that should shape our lives, including our public lives, is central to the mission given to the Church by Jesus Christ. Moreover, the United States Constitution protects the right of individual believers and religious bodies to participate and speak out without government interference, favoritism, or discrimination" (#11).

In addition to encouraging political participation, the document also brings up situations in political life that may pose challenges to the Church's mission and should be given particular care. One example is legislation in the area of human life and dignity.

To paraphrase the U.S. bishops: There are two ways that political involvement can weaken the Church's mission to promote human life and dignity:

- One way is by viewing every situation as having the same ethical weight, and treating issues of human life and dignity as one among many concerns, promoting a sort of "all our issues are equally important" mentality.

- The second is by making one important issue the only focus of political attention, to the point of ignoring other serious threats to human life and dignity.

As faithful citizens, we are responsible for promoting human life and dignity in all its facets, and supporting one another in our efforts to reach out as one community of faith, even as we discern the best ways to achieve that goal. (#27-29)

Want to know more about engaging in public life as a faithful citizen? Check out the Archdiocese of Indianapolis web page dedicated to "Forming Consciences for Faithful Citizenship" at www.archindy.org/faithfulcitizenship. Take time to become an informed and faithful citizen, and when those conversations about faith and politics inevitably come up, you'll be ready!

(Gabriela Ross serves as coordinator of catechetical resources for the Archdiocese of Indianapolis in the Office of Catechesis. She can be reached at: gross@archindy.org.) †

Fourth Sunday of Easter/Msg. Owen F. Campion

Sunday Readings

Sunday, April 17, 2016

- Acts of the Apostles 13:14, 43-52
- Revelation 7:9, 14b-17
- John 10:27-30

The Acts of the Apostles supplies the first reading for the Masses on this weekend. It gives a glimpse into



St. Paul's way of life as he moved across Asia Minor in his proclamation of the Gospel of Jesus.

Paul evidently first went to synagogues. It is not surprising. After all, he was of Jewish descent and background, and

he was well educated in the Jewish culture and religion of the time.

Quite likely, he would have been more comfortable, but also more likely to be heard in such surroundings as synagogues.

It also is clear that he was not always met by universal acceptance. At the same time, he did persuade some of his Jewish listeners to embrace faith in Christ. Indeed, he drew many of them into the ranks of Christians. He also attracted Gentiles.

However, these details are only secondary to the story. The point of this reading is that the word of God, pronounced by Jesus, continued to be spoken and received long after the Ascension.

Moreover, it was proclaimed by an Apostle, and by Barnabas, a disciple of an Apostle.

Salvation goes on. Jesus still speaks through the Apostles.

The Book of Revelation furnishes the next reading. It is very symbolic in its terms, but its meaning is clear. Among those saved by Jesus are people from every nation. Their number is great. They are baptized, wearing the white robes of baptism. They carry the palm branches of martyrs. They have kept their faith despite persecution. Their sins have been washed away by the Lord, precisely by the blood he shed in his self-sacrifice on Calvary.

The Good Shepherd leads them. He rescues them from the heat of the day, and the dryness of earthly life.

St. John's Gospel provides the last

reading. This Gospel, read after the passage from Acts, also presents Jesus as the Good Shepherd. For an audience overwhelmingly agrarian, as was the audience to which Jesus preached, imagery built on shepherding and shepherds was very familiar and well understood.

This reading states that the sheep know the shepherd. In turn, the shepherd knows them. It implies a relationship of closeness and of trust. Moving beyond symbolism, the readings say that this shepherd gives eternal life. Possessing this life, the sheep will never perish.

Furthermore, no one can snatch them away from the shepherd. The reason is that they belong to the shepherd because of the will of the Father.

Then, in a great testament of self-identity, Jesus proclaims oneness with the Father.

Reflection

This weekend, the Church calls us to celebrate Jesus' resurrection once again. It begins the fourth week of proclaiming this Good News that it first pronounced at Easter. He lives!

With the readings this weekend, and with those of the preceding weeks of Easter, the Church essentially makes two points.

The first point is that Jesus lives, literally, and that in the sublime act of resurrection is evidence that Jesus is God, the Son of the eternal Father. Risen, Jesus is totally unique among humans. As God, Jesus is the bearer of life, truth, peace and joy. The Lord has no substitute.

He has no substitute in being the only rescue for humans from whatever endangers them.

The second point is that the word of Jesus and the salvation he gives continue, living in the preaching, sacraments and works of charity of the Apostles and of their followers and successors.

Through Paul and then through Barnabas, Jesus touched people needing hope and salvation, needing to know God.

By emphasizing these points, the Church presents us with its basic belief: Jesus is God. In Jesus is truth and life. It also reassures us. Jesus is with us still. †

Daily Readings

Monday, April 18

Acts 11:1-18
Psalm 42:2-3; 43:3-4
John 10:1-10

Tuesday, April 19

Acts 11:19-26
Psalm 87:1b-7
John 10:22-30

Wednesday, April 20

Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, April 21

St. Anselm, bishop and doctor of the Church
Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, April 22

Acts 13:26-33
Psalm 2:6-11b
John 14:1-6

Saturday, April 23

St. George, martyr
St. Adalbert, bishop and martyr
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, April 24

Fifth Sunday of Easter
Acts 14:21-27
Psalm 145:8-13
Revelation 21:1-5a
John 13:31-33a, 34-35

Question Corner/Fr. Kenneth Doyle

At home or abroad, Catholic wedding needs priest or deacon to marry couple

Recently, I have been "convicted" to wear a veil in the presence of the



Blessed Sacrament—both when I am at Mass and during my adoration hours in our parish's Chapel of Perpetual Adoration. Several other women in the parish have also felt led to do so.

However, I am told that some of

these women have been "counseled" by our pastor that he does not want this, and feels the wearing of a veil to be prideful. As a child, of course, I wore a veil at my first Communion and even for some years afterward and never thought it to be prideful. I would like your opinion. (South Carolina)

The custom of women wearing a veil in church finds a basis in the earliest days of the Church, as reflected in the 11th chapter of Paul's First Letter to the Corinthians. That custom, though, may well have reflected the cultural bias of the times because the same chapter says: "For man did not come from woman, but woman from man; nor was man created for woman, but woman for man."

The 1917 *Code of Canon Law* (in #1262) said that men in church should be bare-headed while women "shall have a covered head." (That same canon also said, "It is desirable that, consistent with ancient discipline, women be separated from men in church.")

But in 1976, an instruction issued by the Vatican Congregation for the Doctrine of the Faith (CDF) indicated that this 1917 directive was no longer in force. (The CDF said, "It must be noted that these ordinances, probably inspired by the customs of the period, concern scarcely more than disciplinary practices of minor importance, such as the obligation imposed upon women to wear a veil on their head. ... Such requirements no longer have a normative value.")

In the current *Code of Canon Law* currently in force, published in 1983, the canon about head veils was not reissued. Clearly, then, women today are not required to cover their heads in church.

Does that mean that they are not permitted to? Of course not. Within the bounds of modesty, people are free to wear whatever they want—and the only one who is in a position to judge motivation is the wearer.

If you are using a mantilla, or chapel veil, out of vanity—to draw attention to

yourself—then that is wrong. But if you wear it as a sign of reverence, out of respect for the dignity of the Eucharist and our unworthiness before it, then that is a laudable choice. It's your call, left to your prayerful discretion.

What is the Church's position about "destination weddings," which may or may not be performed by a priest? If two previously unmarried Catholics in good standing are married in such a non-church ceremony, will the Church accept that marriage? (New York)

My take on "destination weddings" is that they are fraught with complication—both from the religious point of view, as well as the civil.

To answer your question simply, two Catholics must be married by a Catholic priest or deacon. Sometimes an "exotic" wedding venue will assure a couple that the venue will find a member of the clergy to officiate, but whether that will turn out to be a Catholic priest or deacon in good standing is always uncertain.

Further, there is the matter of securing the proper license from a foreign municipal authority, and assuring that the marriage will be recognized in the United States. On more than one occasion in the recent past, I have persuaded Catholic couples bent on a destination wedding to be married beforehand in a quiet ceremony in our parish church with me as the celebrant and with a marriage license from our own city hall.

Following that, they can leave and celebrate with their friends and family, confident that their marriage is recognized as official by the Church and by the state.

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

My Journey to God

Life's Journey

By C. David Hay

The road of life is a journey,
The distance is much the same;
It isn't a race for the fastest pace
But how we play the game.

Some choose the road less traveled,
Others take the one most trod.
But who's to say the better way
If we follow the path of God.

The valleys are dark and fearsome,
The summits have views sublime;
All it takes to reach the top
Is the faith to make the climb.

Let the past be lessons learned,
Keep the moral course in sight,
And know that when at journey's end
The road we chose was right.

(Dr. C. David Hay is a member of St. Joseph University Parish in Terre Haute. Syrian migrants travel along a road after crossing into Hungary from the border with Serbia near Roszke, Hungary, on Aug. 29, 2015.)

(CNS photo/Bernadett Szabo, 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 46202 or e-mail to nhoefer@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.

BRENNAN, Joseph P., 90, St. Joseph, Shelbyville, Feb. 9. Husband of Beverly Brennan. Father of Sherrie Keshner, Jean Patz and Jane Snodgrass. Brother of Agnes and Francis Brennan. Grandfather of four. Great-grandfather of three.

COHEN, Olivia, 46, St. Bartholomew, Columbus, April 6. Mother of Madeleine and Jack Cohen. Daughter of Richard and Patricia Krumb. Sister of Emily Miller, Andrew and Patrick Krumb.

CROY, Suzanne, 83, St. Mary, Greensburg, April 2. Stepmother of Christopher, Gregory and Paul Croy. Sister of Christine Yarmuth, Gregory, Joseph, Robert and Richard Rust.

DOLES, Martha (Scheidler), 80, St. Mary, Greensburg, March 29. Mother of Bonnie Crider, Jennifer England, Douglas, Kirk, Robb and Scott Doles. Sister of Marlene Brown, Doris Kirschner and Robert Scheidler. Grandmother of 17. Great-grandmother of 24.

DUNKIN, Michael, 55, St. Bartholomew, Columbus, April 3. Father of Chelsey Luckmann and Ashley Steinhart. Son of Doris Dunkin. Brother of Kathy Crim, Bonnie Peters, Christina, Larry, Raymond and Ron Dunkin. Grandfather of two.

EARLS, Diane, 58, St. John the Baptist, Osgood, March 26. Wife of Norman Earls. Mother of Amanda Asbury. Daughter of Dallas and Leonella Propes. Sister of Betsy Gutzwiller, Susan Propes and Denise Vogel. Grandmother of two.

EMERSON-SMITH, Luanne, 79, St. Andrew, Richmond, April 3. Mother of Sarah Paul, Becky Thompson and Jeff

Dickey. Sister of Jane Bowne. Grandmother of nine. Great-grandmother of four.

EVANS, Bernard E., 85, Most Sacred Heart of Jesus, Jeffersonville, April 5. Husband of Shirley Evans. Father of Cynthia Michels, Tamara, Christopher, Darryl, Kevin and Scott Evans. Brother of Janet Bowling. Grandfather of 22. Great-grandfather of 31. Great-great-grandfather of four.

FERRI, Pietro, 87, St. Jude, Indianapolis, April 7. Father of Laura Huckaby and Thomas Ferri. Brother of Franco Ferri. Grandfather of three.

GEENE, Lucille R., 88, St. Charles Borromeo, Bloomington, April 3. Mother of Susan DeMoss and Burk Geene. Grandmother of seven.

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

HARMENING, Wilma L. (Dukes), 75, St. Rose of Lima, Franklin, Feb. 12. Wife of Charles Harmening. Mother of Anna Reynolds, Julie Tinkle and Charles Harmening. Grandmother of 13. Great-grandmother of three.

HUDDOCK, Edward, 90, St. Rose of Lima, Franklin, April 4. Father of Paula Gallagher, Jan Gray, Karen Haley, Barbara Smith and John Huddock. Grandfather of nine. Great-grandfather of four.

LANDWEHR, Dr. Alfons, 94, St. Luke the Evangelist, Indianapolis, March 31. Father of Stephanie Koke and Tim Landwehr. Grandfather of four. Great-grandfather of four.

LEWIS, Patricia C., 86, St. Jude, Indianapolis, March 16. Wife of Donald Lewis. Mother of Donna Faraci, Pamela Price, Gregory and Jeffrey Lewis. Sister of Susan Giensler, Kathleen Saunders and Barbara Teese. Grandmother of six. Great-grandmother of three.

MCDONALD, Inez L. (Arvin), 96, St. Vincent de Paul, Bedford, March 29. Mother of Mary Ann Butz, Gary, Gus, Jim and Ray McDonald. Grandmother



Sowing seeds of faith

Bishop David L. Ricken of Green Bay, Wis., uses holy water to bless farm implements as they pass in front of St. Mary Church in Bear Creek, Wis., on April 7 following the diocese's annual Mass for Rural Life Days. Bishop Ricken blessed seeds and soil brought to the church by area farmers, then held a blessing of farm animals and implements outside of church. (CNS photo/Sam Lucero, *The Compass*)

of 12. Step-grandmother of two. Great-grandmother of 13.

MEYER, Donald E., 62, St. Louis, Batesville, April 4. Husband of Jennifer Meyer. Father of Jessica Meyer and Emily Zins. Brother of Paula Bohman, Patricia Kaiser, Diane Rynn, Cynthia Ziemke, Gary, Kenny, Richard and Robert Meyer. Grandfather of one.

MILES, Maureen P., 74, St. Joseph, Shelbyville, March 30. Mother of Pam Miller and Jerry Miles. Sister of Jane Spurling. Grandmother of one.

MOELLER, Mildred Ann (Welage), 89, St. Mary, Greensburg, April 1. Mother of Teresa Bavender, Martha Fisher, Ruth Haeufle, Mary Beth Wenning, Dan, Mark and Vincent Moeller. Sister of Marjorie Mahan, Roger and Vincent Welage. Grandmother of 15. Great-grandmother of 15.

O'DANIEL, Marilyn J., 77, St. Agnes, Nashville, April 4. Wife of Robert O'Daniel. Mother of Kim Yelinek, Denise and Kirk O'Daniel.

OSKIN, Mary E., 90, St. Paul, Tell City, March 31. Mother of Paula Baysinger, Doris Niehaus and Kim Nord. Sister of Ellanora Schneider, Earl and Herbert Damin. Grandmother of six. Great-grandmother of five.

PETERS, Tyrone L., 69, St. Maurice, Napoleon, April 2. Brother of Sharon Cozart and Gerald Peters. Uncle of several.

PLYMAN, Patricia, 78, St. Augustine, Jeffersonville, March 29. Mother of Jennifer Plyman and Margot Vetrovsky. Sister of Bill Rowe. Grandmother of five.

REIMER, Eleanor K., 91, St. Barnabas, Indianapolis, April 4. Wife of Robert Reimer.

Mother of Barbara Glanz and Kathleen Shank. Grandmother of five. Great-grandmother of four.

RENN, Rebecca R., 42, St. John Paul II, Clark County, March 25. Daughter of George and Rita Renn. Sister of Faye McAnelly, Amy McNew and Julie Renn. Aunt of several.

SCHAUB, Joseph H., 96, St. Roch, Indianapolis, April 7. Husband of Louise Schaub. Father of Gregory Schaub. Brother of Charles and George Schaub. Grandfather of eight. Great-grandfather of 26. Great-great-grandfather of one.

SEAY, Robert W., 85, former member of Our Lady of Lourdes, Indianapolis, March 31. Father of Mary, David and Robert Seay II. Grandfather of two.

SUDA, Edward J., 74, St. Joan of Arc, Indianapolis, March 25.

Husband of Jessie Suda. Father of Tami Cloud, Anthony and Bryan Suda. Brother of Jenny Williams, Donald and Timmy Suda. Grandfather of 12. Great-grandfather of eight.

WALTER, Clare L., 93, St. Michael, Brookville, March 30. Mother of Kathi Bradley, Paula Eggleston, Brenda Leonard, Marcia Metz, Teresa Mohl, Karen Perusek, Andrea Stewart, Dennis Quinn, Adam and Neil Walter. Grandmother of 27. Great-grandmother of 26.

WOLFLA, Frank, 77, St. Lawrence, Indianapolis, March 31. Husband of Rose Ann Wolfla. Father of Karen Kress, Kevin, Mark and Paul Wolfla. Brother of Louise Collet, Rosemary Steinmetz and Thomas Wolfla. Grandfather of nine. †

Saint's relics found in rubble of church destroyed by terrorists

VATICAN CITY (CNS)—The relics of Syrian St. Elian, which originally were thought to have been destroyed by members of the so-called Islamic State militia, have been found amid the rubble of the desecrated Mar Elian Church in Qaryatain, Syria.

The sanctuary was bulldozed in August 2015, according to Fides, the news agency of the Congregation for the Evangelization of Peoples. Father Jacques Mourad, the prior of the Syriac Catholic monastic community, was kidnapped three months earlier when the terrorists initially raided the church.

Father Mourad, who was freed on Oct. 11, reported the discovery of the relics to Fides on April 5. "The fact that the relics of Mar Elian are not lost is for me a great sign: It means that he did not want to leave the monastery and the Holy Land," the priest said.

The relics of St. Elian, a third-century martyr, were discovered after Syrian military forces had retaken control of Qaryatain.

Even while the Islamic State forces

controlled the area, however, local Christians preserved their veneration of St. Elian, Fides said.

Father Mourad had told his flock, "It is not important that the monastery is destroyed, it is not even important that the tomb was destroyed. The important thing is that you bear Mar Elian in your heart, wherever you go, even in Canada, or Europe, because he wants to stay in the hearts of his followers."

A priest of the Syriac Catholic Archdiocese of Homs and monks from the Mar Musa monastery were set to go to Mar Elian to survey its condition, Fides reported. Father Mourad asked that they collect and guard the remains.

"We know that the old sanctuary was destroyed, the archaeological site was devastated, while the new church and monastery were burned and partly bombed," he said. "The life of grace will bloom again around the memory of the saints. It will be a great blessing for our entire Church." †

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Superintendent discusses changes for schools joining ACE Academies

By John Shaughnessy

Change will be a natural part of the process when five center-city Catholic schools in Indianapolis join the Notre Dame ACE Academies network starting in the 2016-17 school year.

Gina Fleming, the archdiocese's superintendent of Catholic schools, discussed some of the expected changes for the five schools that currently form the Mother Theodore Catholic Academies—Central Catholic, Holy Angels, Holy Cross Central, St. Anthony and St. Philip Neri—in a recent interview with *The Criterion*.

Q. Who will be in charge of the five schools—Notre Dame, the archdiocese or a collaboration of both?

A. “The Notre Dame ACE Academies [NDAA] will be operated by the Archdiocese of Indianapolis in partnership with Notre Dame ACE. In other dioceses, NDAA partnered with Catholic parish schools in a similar geographic area and put them together under one governance structure. The Mother Theodore Catholic Academies already operate as a shared system, and therefore the governance will look quite similar to its current form with the exception of NDAA leadership serving, supporting and actively engaging in the principals’ performance appraisal process and instructional support for teachers.”

Q. Does Notre Dame now assume the financial responsibility for running the schools and hiring staff?

A. “There will be two new positions that initially are covered under Notre Dame ACE. One is that of the Regional Director of School Culture. This individual will work directly with school leaders and teachers to aid in the intentional focus on Catholic identity, school culture and academic excellence.

“Because we have five schools, we will have two full-time regional

directors. The second position is that of the Advancement Coordinator. This person will assist with the recruitment and support of families so that all understand that Catholic education is accessible and affordable. This individual will also work with the MTCA director of finance, and the archdiocese’s Office of Stewardship and Development to further enhance our efforts to maximize tax credit scholarship support for the purpose of tuition assistance for families.

“With continued board support, we will monitor the budget carefully and work toward increasing revenues through various sources—especially through increased student enrollment—so that by year three of our partnership, the new positions are fully funded through our budget.”

Q. What other changes are expected?

A. “Our board will stay intact—now known as the NDAA Board—and one new dimension will be added. There will be a Leadership Committee that includes the Director of ACE Academies, the NDAA Coordinator for Teaching and Learning, and the archdiocesan superintendent.

“Together, these individuals will supervise and support principals. The Regional Director of School Culture will give input to the support of teachers while the principals are still responsible as the spiritual, instructional, and managerial leaders of their Catholic school within the NDAA.”

Q. This school year marked the first time that ACE teachers are serving in the Catholic schools in the archdiocese. One teaches at St. Philip Neri, while two ACE teachers serve at St. Anthony School. With this new partnership, is it likely that there will be more ACE teachers serving in these schools in 2016-17?

A. “As a matter of fact, the Archdiocese of Indianapolis recently confirmed that three additional



‘As a matter of fact, the Archdiocese of Indianapolis recently confirmed that three additional ACE teaching fellows will join us this coming fall. One will serve at Holy Name Catholic School in Beech Grove, and the other two will serve at Providence Cristo Rey High School, a private Catholic school just west of downtown Indianapolis.’

—Gina Fleming, the archdiocese’s superintendent of Catholic schools

ACE teaching fellows will join us this coming fall. One will serve at Holy Name Catholic School in Beech Grove, and the other two will serve at Providence Cristo Rey High School, a private Catholic school just west of downtown Indianapolis.”

Q. What other impact will the partnership possibly have on staffing at the schools?

A. “This partnership has already opened doors to new friendships and opportunities. For example, we are currently completing the search for a principal at Holy Angels, one of our five MTCA schools, so I have had the privilege of interviewing multiple candidates for both the principal role and the open teaching positions. I have been blown away by the commitment, grit and passion the candidates have shown, many of whom are ACE graduates who have learned of the leadership opportunity through the Notre Dame network.

“I am beyond excited as I consider the experience, diversity and zeal for Catholic education that these individuals bring. And I am confident that with our existing phenomenal staff, our shared efforts in doing whatever it takes to help students grow spiritually, intellectually, socially, emotionally and physically will certainly result in college, career and heaven.”

Q. What other advantages do you see developing from this partnership?

A. “Another great example of Notre Dame’s partnership is the wonderful friendship we have developed with Shea Foundation and Shea Kiewit Joint Venture. Shea Kiewit Joint Venture has been hired by Citizens Energy Group to complete the 8-mile tunneling project under the city of Indianapolis. Their foundation has committed to helping urban Catholic schools in the cities where they work.

“Last year, Shea Foundation built us new playgrounds at Central Catholic and Holy Cross Central, and they funded over \$50,000 worth of technology at St. Philip Neri, allowing for a 1:1 technology environment in grades four through eight.

“This year, their generosity will lead to nearly \$220,000 of technology and professional development to fulfill our needs assessment, a beautiful playground at St. Philip Neri and expanded space at Central Catholic that will create space for three year olds, a STEM [Science, Technology, Engineering and Math] lab and a dedicated space for music and resource support. This incredible collaborative effort will lead to increased enrollment and even better services and supports for students and their families.” †

ACE

continued from page 1

archdiocese welcomes Notre Dame ACE Academies to share in the next decade of more enhanced support for all. By joining forces with Notre Dame ACE, we are confident that we will aid in the transformation of lives as we help our youth achieve college, career and heaven.”

The partnership is the latest educational connection between the archdiocese and Notre Dame.

Eight administrators in archdiocesan schools have participated in the ACE Remick Leadership program. And this school year marked the first time that ACE

teachers are serving in Catholic schools in the archdiocese. One teaches at St. Philip Neri School, while two ACE teachers are serving at St. Anthony School.

Holy Cross Father Timothy Scully—the co-founder of Notre Dame’s ACE program—also was the featured speaker during the archdiocese’s Celebrating Catholic School Values Awards event in 2015.

“We are excited to kick things off with our new partners and to grow our community of committed professional educators,” said Rodney Pierre-Antoine, the director of the Notre Dame ACE Academies.

He noted that the five Catholic schools in Indianapolis will join the network which currently includes eight schools: two in

Tucson, Ariz.; two in Tampa, Fla.; and four in Orlando, Fla.

The eight established Notre Dame ACE Academies schools are closing the achievement gap that many inner-city students experience, Pierre-Antoine said. From fall 2011 to spring 2015, on average, students improved in math from the 31st percentile to the 67th percentile, moving from the bottom third to the top third in the nation.

In 2015, the Notre Dame ACE Academies network was recognized by the White House as an outstanding resource of educational excellence for Hispanic students.

The partnership between the archdiocese and Notre Dame will follow a similar blueprint for success—drawing from

the resources of the university, the archdiocese, the Indiana parental choice program and local community support. ACE faculty and staff will work closely with school and archdiocesan leaders in Indianapolis.

“Our teachers and principals have demonstrated, with zeal, that it’s possible to close the achievement gap on the south side of Tucson, in Tampa, and in Orlando,” said Pierre-Antoine. “We’re excited that our new partners in the Archdiocese of Indianapolis are just as committed to doing whatever it takes to put every student on the path to college and heaven.”

(To learn more about the Notre Dame ACE Academies, visit: ace.nd.edu/academies.) †

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‘Celebrating 15 Decades of God’s Mercy’—Annunciation Parish turns 150

By Natalie Hoefler

BRAZIL—On April 4, this year’s Feast of the Annunciation of the Lord, a very special Mass was celebrated at Annunciation Parish in Brazil, marking the parish’s 150th anniversary on the feast for which it was named.

From the ambo of the 136-year-old sanctuary—built 14 years after the parish was founded—Archbishop Joseph W. Tobin called to mind the feast that was being celebrated, and another church of the Annunciation he visited more than a year ago.

“Tradition places the feast of your parish on March 25th, which is nine months before Christmas, when Mary was visited by the Angel Gabriel and conceived Jesus in her womb,” he explained, noting that this year’s feast was moved because it fell on Good Friday.

“Last year in February, I was blessed to visit with a group of Hoosiers another Church of the Annunciation, this one in a place called Nazareth.

“If you go beneath it to the lower church, there’s a small room that tradition has preserved. Many archaeologists believe that perhaps that place was revered ... even before the Gospels were written in final form.

“At the little shrine there are five words in Latin: *‘Verbum caro hic factum est.’* ‘The word was made flesh here.’”

Looking at the congregation of the full church, Archbishop Tobin continued: “Here the Word of God continues to take flesh. For 150 years, the Word of God has taken flesh in your mothers and fathers who built and sustained this community. And that Word still looks to take flesh in you.”

While the parish celebrates with the theme “Celebrating 15 Decades of Mercy,” the origins of the parish go back even further than 150 years. A parish history compiled in 1928 by then-pastor Father A. G. Wicke cites 1855 as the year the first Catholic family settled in Clay County.

By 1863, the Civil War was two years underway. Abraham Lincoln delivered the Gettysburg Address, and Confederate General John Hunt Morgan initiated the only Civil War battle fought in Indiana near Corydon.

Meanwhile that same year, enough Catholics had settled in Clay County about 60 miles southwest of Indianapolis to warrant the need for a church building.

A small former Protestant church was purchased by Benedictine Father Meinrad McCarty in 1865. The next year—the same year that the town of Brazil was established—the structure was moved to the current campus. Father McCarty became the first resident pastor.

Although the date of the official founding of the parish is not certain, current pastor Father John Hollowell noted that the parish’s 100th anniversary was celebrated in 1966, coinciding with the centennial anniversary of the town of Brazil.

“While the real founding date isn’t known, we figured it’d be best to base our celebration off of the date of the 100th anniversary,” he said.

More than parishioners turned out for the April 4 liturgy. At the beginning of the Mass, Father Hollowell welcomed the town mayor Brian Wyndham, as well as the ministers from the local Methodist, Baptist and First Christian churches.

In addition to Father Hollowell, several former pastors of Annunciation Parish concelebrated the Mass with the archbishop, including Fathers Robert Hausladen, Stephen Jarrell and Harold Rightor. Also concelebrating were Conventual Franciscan Father Martin Day, pastor of St. Benedict Parish in nearby Terre Haute, and “native son” Father Michael Fritsch, who grew up in Annunciation Parish.

It is the people of the parish that make it such a special place, said David Bussing, co-chair of the faith community’s sesquicentennial planning committee and a member of the pastoral council.

“It’s quite diverse now,” said the 73-year-old lifelong member. “For years, it was mainly people who lived there all their life like me. Now we have a lot of new parishioners. The way the old and the new have come together has been special.”

Parishioners James and Jennifer Bailey also like the parish’s sense of community.

“I like that it’s a small community, and we all know each other,” said James.

Jennifer agreed, adding that the parish’s size makes it “easy to be a part of things. Our family has gotten to be a part of the St. Vincent de Paul Society [during] the past few years, including the kids,” she said of their five children.

James said he is also excited about the parish’s new evangelization efforts.

“It’s exciting that our priest has given us the challenge to go out and evangelize this year,” he said of the door-to-door effort led by the parish’s Legion of Mary group that is soon to be underway after training is completed. “Even the kids—we’ve all made it a goal to reach out to others this year. Once you take that first step, it’s not that bad. Look at the Apostles—they ended up changing the world.”

Archbishop Tobin noted this effort during his homily.

“Statistics show in our state that 20 percent of Hoosiers belong to no faith,” he said. “How will the word of God reach them except through you? I was delighted that you’re going to have a Legion of Mary door-to-door training. ... You’re not trying to maintain, but proactively to build up the body of Christ here in Clay County.

“The temptation is to sit back, and let [the priest] do all the work. He’s not the only one in whom the Lord wants to take flesh. The Word of God wants to take flesh in you.”

Joseph Holechko, 87, plans on participating in the effort. He was baptized in the parish in 1929, graduated from Annunciation School (which closed in May of 2006, although the parish still offers a preschool program), and lived in the community most of his life. Still working in the barber shop he opened in 1960, he said he sees many Catholics who have lost their way that he would like to bring back home.

And home is just what Annunciation Parish is to Holechko.

“My grandpa and grandma on my mom’s side, they moved here about 1905,” he said. “One of my sons goes to this parish. We had four generations go to school here: my mom, all us six kids, my two sons, and I had one granddaughter go there. My aunt played the pipe organ for 40 years.

“We have a good, vibrant parish here, and I’m so happy to be part of it. We have so many people who help out physically and spiritually.”



Annunciation Parish members and others from the Brazil faith community fill the church for the parish’s 150th anniversary Mass on April 4. Archbishop Joseph W. Tobin was the principal celebrant of the Mass. He was joined by concelebrants and former pastors Fathers Harold Rightor, Stephen Jarrell, Robert Hausladen, and current pastor Father John Hollowell. Also concelebrating were Conventual Franciscan Father Martin Day, pastor of St. Benedict Parish in Terre Haute, and Father Michael Fritsch, previously an Annunciation parishioner. Loral Tansy, to the right of the archbishop, served as master of ceremonies. (Photo by Natalie Hoefler)



In this archive photo, Father Arthur Mooney, who grew up in Annunciation Parish, celebrates his first Mass on June 11, 1933, five days after having been ordained at St. Meinrad Seminary. (File photo)

Father Hollowell also recognizes the tremendous involvement of the parish members.

“I think everyone did something at some point to make this Mass and [following dinner] reception happen,” he said.

That participation in sesquicentennial events won’t end with the Mass, said Bussing.

“We’re planning a large dinner just for the congregation,” he said. “We wanted to have the parish put on something for the parishioners, a no-charge dinner, not carry in, not a pitch in. It will be at an event center with some entertainment. It will really be a big extravaganza for all the parishioners who have supported us for so many years.”

The parish is also organizing a large reunion. Bussing said they’re busy trying to track down former parishioners and priests, as well as graduates and teachers from the former Annunciation School.

Rather than taking place this year, the reunion will coincide with another big effort the parish is undertaking—the restoration of their church building, constructed in 1880.

“Our church is not very large, but it is absolutely beautiful,” he said. “We’ve had an ongoing problem of moisture in the walls, making it difficult to keep paint on for any period of time. We’ve solved the structural, bones part. Now we’re waiting to put in a ventilation system to dry out the walls of the church then go back and re-plaster, repaint, and also restore the old, beautiful pipe organ.”

The renovations are scheduled to be completed in 2017, with the

reunion serving as a celebration of the restored structure.

Evangelization and building issues—these are challenges Father Hollowell could see the parish founders relating to.

“I told the parishioners in my welcome letter for today, every Catholic parish has physical plant stories, much like early priests and parishioners building the churches,” he said. “We’re not building buildings by hand, but we’re busy maintaining them.

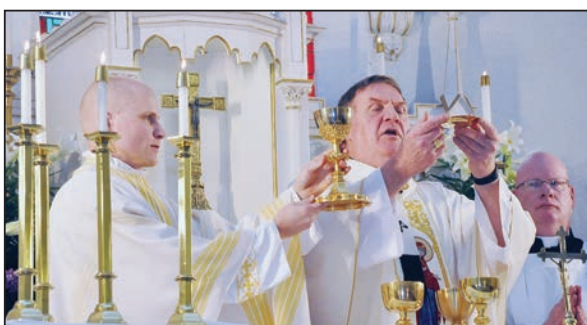
“And you also have the need to evangelize. It was a very small minority back then who were Catholic, and in the same way, there are a lot of non-Catholics in the area [now]. So there’s a call to reach out to them.”

Along those themes, Archbishop Tobin closed his celebration of the 150th anniversary Mass with a message from St. Teresa of Avila.

“If you’re tempted not to get involved, to let this celebration be a one-time thing, listen to a prayer that she wrote,” he said. “‘Christ has no body but yours. Yours are the eyes with which he looks compassionately on the world. Yours are the feet with which he walks to do good. Yours are the hands with which he blesses all the world. ...’

“May that risen Lord find hands and feet here at the Parish of Annunciation.”

(Former members of Annunciation Parish and graduates and teachers of its former school who wish to attend the parish reunion may contact the parish office at 812-448-1901 or annunciationchurch@msn.com.) †



Archbishop Joseph W. Tobin prays the conclusion of the eucharistic prayer as Annunciation Parish pastor Father John Hollowell elevates the chalice during the Brazil parish’s 150th anniversary Mass on April 4. (Photo by Natalie Hoefler)



Annunciation Parish member Joseph Holechko, one of the parish’s oldest members at 87, enjoys a reception on April 4 in the former parish school’s basement—which he recalls as “a dark and scary storage place” when he was an altar server in the 1930s. (Photo by Natalie Hoefler)



One of the youngest members of Annunciation Parish, 1-year-old Sylvia Tews, smiles in the arms of her mother, Shayna Tews, who was received into the full communion of the Church during this year’s Easter Vigil Mass at Annunciation Parish. (Photo by Natalie Hoefler)