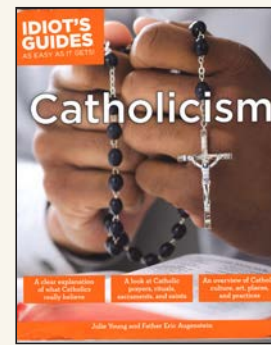




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Sharing the Good News

Vocations director and writer combine to update guide on Catholic faith, page 15.

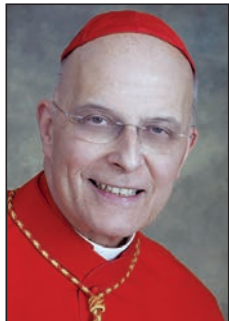
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April 24, 2015

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Cardinal George dies after long fight with cancer

CHICAGO (CNS)—Cardinal Francis E. George, the retired archbishop of Chicago who was the first native Chicagoan to head the archdiocese, died on April 17 at his residence after nearly 10 years battling cancer. He was 78.



Cardinal Francis E. George

His successor in Chicago, Archbishop Blase J. Cupich, called Cardinal George “a man of peace, tenacity and courage”

in a statement he read at a news conference held outside Holy Name Cathedral to announce the death.

Archbishop Cupich singled out Cardinal George for overcoming many obstacles to become a priest, and “not letting his physical limitations moderate his zeal for bringing the promise of Christ’s love where it was needed most.”

A childhood bout with polio had left the prelate with a weakened leg and a pronounced limp throughout his life.

With the cardinal’s death, the College of Cardinals has 223 members, of whom 121 are under 80 and thus eligible to vote for a pope.

Cardinal George’s funeral Mass was scheduled to be celebrated on April 23 at Holy Name Cathedral, followed by a committal service at All Saints Cemetery in Des Plaines. The cardinal wished to be buried in the George family plot.

In an April 18 telegram to Archbishop Cupich, Pope Francis expressed his condolences to all in the Chicago Archdiocese and imparted his apostolic blessing. He recalled Cardinal George’s “witness of consecrated life” as a Missionary Oblate of Mary Immaculate, “his service to the Church’s educational apostolate,” and his years of episcopal ministry.

“I join you in commending the soul of this wise and gentle pastor to the merciful love of God our heavenly Father,” said the pope.

Cardinal George was a philosophy professor and regional provincial then vicar general of his religious order, the Missionary Oblates of Mary Immaculate, before being named a bishop in 1990.

See **GEORGE**, page 8

The universality of our Church



Mass for Asian and Pacific Island Catholics celebrates ‘how good and pleasant it is to dwell together in unity’

By Natalie Hoefler

Pray Nmehr, a 15-year-old member of St. Pius X Parish in Indianapolis, lived the first 10 years of her life in a refugee camp in Myanmar, formerly known as Burma. She and five of her family members moved to Indianapolis five years ago.

On April 12, she and her family took great joy in worshipping at Mass at SS. Peter and Paul Cathedral in Indianapolis.

It was the first ever Asian and Pacific Islander Mass celebrated in the archdiocese. Archbishop Joseph W. Tobin was the principal celebrant.

But for Pray, it was also the first Mass she had shared with some very dear people in more than five years.

“My grandfather and two of my uncles just came [from Myanmar] last week,” she said with a smile, laying a hand on her grandfather’s arm.

It was a joyous reunion for Pray’s family—and an opportunity for unity among the Catholic Asian American communities in central and southern Indiana.

After the Mass, during a reception that followed at the Archbishop Edward

See **UNITY**, page 2

Hoa Truong and her husband, Toan Tran, members of the Vietnamese Catholic Community at St. Joseph Parish in Indianapolis, kneel during the Asian and Pacific Islander Mass at SS. Peter and Paul Cathedral in Indianapolis on April 12. They are wearing traditional Vietnamese native garb, called *ao dai*, for the special Mass. (Photo by Natalie Hoefler)



Archbishop Joseph W. Tobin prays over those installed as members of the re-established Archdiocesan Pastoral Council on April 18 at St. Bartholomew Church in Columbus. In the foreground are Benedictine Sister Carol Falkner, left, and Sue Heck. (Photo by Natalie Hoefler)

Archdiocesan Pastoral Council re-created ‘to pray, study and recommend’ pastoral plan for central and southern Indiana

By Natalie Hoefler

COLUMBUS—When Archbishop Joseph W. Tobin began shepherding the Catholic Church in central and southern Indiana in December of 2012, he noticed that something was missing.

“Knowing what the Church expects of a bishop today led me to notice that a key place for listening and reflecting and praying was not yet established,” he said.

That “key place” was an archdiocesan pastoral council, a group of advisors representing the broad spectrum of lay persons, clergy and religious throughout the archdiocese.

“We had had a pastoral council in the past, and for a number of different reasons it fell into disuse,” he noted. “Given the complexity of the Church’s mission

today, especially in the geographic and cultural circumstances we find ourselves in in central and southern Indiana, [an archdiocesan pastoral council] is invaluable.”

After the installation of 17 of the 22 members of the re-created Archdiocesan Pastoral Council (APC) at St. Bartholomew Church in Columbus on April 18, the joy in the archbishop’s voice was audible.

“Brothers and sisters, I can’t tell you how much I’ve looked forward to this day,” he said. “For me, Christmas has come in April.”

But the re-established APC is important to more than just himself, Archbishop Tobin noted.

“By our baptism, all of us are called to be missionary disciples,” he explained.

See **COUNCIL**, page 8

UNITY

continued from page 1

T. O'Meara Catholic Center, Archbishop Tobin told the standing-room-only crowd that Pope Francis has placed a strong emphasis on the Church in Asia.

"He has visited Asia more than he has visited Europe," the archbishop said. "He went to show his support for Asian Catholics and their mission.

"I think if Pope Francis called me, he would ask, 'Archbishop Tobin, what are you doing for the Asian Catholics in the Archdiocese of Indianapolis?'

"We are trying. With your help we will do more."

The special Asian and Pacific Islander Mass was one that Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Intercultural Ministry, hopes to see happen annually.

"As a matter of fact, they all want this to happen every year," he said. "Each of these communities has developed their own very well organized ministry, but coming together gives them a different sense of being Church—the Asian American Church in the archdiocese."

Brother Moises said it is recognition of the universality of the Church that prompted the Mass.

"One of the reasons the archdiocese hosted this Mass was to help people in central and southern Indiana become more aware of our Catholicism—universality—right here in the archdiocese," he explained.

"It is a great treat when we experience the universality of the Church. We want to help people experience 'how good and pleasant it is to dwell together in unity' [Ps 133:1]."

Brother Moises said the Mass was also intended to "validate the identity of the Asian American Catholic community and each of the countries represented.

"We validate their culture, their faith and their identity," he said. "The fact that the archdiocese hosted this Mass is a great sign that recognizes their presence, a sign that the archdiocese values and appreciates their presence."

Brother Moises feels that goal of validation was a success.

"They all got so many compliments about their traditional dresses, about their food, about their faith, about their language, about who they are," he said.

Indeed, the chairs of the cathedral were a spectrum of vibrant colors from the native garb of the various cultures. Scripture and the petitions were read in different languages, and some



Wearing a traditional South Korean costume known as a *hanbok*, Jiye Lee drinks from a chalice during a special Mass for those of Asian and Pacific Islander ethnicity at SS. Peter and Paul Cathedral in Indianapolis on April 12. Lee is a member of the Korean Catholic Community in Indianapolis. (Photos by Natalie Hoefler)

ethnic community choirs sang hymns in their native tongue.

The intercultural celebration continued at the reception, where homemade cuisine from each country was shared.

Archbishop Tobin, who said "thank you" at the end of Mass in the various languages of those present, spoke to the crowd at the reception about the importance of worshipping in one's native language.

"My grandparents came from a little island called Ireland," he said. "My grandparents spoke English, but when they prayed, they prayed in the language of the Irish—my grandmother said she wasn't sure if God understood English!

"So I think it's good that in the archdiocese we are able to pray in many languages."

Hearing those many languages touched Maria Manalang, a member of St. Mary Parish in Indianapolis, the Filipino choir director and the coordinator for the Filipino Ministry of the archdiocesan Office of Intercultural Ministry.

"Hearing the different prayers in different languages—there's something that touches you inside," she said. "It's heartfelt for that person from that ethnicity to hear their language. You know their words are coming from the heart.

"And to celebrate at the cathedral with the archbishop—who could ask for more?" she added with a smile.

Vu Hong, a member of the Vietnamese Catholic Community at St. Joseph Parish in

Indianapolis, felt that "the Mass was just beautiful, and everyone seemed so happy here."

Maria Choy agreed, and noted the appropriateness of the time of the Mass.

"We are all sons and daughters of Jesus," said the member of the Korean Catholic Community in Indianapolis. "We all come together to make one community. I think that's great to do, especially in the Easter season."

For Pray, who is a freshman at North Central High School in Indianapolis, the intercultural Mass was a new experience.

"I've never seen so many people get together," she said. "In my country, at Mass we only have my kind of people [those of the Karenni tribe], so this is really special to have so many kinds of people together." Myanmar is a tribe-based country where citizens identify themselves more by their people than by their nationality.

"Our church [in Myanmar] was built up on a mountain," she added. "So we had to go up and down the mountain every Sunday.

"There are so many differences between there and here. Almost everything is different."

Regardless of cultural differences, Archbishop Tobin reminded those present at the reception of their unity as Catholics, and the source of that unity.

"I think it is important for us to realize that Jesus Christ is here in our midst with his words, with his sacrament and in our community," he said.

"You enrich our Church, and I pray for you every day." †



Archbishop Joseph W. Tobin, left, welcomes the congregation to the archdiocese's first Asian and Pacific Islander Mass at SS. Peter and Paul Cathedral in Indianapolis on April 12. Looking on are Father Charles Borromeo, a visiting priest from Myanmar, to the archbishop's left; Father Minh Duong, chaplain for the Vietnamese Catholic Community at St. Joseph Parish in Indianapolis; and Father Jiho Son, associate pastor of the Korean Catholic Community in Indianapolis.



Members of the Filipino choir, wearing one of many national costumes of the Philippines, pose with Archbishop Joseph W. Tobin at the reception after a special Mass for those of Asian and Pacific Island origins. The reception was held at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on April 12. Maria Manalang, kneeling on the far left, is the coordinator for the Filipino Ministry, which falls under the archdiocesan Office of Intercultural Ministry.



During the Asian and Pacific Islander Mass at SS. Peter and Paul Cathedral in Indianapolis on April 12, Archbishop Joseph W. Tobin accepts an offering from Daure Soe, a member of St. Pius X Parish in Indianapolis and a Myanmar Catholic of the Karenni tribe. The offering, a Karenni traditional food called *dee ku*, is a symbol of unity.

Pope Francis' prayer intentions for May



- **Universal: Care for the suffering**—That, rejecting the culture of indifference, we may care for our neighbors who suffer, especially the sick and the poor.
- **Evangelization: Openness to mission**—That Mary's intercession may help Christians in secularized cultures be ready to proclaim Jesus.

(To see Pope Francis' monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †

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Shroud of Turin on display; city readies for visit by pope, pilgrims

TURIN, Italy (CNS)—A thin white cloth draped over the glass-covered Shroud of Turin was pulled down and billowed to the floor, marking the official opening of the venerated icon's exposition to the public.

The unveiling came during a Mass held in the city's cathedral of St. John the Baptist on April 19 in the presence of a small group of dignitaries, religious and lay faithful.

"We have put ourselves in the wake of generations of pilgrims" who come to contemplate the shroud, and "it will do us good to feel like we are drops in the river ... of a humanity in need of God, of his affectionate mercy," Archbishop Cesare Nosiglia of Turin, papal custodian of the shroud, said in his homily.

Pope Francis authorized the public display of the shroud to help commemorate the 200th anniversary of the birth of St. John Bosco, a 19th-century priest from the Turin region who was a pioneer in vocational education, worked with poor and abandoned children, and founded the Salesian order. The pope is scheduled to visit Turin on June 21-22 and is to venerate the shroud.

After reciting the "Regina Coeli" prayer in St. Peter's Square on April 19, the pope said he hoped venerating the shroud "may help us all to find in Jesus Christ the merciful face of God, and to recognize it in the faces of our brothers and sisters, especially those who suffer most."

As it was for countless pilgrims over the centuries, the shroud continues to be an invitation to reflect on Jesus' incarnation, death and resurrection, which in turn inspires and calls people to reach out to others in need, Archbishop Nosiglia said at the morning Mass. "The shroud invites us to never let ourselves be beaten down by evil, but to overcome it with good," he said.

As people gaze at the image, they no longer feel alone or afraid as soon they can discover "it is not we who are looking at that image," but it is Christ who is gazing back at them, he said.

The shroud, believed by many Christians to have wrapped the crucified body of Christ, will be on public display through June 24. More than 2 million people are expected to visit, and before the official opening in mid-April, 1 million people had already pre-booked their visit through the archdiocese's free but mandatory online and on-site reservation process.

One couple from Paris with their two small children stood disappointed on the flagstone street alongside the long metal barricades that kept them and scores of other visiting foreigners and locals from attending the invitation-only Mass.

The couple, who identified themselves only by their first names, Constance and Hubert, said they were heading to southern France from the Italian Alps and



Archbishop Cesare Nosiglia of Turin, papal custodian of the Shroud of Turin, stands in front of the shroud during a preview for journalists in the Cathedral of St. John the Baptist in Turin, Italy, on April 18. A public exposition of the shroud, believed by many to be the burial cloth of Jesus, runs from April 19 through June 24, 2015. (CNS photo/Paul Haring)

came through Turin as a shortcut.

"I saw on the Internet that today is the first day the shroud is being shown, so we came to see, but we won't have the possibility," Constance said, because they hadn't booked ahead and had family waiting for them.

She said she remembered seeing the shroud as a young girl with her parents, and "I have memories of it being like a 'shock' when you see it," trying to find the right word in English for the impact and amazement she felt. She said she wanted her kids and husband to experience the shroud for the first time, too.

Media outlets were given an exclusive preview on April 18 when Archbishop Nosiglia had the shroud unveiled for reporters.

Flanked by uniformed members of the Italian military and police forces, the shroud's high-tech protective case was positioned upright like a large landscape portrait, surrounded by large red velvet drapes and with a small box of green ivy and white tulips below.

At least 100 journalists were perched on a winding three-tiered platform that pilgrims would later use as their

viewing stand. They had cameras, mobile devices and eyes focused on the shadowy photonegative image of a man's bearded face, crossed hands and long body—front and back—on the 14-foot by 4-foot linen cloth.

The man in the image bears all the signs of the wounds corresponding to the Gospel accounts of the torture Jesus endured in his passion and death. Scientists have determined the dark stains around the head, hands, feet and right side are human blood, type AB.

The Church supports scientific research concerning the shroud and its possible age and origins—still the subject of heated debate—but it has never officially ruled on the shroud's authenticity.

Instead, the Church invites the faithful to reflect on the shroud's image as a way to grasp the kind of suffering Jesus endured during his passion and death, and the love for humanity that sacrifice entailed.

Archbishop Nosiglia told the press he hoped the people visiting the shroud would be filled with the hope and courage needed to overcome "every adversity, every difficulty" in life. †

Efforts begin to help children receive a Catholic education

By John Shaughnessy

As the archdiocese plans to celebrate its 20th annual Celebrating Catholic School Values event this fall, its main



Mary McCoy

purpose of raising funds to help children receive a Catholic education continues to grow.

"The need is even greater this year," says Mary McCoy, an assistant superintendent for Catholic schools in the archdiocese.

"Our hope is to raise enough funds in order for all families that choose a Catholic education for their children to be able to do so."

While the major event will be on Oct. 26 in Indianapolis, five advance breakfast/lunch events have been scheduled around the archdiocese in May to explain how scholarship and fundraising efforts can provide a double benefit. (See sidebar listing the events.) The efforts help families who want their children to attend Catholic schools, and they also help donors who hope to make that opportunity available while maximizing the tax benefits of their contributions.

That double benefit arises from the connection between Indiana Tax Credit Scholarships and Indiana school vouchers, McCoy says.

She explains that a Tax Credit Scholarship of at least \$500 per child, given for one year, allows an eligible student to receive the state school voucher the following year and for up to 12 years of Catholic education in a Catholic school—a potential of \$60,000 in state voucher assistance.

From a donor's standpoint, there is also the appeal of a tax benefit from contributing to a scholarship. With a 50 percent state tax credit and, for example, a 35 percent federal deduction, a donor can give \$10,000 toward scholarships for as little as \$3,250, McCoy noted.

For those who pay taxes at a federal rate of 28 percent, and with a 50 percent state tax credit, a donor can give \$10,000 toward scholarships for as little as \$3,600, she said.

The increase in contributions to the effort has had a tremendous impact in helping children receive a Catholic education in the archdiocese. In the 2012-13 school year, 913 students benefited from Tax Credit Scholarships. The number increased to 2,070 students in the 2013-14 school year. This year, it has increased again, to 2,225 students.

McCoy says the need continues to grow.

"Tax Credit Scholarship needs reach well into the middle class, especially families with multiple children in our schools," McCoy says. "We don't believe we have discovered the entire need, and we're helping and encouraging schools to discover the need." †

Area gatherings will discuss tax credit scholarship benefits

There will be five breakfast/lunch events around the archdiocese to inform people about the donor benefits of the Indiana Tax Credit Scholarships—and the impact that these scholarships can have on Catholic school students and their families.

The following is a listing of these events:

- **May 4**—8 a.m. breakfast at the Northside Knights of Columbus, 2100 E. 71st St., in Indianapolis.
- **May 12**—noon lunch at Willie's Sports Café, 19325 Schmarr Drive, in Lawrenceburg.
- **May 13**—noon lunch at Huber's Orchard and Winery,

19816 Huber Road, in Starlight.

- **May 14**—noon lunch at Celebrations, 357 Tanger Blvd., Suite 101, in Seymour.
- **May 15**—8 a.m. breakfast at Primo South Banquet Hall, 2615 National Ave., in Indianapolis.

For more information about scholarships, contact Rosemary O'Brien in the archdiocese's Office of Stewardship and Development by e-mail at robrien@archindy.org or by phone at 317-236-1568 or 800-382-9836, ext. 1568. Information about scholarships is also available online at www.i4qed.org/sgo/schools. †

Incentives offered to schools promoting donor contributions

Here is a list of the possible incentives provided by donors that are available to Catholic schools in the archdiocese for bringing potential donors to a breakfast or lunch event that promotes making contributions to Indiana Tax Credit Scholarships.

- A school will receive \$2,000 if it has 10 attendees at one of the advance events who give—or sign a pledge card to give—to the Institute for Quality Education earmarking an archdiocesan school.
- \$2,500 will be presented to the Catholic grade school—and also the Catholic high school—with the greatest percentage increase in the total number of donors from 2014 to

2015.

- \$2,500 will be presented to the Catholic grade school—and also the Catholic high school—with the greatest percentage increase in the total amount of donations from 2014 to 2015.
- \$1,000 will be awarded to the Catholic school—that hasn't previously participated in the scholarship program—with the highest total amount of donations.
- \$5,000 will be awarded to the Catholic grade with the highest total amount of donations.
- \$5,000 will be awarded to the Catholic high school with the highest total amount of donations. †



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Editorial



Pope Francis greets the crowd as he arrives to lead his general audience in St. Peter's Square at the Vatican on April 15. (CNS photo/Paul Haring)

'Knowing' Jesus should guide our lives and our actions

A priest's homily made a very definitive point on a recent Sunday.

As people of faith, he said, many of us *know* of Jesus.

"But do we *know* Jesus?" he asked the congregation.

Knowing Jesus, he said, means absorbing the lessons we learn in Scripture from the Son of God, applying them to everyday life, and being Christ-like in all we do. That knowledge should guide us when we are tempted to make a mountain out of a molehill after a disagreement with a family member, co-worker or friend; when our first thought is to become impatient and unruly waiting in line to grab a cup of coffee on our way to a busy day of work; and even when we are attacked or ridiculed by others because of our Catholic faith.

"What would Jesus do?" the priest asked.

Looking through Scripture, we find the answer.

Forgiveness, patience and never-ending love are a few of the things that come to mind as we see countless times where Our Savior lets his light shine on life situation after life situation.

When Judas Iscariot betrays him. When Peter denies him three times. When he is falsely convicted of a crime and put to death by crucifixion.

Though it is by no means an easy task, our faith demands that we do the same. We must be forgiving and loving Christians—no matter what the circumstance.

Pope Francis said as much during a recent Mass in the chapel of the Domus Sanctae Marthae where he lives.

Christians are not masochists who go looking for martyrdom, but when faced with persecution, humiliation or even just the daily annoyance of a person who makes them angry, what they must seek is to react like Jesus would, Pope Francis said.

The Holy Father said at the April 17 liturgy that the grace of imitating Christ has been given to modern martyrs, as well as to "many men and women who

suffer humiliation every day," but for the good of their families "they close their mouths, they don't speak, they endure it for love of Jesus."

Humiliation is not something one seeks, because "that would be masochism," he said. Holiness lies in accepting humiliation as an occasion "to imitate Jesus."

Humiliation is a strong word, but an appropriate one when looking at how many Christians around the world, particularly in the Middle East, are being treated because of their faith. Many have been killed, including dozens of Ethiopian Christians recently beheaded by Islamic State militants in Libya.

Though we are by no means experiencing the same hardships as our brothers and sisters in Christ in the Middle East, Catholics in the United States are facing challenges, too.

A health care law is forcing many Catholic institutions to provide abortifacients, contraception and sterilization to its employees. Catholic schools are being sued for adhering to tenets of the faith in hiring practices. Religious liberty, including what we believe and how we live, is being challenged by secularists and others who think we should leave our beliefs in church buildings where we celebrate our faith. It is a private matter, many say, and does not belong in the public square.

When someone does you wrong, Pope Francis said, there are two possible paths: "that of closing down, which leads to hatred, anger and wanting to kill the other; or openness to God on the path of Jesus, which makes you take humiliation—even strong humiliation—with interior joy because you are certain you are on Jesus' path."

Being faithful to God means trying to react like he would, Pope Francis said. "God loves others, loves harmony, loves love, loves dialogue and loves walking together."

Love. A four-letter word that would serve humankind well as we try and live by Jesus' example.

—Mike Krokos

Our Global Family/Carolyn Woo

Love and mercy for those who need it the most

The first time I read the phrase "O happy fault" in the special Easter proclamation, or *Exsultet*, I pondered about God's love for his people—from the start of creation,



through infidelities, rejections, destruction. God persisted in his love for us. That love is more powerful than anything, including our sinfulness.

He will reach us one way or the other. In our deepest sinfulness,

he hovers even closer, sending his Son in the flesh to bring us back. If Adam's fall brought about God's ultimate sacrifice of love, well, we can say, "O happy fault."

While we may never be worthy of God's love, it's also true that we can never be unworthy of it. This is the point of the cross on which Christ suffered for everyone, in fact, for the worst of everyone. We need not keep our distance from God because of our imperfections and failures. Christ comes for the lost: the lost coin, lost sheep, lost son, for the adulterous woman.

I wish my father had comprehended this. Born about a hundred years ago in China and educated as a young boy in a Catholic boarding school away from home, he became a Catholic. I doubt if the catechesis and the environment could really have fostered a deep faith in him.

While my father did not practice the faith, he made sure all of his children received the sacraments and were enrolled

in Catholic schools.

Each Sunday, he would drive us to Mass, but he never went inside the church. The only time I asked why he stayed away, he mentioned that his past decisions and life choices would not be in line with the Catholic Church.

He did not try to justify his actions. He assumed that God would not approve of a person like him. The last five years of his life were difficult, and he had regrets. On my father's last ambulance ride, he expressed his remorse to Gaga, a beloved servant who had cared for the family for more than 30 years.

For those like my father, who think that God has given up on them for their transgressions, they can find solace in the lives of the faithful such as Trappist Father Thomas Merton, Dorothy Day or Father Henri Nouwen. Each came to know and love God deeply, all the more because of their failings. Respectively, one had a child out of wedlock, the other an abortion, and the last had pride.

To remind us that mercy is the Gospel message, Pope Francis has proclaimed a Holy Year of Mercy, from Dec. 8, 2015, until Nov. 20, 2016. He calls us to do this by "welcoming the repentant prodigal son; healing the wounds of sin with courage and determination; rolling up our sleeves and not standing by and watching passively the suffering of the world."

I cheer for this if it brings one person such as my father back to the joy of God's boundless love.

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

Letter to the Editor

Organization looking for assistance for St. Malachy parishioner in need of new liver, kidney

More than 120,000 patients in the United States are waiting for an organ transplant. One of them is 20-year-old Stephanie Evans, a member of St. Malachy Parish in Brownsburg, who is in desperate need of a new liver and kidney.

A group of caring and committed volunteers from the parish and the local community have been working hard to give hope to the Evans family through the Children's Organ Transplant Association (COTA). Since 1986, this organization has offered life-saving assistance to young patients and their families.

COTA organizes communities across the country to raise funds that help pay transplant-related expenses, and help families avoid financial ruin.

These funds aid families in so many ways—with food, lodging and transportation while the family is at the transplant center; co-pays, deductibles and medication costs; and assistance with household expenses when a parent is unable to work during the time of the transplant. All of these costs add up quickly, and can stand in the way of a child or young adult receiving a life-saving transplant.

But you can help.

Thousands of transplant families from every corner of this country have worked with COTA. More than 200,000 generous COTA Miracle Makers have made contributions to help transplant-needy children and young adults receive a second chance at life.

April is National Donate Life Month. Every day, 21 people die waiting for an organ transplant. Please support Stephanie Evans and COTA at www.COTAforStephanieE.com.

Deena Conway
Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters

from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to critterion@archindy.org. †



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

The Good Shepherd lays down his life for his sheep

One of my columns this past Lent reflected on the theme, “the smell of the sheep, the voice of the shepherd.”

My reflections were based on the rather startling statement of Pope Francis that disciples of Jesus Christ who are fully engaged in missionary work (at home and abroad) should take on “the smell of the sheep.” I also recalled a classmate in the seminary who, based on his own farming experience, protested against our being compared to sheep because he said, “Sheep are the stupidest animals in the barnyard; they are timid and they smell bad.”

In this Lenten column, I recalled the fact that my seminary professors would respond to my friend’s objection about being compared to sheep by pointing out that Jesus’ repeated use of this image underscored how the shepherds of his time led the sheep. Their one instrument was the quality of their voices. In the Middle East even today, when shepherds allow their flocks to mingle, all an individual shepherd has to do is begin to sing. As Jesus tells us, the sheep know

their shepherd’s voice, and they will come to him.

The Gospel for the Fourth Sunday of Easter, which we also call Good Shepherd Sunday, offers an equally startling image: *A good shepherd lays down his life for the sheep* (Jn 10: 11-18). Rather than abandon his flock when the wolf comes, the way a hired hand who is not a shepherd and whose sheep are not his own would do, a good shepherd sacrifices his own life for the sake of his sheep.

A good shepherd lays down his life for the sheep. We have heard this so often over the years, that it has become a familiar saying. But think for a moment. What kind of fool would give up his own life for “the stupidest animals in the barnyard”? Surely there is nothing to be gained by sacrificing your life for a bunch of sheep—even if you are a shepherd who owns your own flock. Better to save yourself and let the wolf devour the sheep!

Not so, Jesus tells us. “I am the good shepherd, and I know mine and mine know me, just as the Father

knows me and I know the Father, and I will lay down my life for the sheep” (Jn 10:14-15). The bond between this good shepherd (Jesus) and the flock he calls his own (us) is so intimate, so close, that he freely gives his life for us. “No one takes it from me,” Jesus insists, “I lay it down on my own” (Jn 10:18).

What are we to make of this startling paradox? Pope Francis would call our attention to the depths of God’s mercy. The Father gives up his only Son to ransom us, the lost sheep, and to bring us back into the one flock, into the unity that can only be found in the love that God has for us. The Son, for his part, freely agrees to lay down his life for his sheep. “I have the power to lay it down,” Jesus says speaking about his life, “and the power to take it up again. This command I have received from my Father” (Jn 10:18).

This paradox only makes sense in the context of Easter joy. The good shepherd lays down his life for his sheep, and then takes it up again. Resurrection follows painful humiliation and death on the cross. Unimaginable sorrow is succeeded

by immeasurable joy!

A good shepherd lays down his life for the sheep. Let’s not take this saying for granted. Too much is at stake. What the shepherd freely gives up is precious and irreplaceable. For our sake, God abandons the safety and security of his divinity and becomes one of us, one of the sheep. He leads us out of the darkness of sin and death by taking on human flesh, and then freely letting go of it.

The result is our freedom and our joy. Because our good shepherd has loved us, and given up his life for us, we now know him “just as the Father knows me and I know him.” In the voice of Jesus, the Good Shepherd, we recognize the voice of God. He knows us and we know him—intimately.

As we continue our celebration of this joy-filled Easter season, let’s be sure to thank God for the paradox of his merciful love. And let’s ask our Lord to inspire us to take upon ourselves “the smell of the sheep,” so that we can follow his example of self-sacrificing love.

A good shepherd lays down his life for the sheep. †

El Buen Pastor da la vida por sus ovejas

En una de mis columnas del tiempo de la Cuaresma reflexioné sobre el tema de “el olor a oveja y la voz del pastor.”

Mis reflexiones se basaban en la declaración bastante sorprendente del papa Francisco de que los discípulos de Jesucristo que estén verdaderamente comprometidos con la obra misionera (tanto en su localidad como en el extranjero) deben adquirir “el olor a oveja.” También recordé a un compañero del seminario quien, basándose en su propia experiencia con animales de granja, protestó al comparárenos con ovejas porque, según afirmó: “Las ovejas son los animales más estúpidos de la granja; son tímidas y apestan.”

En aquella columna de la Cuaresma, rememoré que mis profesores del seminario respondían a la objeción de mi amigo de compararnos con las ovejas, señalando que el uso repetitivo de esta imagen por parte de Jesús resaltaba cómo los pastores de aquellos tiempos cuidaban a sus rebaños. Su instrumento más importante era la calidad de sus voces. En el Medio Oriente, incluso hoy en día, cuando los pastores dejan que sus rebaños se mezclen, lo único que tiene que hacer uno de ellos es comenzar a cantar. Tal

como nos lo dice Jesús, las ovejas conocen la voz de su pastor y acudirán a él.

El Evangelio del cuarto domingo de Pascua, también llamado el Domingo del buen pastor, nos ofrece una imagen igualmente sorprendente: El buen pastor da la vida por sus ovejas (Jn 10: 11-18). En vez de abandonar a su rebaño cuando llegan los lobos, tal como lo haría un cuidador contratado que no es verdaderamente un pastor y a quien no le pertenecen esas ovejas, el buen pastor sacrifica su propia vida por el bien de sus ovejas.

El buen pastor da la vida por sus ovejas. Esto lo hemos escuchado tantas veces a lo largo de los años que se ha convertido ya en un dicho conocido. Pero reflexionemos por un momento: ¿Quién sería tan tonto como para entregar su propia vida por “los animales más estúpidos de la granja”? Ciertamente uno no ganaría nada al sacrificar la propia vida por un montón de ovejas, aunque uno fuera el pastor y el rebaño le perteneciera. ¡Mejor dejar que el lobo devore a las ovejas y salvar el cuello!

Pero Jesús nos dice que esto no es así. “Yo soy el buen pastor; conozco a mis ovejas, y ellas me conocen a mí, así como el Padre me conoce a mí y yo lo conozco

a él, y doy mi vida por las ovejas” (Jn 10:14-15). El vínculo que existe entre el buen pastor (Jesús) y el rebaño que él llama suyo (nosotros) es tan íntimo, tan estrecho, que libremente entrega su vida por nosotros. “Nadie me la arrebata—asevera Jesús—sino que yo la entrego por mi propia voluntad” (Jn 10:18).

¿Cómo debemos interpretar esta sorprendente paradoja? El papa Francisco llama nuestra atención hacia las profundidades de la misericordia de Dios; el Padre entrega a su Hijo único hijo para salvarnos a nosotros, las ovejas perdidas, y devolvernos al rebaño, a la unidad que solo se puede hallar en el amor que Dios nos profesa. El Hijo, por su parte, acepta voluntariamente entregar su vida por sus ovejas. “Tengo autoridad para entregarla—dice Jesús refiriéndose a su propia vida—y tengo también autoridad para volver a recibirla. Éste es el mandamiento que recibí de mi Padre” (Jn 10:18).

Esta paradoja solamente tiene sentido en el contexto de la alegría pascual. El buen pastor da la vida por sus ovejas y luego vuelve a recibirla. La resurrección viene tras la dolorosa humillación y la muerte en la cruz. Al dolor inimaginable le sigue la alegría inmensurable.

El buen pastor da la vida por sus

ovejas. Tomémosle el peso a este dicho, ya que encierra muchas verdades. Lo que el pastor entrega voluntariamente es algo valioso e irremplazable. Por nuestro bienestar, Dios abandona la seguridad y la comodidad de su divinidad y se convierte en uno de nosotros, una de sus ovejas. Nos saca de la oscuridad del pecado y de la muerte al adoptar forma humana y luego entregar su vida.

El resultado es nuestra libertad y nuestra alegría. Puesto que nuestro buen pastor nos amó y entregó la vida por nosotros, ahora lo conocemos “así como el Padre me conoce a mí y yo lo conozco a él.” En la voz de Jesús, el Buen Pastor, reconocemos la voz de Dios. Él nos conoce y nosotros lo conocemos a él, íntimamente.

A medida que continuamos celebrando este tiempo de júbilo de la Pascua, cerciorémonos de agradecerle a Dios por la paradoja de su amor misericordioso. Y pidámosle a nuestro Señor que nos inspire adquirir “el olor a oveja” para que podamos seguir su ejemplo de amor abnegado.

El buen pastor da la vida por sus ovejas. †

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 24
St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Charismatic Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-846-0705.

April 25
Castleton United Methodist Church, 7160 Shadeland Station, Indianapolis, April 25. **Stephen Ministry Introductory workshop**, half-day workshop, 8 a.m. check-in, 9 a.m. workshop, \$15 per person, \$50 for four or more from the same congregation. Information: 317-428-2600 or stephenministry.org/workshop.

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

Slovenian National Home, 2717 W. 10th St., Indianapolis. **Spring Fling Dinner and Dance**, 5-11 p.m., \$17 per person includes dinner, \$7 per person dance only, children 16 and under with an adult

no charge. Reservations: 317-632-0619.

April 27-May 2
On WSPM 89.1 FM/WSQM 90.9 FM, Faith in Action radio show, **"An 8-Year-Old's Letter to President Obama,"** Sara Cabrera and her mother, Maria Hernandez, 10 a.m. April 27 and 30, 4 p.m. April 28 and May 1, 9:30 a.m. May 2. **"Haiti Mission,"** Wendy Braun, and **"Do Not Worry,"** Thomas Lamb, 4 p.m. April 27 and 30, 10 a.m. April 28 and May 1, 9:30 a.m. May 2.

April 29
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature Garden, grand opening celebration**, 6-8 p.m. Information: 317-788-7581.

St. Michael Parish, 11400 Farmers Lane N.E., Greenville. **Dessert card party**, 6-9:30 p.m., \$5 per person. Information: 812-364-6646 or www.saintmichaelschurch.com.

April 30
St. Paul Hermitage,

501 N. 17th Ave., Beech Grove. **Ave Maria Guild, card party and quilt raffle**, 11 a.m.-2:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

May 1
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 7-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-846-0705.

May 2
Ivy Tech Community College,

50 Walnut St., Lawrenceburg. **Pregnancy Care Center of SE Indiana, "Life Walk/Run 2015,"** registration, 8:30 a.m., walk/run, 9 a.m., \$20 entry fee. Information: 812-537-4357.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

May 6
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated,

widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

May 8
Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **Pro-Life ministry and the Sanctity of Life Committee of St. John the Evangelist Parish, Pro-Life film, "Eggsplottation,"** 6:30-8:30 p.m., admission is free, simple supper will be served. Registration: 317-408-0528 or holyrosary.prolife@gmail.com.

May 9
Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Wine tasting**, 4 p.m., \$45 per person. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Day trip to Saint Mary-of-the-Woods**, hosted by Knights of Peter Claver Ladies Auxiliary Court #191 to raise money for scholarship funds, 6:30 a.m.-7 p.m., \$50 includes lunch, tax and tip,

registration deadline April 28. Information: 317-832-2532 or noonie8000@att.net.

May 10
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

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

Plum Creek Golf Club, 12401 Lynnwood Blvd., Carmel, Ind. (Diocese of Lafayette). **Catholic Radio, golf outing**, \$125 per person or \$450 foursome. Information: 317-870-8400 or CatholicRadioIndy.org. †

Marker commemorating Sisters of Providence who served as Civil War nurses to be dedicated on May 2

A dedication service will be held at the Sisters of Providence cemetery on the grounds of Saint Mary-of-the-Woods on May 2 to commemorate a marker honoring seven Sisters of Providence who served as nurses during the Civil War. A gathering will be held at 1 p.m., and the dedication will take place at 1:30 p.m.

The marker is the effort of The National Society Daughters of the Union, 1861-65, Governor Oliver P. Morton Chapter. The chapter's regent, Sharon Kennedy, read about the seven sisters in the order's *HOPE Magazine* and decided to lead a campaign to recognize the sisters' efforts with a marker.

The sisters served at City Hospital in Indianapolis upon the request of

then-Gov. Oliver P. Morton in the spring of 1861.

The seven sisters sent to serve as nurses at the hospital were Providence Sisters St. Felix Buchanan, Mary Rose O'Donaghue, Athanasius Fogarty, Sophie Glenn, Eugenia Gorman, Mary Frances Guthneck and Matilda Swinley. They are listed on the marker that will be placed outside the entrance to the cemetery on the grounds of the Sisters of Providence's motherhouse.

During the dedication ceremony on May 2—which is four days before National Nurses Day—Civil War re-enactors will also be present.

For more information call 317-892-4798 or e-mail Skenn63523@aol.com. †

Katie's Walk/Run set for May 16 at Roncalli High School in Indianapolis

"Katie's Run/Walk for Hope" will be held at Roncalli High School, 3300 Prague Road, in Indianapolis, on May 16. Registration is from 8:30-9:30 a.m., and the 5k walk/run and one-mile Kiddie Romp begin at 10 a.m.

This is the fourth year for the event, which honors Roncalli student Katie Lynch's courageous battle with cancer. The event celebrates her free spirit and her love of her family and friends, as well as raises funds for the Katie Lynch Scholarship Fund for Roncalli students and the Make-A-Wish

Foundation.

Katie's family and friends organizing the walk/run hope to make the event even bigger this year. Consider registering co-worker teams and youth groups.

The entry fee is \$25 per person, \$15 for students or \$100 for a family. T-shirts are available for those who register by May 8.

To register, log on to www.katieshope.org.

For more information, contact Marty or Kathleen Lynch at 317-783-7119. †

Girl Scout Gold Award project on April 26 and May 2 and 3 seeks to tell story of two merged Indianapolis parishes

In an effort to help unite the members of St. Philip Neri Parish and the former Holy Cross Parish, both on Indianapolis' near east side, Theresa Bridge, a member of St. Philip Parish, is organizing a parish art show in which members of the merged parishes can submit paintings, drawings, photography, poetry or prose about the near east side or favorite things about the parish communities.

The art show will span three days. The first day is on April 26 at Holy Cross School, 115 N. Oriental St., after the 9:15 a.m. Mass at Holy Cross Church until 1 p.m.

The next two shows will take

place at St. Philip Neri School, 545 N. Eastern Ave., on May 2 and 3. The May 2 show will start after the 7 p.m. Mass in Spanish at St. Philip Neri Church until 9:30 p.m. The May 3 show will take place after both the 10:45 a.m. and 12:15 p.m. Masses at St. Philip Neri Church until 2 p.m.

The two parishes were merged on Nov. 30, 2014, as part of the Connected in the Spirit process. Theresa decided to organize the event as a project toward a Girl Scout Gold Award.

For more information, contact the St. Philip Neri parish office at 317-631-8746. †



Divine Mercy Sunday

Members of the Bloomington Deanery and St. Vincent de Paul Parish in Bedford pray during a Divine Mercy service held at St. Vincent de Paul on April 12, Divine Mercy Sunday. (Submitted photo)

Devotions to be held at Fatima Shrine at Sisters of St. Francis campus on May 13

The public is invited to join the Sisters of St. Francis, 22143 Main St., in Oldenburg, for May Devotions at 6:30 p.m. on May 13. The outdoor service will be held at the Our Lady of Fatima Shrine on the motherhouse campus. Guests are invited to bring a lawn chair if desired.

The Fatima Shrine, which was made possible through a memorial donation in 1949, boasts statues imported from Italy, while the stones and slabs were constructed on the motherhouse campus.

The Blessed Mother—who revealed her identity as Our Lady of the Rosary—first appeared to three shepherd children in Fatima, Portugal, on May 13, 1917. She appeared on the 13th of the next six months, calling for prayers for the conversion of sinners and the consecration of Russia to her Immaculate Heart.

A favorite photo site, visitors to the sisters' campus often walk the scenic bench-lined path to the Our Lady of Fatima Shrine, and pause for prayerful reflection. †

Call to stewardship includes care for creation, archbishop says

By Victoria Arthur

Special to *The Criterion*

As Pope Francis prepares to draw the world's attention to environmental issues in an upcoming encyclical letter, Archbishop Joseph W. Tobin says that care for creation is "integral to all we are called to do and be as Catholics."

Speaking recently at Marian University in Indianapolis, the archbishop offered his own definition of stewardship—one that places caring for the environment alongside the usual elements of offering time, talent and treasure in response to God's gifts.

"Stewardship is what I do, with what I have, when I believe in God," he said at the Stewardship of Creation breakfast on March 28 at the university's Evans Center for Health Sciences.

Pope Francis' encyclical on the environment is expected to be released later this spring or summer. Archbishop Tobin noted that previous popes have spoken and written on the topic, most recently and notably St. John Paul II and Pope Benedict XVI. Pope Benedict, in fact, was dubbed the "green pope" for efforts that included having solar panels installed at the Vatican.

However, this will mark the first time that an encyclical—reserved for issues deemed of the highest priority—has been dedicated to the topic. As such, the document will carry "considerable weight," Archbishop Tobin said. The archbishop also acknowledged how politically charged the topic of the environment can be, especially on the issue of climate change. He said the encyclical is sparking debate even ahead of its publication.

"A great tragedy of our time is that practically nothing can be discussed without it being filtered through the lens of politics that

quickly reduces to 'us-versus-them' sound bites," he said. "In particular, when the subject is climate change, too often people are branded as either alarmists or deniers."

While much is unknown about the specifics of the encyclical, the archbishop said it will undoubtedly include a special focus on the poorest and most vulnerable in the world. Pope Francis signaled his priorities for his papacy when he took his name from St. Francis of Assisi, known for his love for the poor and for all of creation.

Archbishop Tobin pointed to numerous examples of how the poor throughout the world suffer the most from environmental concerns. In the United States, he said, power plants are often located near the poorest neighborhoods. In Haiti, the most destitute country in the Western Hemisphere, less than 1 percent of the island remains forested and topsoil is almost nonexistent.

"Stewardship of creation is also a call for justice," the archbishop said. "And this call should demonstrate a preference for the poor and the most vulnerable, who are affected the most by this crisis even though they did the least to create the problem and have the fewest resources to adapt.

"For people of faith, this environmental crisis is more than just a scientific or technological problem," he continued. "It is a moral problem—a fundamental priority that must be addressed now and not given to our children or grandchildren to resolve."

The archbishop's remarks were welcomed by audience members who have been working for years to ensure that the environment is a core concern for the Catholic Church.

"We are trying to get more Catholic parishes to see it as a social justice issue, to see it as an issue of faith," said Sharon Horvath, a member of the St. Thomas Aquinas



Sharon Horvath, right, a science teacher at St. Thomas Aquinas School in Indianapolis and a member of that parish's Creation Care Ministry, shares ideas on March 28 with Domoni Rouse, who is interested in starting a green ministry at St. Rita Parish in Indianapolis. They were standing steps away from the chapel housed inside Marian University's Evans Center for Health Sciences, which recently received LEED (Leadership in Energy and Environmental Design) Gold certification in recognition of its environmentally friendly design. All of the wood furniture in the chapel was constructed from the black walnut trees that once stood on the site. (Photos © Denis Ryan Kelly Jr.)

Parish Creation Care Ministry in Indianapolis, one of the co-sponsors of the event. She said that the coming encyclical "poises us and puts us on the brink of spreading the word—taking what the pope says and translating it into action.

"Words are not enough," she added. "We have to live our faith."

As a science teacher at St. Thomas Aquinas School, Horvath has been doing just that, instilling environmentally conscious habits in her students beginning in kindergarten. At the school, recycling and composting are a way of life, bird feeders abound, and students help maintain flower and vegetable gardens. For these and other efforts, St. Thomas Aquinas was named a 2014 Department of Education Green Ribbon School.

Horvath's husband, Andy Pike, is head of the St. Thomas Aquinas Parish Creation Care Ministry, which was founded in

2007 and collaborates closely with the school. He said that all a parish needs to implement similar programs is "a core group of passionate people."

More than a dozen parishes were represented at the event, according to Jack Hill, chairman of the Care for Creation Committee at St. Luke the Evangelist Parish in Indianapolis. In addition, members of environmental groups encompassing multiple faiths were on hand.

Hill, for example, is state secretary for Hoosier Interfaith Power and Light (H-IPL), which assists congregations of many faiths in forming green teams, promoting energy efficiency in their places of worship, and advocating for public policy issues. Horvath is on the steering committee of Indianapolis Green Congregations, an affiliate of H-IPL.

The event also drew interested



Archbishop Joseph W. Tobin addresses environmental issues at the Stewardship of Creation breakfast on March 28 at the Evans Center for Health Sciences on the campus of Marian University in Indianapolis. The building, which was completed in 2013 and houses the School of Nursing and College of Osteopathic Medicine, was designed with the environment in mind.

individuals from other local churches. Jerry Zimmerman, a member of Pilgrim Lutheran Church in Carmel, said he appreciated the archbishop's perspective and believes that a spirit of ecumenism is key to making a difference on this issue.

"The more people who are talking, the greater the conversation becomes—and the louder," said Zimmerman, a beekeeper and retired biology professor.

Pike agreed, and said he was encouraged by the spirit of those attending the breakfast.

"The morning exceeded my expectations," he said. "We had more enthusiasm in the audience than I could have hoped for, and I was really heartened by the archbishop's remarks."

(Victoria Arthur is a freelance writer and a member of St. Malachy Parish in Brownsburg.) †

Vatican, LCWR announce successful conclusion of process to reform group

VATICAN CITY (CNS)—The Vatican approved new statutes and bylaws for the U.S. Leadership Conference of Women Religious (LCWR), ending a seven-year process of investigating the group and engaging in dialogue with its officers to ensure greater harmony with Church teaching.

Conference officers met on April 16 with Pope Francis, the same day the Vatican announced the conclusion of the process, which included oversight for three years by a committee of three bishops.

LCWR has more than 1,500 members, who represent more than 80 percent of the 57,000 women religious in the United States.

Four LCWR officers spent 50 minutes with Pope Francis, discussing his apostolic exhortation, "The Joy of the Gospel," which, they said, "has so deeply impacted our lives as women religious and our mission in the world. Our conversation allowed us to personally thank Pope Francis for providing leadership and a vision that has captivated our hearts and emboldened us as in our own mission and service to the Church."

"From the beginning, our extensive conversations were marked by a spirit of prayer, love for the Church, mutual respect and cooperation," said a joint statement of the LCWR officers and the U.S. bishops appointed by the Congregation for the Doctrine of the Faith to oversee the conference's reform.

LCWR promised that materials it publishes first will be reviewed to "ensure theological accuracy, and help avoid statements that are ambiguous with regard to Church doctrine or could be read as contrary to it." In addition, programs sponsored by the conference and speakers chosen for its events will be expected to reflect Church teaching, the statement said.

In addition, it said, the doctrinal congregation, the bishops and LCWR officers had "clarifying and fruitful" conversations about "the importance of the celebration of the Eucharist; the place of the Liturgy of

the Hours in religious communities; the centrality of a communal process of contemplative prayer practiced at LCWR assemblies and other gatherings; the relationship between LCWR and other organizations; and the essential understanding of LCWR as an instrument of ecclesial communion."

The new statutes, the statement said, sought "greater clarity in expressing the mission and responsibilities" of the conference as a body "under the ultimate direction of the Apostolic See," and as a group "centered on Jesus Christ and faithful to the teachings of the Church."

After asking Archbishop Leonard P. Blair of Hartford, Conn., in 2008 to carry out the doctrinal assessment of LCWR, in April 2012 the Congregation for the Doctrine of the Faith called for the revision of LCWR's statutes and bylaws. The reform, the Vatican said, was meant to ensure the conference's fidelity to Catholic teaching in areas including abortion, euthanasia, women's ordination and homosexuality. The organization's canonical status is granted by the Vatican.

The assessment said, "Addresses given during LCWR annual assemblies manifest problematic statements and serious theological, even doctrinal errors." LCWR members and even officers had been known to protest Vatican decisions, including those "regarding the question of women's ordination and of a correct pastoral approach to ministry to homosexual persons." And, it said, there was "a prevalence of certain radical feminist themes incompatible with the Catholic faith in some of the programs and presentations sponsored by the LCWR."

Releasing the assessment, the Vatican had appointed Archbishop J. Peter Sartain of Seattle to provide "review, guidance and approval, where necessary, of the work" of the conference and its reform efforts. Archbishop Blair and Bishop Thomas J. Paprocki of Springfield, Ill., were named to assist him.

The process of arriving at new statutes and bylaws

was not always smooth.

Meeting conference officers last year, Cardinal Gerhard Muller, prefect of the doctrinal congregation, said, "We are glad to see that work continue [on the statutes and bylaws], and remain particularly interested that these foundational documents reflect more explicitly the mission of a conference of major superiors as something centered on Jesus Christ and grounded in the Church's teaching about consecrated life."

As the Vatican announced the conclusion of the process, it released a statement from Cardinal Muller saying his office was "confident that LCWR has made clear its mission to support its member institutes by fostering a vision of religious life that is centered on the person of Jesus Christ and is rooted in the tradition of the Church."

Sister Sharon Holland, LCWR president and vice president of the Servants of the Immaculate Heart of Mary, was unable to attend the meeting at the Vatican on April 16. However, the Vatican released a statement from her expressing pleasure that the process had reached a successful conclusion.

The process involved "long and challenging exchanges" that were "conducted always in a spirit of prayer and mutual respect," she said. The process brought the sisters, the bishops and Vatican officials "to deeper understandings of one another's experiences, roles, responsibilities and hopes for the Church and the people it serves. We learned that what we hold in common is much greater than any of our differences."

Archbishop Sartain said, "Our work together was undertaken in an atmosphere of love for the Church and profound respect for the critical place of religious life in the United States, and the very fact of such substantive dialogue between bishops and religious women has been mutually beneficial and a blessing from the Lord." †

COUNCIL

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“A missionary disciple can’t sit on his or her hands—but we also shouldn’t be called to waste our time, which we do when we spend time on projects that aren’t part of God’s plan.

“So the average Catholic should be grateful and enthusiastic that there is a group of very competent and enthusiastic lay people, priests and religious that is meeting with me first to pray, and to study and recommend.”

That description summarizes the role of the APC, as outlined in the statutes laid out by a steering committee and based on the *Code of Canon Law* and the Second Vatican Council document, “Decree on the Pastoral Office of Bishops in the Church.”

The document states, “It is greatly desirable that in each diocese a pastoral commission be established ... in which specially chosen clergy, religious and lay people will participate. The function of this council will be to investigate and weigh matters which bear on pastoral activity and to formulate practical conclusions regarding them” (#27).

Pope Francis has spoken in favor of such pastoral councils. In his apostolic exhortation, “The Joy of the Gospel,” he stated that these bodies “make ordinary pastoral activity on every level more inclusive and open ...” (#27).

Mercy Sister Sharon Euart, executive director of the Resource Center of Religious Institutions

in Silver Springs, Md., was asked by Archbishop Tobin to facilitate the re-establishment of the archdiocese’s pastoral council. She explained the mission of the council in simple terms.

“This is more pastoral, more planning, more direction setting,” she said. “[Archbishop Tobin] often talks about the doors God is calling to be opened in the archdiocese. This is the group that will grab hold of the doors and help him move forward.”

Such a group must be representative of the whole archdiocese, said Sister Sharon.

“The archbishop consulted the Council of Deans for the lay member [nominations], the Council of Priests and the different religious institutes in the archdiocese,” she explained.

The steering committee opted for a maximum size of 25 members. The statutes lay out how many should be clergy, lay people, members of religious institutes and at-large members appointed by the archbishop.

“The [at-large] appointments ensure a better representation of the archdiocese, like a young adult or an ethnic group that might not be represented through the other nominations,” Sister Sharon explained.

From 60 nominations, Archbishop Tobin selected a total of 22 members. The council includes lay persons representing all 11 deaneries, members of various ethnic backgrounds, two archdiocesan priests, a Benedictine sister from Our Lady of Grace Monastery in Beech Grove, a Conventual Franciscan priest, a deacon, and a high school campus minister to represent youths and young adults

in the archdiocese. “The deans and other representative groups were very cooperative in offering not only names, but very qualified people that made my selection more difficult,” Archbishop Tobin admitted.

“It was an honor [to be asked to serve on the council], knowing the history of Archbishop Tobin, knowing the things he’s done around the world, and what he’s trying to do here,” said Juan González, a member of St. Thomas Aquinas Parish in Indianapolis who now serves on the APC. “I’m looking forward to that open conversation, that flow of ideas between the Church and the community, and how do we increase that communication flow.”

Council member Benedictine Sister Carol Falkner, administrator of the Benedict Inn Retreat & Conference Center in Beech Grove, shares González’s enthusiasm.

“As you’re discussing with all these people from the various deaneries and various walks of life, you just see how much the Church can reach out to people,” she said. “It’s my hope we can make that difference of really driving the mission in the archdiocese, not just for those outside the Church but also those inside the Church who need attention and care.”

Members will serve three-year terms, with current members drawing lots for serving one, two or three years to prevent all members rotating out at the same time.

The council, over which the archbishop will preside, will normally meet twice a year, but included a third meeting this year



Members of the re-established Archdiocesan Pastoral Council pose after their installation at St. Bartholomew Church in Columbus on April 18. Front row: Sue Heck, left, Sara Castillo, Keith Bauer, Domoni Rouse, Mary Lee Smith and Father Joseph Moriarty. Middle row: Claudia Dominik, left, Mary Kay Wolford, Benedictine Sister Carol Falkner, Dabrice Bartet and Annette “Mickey” Lentz. Back row: Conventual Franciscan Father Mark Weaver, left, Larry Schremser, Bill Ward, Archbishop Joseph W. Tobin, Randy Ezell, Juan González and Deacon Wayne Davis. Not pictured are members Barbara Black, Paul Jannsen, Richard Steininger and Msgr. William Stumpf. (Photos by Natalie Hoefler)



Benedictine Sister Carol Falkner shares her thoughts on an issue with Conventual Franciscan Father Mark Weaver and other new Archdiocesan Pastoral Council members at her table during discussion time before the installation of the new members at St. Bartholomew Church in Columbus on April 18.

for “housekeeping details,” the archbishop explained.

Once the planning meetings are under way, Archbishop Tobin has high hopes for the newly re-instituted Archdiocesan Pastoral Council.

“What I hope will happen, and I trust is going to happen,” he said, “is that, with the help of

the APC as well as some of the other consultative counsels, we’ll eventually produce a pastoral plan that will say to the people of the archdiocese that, in the face of the many needs and the many challenges that confront us, these are the most important ones, and this is where we’re going to spend our energy.” †

Lay, clergy and religious members from throughout archdiocese make up APC

Statutes call for an Archdiocesan Pastoral Council membership composed of 11 lay members—one from each of the 11 deaneries; two members of religious institutes, including one female and one male; two members of the archdiocesan clergy—one priest and one permanent deacon; up to six at-large members; and four *ex officio* members: the archbishop, auxiliary bishop if applicable, vicar(s) general and chancellor.

In addition to *ex officio* members Archbishop Joseph W. Tobin, vicar general Msgr. William F. Stumpf and chancellor Annette “Mickey” Lentz, the members of the re-established Archdiocesan Pastoral Council are:

- Dabrice Bartet, St. Monica Parish

in Indianapolis in the Indianapolis West Deanery.

- Keith Bauer, St. Agnes Parish in Nashville in the Bloomington Deanery.
- Barbara Black, Sacred Heart of Jesus Parish in Terre Haute in the Terre Haute Deanery.
- Sara Castillo, campus ministry director at Bishop Chatard High School in Indianapolis.
- Deacon Wayne Davis, St. Michael Parish in Greenfield in the Indianapolis East Deanery.
- Claudia Dominik, St. Ambrose Parish in Seymour in the Seymour Deanery.
- Randy Ezell, SS. Francis and Clare of Assisi Parish in Greenwood in the Indianapolis South Deanery.
- Benedictine Sister Carol Falkner,

director of the Benedict Inn Retreat & Conference Center in Beech Grove.

- Juan González, St. Thomas Aquinas Parish in Indianapolis in the Indianapolis North Deanery.
- Sue Heck, St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods in the Terre Haute Deanery.
- Paul Jannsen, St. Anne Parish in New Castle in the Connersville Deanery.
- Father Joseph Moriarty, vice-rector of Bishop Simon Bruté College Seminary in Indianapolis, associate director of spiritual formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, and weekend sacramental minister of SS. Francis and Clare of Assisi Parish in Greenwood.
- Domoni Rouse, St. Rita Parish in

Indianapolis in the Indianapolis East Deanery.

- Larry Schremser, St. Mary Parish in Lanesville in the New Albany Deanery.
- Mary Lee Smith, St. Mark Parish in Perry County in the Tell City Deanery.
- Richard Steininger, St. Barnabas Parish in Indianapolis in the Indianapolis South Deanery.
- Bill Ward, All Saints Parish in Dearborn County in the Batesville Deanery.
- Conventual Franciscan Father Mark Weaver, pastor of St. Joseph University Parish in Terre Haute in the Terre Haute Deanery.
- Mary Kay Wolford, Holy Family Parish in New Albany in the New Albany Deanery. †

GEORGE

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He was named bishop of Yakima, Wash., in 1990, then was appointed archbishop of Portland, Ore., in April 1996. Less than a year later, St. John Paul II named him to fill the position in Chicago, which was left vacant by the death of Cardinal Joseph Bernardin in November 1996.

By retiring in 2014, Cardinal George accomplished what he often joked was his aspiration, to be the first cardinal-archbishop of Chicago to step down from the job, rather than dying in office, as his predecessors had. In the last few months, the archdiocese had issued a series of press releases about changes in Cardinal George’s health status as it declined.

At an event on Jan. 30 where he received an award from the Knights of Columbus, Cardinal George spoke frankly about living with terminal illness, saying that his doctors had exhausted the options for treating his disease and that he was receiving palliative care.

“They’ve run out of tricks in the bag, if you like,” he said. “Basically, I’m in the hands of God, as we all are in some fashion.”

In a catechesis session during World Youth Day in Dusseldorf, Germany, in 2005, Cardinal George told the youths that having polio at the age of 13 left him, “a captive in my own body. I soon learned that self-pity got me nowhere. Faith was the way out because in faith I was not alone, and good can come of something that appears bad at that time.”

Archbishop Cupich in his statement also noted that when the U.S. Church “struggled with the grave sin of clerical sexual abuse, [Cardinal George] stood strong among his fellow bishops and insisted that zero tolerance was the only course consistent with our beliefs.”

He observed that Cardinal George had offered his counsel and support to three popes, serving the worldwide Church. In Chicago, Archbishop Cupich noted, the cardinal “visited every corner of the archdiocese, talking with the faithful and bringing kindness to every interaction.”

Cardinal George was president of the U.S. Conference of Catholic Bishops

(USCCB) for three years, from 2007 to 2010, which made him the public face of the bishops’ efforts to help shape what became the Affordable Care Act. In his final address to the body of bishops as their president in November 2010, he criticized those who define the Church’s usefulness by whether it provides “foot soldiers for a political commitment, whether of the left or the right.”

He recalled at length the public debate over what the legislation should include and referred to the “wound to the Church’s unity” caused by disagreements over the final bill.

The USCCB opposed the final version of the bill, saying it would permit federal funding of abortion, inadequately protect the conscience rights of health care providers, and leave out immigrants. Other Catholic groups, including the Catholic Health Association and many groups of women religious, disagreed and supported the bill. The bishops also objected to the federal contraceptive mandate that is part of the health care law, requiring most employers, including religious employers, to cover contraceptives, sterilization and

abortifacients over their moral objections.

The future cardinal was born in Chicago on Jan. 16, 1937, to Francis J. and Julia R. (McCarthy) George. He attended St. Pascal elementary school on Chicago’s northwest side, the parish where he would be ordained a priest on Dec. 21, 1963.

After being rejected by the archdiocesan seminary because of his disability, he instead attended the Oblate-run St. Henry Preparatory Seminary in Belleville, Ill. He entered the Missionary Oblates of Mary Immaculate on Aug. 14, 1957.

His formal education continued through a string of academic degrees including: bachelor’s and master’s degrees in theology from the University of Ottawa in Canada, a master’s in philosophy from The Catholic University of America in Washington; a doctorate in philosophy from Tulane University in New Orleans; and a doctorate of sacred theology in ecclesiology from the Pontifical Urban University in Rome.

Cardinal George participated in two conclaves. The first was in 2005 to elect a successor to St. John Paul II—Pope Benedict XVI—and the second in 2013 in which Pope Francis was elected. †

All Saints Parish grows in unity, reaches out to people in need

By Sean Gallagher

DEARBORN COUNTY—

Donna Hoff's family roots reach deep in southeastern Indiana. Her ancestors were members of the former St. Paul Parish in New Alsace as far back as the 1840s.

So when Archbishop Joseph W. Tobin announced on June 6, 2013, that St. Paul and several other faith communities in the Batesville Deanery would be merged as a result of the Connected in the Spirit planning process, she and other fellow parishioners were naturally concerned.

"Our ancestors poured their hearts and souls into building the churches," said Hoff. "They weren't told to build a church. When they settled here, they wanted to build a church. At first, we were all scared that everything was going to go."

Over the past year, however, the fears of Hoff and many other Catholics in Dearborn County have been calmed as she has seen how members of four former parishes have come together as one and grown in faith as a community in ways that were made possible by their merger.

According to a canon law decree signed by Archbishop Tobin, St. Paul Parish, St. John the Baptist Parish in Dover, St. Joseph Parish in St. Leon and St. Martin Parish in Yorkville—all in Dearborn County—were to be merged into one parish on Dec. 1, 2013.

On that date, the new faith community became All Saints Parish.

Archbishop Tobin also approved the recommendations made in the Connected in the Spirit planning process that the four campuses of the previous parishes be reduced to one campus by the First Sunday of Advent in 2015. This was later extended to the First Sunday of Advent in 2017.

The Connected in the Spirit planning process in the Batesville Deanery took place over a two-year period, and involved pastoral leaders and lay Catholics from across southeastern Indiana.

Members of each of the four merged Dearborn County faith communities appealed Archbishop Tobin's decision to merge them into one new parish. Those appeals were being considered by the Vatican when all of the petitioners from the parishes decided late last year to drop their cases.

According to Father Jonathan Meyer, pastor of All Saints Parish, they chose to end their appeals for at least a couple of reasons.

One reason is Archbishop Tobin approved the parish's request to keep open its four campuses and not require them to be reduced to one by 2017.

The campuses being close together—none is more than three miles from another campus—and the willingness and ability of the parishioners to continue to care for them made keeping them open feasible.

Second, the members of All Saints Parish were coming together in ways that showed vitality in their common life of faith.

That was seen last Thanksgiving when All Saints sponsored its first

"Gobble Wobble," a 5K running and walking race that benefitted two food pantries in Dearborn County.

More than 500 people participated in the race, which raised more than \$10,000 for the pantries.

Hoff said she couldn't have imagined any of the four previous parishes organizing such a race and producing such results.

"We had so many people involved," she said. "So many people pitched in together from all four former parishes."

Father Meyer said the Gobble Wobble was an important event for All Saints because it was focused entirely on helping people in the community at large.

"I just felt a need for us to find more and more ways to get out of ourselves and be a very bold presence in the local community as promoters of those who are on the fringes of society," he said. "The whole point of the event was that it was not about us. It was about the poor and those who are in need."

Other initiatives in the parish have focused on giving care to parishioners as well as those outside the parish.

Last winter, All Saints parishioner Larry Zinser, formerly a member of St. Paul Parish in New Alsace, was hospitalized for the better part of three months.

Members of All Saints' Pax Christi, a new ministry there focused on giving spiritual support to the homebound and the sick, prayed for him and gave him a prayer shawl that had been made by members of the faith community's Ladies Sodality, which is made up of members of similar organizations in the four former parishes.

"It really inspired me," said Zinser. "I could feel the prayers. It helped me get over my sickness."

This spring, many All Saints parishioners participated in a pilgrimage on the Saturday before Palm Sunday that involved three of the parish's campuses. They walked six miles from St. John the Baptist Church in Dover to St. Paul Church in New Alsace and continued on to St. Martin Church in Yorkville.

Father Meyer also pointed to All Saints' participation last fall in the archdiocese's annual United Catholic Appeal: Christ Our Hope. The contributions were nearly double the goal that had been set for the parish. And 60 percent of the parishioners participated in it, the fourth highest parish participation rate in the archdiocese, according to Father Meyer.

"Is this community more vibrant and alive now than when they were four separate parishes?" Father Meyer asked. "I do believe that. The United Catholic Appeal is one instrument to [determine that]."

Hoff attributes much of the new vitality of All Saints Parish to its active pastor.

"He just wears you out looking at him," she said with a laugh. "He's got so much energy."

Father Meyer said that the leadership he has tried to show in the parish has been rooted in respect.

"I think they needed someone who respected where they were at emotionally



Some 160 pilgrims pose in front of St. Martin Church in Yorkville at the end of a six-mile walking pilgrimage on March 28, the Saturday before Palm Sunday, that visited three of the four campuses of All Saints Parish in Dearborn County. (Submitted photo)



Above, Shawn Clearly, left, and Ray Johnson carry a cross during a March 28 pilgrimage sponsored by All Saints Parish in Dearborn County. The pilgrimage involved a six-mile walk that started at St. John the Baptist Church in Dover, visited St. Paul Church in New Alsace and finished at St. Martin Church in Yorkville. The three churches are located on three of the parish's four campuses. (Submitted photo)

Left, Cathy Martini, a member of All Saints Parish in Dearborn County, receives Communion from Father Jonathan Meyer, the parish's pastor, on March 19 at St. John the Baptist Church in Dover on one of the Batesville Deanery faith community's four campuses. (Photo by Sean Gallagher)

and spiritually and where they were also at culturally and traditionally," he said. "People are going to be in different places on the four campuses. We have to respect people's past experiences, where they're at with this spiritually ..."

Ultimately, Father Meyer said moving the four faith communities together as one in All Saints Parish was God's will, and continuing to nurture the unity and faith of the parish will require attentiveness to the

Holy Spirit.

"We have to be open to the Spirit to be able to say, 'What's really important here?'" Father Meyer said. "And what's really important is people's souls being saved, people growing in relationship with Christ, and people going out and serving the Lord.

"We have to look at where God is working. He's doing really amazing stuff. I'm thrilled." †

Pope Francis urges prayers, action on behalf of migrants, victims of trafficking

VATICAN CITY (CNS)—The poor, migrants in search of a better life and the unemployed want what all human beings want: life, dignity and a chance to earn a decent living, Pope Francis said in several speeches urging compassion and assistance by both governments and individuals.

Reciting the "Regina Coeli" prayer on April 19, just hours after reports surfaced that perhaps more than 700 migrants drowned in the Mediterranean Sea while trying to reach Europe, Pope Francis asked the thousands of people in St. Peter's Square for a moment of silence and then to join him reciting a Hail Mary for the victims and survivors.

The Italian coast guard reported that as of late April 19, 28 survivors had been rescued and 24 bodies had been recovered. One of the survivors, a Bangladeshi, told authorities the smugglers had locked hundreds of

people in the hold, so there may have been as many as 950 people on board.

Pope Francis called on the international community to act decisively and quickly to prevent the deaths of more migrants. "They are men and women like us, our brothers and sisters who seek a better life; hungry, persecuted, injured, exploited, victims of war—they seek a better life. They were seeking happiness."

Pope Francis had spoken on April 18 with Italian President Sergio Mattarella about the continuing wave of migrants who set off from North Africa, often in overcrowded and unsafe fishing boats, hoping to land in Italy and make their way to other European countries. For years, the Italian government has been asking the European Union for concrete assistance in regulating migration, patrolling the waters and rescuing those at risk of drowning.

The pope thanked Italy for assisting "the numerous migrants who, at the risk of their lives, ask to be welcomed. It is obvious the size of the phenomenon requires a much broader involvement," the pope said. "We must never tire of requesting a commitment that extends to a European and international level."

Pope Francis also spoke on April 18 with members of the Pontifical Academy of Social Sciences, which dedicated its plenary assembly to examining the phenomenon of human trafficking, including the trafficking of migrants.

The Bible insists that Christians will be judged by how they cared for "the least" of their brothers and sisters, he said. "And today among these most needy brothers and sisters are those who suffer the tragedy of modern forms of slavery, forced labor, prostitution" as well as the victims of trafficking in organs and in drugs. †

Pope accepts resignation of Bishop Finn of Kansas City-St. Joseph

VATICAN CITY (CNS)—Pope Francis has accepted the resignation of Bishop Robert W. Finn of Kansas City-St. Joseph, Mo., who was convicted in 2012 on one misdemeanor count of failing to report suspected child abuse.

The Vatican announced the bishop's resignation on April 21, specifying it was under the terms of the *Code of Canon Law*, which says, "A diocesan bishop who has become less able to fulfill his office



Bishop Robert W. Finn

because of ill health or some other grave cause is earnestly requested to present his resignation from office" (#401.2).

The Vatican offered no further comment.

The pope's acceptance of Bishop Finn's resignation comes after members

of the Pontifical Commission for Child Protection announced that one of their priorities was to ensure measures were in place to promote the accountability of bishops in protecting children and upholding the Vatican-approved norms for dealing with accusations of child abuse made against Church workers.

In an interview published on April 20, Marie Collins, a member of the commission and a survivor of abuse, told the news site Crux, "I cannot understand how Bishop Finn is still in position, when anyone else with a conviction that he has could not run a Sunday school in a parish. He wouldn't pass a background check."

Bishop Finn is the highest-ranking U.S. Catholic official to face criminal charges related to the priest sex abuse scandal that erupted within the U.S. Church in 2002.

In September, the Vatican had asked Canadian Archbishop Terrence Prendergast of Ottawa, Ontario, to make an apostolic visitation to the Diocese of Kansas City-

St. Joseph.

On Sept. 6, 2012, Bishop Finn was convicted of one count of failing to report suspected child abuse and acquitted on another count in a brief bench trial.

Diocesan authorities' failure to immediately report a computer technician's discovery of child pornography on a computer used by Father Shawn Ratigan, then pastor of St. Patrick Parish in Butler, Mo., led to Bishop Finn being charged with misdemeanors for failing to report suspected child abuse to state authorities. The Diocese of Kansas City-St. Joseph faced similar charges.

In August 2012, the former pastor pleaded guilty to five counts of producing or attempting to produce child pornography. He received 10 years for each count. In September 2013 he started his 50-year sentence in federal prison.

After the priest entered his guilty plea, the diocese filed a petition with the Vatican Congregation for the Doctrine of the Faith that he be laicized.

The child pornography was first discovered in December 2010. Authorities were not notified until six months later, when a search of the priest's family home turned up images of child pornography.

Judge John M. Torrence of Jackson County Circuit in Missouri issued the verdict and sentenced the bishop to two years' probation. The charges carried a possible maximum sentence of one year in jail and a fine of up to \$1,000. Torrence dismissed the charges against the diocese after sentencing the bishop.

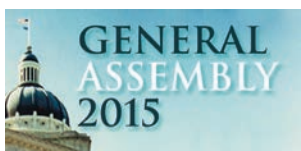
Several of the steps taken by the diocese to address abuse, including mandatory training of all staff and all clergy and putting in place reporting requirements, were among conditions Torrence set for Bishop Finn's probation.

Bishop Finn, 62, is a native of St. Louis. Ordained to the priesthood in 1979, he was named coadjutor bishop of Kansas City-St. Joseph in 2004 and became bishop in 2005. †

Tax bill to assist working families moves to conference committee phase

By Brigid Curtis Ayer

A bill to assist working families by recoupling Indiana's Earned Income Tax Credit (EITC) with the federal EITC has moved to the conference committee phase.



The Indiana Catholic Conference (ICC), the state

bishops' representative for public policy matters in Indiana, supports the EITC legislation as a way to not only assist many working low-to moderate-income families, but to incentivize marriage and families.

Glenn Tebbe, executive director for the ICC, said, "We support the EITC legislation as a way to help working families make ends meet. Lower income wage earners pay a disproportional tax in relation to their income. The EITC helps offset that tax burden on working families. We support the removal of the marriage penalty and the provision which allows families to count all of their children, not just two for tax

purposes under the EITC."

Lucinda Nord, public policy director for the Indiana Association of United Way, said, "The EITC is a tax credit for people who work that are lower wage earners. It was originally a Republican idea where Congress wanted to reward work by recognizing that some jobs don't pay a lot. It gives those people an offset on their tax bill.

"In a state like Indiana that has a flat income tax, and the second highest rate in sales tax in the U.S., low wage workers pay a disproportionate amount of the sales tax burden," she continued. "The EITC is an offset that helps level the playing field on the tax rate and incentivizes work."

In 1999, Indiana adopted a state EITC that was a simple calculation of the federal EITC. Eligibility is limited to working people with incomes of no higher than \$14,590 for a single adult, and \$46,941 for a family with two or more children. The average state credit is less than \$200 per family. Indiana is one of 15 states that taxes residents earning below the poverty line, which is \$23,550 for a family of four.

Nord explained that the federal government, as part of the stimulus package passed by Congress in 2009, increased the EITC to nine percent. In 2011, Indiana lawmakers decided to decouple the state from the federal rate due to concerns it could cost the state too much money. The result of the decoupling caused a reinsertion of a marriage tax penalty, and it limited the number of children a family could claim for the EITC to two. According to Nord, the decoupling also created complications for the Indiana Department of Revenue, tax software problems, and added 13 pages to the Indiana income tax form.

In an effort to address some of these problems last June, Gov. Mike Pence hosted a tax simplification and competitiveness conference which recommended the recoupling of the state revenue code to the federal code.

In January, the United Way released a study they commissioned Rutgers University in Newark, N.J., to conduct which provided economic indicators for six states in the U.S., including Indiana. The report, called ALICE, which stands for Asset Limited Income Constrained Employed, studies people of all ages who work but aren't sure if they will make enough to provide basic necessities.

The ALICE report showed that 69 percent of jobs in Indiana do not pay a wage high enough for a family to afford basic living expenses. The report also showed that while 14 percent of Indiana residents are at the federal poverty level, 23 percent of working Hoosiers are above the poverty level but do not make enough money to provide basic living expenses.

Research conducted by the Washington, D.C.-based Center on Budget

and Policy Priorities notes that the EITC raises the standard of living for low-to moderate-income working families, reduces poverty and encourages work. The report also found that the EITC not only helps children by improving their immediate well-being, but is associated with better health, more schooling, more hours worked and higher earnings for young people as they become adults.

While Senate Democrats outlined the EITC as one of their 2015 legislative priorities, there has been opposition. Sen. Brandt Hershman, R-Buck Creek, a member of the Senate appropriations committee, raised concerns during panel discussions regarding potential fraud if the federal and state EITC are recoupled.

Sen. Luke Kenley, R-Noblesville, who chairs the Senate appropriations committee, voiced general concerns of the recoupling cost, which is approximately \$12-\$15 million.

Regarding the fate of the EITC legislation this year, Nord said she was "cautiously hopeful" that it will pass. She added she has "appreciated the conversation" that has happened this year because it has provided discussion on current tax policy and its impact on low-wage workers, who pay a disproportionate share of the tax burden.

The Indiana General Assembly has two weeks to pass a two-year state budget and conclude all legislative business prior to the April 29 adjournment deadline.

(For more information about the Indiana Catholic Conference, its Indiana Catholic Action Network and the bills it is following in the Indiana General Assembly this year, log on to www.indianacc.org. Brigid Curtis Ayer is a correspondent for The Criterion.) †



We support the removal of the marriage penalty and the provision which allows families to count all of their children, not just two for tax purposes under the EITC."

—Glenn Tebbe, executive director for the ICC

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Encyclical on environment expected to focus on ‘human ecology’

By David Gibson

There are good reasons Christians ought to care for the environment and adopt its well-being as a matter of genuine concern.

But Christian concern for the environment is not restricted to caring about creation in a more-or-less abstract manner, wishing well to the world in all its beauty and fertility or simply professing good intentions.

In the mind of Pope Francis, caring for creation first of all means acting to “safeguard” it and “make it flourish.” In a Feb. 9 homily, he said not only that God’s creation “was born from love,” but that God now works within creation “through love.” This is the context for grasping what it means to make creation flourish.

It is essential to approach creation “with the responsibility the Lord gives us,” the Lord who insists that the Earth is ours, that we ought to “foster it” and “make it grow,” Pope Francis said. However, it is necessary to recognize that “we are lords of creation, not masters,” and that our role is not to “take control of creation but to foster it.”

Christians indeed have good reasons to care for the environment, but not because they are members of this or that political party or social movement, Pope Francis made clear.

Today, issues surrounding discussions of the planet’s future so often are politicized that it can be difficult to think of them in any other way. But for the pope, these issues are better viewed from a faith perspective.

“A Christian who does not safeguard creation, who does not make it flourish, is a Christian who is not concerned with God’s work, that work born of God’s love for us,” the pope emphasized. It is not because we are “green” that we provide care for the environment, but because “this is Christian,” he said.

According to Vatican officials, Pope Francis is about to publish an encyclical on the environment. For any pope, an encyclical is a major document, an expression of faith convictions likely to be read, studied and analyzed for decades. Because of this, many observers are curious to know what Pope Francis hopes to contribute to current discussions on the environment.

It is safe to predict that because of the forthcoming encyclical’s topic, editorials and commentaries debating its merits will appear in influential newspapers and magazines. TV talk shows and online blogs also will dissect its content.

Some commentators surely will criticize the pope’s text, holding that the scientific and economic issues basic to care for the environment exceed his technical competence as a Church leader, though he is unlikely to claim scientific or economic expertise. Others will praise the pope for raising awareness of the crucial interrelationship of human dignity, concern for society’s common good and care for the environment.

Perhaps the pope previewed the coming encyclical in his Feb. 9 homily. But a more far-reaching preview appeared on March 5 when Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, delivered a speech



A man looks out over the Jezreel Valley from Mount Precipice in Nazareth, Israel. Pope Francis is expected to release in the coming months an encyclical letter on the environment. Vatican officials have said that he will focus on how care for the environment is related to human flourishing. (CNS photo/Debbie Hill)

‘...being a protector of creation, of the poor, of the dignity of every human person is a sine qua non of being Christian.’

—Cardinal Peter Turkson

at Ireland’s national seminary and pontifical university in Maynooth.

Today, the cardinal commented, threats arising “from global inequality and the destruction of the environment are interrelated, and they are the greatest threats we face as a human family.” In light of this, the encyclical “will explore the relationship between care for creation, integral human development and concern for the poor.” The encyclical has “human ecology” as its theme, the cardinal added.

The pope’s approach—accenting protection of the environment, respect for all God’s creatures, “showing loving concern for each and every person” and “caring for one another”—does not reflect “some narrow agenda for the greening [of] the Church or the world,” Cardinal Turkson pointed out. Instead, “it is a vision of care and protection that embraces the human person and the human environment in all possible dimensions.”

The pope hopes with this encyclical not to make “some political comment about the relative merits of capitalism and communism,” but to restate “ancient biblical teaching,” said Cardinal Turkson.

So, yes, the pope will add something to the conversation

about “the precarious state of our planet and of the poor,” the cardinal said. To this conversation, the pope will add “the particular perspective of Catholic social thought.”

For Pope Francis, “being a protector of creation, of the poor, of the dignity of every human person is a *sine qua non* of being Christian, of being fully human,” Cardinal Turkson observed.

It is well-known that Pope Francis looks to St. Francis of Assisi as a model. Actually, the saint is a model for anyone concerned about the environment, and helps to explain what the Church is able to bring to these discussions.

“When St. Francis gazed upon the heavens, when he surveyed the wonder and beauty of the animals, he did not respond to them with the abstract formulas of science or the utilitarian eye of the economist,” said Cardinal Turkson.

Rather, the saint’s response “was one of awe, wonder and fraternity. He sang of Brother Sun and Sister Moon.”

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

The Bible calls those who believe in God to care for all of creation

By Mike Nelson

In the beginning, says the beginning of the Bible, God created the heavens and Earth, water and land, plants and animals and finally, mankind, whom God “settled” in the Garden of Eden “to cultivate and care for it” (Gn 2:15).



Smoke from the American Electric Power’s coal-fired Mountaineer Power Plant, along the banks of the Ohio River in New Haven, W.Va., is seen in this file photo. Throughout the Bible, God’s followers are called to give special care to all of creation. (CNS photo/Jim West)

What does the story of creation tell us about God’s desire for how we should act toward the environment, toward all he has created?

We need to look at all of Scripture, beginning at the opening chapter of Genesis, where it says that God granted man “dominion” over all the creatures he had created, to “fill the Earth and subdue it” (Gn 1:28).

Dominion, some might contend, means power and privilege to do as one pleases. But further reading of Scripture as a whole suggests something else.

Giving man “dominion” over the Earth does not mean God gave men and women the Earth. “The Earth is the Lord’s, and all it holds—the world, and those who dwell in it,” says the beginning of Psalm 24. Clearly, it says that God is in charge, not us.

That point is also established on Mount Sinai, when God instructs Moses carefully on how to tend the land he gives the Israelites, and, just as important, how to treat one another:

“Do not deal unfairly with one another, then, but stand in fear of your God. ... Observe my statutes and be careful to keep my ordinances, so that you will dwell securely in the land” (Lv 25:17-18).

For emphasis, God adds, in verse 24, “Therefore, in every part of the country that you occupy, you must

permit the land to be redeemed” (Lv 25:24).

While this verse has significance from several social justice standpoints (the fair distribution of wealth and the freedom to immigrate, to name two), it should also remind us that it is God who provides what we use to sustain life, and that we owe it to God and all of his creation to treat what he provides with care.

The New Testament is less specific about our obligation to care for our natural resources. But Jesus, as the Gospels and the epistles indicate, is specific about how to treat one another—with kindness, compassion, charity and love.

That would seem to suggest something important to us, environmentally speaking. Our loving treatment of and respect for our fellow human beings—of our fellow creations of God—can and must be reflected in our treatment, and our protection, of God’s creation as a whole.

That is something we are called to do, not out of fear of the disappearance of natural resources or plant and animal species (even though it’s a valid concern), but out of love for God and what he has created.

(Mike Nelson is the former editor of The Tidings, newspaper of the Archdiocese of Los Angeles.) †

From the Editor Emeritus/John F. Fink

Early Church: James led the Church in Jerusalem

(Third in a series of columns)

After Peter left Jerusalem in the year 44 (although he was back for a short time



in 50), the Christian community there was left in the hands of James, sometimes called "James the Just" or "James the Tzaddik (the Righteous One)." As I wrote last week, he might have been the Apostle called in

tradition James the Less to distinguish him from James, the son of Zebedee and the brother of John.

James was likely a relative of Jesus. His father was probably Alpheus and his mother the sister of Mary, the mother of Jesus. Therefore, he was likely Jesus' cousin. However, there is also the tradition that he was the oldest son of Joseph by an earlier marriage, hence Jesus' legal, but not biological, half-brother. If this is true, he was not one of the Apostles.

Whatever his relationship with Jesus,

he was known to live an austere and ascetic life. He also considered himself to be a Jew. He scrupulously followed the Jewish laws of ritual purity, and was allowed to wear the priestly robes and to pray in the Court of the Priests in the Temple.

James was the author of the Letter of James in the New Testament, considered a very Jewish writing. He also insisted that Gentile converts had to be circumcised and follow the Laws of Moses, until the Council of Jerusalem decided otherwise.

However, when that council determined that Gentiles didn't have to follow the Laws of Moses, James still believed that the Jewish converts in Jerusalem had to do so. When Paul arrived in Jerusalem in the year 56, bringing with him a collection he had taken up during his travels, James warned Paul that he was being accused of telling Jews "not to circumcise their children or to observe their customary practices" (Acts 21:21).

According to the Jewish historian Josephus, James was stoned to death by the Jewish Sanhedrin under the high priest Ananus II in 62 A.D. However, the historian Hegesippus wrote that the scribes and

Pharisees first threw him from the pinnacle of the Temple when he refused to deny his faith in Jesus. After it was discovered that he survived the fall, they stoned him.

James' successor as leader of the Church in Jerusalem was selected by Jesus' relatives. He was Simeon, another cousin of Jesus. He led the community to Pella in Transjordan when the Zealots revolted against Rome because Jesus had predicted the destruction of Jerusalem. That happened in 70 A.D.

Four years later, the Christians returned to Jerusalem and established a synagogue at the site of the Upper Room on Mount Zion, which they liked to call the Mother of All Churches. Between 74 and 135, when the Roman emperor Hadrian again destroyed the city, there were 14 more bishops, all of them with Jewish names.

Hadrian expelled all the Jews, including the Christian Jews. Then the Romans changed the name of the city to Aelia Capitolina. Until Constantine's time in the fourth century, the Church there was insignificant. Fortunately, it was thriving in other parts of the world. †

Cornucopia/Cynthia Dewes

Finding rapport with others opens treasures in ourselves, too

It's great to find another person who's "on the same wave length" as we are, so



to speak. When we establish rapport with another, we somehow feel verified and free to be ourselves. We can share opinions or intentions or whatever because we sense that the other person understands them.

Sometimes we build rapport over time. Perhaps we meet someone at work or in the neighborhood whom we like in a general way. But as time goes on, we come to feel a more intimate connection with them.

Sometimes, rapport is a sudden experience. We may meet someone at a party or a meeting whom we immediately trust. We feel we can share our thoughts with them without fear of scorn or hostility. We want to seek their company.

In spiritual matters, it's also great to find kindred spirits, especially during Lent when our thoughts turn more frequently to God. One spiritual writer who always "speaks" to me is Father John Catoir, whose main theme is always joy. He inspires us in his columns in Catholic publications, but my favorite work of his

is a little prayer book called *Joyfully Living the Gospel Day by Day*.

This prayer book encourages us to let go of the past, to live with joy every day in the knowledge that God constantly loves and forgives us. This does not mean we always feel happy, but rather confident that we can be hopeful no matter what.

Another spiritual writer I've found simpatico is Phyllis Zagano, author of *Sacred Silence: Daily Meditations for Lent*. Her insights in this book, while complex, really make the Lenten Gospel readings come alive. This is not pious pap; instead it's modern analysis and advice for maneuvering the world we live in. Sometimes we find authors with whom we feel rapport, so we seek out their books and articles. Biography is my favorite thing to read, but one novelist I particularly admire is Anne Tyler. Her latest book is called *A Spool of Blue Thread*, about a family with aging parents and unresolved resentments.

Tyler's gift is in understanding her characters' deepest desires, strengths and weaknesses. She moves the plot along masterfully because these people act exactly as such persons would in real life. You feel you know them personally; in fact, you've met them somewhere before. And Tyler obviously knows what it is to

grow old, and not want to let go of the past.

We find rapport with our close friends, including spouses and relatives. This is usually based on common values and attitudes and interests. If we make a sarcastic remark, they know we're kidding, and if we refuse a doughnut they know we're watching our weight and tactfully don't insist. We laugh at the same movies, sneer at the same romance novels and admire the same heroes, like Dorothy Day or Pope Francis.

Trouble is, if we let ourselves be swayed by popular culture or false ideals of what's important, we may sometimes miss out on rapport. We may choose what's expedient or popular rather than what we really trust in another.

On the other hand, we may pre-judge people too quickly, missing a chance to establish the rapport we seek. We may be too hasty to find the support, or agreement or admiration we want, only to learn later that someone we've dismissed offhand is our twin in spirit.

We need to be truly ourselves, open to the treasures we can find in others. †

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Emmaus Walk/Debra Tomaselli

Faith at the heart of what I learned at the Colosseum in Rome

"What was the best part of your trip to Rome?" an associate asked, after learning my husband and I traveled there recently.



I thought for a moment. "The Colosseum," I said.

My answer surprised me because the Colosseum was last on my list of places to see when we planned the trip.

After all, the thought of the Christian martyrdom that took place there disgusted me. Why visit a place where Christians were tortured for their beliefs? Why pay tribute to such violence? Why celebrate such horror? Why give the pagans a moment of my attention?

But late one afternoon, it happened to be the most logical stop on the local tour bus. Joe and I purchased tickets right before closing time.

It was the end of an exhausting day of sightseeing in Rome. Only a handful of tourists remained. Groups of people were exiting as we were heading into the Colosseum. The late afternoon sun cast shadows through the structure.

I was amazed at the construction, the levels of seating, and the obvious lanes at the base of the amphitheater where I imagined lions being released.

Joe, intrigued by the architecture, wanted to explore it. I handed him the camera.

"Go ahead," I said. "Hike around all you want." I pointed to a big square boulder, polished smooth from centuries of use. It resembled an oversized ottoman. "I'll be right over there."

I climbed onto the rock, glad to rest even if it was uncomfortable. I looked around.

"Stupid place," I thought.

"Stupid place."

I shook my head in disgust.

Then, suddenly, in the silence of the shadows, a realization surfaced. A cool breeze caressed my cheeks. Nobody was there, but I realized I wasn't alone.

I imagined the groups of victims. Guess what? They weren't nameless, faceless crowds. They were individuals like you and me. They were individuals who professed their faith despite the threat of death.

It wasn't the Romans capturing anonymous groups of people. Rather, it was the individual who marked himself

as a Christian. It was their actions, their courage, and their beliefs that made them a target. It was not some enemy choosing them for persecution, instead they made that choice by the way they lived, the Christ they followed, and the faith they professed.

Individuals ... like you and me.

That changed it all for me. This place wasn't about the persecutors; this place honors the courageous, faith-filled followers who labeled themselves as Christians.

I pictured them. They were so close to Christ, closer in years than you and me. Suddenly, their conviction touched me. I felt so thankful for their faith. I felt strengthened by their belief.

And I wonder: If we were put on trial for being a Christian, would there be enough evidence to convict us? In the face of danger, would we stand strong? Or run and hide?

Somehow I feel their presence, like a wall of triumph. We are not alone. And I know the answer.

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

Faith and Family/Sean Gallagher

Go all out to the finish in your life of faith

On a recent spring day, I had fun with my four oldest boys—ages 5 to 12—as they rode their bikes and scooters, and ran in a series of time trials in front of our home.



The route ran by the three older ones involved crossing the street in a loop that was the better part of a city block long. Little

5-year-old Philip's course was shorter, just down to an alley a door down from our house and back.

I timed the boys on a digital stop watch and marked down their times.

I noted with interest how my sons were anxious as soon as they crossed the finish line to hear what their time was. Did they beat the time of their previous trial? They wanted to try again right away, but had to wait their turn as their brothers took part in their trial. The natural competitiveness in kids, especially boys, really came out.

We parents can see in this part of our children's human nature a way of encouraging them to strive for more in their lives of faith and moral choices.

Consider that my boys were most interested in learning if they had set a personal best time. They didn't compare themselves to their brothers. The younger ones seemed to understand naturally that they hadn't matured physically enough to compete against their older brothers.

In our lives of faith and in our moral choices—which are so interrelated—we can, in a sense, look at our own personal stop watch each night in an examination of conscience.

There, we review the day with the help of the Holy Spirit to see where, with God's help, we did his will and where we went our own way and sinned.

Like my boys—who were most interested in their own times and didn't care if they didn't measure up to their brothers—God calls us in our examinations of conscience to simply see if we did or did not do his will on a particular day. Judging our behavior based on what others have or have not done—which can nurture undue feelings of either shame or pride—should not be part of the equation.

As we make an examination of conscience more of a daily habit, we can begin to look and see areas of our lives where we have improved or where we need to do more work.

We can rejoice like my boys did when they established a new personal best when we start to see progress in bringing a deeply ingrained bad habit under control, or in establishing a good habit of daily prayer.

On the other hand, if we find in our daily examinations of conscience that we're having a hard time in our relationship with God or in fighting a particular sin, we'll know at the same time that there is no need to give up hope.

Part of an examination of conscience is recognizing the presence of God in our daily lives, and the many ways he helps us to do his will. If we also recognize that we sin—and there isn't a day go by where that doesn't happen—then we can find encouragement in expressing sorrow for failing to do God's will and in knowing that he'll help us do better the next day.

The ultimate finish line in our relationship with God and in our moral choices comes at the end of our lives or when the Lord chooses to return—whichever one comes first.

And since we know neither the day nor the hour when either of these will happen, treat each day like my boys did their time trials. Go all out to the finish line and try, with God's help, to make this day the best of all. †

Fourth Sunday of Easter/Msgr. Owen F. Campion

Sunday Readings

Sunday, April 26, 2015

- Acts of the Apostles 4:8-12
- 1 John 3:1-2
- John 10:11-18

The first reading this weekend is from the Acts of the Apostles. Acts is fascinating. It reveals the priorities and beliefs of the first Christians.



The setting is Jerusalem. A Christian community has formed, very visibly and deliberately clustered around St. Peter and the other Apostles.

Prayer, total devotion to the Lord, great charity and a sense of unity characterize this community.

Also vital to the community is its solemn responsibility to make Jesus known far beyond the circle of believers.

In this reading, Peter gives testimony about his faith before Jewish officials. He speaks for all the other Apostles and indeed for the community itself. Peter obviously is the unchallenged leader of the Christians.

Acts says that Peter was "filled with the Holy Spirit" (Acts 4:8). Peter was speaking in and with the power and grace of God. He emphasized that in healing a cripple, recalled earlier in Acts, he acted with the healing power of Jesus.

In his testimony, Peter insisted that salvation is not possible without Jesus because God gave Jesus to the world as its Redeemer.

The First Epistle of St. John is the next reading.

The three epistles, attributed to John, all have an eloquence and depth that is most appealing. The passage offered in this reading in fact is rather brief, only two verses, but it nonetheless is most expressive, a reassuring declaration of the theological fact that believers are nothing less than God's beloved children.

The imagery is strong. No other human relationship so directly and well conveys the notion of love, caring, and life giving than that of a parent and child.

This reading also says that those who are worthy of being God's children one day will see God and will be with him.

St. John's Gospel supplies the last reading. It is a glorious revelation about the Lord Jesus. Everyone at the time knew what herding sheep was all about. Roman Palestine was by and large an agricultural nation. Sheep-herding was a major part of its economy.

The image of sheep is important. Sheep are gentle animals, vegetarian and not at all aggressive. They also are quite vulnerable. Predators easily make sheep their prey. Aggressors hunt for them, particularly the weak, young and unhealthy. Unable because of their placid nature to fight for their lives, sheep very much need their shepherds. Good shepherds care for the sheep, helping them to overcome the vulnerability created by their meekness and lack of cunning.

Jesus, in this passage, compares us humans to sheep.

Reflection

Jesus on several occasions in the Gospel compares humans and sheep. The likeness is a fact, but a fact that humans prefer to forget. We are vulnerable. We need a shepherd. Jesus is the good shepherd. He lays down life itself for us. He wishes that none of us be lost.

He is the Good Shepherd. It is an image that has survived the cultural transition in much of the world from the agrarian to the technological.

This weekend's liturgy builds on this image, presenting it in this marvelous reading from St. John's Gospel. When the superb literary technique of this Gospel is added to the process, the image is stunning and beckoning in its brilliance. Its meaning is clear because of the frankness of the Gospel.

It is vital that believers, indeed all people, realize that humans are very much like sheep. In so many ways, humans are at risk. Our instincts do not always serve us well. Sin threatens our eternal lives.

Jesus is the Good Shepherd that supplies all that we lack. He defends us against peril. He leads us to safety. In Jesus alone is life, as Peter proclaimed. †

Daily Readings

Monday, April 27

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

Tuesday, April 28

St. Peter Chanel, priest and martyr
St. Louis Grignon de Montfort, priest
Acts 11:19-26
Psalm 87:1b-7
John 10:22-30

Wednesday, April 29

St. Catherine of Siena, virgin and doctor of the Church
Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, April 30

St. Pius V, pope
Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, May 1

St. Joseph the Worker
Acts 13:26-33
Psalm 2:6-11b
John 14:1-6

Saturday, May 2

St. Athanasius, bishop and doctor of the Church
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, May 3

Fifth Sunday of Easter
Acts 9:26-31
Psalm 22:26-27, 28, 30, 31-32
1 John 3:18-24
John 15:1-8

Question Corner/Fr. Kenneth Doyle

Palm Sunday Mass can be understood as an 'overture for all of Holy Week'

QI have always wondered why we read the Passion during Palm Sunday Mass.



Palm Sunday is a day of rejoicing and jubilation, as we remember Jesus riding into Jerusalem amid throngs of cheering people.

But then we read the passion of Christ, which we also read again on Good Friday. There is no mistaking the fact

that historically these events unfolded with Jesus arriving triumphantly into the city. We seem to be the only Christian tradition to turn Palm Sunday into such a sad and horrible day. (Kentucky)

AThe passion of Jesus is proclaimed twice in the Catholic liturgy: once on Palm Sunday, when the account is taken from one of the synoptic Gospels (Matthew, Mark or Luke), and again on Good Friday, when John's Gospel is heard.

On Palm Sunday, the Catholic liturgy is like an overture for all of Holy Week: At the beginning of the Mass, palms are blessed and a short Gospel is proclaimed that describes Jesus' triumphal entrance into Jerusalem riding on a donkey. During the Mass, the Passion is proclaimed, often by a priest or deacon and two other lectors.

The liturgy for Palm Sunday is something of a hybrid, like an overture for all of Holy Week: It begins in triumph, but quickly there looms the shadow of the cross. In fact, the joy of Christ's followers on the first Palm Sunday was short-lived. The crowd in Jerusalem was swelled immensely that day by Jews who had gathered for the Passover celebration.

Many in that assembly were unaware that the Savior of the world was in their midst, and those followers who honored him with palms were doubtless in the minority—as evidenced by his arrest just a few days later and the cries of the crowd for crucifixion.

For many Catholics, Palm Sunday is the only time they hear the Passion read because the Good Friday liturgy is often held during workday hours and the congregation is much larger on Palm Sunday.

QI have been asked by several people who know that I am a Catholic whether the Church permits people to donate their

bodies to a medical center after death. Their intent is to enable others to live longer if any viable organs can be used, or to provide the material for research that might prevent disease in the future. Following any procedures, the remains are then cremated. (Nebraska)

AThe answer to your question is a resounding "yes." In fact, in October 2014, Pope Francis met with the Transplantation Committee for the Council of Europe and called the act of organ donation "a testimony of love for our neighbor."

That statement echoed the *Catechism of the Catholic Church*, which says that "organ donation after death is a noble and meritorious act and is to be encouraged as an expression of generous solidarity" (#2296).

Likewise, the catechism states that "autopsies can be morally permitted for legal inquests or scientific research" (#2301). In 1995, in his encyclical "The Gospel of Life," St. John Paul II called organ donation an example of "everyday heroism" (#86).

The remains after organ donation or medical research must be treated with reverence and entombed or buried. In my diocese, our diocesan cemetery donates gravesites and burial services for the interment of the cremated remains of those who donated their bodies to science.

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

My Journey to God

Safety Through Storms

By Katherine Strathearn Baverso

Let the storms of the night pass over,
Let peace in my heart abide,
Calm the winds of my transgressions,
Cause all of my fears to subside.

O the storms of my life have been plenty.
You brought me safely through,
For you have ever been there,
Always steadfast and true.

I thank you for your forbearance
As each storm of my life transpired.
From my sins I am asking thy clearance,
Loving Thee from whom I'm inspired.

Permit me to follow Thy footsteps
Up the way to salvation, Lord,
As together in Faith we travel,
My storms with Thine, in accord.



(This poem by Katherine Strathearn Baverso, who died in 1990, was submitted by her daughter, Josephine Borrasso, a member of St. Charles Borromeo Parish in Columbus. People take pictures of the Our Lady of the New Millennium statue outside St. John the Evangelist Church in St. John, Ind., in the Gary Diocese as dark storm clouds roll through on May 22, 2011.) (CNS photo/Michael McArdle, Northwest Indiana Catholic)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 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.

BAUMANN, Gregory N., 57, St. Mary-of-the-Woods, St. Mary-of-the-Woods, April 3. Husband of Pamela Baumann. Father of Amanda Brinkworth, Adam and Chad Baumann. Brother of Donna Irmischer, Phyllis Naville, Diane Thomas and Douglas Baumann. Grandfather of seven.

BAYSINGER, Justin A., 90, St. Paul, Tell City, April 6. Father of Larry and Ron Baysinger. Brother of Jim Baysinger. Grandfather of four.

BRADING, William Paul, 66, St. Gabriel the Archangel, Indianapolis, March 29. Husband of June Brading. Father of Beth Hibschan, Kathryn Strickland and Matthew Brading. Brother of Margie Eichler and John Brading. Grandfather of six.

BRANCAMP, Lorene L., 76, Immaculate Conception, Millhouses, April 4. Mother of Jennifer Eads, Veronica Henderson, Ann Rolf, Linda Schuck, Flora and Suzie Wagner, Cathy Wittkamper, Leonard Jr. and Matt Brancamp. Sister of Delores and Ellie May Amburger, Martha Doll, Regina Lowe, Rita Meyer, Theresa Nobbe, Carol Schwegman, Franciscan Sister Cleopha Werner, Betty Young, Mary Merkel, Charles, Kenneth, Uriel and Virgil Brancamp. Grandmother of 29. Great-grandmother of five.

BUBE, Charlene Marie, 81, St. Anthony of Padua, Clarksville, April 8. Mother of Janie Grove, Amy Nall, Vicki, Keith and Paul Bube. Sister of

Phyllis Osbourn. Grandmother of 10. Great-grandmother of one.

BURRIS, Louis E., Jr., 72, St. Mary, Mitchell, April 6. Husband of Brenda Burris. Father of Emily Wheeler and Seth Burris. Brother of Cleora Thomas. Grandfather of two.

CALLAHAN, Richard, 92, St. Jude, Indianapolis, April 9. Father of Joyce Leckron. Brother of Ronald Callahan.

CHAFFEE, Richard D., 86, St. Anthony of Padua, Morris, April 2. Husband of Patricia Chaffee. Father of Jeff, Kevin, Kyle, Lindy and Tim Chaffee. Brother of Bonnie Coffman, Dodie LaBaw, Vera Martin and Carl Chaffee. Grandfather of eight. Great-grandfather of one.

COOK, Sandra, 77, St. Mary, Richmond, April 2. Mother of Michael Cook. Grandmother of one. Great-grandmother of two.

DISMUKE, Dorothy Mae, 86, St. Jude, Indianapolis, April 2. Mother of Diane Smith and Douglas Holder. Sister of Donna Smith, David Campbell and Dennis Holder. Grandmother of four. Great-grandmother of 14.

DUGAN, James R., 79, Sacred Heart of Jesus, Indianapolis, April 4. Husband of Isabel (Coutts) Dugan. Father of Karen Dugan-Gunther, Patti Sutton, Kathryn Teachout and James Dugan. Grandfather of eight. Great-grandfather of two.

ENNEKING, Rita M., 86, Holy Family, Oldenburg, April 5. Mother of Nancy Huey, Vicki Huffman, Jane Kramer, Leon and Tom Enneking. Sister of Louis Simmermeyer. Grandmother of 22. Great-grandmother of 19.

GARNER, Mary Jeanne (Crowhurst), 83, Holy Family, New Albany, March 29. Mother of Dr. Lisbeth Bone, Anne Offutt, Dr. Kathryn, Mary Jo, James, John, Dr. Paul, Dr. Thomas and Dr. William Garner III. Grandmother of 38. Great-grandmother of seven.

GIBSON, Charles T., 97, St. Louis, Batesville, March 29. Father of Charla Gindling,

Pam Meyer, Brent and Greg Gibson. Grandfather of seven. Great-grandfather of nine.

GRANNAN, William, 78, Most Sacred Heart of Jesus, Jeffersonville, March 31. Father of John and Will Grannan. Brother of Mary Ruth Massie and LaVerne Grannan. Grandfather of four.

HOFFMAN, Alma, 83, St. Nicholas, Ripley County, April 1. Mother of Sandy Eckstein, Daniel and Jerry Hoffman. Sister of Rita Gesell. Grandmother of nine. Great-grandmother of eight.

KRAMER, Virgil H., 86, St. Maurice, Decatur County, April 2. Husband of Evelyn Kramer. Father of Sharon Spears, Don and Philip Kramer. Grandfather of nine. Great-grandfather of five.

LEWIS, Adeline, 95, St. Charles Borromeo, Milan, March 31. Mother of Doris Bauer and James Lewis. Grandmother of 11.

McCLUNG, Sylvia E., 81, Holy Angels, Indianapolis, March 27. Mother of Lisa Snorden, Terri Woods-Love, David, Glenn, Mark and Stanley McClung. Grandmother of 11. Great-grandmother of 16. Great-grand-grandmother of one.

McLEISH, Elizabeth Cecilia, 90, St. Monica, Indianapolis, April 8. Mother of Claudia Majors, Rosemarie Miller and Michael McLeish. Grandmother of seven. Great-grandmother of seven.

MURPHY, Shaun Michelle, 59, Most Holy Name of Jesus, Beech Grove, April 2. Sister of Eileen Hughett and Kevin Murphy. Aunt of several.

MYERS, Alexander R., 23, St. Roch, Indianapolis, April 6. Son of Ron and Sharon Myers. Brother of Audrey Myers.

PETERS, Robert Harold, 90, St. Luke the Evangelist, Indianapolis, April 2. Husband of Kathryn Peters. Father of Catherine Eads and Thomas Peters. Grandfather of five. Great-grandfather of one.

PORTISH, Rita Mae, 85, St. Anthony, Indianapolis, April 1. Mother of Angela Basore, Gina Evans, Pam McMahon and Tom Portish. Grandmother of nine. Great-grandmother of six.

ROBY, Jeanne A., 89, St. Augustine, Jeffersonville, April 2. Mother of Melissa Meriwether, Michael and Robert

Roby. Sister of Geri Wetherell and Edwin Fackler. Grandmother of six. Great-grandmother of three.

ROSENFELD, William, 65, St. Vincent de Paul, Shelby County, March 28. Father of Melissa DeSpain. Brother of Connie Bergman, Peggy Jacobs, Carol Shaw, Patricia, Dan, Francis, Gene and Mark Rosenfeld. Grandfather of four.

RUDOLF, Frances A. (Nobbe), 90, Most Holy Name of Jesus, Beech Grove, April 3. Mother of Jane Cox, Helena, Gerald, Lawrence, Rick and Roger Rudolf. Grandmother of nine. Great-grandmother of eight.

SCHINDLER, Carl, 91, St. Mary, New Albany, April 10. Husband of Virginia Schindler. Father of Carla Harrod, Pam Hobbs, Sue McCune and Terry Schindler. Grandfather of nine. Great-grandfather of 11.

SIEFERT, Greg L., 52, St. Mary, Greensburg, April 9. Husband of Sharon (Springmeyer) Siefert. Father of Olivia and Dillon Siefert. Son of Louis Siefert. Brother of Nancy Meyer, Patricia Valliere, Sue Waechter and Dennis Siefert.

STEVENSON, James, 87, Holy Family, Richmond, March 30. Husband of Dorothy Stevenson. Father of Cathy Overturf. Grandfather of six. Great-grandfather of seven.

TERZINI, Helen, 90, St. Mary, Richmond, April 4. Mother of Vincent Terzini. Sister of Mary MacPherson. Grandmother of two.

WAGNER, Ralph J., 93, Holy Family, Oldenburg, April 5. Husband of Helen Wagner. Father of Carol Heidlage, Cathy Kerker, Ginger Saccomando and Beth Zawaski. Grandfather of 10. Great-grandfather of 14.

WATHEN, Roy Michael, 56, St. Charles Borromeo, Bloomington, April 5. Father of Elizabeth Wyatt, Andrew, Bryan and Joshua Wathen. Son of Gertrude Wathen. Brother of Mary Demshar, Brenda Lutgens, Beverly Reich and Barbara Sylvester. Grandfather of five. Great-grandfather of one.

WINKLER, Kenneth M., 94, St. Vincent de Paul, Shelby County, April 4. Father of Penny Bush, Becky Haulk, Angie and Jackie Jones, Peggy McCracken, Rick and Tony Winkler. Grandfather of 15. Great-grandfather of 26. †



Feathers in his cap

Pope Francis tries on a headdress presented by a bishop during his general audience in St. Peter's Square at the Vatican on April 15. (CNS photo/Paul Haring)

Providence Sister Agnes Arvin served in schools, ministered to the developmentally disabled

Providence Sister Agnes Arvin, formerly Sister Agnes Virginia, died on April 8 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on April 11 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Agnes Arvin was born on Nov. 19, 1918, in Bedford. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 5, 1939, from the Cathedral of SS. Peter and Paul Parish in Indianapolis. She professed final vows on Aug. 15, 1947.

Sister Agnes earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana University.

During her 76 years as a member of the Sisters of Providence, Sister Agnes ministered in education for 25 years in schools in Illinois and Indiana. She also served for 11 years in leadership within the order. Afterward, she ministered to developmentally disabled adults, leading homes for them in Illinois and Iowa. She also managed a family shelter in Chicago for a period before serving in a school in Anguilla in the West Indies for two years.

Upon returning to the motherhouse in 1999, Sister Agnes ministered at the former St. Ann Clinic, the former Woods Day Care and in the sisters' health care facility. Beginning in 2011, she committed herself entirely to prayer.

In the archdiocese, Sister Agnes ministered in Indianapolis at St. Philip Neri School from 1947-50, St. Thomas Aquinas School from 1950-51, St. Joan of Arc School from 1958-59, and St. Jude School from 1959-65. She also served at the former Sacred Heart School in Terre Haute from 1951-52, Holy Family School in New Albany from 1965-66 and in leadership at the motherhouse from 1966-71.

Surviving are nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Local Catholic Company serving the Archdiocese of Indianapolis

Vocations director, writer combine to update guide on Catholic faith

By Mike Krokos

There are *Idiot's Guides* for organizing your life and understanding Medicare and Social Security.

For those looking to boost their culinary skills, peruse the pages of *Idiot's Guides* to Paleo slow cooking, baking, and canning and preserving.

And for those interested in learning and better understanding the Catholic faith, there is a new, updated version of *Idiot's Guides: Catholicism*.

Published by Alpha Books, the book is co-authored by Julie Young and Father Eric Augenstein, vocations director for the Archdiocese of Indianapolis who also serves as sacramental minister at St. Agnes Parish in Nashville.

Though the two had never met before the project, both had a connection to the publisher, who put them together to work on updating the Catholicism guide.

"Luckily, we had several friends in common, we hit it off right away, and we both had a similar vision for what we wanted the book to be," said Young, who holds degrees in writing and education from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and grew up at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and is now a member of St. Michael Parish in Greenfield.

That vision was in part shaped by the publishers, Father Augenstein noted.

"Since the *Idiot's Guides* is a secular



'The important thing in this kind of book is not to take anything for granted, not to make presumptions about what someone knows or doesn't know, and to offer them a good foundation as to what Catholicism is all about.'

—Julie Young, co-author of *Idiot's Guides: Catholicism*

series, our primary audience are non-Catholics and those who are curious—or misinformed—about Catholicism," Father Augenstein said.

"We take nothing for granted in our readers, starting with a very basic description of faith and assuming that readers know nothing about Jesus Christ, Scripture or any particular Catholic beliefs.

In a similar vein, we also had in mind fallen-away Catholics and uncatechized Catholics—anyone who has a limited understanding of what the Catholic Church believes and teaches, or how to live as a Catholic in today's world.

"However, we also think the book is valuable for anyone looking for a good overview of Catholicism as a refresher, or as a tool for evangelization."

Young agreed.

"I often joke that this book could be subtitled, *'Now that you are paying*

attention, here's what you agreed to.' I say that with my tongue firmly in my cheek, but I think as Catholics, we often go through the motions, memorize the answers and pass the tests without really digesting where these teachings come from or breaking them down," she said.

"The important thing in this kind of book is not to take anything for granted, not to make presumptions about what someone knows or doesn't know, and to offer them a good foundation as to what Catholicism is all about."

One challenge the co-authors faced, they said, was encapsulating 2,000 years of Catholic teaching and tradition.

"There is so much information that could be included in an overview of Catholicism," Father Augenstein said.

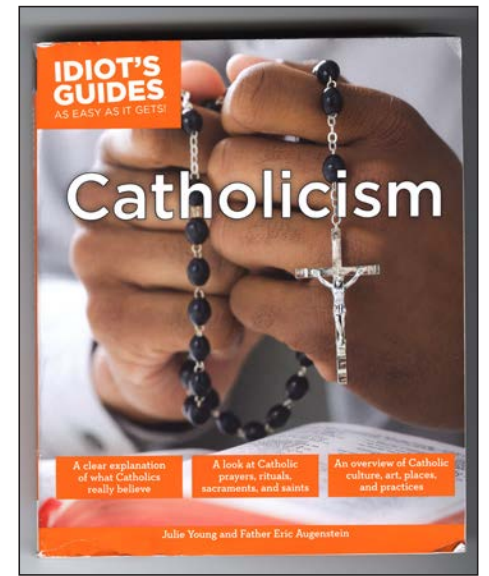
"Our biggest challenge was determining what we felt would be most necessary for people to understand, and to present that material in a way that was engaging and did not presume any previous knowledge."

The priest also hopes readers understand that the Church is not an institution.

"It's a network of relationships, between humanity and God, and among all of God's children," he said. "That's one of the reasons we talk so much about saints, and share the stories of holy men and women who spent their lives striving to grow in love of God and neighbor. We want to put the personal face on Catholicism."

Young agreed, adding that "although it tends to measure time by the century rather than the year or decade, the Catholic Church is a surprisingly progressive organization.

"While we may think of the language



as old-fashioned or its teachings out of place with modern society, these concepts are not something that were hammered out lightly," she said. "The Church is keenly interested in how new developments in science, technology and other areas of discovery fit into the established canon, and will shape its future for centuries to come."

Father Augenstein added there is a lot of misinformation in the world about Catholicism—including within the Church.

"The goal of evangelization is to spread the Good News, and to help draw people into a relationship with God that animates their human relationships and compels them to continue to spread that Good News," he said. "Our hope is that this book can be one of many available resources to aid in that work of evangelization."

(Young and Father Augenstein will take part in a book signing from 2-4 p.m. on May 3 at the Barnes and Noble bookstore in the Greenwood Park Mall, 1251 South U.S. 31, Greenwood. Copies of the book will be available for \$19.95, and proceeds from books sold that day will benefit Catholic education in the archdiocese. The book is also available at Bookmamas in Irvington, and online at retailers such as Amazon. It is also available as an e-book for Kindle and other e-readers.) †



'The goal of evangelization is to spread the Good News, and to help draw people into a relationship with God that animates their human relationships and compels them to continue to spread that Good News. Our hope is that this book can be one of many available resources to aid in that work of evangelization.'

—Father Eric Augenstein

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- Able to adapt to a flexible schedule (frequent evenings and weekends) while also holding regular office hours at some time during the week
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- Bachelor's degree in Theology/Religious Studies or equivalent

Applicants are encouraged to show their interest as soon as possible. Interested applicants should send a cover letter and resumé to:

Sandy Schrader
St. Louis de Montfort Catholic Church
11441 Hague Road, Fishers, IN 46038
sschrader@sldmfishers.org

Seven men ordained transitional deacons for service in archdiocese

Criterion staff report

On April 11, Archbishop Joseph W. Tobin ordained seven men as transitional deacons for service to the Church in central and southern Indiana. The ordination liturgy was celebrated at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

Those ordained are deacons Nicolás Ajpacajá Tzoc, James Brockmeier, Anthony Hollowell, Douglas Hunter, Kyle Rodden and Matthew Tucci for the Archdiocese of Indianapolis, and Meril Sahayam for the Diocese of Palayamkottai, India.

Deacons Hollowell and Tucci are receiving their priestly formation at the Pontifical North American College in Rome. The other deacons are enrolled at Saint Meinrad Seminary and School of Theology in St. Meinrad.

The Diocese of Palayamkottai has a special relationship with the archdiocese and Saint Meinrad, where some of their seminarians receive their priestly formation.

Several of their priests serve the archdiocese for a few years before returning to their home diocese in India.

Deacon Sahayam will be ordained a priest in his home diocese in 2016. All six deacons of the Archdiocese of Indianapolis will be ordained to the priesthood on June 25, 2016, at SS. Peter and Paul Cathedral in Indianapolis.

(For more information about vocations to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.) †



Above, Archbishop Joseph W. Tobin, center, poses on April 11 outside of the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad with transitional deacons Nicolás Ajpacajá Tzoc, Meril Sayaham, Kyle Rodden, Matthew Tucci, Anthony Hollowell, Douglas Hunter and James Brockmeier, all of whom will serve the Church in central and southern Indiana. Archbishop Tobin ordained the men during a Mass celebrated that day at the church. (Photos courtesy of Saint Meinrad Archabbey)



Archbishop Joseph W. Tobin ritually lays hands on the head of seminarian Douglas Hunter during the April 11 Mass in which he and six other men were ordained transitional deacons at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.



Transitional Deacon Anthony Hollowell, right, ritually receives a Book of the Gospels from Archbishop Joseph W. Tobin during the ordination Mass. Assisting in the liturgy is archdiocesan seminarian Jeffrey Dufresne, center.



Transitional Deacon Kyle Rodden prays a blessing over his sister, Natalie Rodden, left, and his mother, Mary Chris Rodden, after the ordination Mass.


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