



The

# Criterion

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## Giving back

Students help beautify, clean St. Patrick Cemetery in Madison, page 10.

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## 'What life and love is all about'

For more than 40 years, Bernie Price has worked for the archdiocese's Catholic Youth Organization and has led the high school youth group at Good Shepherd Parish in Indianapolis. Here, she is pictured in the center of five former members of the youth group who now play volleyball together in the archdiocese's Young Adult Ministry sports program. Katie Mracna, left, Zach Burns, Stacia Smith, Amanda Hubenthal and Greg Kocher reunite with Price. (Submitted photo)

## A special love guides Bernie Price as she directs young people in sports and faith

By John Shaughnessy

There are more than a few "great loves" in the life of Bernie Price, and one is passionately on display mere minutes after a championship game in the archdiocese's Catholic Youth Organization (CYO).

The two girls' volleyball teams have just finished a well-played, intense championship that has left one group of seventh- and eighth-grade girls beaming and jumping in joy while the other team

slumps off the court, with some of the girls crying.

In the midst of these polar opposite emotions, Price soon gathers the two teams together in her official role as the CYO's director of girls' athletics. She is there to present trophies to the two teams, and she has always lived for this moment during her 42 1/2 years of joyous, give-everything-you-have dedication to serving the CYO and the children and youths of the archdiocese.

After she brings the teams together,

Price privately tells them how proud she is of their efforts during the game and the season. Then she has them turn around and look at everyone in the stands because she wants the fans "to see how great these kids are."

When the girls do, Price's voice rises—"loudly," she admits. And with no need of a microphone, she roars, "If anyone wants their money back, you're not going to get it because you've gotten your money's worth and more." And her

See BERNIE, page 8

## Wuerl: Politically correct 'choice' rhetoric hides ugly truth of abortion

WASHINGTON (CNS)—One day after Planned Parenthood's president, Cecile Richards, spoke at Georgetown University, Washington Cardinal Donald W. Wuerl celebrated a University Mass for Life for college students at a nearby Catholic



Cardinal Donald W. Wuerl

church, encouraging them to stand up for God's gift of human life.

A Georgetown student group's invitation to Richards, the head of the nation's largest abortion provider, to speak on April 20 at the country's oldest Catholic university drew nationwide criticism and was countered by a week of pro-life activities at the school.

The events included panel discussions on the dignity of life and the importance of outreach to women facing crisis pregnancies, and a talk by Abby Johnson, the former director of a Planned Parenthood clinic who is now pro-life and speaks out about the reality of that agency's abortion practices.

In his homily at the April 21 Mass at Epiphany Church, Cardinal Wuerl warned about a powerful, politically correct movement and environment "all around us. ... It says to set aside such things as the value of human life, and substitute the politically correct position that actually you should be free to choose to kill the unborn child. But the word of God says to us, 'Don't conform yourself to this age' " (Rom 12:2).

The congregation of nearly 150 people included students from local universities, along with faculty members, campus ministry staff and young adults from the Washington area. Cardinal Wuerl was joined by five concelebrating priests who serve in campus ministry.

A group of about two dozen Georgetown University students, along

See WUERL, page 8

## When it comes to happiness, there's no app for that, Pope Francis tells teens

VATICAN CITY (CNS)—Happiness "is not an 'app' that you can download on your phones, nor will the latest update help you become free and great in loving," Pope Francis told thousands of teenagers.

Youths from around the world flocked to Rome for a special Holy Year of Mercy event for teens aged 13-16. The celebrations began on April 23 with confessions in St. Peter's Square.

The pope caught many off guard as he made an unannounced visit to the square. After greeting several people, he placed a purple stole over his shoulders and sat down, joining more

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Pope Francis hears the confession of a youth on April 23 in St. Peter's Square at the Vatican. (CNS photo/L'Osservatore Romano via Reuters)

# TEENS

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than 150 priests offering the sacrament of reconciliation.

Jesuit Father Federico Lombardi, Vatican spokesman, said the pope “listened to the confessions of 16 boys and girls,” spending more than an hour in the square.

Celebrating Mass with the young people on April 24, the pope told them true freedom is priceless and comes from making the courageous decision to do good and not from the mediocre belief that happiness can be easily obtained through worldly possessions and fashion.

A person’s happiness “has no price and cannot be bought,” the pope told them during the Mass in St. Peter’s Square.

Gray clouds looming over St. Peter’s Square did little to deter an estimated 100,000 young teens and pilgrims from attending the final Mass of the jubilee celebration.

In his homily, the pope encouraged the youths to carry out the “enormous responsibility” entrusted to the disciples by Jesus in the Sunday Gospel reading: “By this, everyone will know that you are my disciples, if you have love for one another” (Jn 13:35).

Love, he said, is the “only valid ‘document’ identifying us as Christians” and the only path to happiness.

True love is free “without being

possessive” of people or worldly things, he said. “There is always a temptation to let our affections be tainted by an instinctive desire to take, to have what we find pleasing; our consumerist culture reinforces this tendency. Yet when we hold on too tightly to something, it fades, it dies and then we feel confused, empty inside,” he said.

The freedom that comes from love, he continued, does not come from “doing whatever you want,” which only makes people “self-centered and aloof,” but is a gift that comes from “being able to choose good.

“Be skeptical about people who want to make you believe that you are only important if you act tough like the heroes in films or if you wear the latest fashions. Your happiness has no price; it cannot be bought,” the pope stressed.

The first day of the celebration ended late on April 23 with music and testimonies at Rome’s Olympic Stadium for an estimated 70,000 youths. In a video message played at the rally, Pope Francis compared the absence of Jesus in one’s life to being somewhere without a cellphone signal so it is impossible to connect with each other.

“Just remember that if Jesus is not in your life, it is as though there was no signal,” he said. “Let’s always place ourselves where we have the signal: the family, the parish, the school, because in this world we will always have something to say that is good and true.”



Pope Francis waves after he celebrated a Mass for the Youth Jubilee on April 24 in St. Peter’s Square at the Vatican. (CNS photo/Tony Gentile, Reuters)

The youths had made a pilgrimage to the Holy Door at St. Peter’s Basilica, and the pope told them, “Do not forget that the door is the encounter with Christ, who introduces us to the Father who asks us to be merciful as he is merciful.”

Reminding them of the importance of simple gestures in carrying out works of mercy, the pope said that to be merciful

with others, one must first be able to forgive. Resentments or the desire for revenge are like a worm that “eats away at the soul and does not allow us to be happy,” he said.

“Let us forgive and forget the wrong done to us; in this way we can understand the teaching of Jesus and be his disciples and witnesses of mercy,” he said. †

## U.S. teens say faith strengthened at youth celebration in Rome

VATICAN CITY (CNS)—Sharing and celebrating the joy of faith with thousands of Catholic teenagers from around the globe was a rare moment that not many people are able to experience, a U.S. teen said.

“It was a different atmosphere than what I’m used to, but it’s good because it shows that the beauty of the Catholic Church is there,” Emily Sullivan told Catholic News Service (CNS) on April 25.

Emily, her brother Ryan and parents Matt and Susan, came from North Carolina to participate in the Year of Mercy celebration for young teens on April 23-24 in Rome.

Both siblings, who are preparing to receive the sacrament of confirmation, said that despite the language barrier, they were able to join in singing and praying during the April 23 youth rally at

Rome’s Olympic Stadium.

“It was awesome; the energy was insane,” Emily said. “The people knew all the lyrics, and they were jamming out. So we came up with a couple of words that we could sing along. It was really cool to be in that atmosphere.”

To see so many Catholic teens in one place was “definitely encouraging,” she added.

For Ryan, attending the April 24 Mass in St. Peter’s Square was the highlight of his pilgrimage. “It was great seeing the pope. Meeting other people and seeing the city was all good,” he told CNS.

“We will make our confirmation in two weeks, so it was definitely great to see the history of the Church and [meet] other people who are Catholic because where we live, there’s not as big of a [Catholic population],” Emily said.

In his homily, Pope Francis told the more than 100,000 teens present that happiness “is not an ‘app’ that you can download on your phones,” and that love leads to true freedom, which is a gift that comes from “being able to choose good.”

The pope’s message, Emily said, encouraged people “to go back to the Church at the end of the day, not your phone.”

Their mother Susan told CNS she hopes that attending the jubilee event will give her children a “fuller and richer experience” as they prepare to receive confirmation.

“It was really important for me and for them to have this experience,” she said. “To be that close [to Pope Francis] as he was celebrating Mass was truly, I hope, a life-changing experience for them that reaffirms their faith.” †

## New nuncio to U.S. says he’s ready to listen and learn from American people

VATICAN CITY (CNS)—Archbishop Christophe Pierre, the new nuncio to the United States, said he is ready to learn about the Catholic Church in the



Archbishop Christophe Pierre

country and will try his best to be Pope Francis’ emissary, particularly in promoting a Church that is close to those who suffer.

The archbishop, who had a private meeting at the Vatican with Pope Francis on April 21, gave interviews the next day to the English and the Italian programs of Vatican Radio.

The 70-year-old French native has been in the Vatican diplomatic

corps for almost 40 years, and said a nuncio’s job is to help the pope fulfill his ministry of building up the local Churches, respecting their diversity, while keeping them united with the universal Church.

“The difficulty or the challenge,” he said, is “to listen, to be careful about what’s going on, to understand, to exercise dialogue—I think that’s very important—to discover the beauty, the richness of the culture of the people, the way the people live [and] to help the inculturation of the Gospel in a particular culture.”

At the same time, he said, a nuncio’s mission is “to help the pope understand—the pope and those that work with him—to understand what’s going on.”

“The richness of the Catholic Church,” Archbishop Pierre said, comes from that combination

of valuing peoples and cultures and their local expressions of faith while being united universally.

The archbishop told Vatican Radio’s English program, “I’m quite excited—sometimes fearful,” about leaving Mexico and going to the United States. He said his reaction was “oh” when the pope told him of his new assignment “because it’s such a big country, such a big history, but you know I’m trustful in God and very, very grateful for this mission which is given to me.

“I know I have to learn in the same way [as] when I arrived in Mexico nine years ago. I had to learn a lot and I’m still learning, so I’m sure that during this year the American people—particularly the bishops, the priests, the religious, the laypeople—will be my teachers,” he said. “I’m ready to learn.” †



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# Friends of Dorothy Day commend step in her sainthood cause

WASHINGTON (CNS)—The recent update in the sainthood cause for American Catholic icon Dorothy Day is welcome news to many of her friends and associates who believe her understanding of Catholic social teaching should be held up as a Church value.



Dorothy Day

The Archdiocese of New York announced on April 19 an important next step in the canonization process for Day: a canonical inquiry into the life of the co-founder of the Catholic Worker Movement and famed peace activist.

“For those who knew her, there is no question about Dorothy’s holiness and her prophetic witness,” said Patrick Jordan, a former managing editor of *The Catholic Worker* newspaper that Day helped launch in 1933 and one of her longtime companions. “Canonization, on the other hand, is a legal process meant to certify a certain individual’s ‘status’ at the time of her or his death and what this means for the life of the Church,” Jordan told Catholic News Service (CNS). “Obviously, there are lots more saints than those included on the Church’s official list. Yet, for those memorable enough to be so designated, the legal process of canonization assures that their stories will be handed down to future generations to emulate and to value. All to the good.”

The canonical inquiry by the archdiocese—which is sponsoring Day’s sainthood cause, and is where she oversaw some of the Catholic Worker houses of hospitality for poor and marginalized people—will find a historical commission issuing a report placing Day’s life in historical context and reviewing her unpublished writings.

New York Cardinal Timothy M. Dolan will appoint theological experts to review her published writings—two readers for each publication—with an eye toward doctrine and morals.

Jordan and his wife Kathleen—both of whom helped care for Day in her later years—told CNS they commend the archdiocese for committing considerable time and resources to gathering the testimonies needed to determine the social activist’s qualifications for canonization, and to examining her considerable writings for their wisdom and theological acuity.

Day’s sainthood cause was first undertaken by one of Cardinal Dolan’s predecessors, Cardinal John J. O’Connor, in 2000.

The U.S. bishops unanimously endorsed Day’s sainthood cause during their 2012 fall general assembly.

Day was born in Brooklyn in 1897, and shortly thereafter her family moved to San Francisco, where she was baptized an Episcopalian. Her family later moved to Chicago, and Day attended the University of Illinois.

However, she left college to work as a journalist in New York City. While in Manhattan, she got involved in the causes of her day, such as women’s suffrage and peace, and was part of a circle of literary and artistic figures of the era.

In Day’s personal life, though, she went through a string of love affairs, a failed marriage, a suicide attempt and an abortion. But with the birth of her daughter, Tamar, in 1926, Day embraced Catholicism. She had Tamar baptized Catholic, which ended her common-law marriage and



*‘I mean, there are other things she would rather have done. But, in the end, it was very clear that her life took the direction that it took, because she responded to hearing the voice of God.’*

—Martha Hennessy, granddaughter of Dorothy Day

brought dismay to her friends.

Seeking to fuse her life and her faith, Day wrote for such Catholic publications as *America* and *Commonweal*. In 1932, she met Peter Maurin, a French immigrant and former member of the Christian Brothers. Together, they started *The Catholic Worker* newspaper in the midst of the Great Depression, and opened a house of hospitality, from which eventually spun dozens of similar houses and farm communities in the U.S. and elsewhere.

The archdiocese also will interview eyewitnesses to Day’s life, gathering evidence that will be sent to the Vatican’s Congregation for Saints’ Causes and to Pope Francis.

If, after examining the information, the Vatican congregation and the pope recognize Day’s heroic virtues, she will be declared “venerable,” the next step in the canonization process. She now has the title “servant of God.”

Beatification and, ultimately, canonization are the next steps in the process. In general, one miracle determined to have occurred through the intercession of a candidate for sainthood is required for beatification, and a second such miracle is needed for canonization.

“By declaring a person a saint, the Church does not mean to honor that person. It is not a reward,” said Deacon Tom Cornell, co-founder of the Catholic Peace Fellowship and a decades-long associate of Day. “It is meant to hold up an example of authentic Christian discipleship for a certain time and place.”

Cornell told CNS he hopes this latest step in the canonization process means the Catholic Church establishment will adopt Day’s staunch anti-war positions, and “will speed the day when all the world will know that Catholics favor conscientious objection to war and the development of nonviolent alternatives to conflict resolution and resistance to the imposition of tyranny from within or without a nation state.”

Day certainly suspected that a canonization cause on her behalf could be launched after her death. Though she scoffed at the notion during her lifetime, people who knew her intimately say she had conflicting thoughts on the process that goes into the Church naming someone a saint.

“Our lives are full of contradiction,” said Martha Hennessy, one of Day’s nine grandchildren, in a 2012 interview with CNS at Maryhouse, a Catholic Worker residence in the East Village section of New York. It’s also



Patrick Jordan, former managing editor of *The Catholic Worker* newspaper, brushes wet leaves from Dorothy Day’s grave marker at Cemetery of the Resurrection in the Staten Island borough of New York on Dec. 9, 2012. Jordan and his wife Kathleen were close associates of Day, co-founder of the Catholic Worker Movement. (CNS photo/Gregory A. Shemitz)

the house where Day worked, and where she died in 1980.

“You know, she stated, ‘Don’t call me a saint, I don’t want to be dismissed that easily,’” Hennessy, now 61, said. “She also said we’re all called to be saints. But, I also see the hand of God pushing her in a direction that she didn’t necessarily choose or understand at the time.”

“I mean, there are other things she would rather have done,” Hennessy said. “But, in the end, it was very clear that her life took the direction that it took, because she responded to hearing the voice of God.”

The Jordans also said they see Day’s contributions to the faith getting much-deserved attention in recent times, such as Pope Francis’ mention of her in his Sept. 24, 2015, address to a joint meeting of Congress, and the recent discussion of her life in such best-selling books as David Brooks’ *The Road to Character*.

“The serious issues of the times themselves—refugees, poverty and inequality, racism, massive spending on wars and developing military technologies for future wars, capital punishment, torture, and prolonged incarcerations, etc.—are all issues on which Dorothy Day wrote forcefully and sought to ameliorate,” Patrick Jordan said.

“That her canonization process has now reached this significant stage indicates Dorothy’s life will increasingly be given the recognition it deserves,” he said. “First in the United States, then in Rome, and finally throughout the world.” †

## Nearly 900 students to graduate from three Catholic colleges in archdiocese

### Criterion staff report

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



Saint Meinrad Seminary and School of Theology

Sixty-two students are expected to receive master’s degrees when Saint Meinrad Seminary and School of Theology in St. Meinrad holds its commencement on May 14.

The ceremony will be at 2 p.m. Central Time in St. Bede Theater on the Saint Meinrad campus. Archbishop Thomas J. Rodi of the Archdiocese of Mobile, Ala., will deliver the commencement address.

Mass for the graduates and their guests begins at 10:30 a.m. Central Time in the Archabbey Church of Our Lady of Einsiedeln.

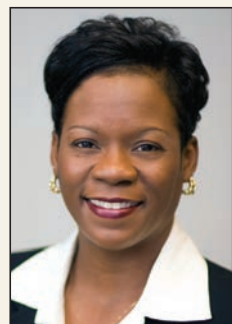


Archbishop Thomas J. Rodi



SAINT MARY-OF-THE-WOODS COLLEGE

Saint Mary-of-the-Woods College in St. Mary-of-the-Woods will celebrate its 179th commencement on May 7 when 140 graduates in its Class of 2016 will receive their associate’s, bachelors’ or master’s degree.



Melody Birmingham-Byrd

The Baccalaureate Mass will be celebrated at 10:30 a.m. in the college’s Church of the Immaculate Conception. The commencement ceremony will begin at 1:15 p.m. in Hamilton Arena of the college’s Jeanne Knoerle Sports and Recreation Center.

The commencement speaker will be Melody Birmingham-Byrd, president of Duke Energy’s Indiana operation in Plainfield. She will receive an honorary Doctor of Humane Letters degree.

The college will also present its Distinguished Alumnae Award to Mary Barrett and Providence Sister Marie Brendan Harvey.

MARIAN UNIVERSITY  
Indianapolis

Archbishop Joseph W. Tobin will deliver the commencement address as 686 students will receive their associate’s, bachelors’ or master’s degree from Marian University in Indianapolis on May 7.



Archbishop Joseph W. Tobin

The graduation ceremony will be at 10 a.m. at St. Vincent Health Field on the Marian campus.

During the ceremony, Archbishop Tobin will be among four individuals to receive an honorary degree. The archbishop will be bestowed with an honorary Doctor of Public Service degree.

Michael and Rebecca Weaver will both receive an honorary Doctor of Public Service degree. They serve as co-directors of the Weaver Popcorn Foundation, a charitable organization with a primary focus of improving educational opportunities for youths in central Indiana.

Marni McKinney Waterfield will receive an honorary Doctor of Business Administration degree. She serves as president of McKinney Family Foundation, a philanthropic organization that supports policies and practices “that promote environmental responsibility to realize green, healthy and sustainable communities.”

The Baccalaureate Mass will be at 5 p.m. on May 6 in the chapel in Marian Hall. †



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## Editorial



A newly married couple arrive in St. Peter's Square to attend Pope Francis' general audience at the Vatican in this Oct. 14, 2015, file photo. Pope Francis' postsynodal apostolic exhortation on the family, "Amoris Laetitia" ("The Joy of Love"), was released on April 8. The exhortation is the concluding document of the 2014 and 2015 synods of bishops on the family. (CNS photo/Paul Haring)

## What has happened to marriage?

"First there's love, then marriage, then a baby carriage."

That's the way it used to be, but not anymore. The "marriage" part might or might not happen these days as couples delay marriage or skip it altogether.

Pope Francis took notice of this trend in his apostolic exhortation "Amoris Laetitia" (The Joy of Love), on Love in the Family," in which he reflected on the reports of the bishops on the synods on marriage: "At the risk of oversimplifying, we might say that we live in a culture which pressures young people not to start a family, because they lack possibilities for the future. Yet this same culture presents others with so many options that they too are dissuaded from starting a family" (#40).

Over the past generation, women in the United States have had many options placed before them. The widespread social acceptance of women's equality, the advent of various forms of contraceptives and the legalization of abortion have offered women the freedom to pursue high-powered careers and sexually diverse lives without fear of pregnancy or stigma. Thus marriage has become a choice rather than a certainty.

The exhortation notes that, in some countries, many young persons "postpone a wedding for economic reasons, work or study. Some do so for other reasons, such as the influence of ideologies which devalue marriage and family, the desire to avoid the failures of other couples, the fear of something they consider too important and sacred, the social opportunities and economic benefits associated with simply living together, a purely emotional and romantic concept of love, the fear of losing their freedom and independence, and the rejection of something conceived as purely institutional and bureaucratic" (#40).

Cohabitation rather than marriage has become the option of choice for many young couples. What society once condemned is now widely accepted. The most recent polls indicate that about 70 percent of Americans consider it OK to live together without marriage.

The whole idea that sex outside of marriage is sinful, which is what is taught by the Catholic Church and used to be accepted by society, seems to have

gone out long ago. Now any consensual sex, heterosexual or homosexual, by people over 18 seems acceptable.

As for that baby carriage, who cares these days whether it's needed only by those who are married? The latest statistics show that 40.2 percent of all births are to unmarried women. That rate varies according to racial and ethnic groups. It's highest among African-Americans, where it's more than 70 percent, and lowest among non-Hispanic whites, under 30 percent.

According to a Gallup poll, 61 percent of Americans think that having a baby outside of marriage is morally acceptable. That percentage has gone up every year this century, starting at 45 percent in 2002.

Pope Francis recognizes all these changes in society's attitudes toward marriage. He wrote in the exhortation, "We need to find the right language, arguments and forms of witness that can help us reach the hearts of young people, appealing to their capacity for generosity, commitment, love and even heroism, and in this way inviting them to take up the challenge of marriage with enthusiasm and courage" (#40).

This won't be easy, as witnessed by the decline of Catholic marriages, a phenomenon that began way back in 1970. An article by *Commonweal* publisher Thomas Baker last July reported that the number of Catholic marriages in the United States declined by 69 percent since 1969 while the number of Catholics has grown.

He listed five causes: a low level of institutional allegiance among younger Catholics; widespread cohabitation (about half), which makes couples reluctant to present themselves for marriage preparation; rejection of the Church's teachings about sexual matters; a desire for nontraditional wedding arrangements that the Church doesn't permit; and a decline in family and parental pressure for couples to marry in a Catholic setting.

The result is that the Church is either losing many of its younger members, or many of those members are not forming their consciences according to the teachings of the Church when it comes to sexual matters and marriage.

The exhortation has suggestions for what parishes should do about this. It will be difficult but necessary if the Church is to retain its young members.

—John F. Fink

## Intellect and Virtue/John Garvey

### Questionable use of scare quotes

Southern states have been busy this spring passing laws that follow



naturally on the Supreme Court's decision redefining marriage.

The court concluded its opinion last June by saying that the First Amendment protected religious people

who hold traditional views on sex. Since then, a number of state legislatures have passed laws designed to implement that protection. Debates often focus on people in the matrimonial business, like bakers, who might decline to play a role in gay weddings.

The politics of sex roles has moved pretty fast since 2015. Transgender issues are now routinely bundled with claims for gay and lesbian equality. So another bone of contention has been what bathrooms such people can use.

The cultural censors have been on this movement like a chicken on a June bug. When the governor of North Carolina signed one of these laws, Apple, Google, the Bank of America and the National Basketball Association (NBA) made threatening noises about pulling out their business. PayPal canceled plans to build an operations center in Charlotte. Half a dozen cities (New York, San Francisco, Seattle—you get the idea) prohibited travel to North Carolina by municipal employees.

Mississippi and Georgia felt the same kind of heat. Disney told Georgia it would not film shows there. Coke and Home Depot, both headquartered there, complained. The NFL said it might not hold the Super Bowl in Atlanta. In the face of this pressure, Georgia Gov. Nathan Deal vetoed that state's bill.

In their accounts of these disputes, the print and electronic media show an increasing tendency to refer to "religious freedom" in scare quotes. Like Chris Farley playing Bennett Brauer on *Saturday Night Live* or Mike Myers as Dr. Evil in the Austin Powers films.

## Be Our Guest/Larry Mahl

### Abortion is not health care, reader says

There is much confusion today as to what is good for us in mind, body and soul.

The enemy of our souls continues to confuse many as to what is good and what is not. You could say that SIN is the abbreviation for "Self-Inflicted Nonsense." Most have not discovered this in their spiritual lives, which would help them make good choices to grow in virtue, instead of assumed-to-be good choices that are, in fact, causing most to grow in vice.

The Plan B abortion pill has been snuck into many pharmacies and is being sold over or behind the counters. Whether the stores and various chains know it or not, in the eyes of God, they are accomplices to murder if someone takes the Plan B Pill and the unborn child dies. In case you did not know, it is designed to do just that—kill a baby.

Blessed Teresa of Kolkata has been attributed as saying, "It is a poverty to decide that a child must die so that you may live as you wish." In God's Word, St. Paul and St. John encourage us to "test the spirits" (1 Thes 5:21 and 1 Jn 4:1) for a reason. Satan loves to confuse us so that we make poor choices.

"Family-friendly" pharmacies have, in many cases, been lead to believe that the Plan B pill is a good choice, and many sell it in the disguise of "health care" and it being a good solution to a

Quotation marks usually signify that the writer is repeating someone else's words exactly. (Richard Nixon proclaimed, "I'm innocent.") Sometimes we use them to indicate that we are coining a phrase, or stipulating to a particular usage. (He called his flying platform a "hoverboard.")

But scare quotes, or sneer quotes as we sometimes call them, signify that a word or phrase is being used in an ironic sense—a shorthand way of saying "so-called." When the *Los Angeles Times* reports that "Georgia Gov. Nathan Deal on Monday vetoed a 'religious liberty' bill," it is telling us that religious liberty is not, properly speaking, concerned with how people live their sex lives.

This notion should strike Catholics as odd. Sex is at the heart of our sacraments. In Christian marriage, sex is, Pope Francis recently said, "a path of growth in the life of grace." In other circumstances, it is unholy.

Catholics are not alone in attaching religious significance to sexual practice. Jewish law sees sex between husband and wife as a mitzvah. But it frowns on sexual relations between men, as does the Quran. Buddhist monks practice celibacy as a form of purification conducive to spiritual enlightenment.

Perhaps the scare quotes are meant to qualify the meaning of the word "liberty" rather than "religion." This is a more disturbing possibility. One who misunderstands what religious people believe will probably be willing to accept correction from them, since they presumably know better. But one who would deny religious people the freedom to act according to their faith disagrees on a matter of principle, not of fact.

I hope I'm not reading too much significance into a couple of punctuation marks. But I fear that we are becoming a society where sexual license is more important than religious freedom. The next step, which the Supreme Court foresaw last year, will be to insist that everyone confess adherence to the new faith or suffer the consequences.

(John Garvey is the president of The Catholic University of America in Washington.) †

"problem." The makers and sellers of this pill pocket about \$50 each purchase. If chain founders like Barny Kroger were alive today, they would very likely not be involved in killing babies for profit. He did not start that chain of "family-friendly" stores for that reason—or to sell contraceptives, either.

Thank God that change is possible through prayer, and that the Christian values that this nation was founded upon still prevail. It is said that "Satan advances when men of good will do nothing."

We need to make sure that we are not caught up in Satan's noose, for God is giving him all the slack on the leash he needs to hang himself.

Those who have chosen to follow Jesus and continue to grow in a healthy prayer life can, by the grace of God, see that Satan makes his lies obvious in our culture. Pray, pray, pray, especially during and after this holy Easter season, for we are all created and called to be saints in this short life.

"If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and heal their land" (2 Chr 7:14).

(Larry Mahl is a member of St. Louis Parish in Batesville.)

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## Do not let your hearts be troubled or afraid

*“Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid” (Jn 14:27).*

In the Gospel reading for the Sixth Sunday of Easter (Jn 14:23-29), the risen Lord comforts his disciples (and us) with the admonition, “Do not let your hearts be troubled or afraid. Peace I leave with you; my peace I give to you.”

What is the peace of Jesus?

He tells us that his peace is different from what the world offers. What does that mean for us concretely?

There is something paradoxical about the peace of Christ. We know from the Scriptures and from 2,000 years of Church history that the peace that Jesus offers does not automatically grant immunity from suffering or anxiety. The *pax Christi* is not synonymous with times of calm. Nor does it cause a cessation of warfare, violence or natural disasters.

On the contrary, the peace of Christ is most often experienced in the midst of terrible circumstances—such as the recent brutal slaying of four Missionaries

of Charity in Yemen. My hope and prayer is that as they suffered and died, these women—who have been described as contemporary martyrs by Pope Francis—experienced the peace that Jesus Christ promised to all his followers, a peace that transcends our earthly experience.

I think the peace of Christ has three essential characteristics. First, it is deeply embedded in our hearts in a way that makes it impossible to destroy. As we sing in the late 19th-century hymn, “No storm can shake my inmost calm while to that rock I’m clinging. Since Love is lord of heaven and Earth, how can I keep from singing?” Something about the peace of Christ is impenetrable no matter how cruelly it is attacked. That fact should give us confidence and hope regardless of the situations we face.

Secondly, the peace of Christ flows from God’s unconditional love and mercy. When we realize and accept that a loving God knows us personally, loves us unconditionally and is always ready to embrace us, we can relax and take heart no matter what happens to us. Our merciful God is there for us in all

circumstances—good times, bad times and ordinary times. We can rely on Jesus to be with us at our side always.

Finally, the peace of Christ is transformative. Beyond helping us accept the bad things that happen to us—either because of our own bad or sinful choices or because of evil in the world far beyond our control—the peace that we receive from the Lord, through his gift of the Holy Spirit, changes us. It turns our weakness into strength, our fear into courage, and our despair into a profound hope. This means that because of the power of God’s grace, good really can come from evil, and peace can result from even the most reprehensible violence.

Most of us will not experience martyrdom the way the four Missionaries of Charity in Yemen did, but every one of us encounters our share of violence and anxiety in our daily lives.

A family member suffering from addiction or a terminal illness can certainly threaten our peace. Financial problems, loss of a job, marital difficulties or serious disagreements among family members or friends can all lead to

fear, anxiety and anger that disturb our tranquility and threaten our happiness. We need the peace of Christ to deal with life’s troubles, and to experience the joy that he has promised us as a result of his own passion, death and resurrection.

In next Sunday’s Gospel reading, the Lord tells us again that he loves us and that he gives us his peace. To guarantee this promise, he tells us that he will send an Advocate, the Holy Spirit, who will defend us and guide us both in ordinary times and when things are really tough.

The Holy Spirit is the presence of God in every circumstance of our lives. Because God is with us (closer to us than we are to ourselves), we never have to fear being abandoned to a cruel fate in a hostile and uncaring world. God the Father and his only son, Jesus Christ, are with us through the gift of their Holy Spirit. We have nothing to fear—and every reason to be filled with hope.

As we continue this joyous season of Easter, and prepare for the great gift of the Holy Spirit at Pentecost, let not our hearts be troubled or afraid. The Lord is with us—now and always. Alleluia! †

## No se turbe vuestro corazón, ni tenga miedo

*“La paz os dejo, mi paz os doy; yo no os la doy como el mundo la da. No se turbe vuestro corazón, ni tenga miedo” (Jn 14:27).*

En la lectura del evangelio del sexto domingo de Pascua (Jn 14:23-29), el Señor resucitado consuela a sus discípulos (y a nosotros) con esta exhortación: “No se turbe vuestro corazón, ni tenga miedo. La paz os dejo, mi paz os doy.”

¿Qué es la paz de Jesús?

Él nos dice que su paz es distinta de lo que ofrece el mundo. ¿Y qué significa esto concretamente?

La paz de Cristo es algo paradójico. A través de las Escrituras y de los 2,000 años de la historia de la Iglesia sabemos que la paz que ofrece Jesús no nos hace automáticamente inmunes al sufrimiento ni a la ansiedad. La *pax Christi* no es sinónimo de momentos de calma, ni tampoco provoca un cese de las actividades bélicas, de la violencia ni de los desastres naturales.

Al contrario, muy a menudo, la paz de Cristo se siente en medio de circunstancias terribles, como es el caso del brutal asesinato de cuatro misioneras de la caridad en Yemen, ocurrido recientemente. Mi esperanza y mi plegaria es que, mientras sufrieron y murieron,

estas mujeres a quien el papa Francisco describió como mártires contemporáneas, hayan sentido la paz que Jesucristo prometió a todos sus seguidores; una paz que trasciende nuestra experiencia terrenal.

Considero que la paz de Cristo posee tres características esenciales. Primero, está profundamente arraigada en nuestros corazones de una forma que es imposible destruirla. Tal como cantamos en inglés en el himno del siglo XIX: “Ninguna tormenta puede estremecer mi calma interior mientras me aferre a esa roca. ¿Cómo no iba a cantar si el amor es dueño del cielo y de la tierra?” La paz de Cristo tiene una cualidad que la hace impenetrable sin importar que sea blanco de los más crueles ataques. Ese hecho debe darnos confianza y esperanza, independientemente de la situación que estemos atravesando.

Segundo, la paz de Cristo emana del amor y la misericordia incondicionales de Dios. Cuando nos damos cuenta y aceptamos que hay un Dios amoroso que nos conoce personalmente, nos ama incondicionalmente y siempre está listo para acogernos, podemos sentirnos tranquilos y animados, sin importar qué nos ocurra. Nuestro Dios misericordioso está allí para nosotros en todas las situaciones: en las buenas, en las malas y

en la cotidianidad. Podemos estar seguros de que Jesús está a nuestro lado en todo momento.

Por último, la paz de Cristo transforma. Además de ayudarnos a aceptar las cosas malas que nos ocurren, ya sea a consecuencia de nuestras propias malas o pecaminosas elecciones, o a causa de la iniquidad que existe en el mundo y que se escapa de nuestro control, la paz que recibimos del Señor a través de Su obsequio del Espíritu Santo, nos transforma. Convierte nuestra debilidad en fortaleza, nuestro temor en valor y nuestra desesperación en profunda esperanza. Esto significa que debido al poder de la gracia de Dios, del mal también puede emanar el bien, y la paz puede llegar a ser el resultado de la violencia más abyecta.

La mayoría de nosotros no vivirá un martirio como el de las cuatro misioneras de la caridad en Yemen, pero cada uno de nosotros enfrenta su cuota de violencia y ansiedad en la vida cotidiana.

Tener a un familiar aquejado por una adicción o una enfermedad terminal es algo que amenaza nuestra paz. Los problemas económicos, perder el trabajo, los problemas maritales o los graves desacuerdos entre familiares o amigos pueden conllevar al temor, a la ansiedad y al odio que perturban nuestra tranquilidad y amenazan nuestra felicidad.

Necesitamos la paz de Cristo para poder enfrentar las dificultades de la vida y para vivir la alegría que él nos prometió como resultado de su propia pasión, muerte y resurrección.

En la lectura del Evangelio del próximo domingo el Señor nos dice nuevamente que nos ama y que nos da su paz. Para garantizar su promesa nos dice que enviará a un representante—el Espíritu Santo—para que nos defienda y nos guíe, tanto en la vida cotidiana como en los momentos difíciles.

El Espíritu Santo es la presencia de Dios en cada circunstancia de la vida. Porque Dios está con nosotros (más cerca de lo que estamos de nosotros mismos) jamás debemos temer quedar a la suerte de un destino cruel en un mundo hostil e indiferente. Dios el Padre y su único hijo, Jesucristo, están con nosotros a través del don del Espíritu Santo. No tenemos nada que temer y sí mucho para sentirnos llenos de esperanza.

A medida que avanzamos en esta jubilosa época de Pascua y nos preparamos para el gran obsequio del Espíritu Santo en Pentecostés, no permitamos que nuestros corazones se turben ni teman. El Señor está con nosotros, hoy y siempre. ¡Aleluya! †

Traducido por: Daniela Guanipa

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

**May 3**  
Habana Blues Tapas Restaurant, 320 Pearl St., New Albany. **Theology on Tap**, "Four Pillars of Christian Spirituality," Jeff Jenkins presenting, for ages 22-39, free, 6 p.m. Information: 812-923-8355, [marlene@nadyouth.org](mailto:marlene@nadyouth.org).

**May 4**  
Ritz Charles, 12156 N. Meridian St., Carmel. **St. Augustine Guild "Hats Off to Spring" Luncheon and Style Show**, silent auction 10:30 a.m., lunch and fashion show noon proceeds benefit Little Sisters of the Poor's St. Augustine Home for the Aged in Indianapolis, co-sponsored by St. Vincent Hospital and Indianapolis Monthly, \$55, reservations required. Information: Peggy, 317-873-5634.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Stigma of Addiction,"** Christine Turo Shields ACSW/LCSW/LCAC presenting, part of Office of Pro-Life and Family Life Health Ministry Speakers Series, 7-9 p.m., free. Registration: [secure.acceptiva.com/?cst=73d580](http://secure.acceptiva.com/?cst=73d580). Information:

Joni LeBeau, 317-236-1475, 800-382-9836, ext. 1475, [jlebeau@archindy.org](mailto:jlebeau@archindy.org).

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 p.m. Information: 317-243-0777.

**May 5**  
**65th Annual National Day of Prayer**, theme this year is "Wake Up America," prayers of thanksgiving and for continued freedom and liberty, can be viewed live from 9 a.m.-noon by logging on to [www.NationalDayofPrayer.org](http://www.NationalDayofPrayer.org).

**May 6**  
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or [lumen.dei@comcast.net](mailto:lumen.dei@comcast.net).

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information:

[srcalep@yahoo.com](mailto:srcalep@yahoo.com).

Most Holy Name of Jesus, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

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 9:30 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or [info@olgreenwood.org](mailto:info@olgreenwood.org).

**May 7**  
**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.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

**May 8**  
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or [acfadi2014@gmail.com](mailto: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 9**  
Crooked Stick Golf Club, 1964 Burning Tree Lane, Carmel, Ind. (Diocese of Lafayette). **Golf Fore Faith**, golf outing fundraiser for archdiocesan "A Promise to Keep" chastity program, contests for prizes, 10:30 a.m.-noon registration, 11 a.m.-12:15 p.m. contests, 11:30 a.m.-12:45 p.m. lunch buffet, 1 p.m. shotgun start; 5:30-7 p.m. hors d'oeuvres, 6-7 p.m. awards. Pricing, information and registration: [www.archindy.org/golfforefaith/](http://www.archindy.org/golfforefaith/). Questions:

Margaret Hendricks, 317-441-8956.

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

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

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

Holy Cross community Kelley Gym, 125 N. Oriental St., Indianapolis. **Health Fair**, following 9:15 a.m. Mass until 12:30 p.m., co-sponsored by Franciscan St. Francis Health. Information: Jan Erlenbaugh Gaddis, 317-631-8764 or [jerlenbaugh@holycrossindy.org](mailto:jerlenbaugh@holycrossindy.org).

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

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

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

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

## Retreats and Programs

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

### St. Bartholomew Church hosts two special concerts on May 14 and July 9

As part of the celebration of its 175th anniversary, St. Bartholomew Parish will host two concerts at their church, 1306 27th St., in Columbus, on May 14 and July 9.

The May 14 concert will feature Dan Schutte, one of the best-known, most prolific and influential composers of contemporary Catholic liturgical music. He composed such pieces as "Here I Am, Lord," "City of God" and "Sing a New Song." The concert is free—although donations are welcome—and begins at 7 p.m. More information on Schutte is available at [www.danschutte.com](http://www.danschutte.com).

A home-style meal in the parish hall will precede the concert and benefit the St. Bartholomew School sponsoring program for Haitian students.

The second and final concert of the yearlong celebration will feature The King's Singers at 7:30 p.m. on July 9.

The Grammy Award-winning all-male British sextet will present "Postcards from Around the World," featuring not only songs from the world over but also tunes from the "Great American Songbook" genre.

Doors open at 6:45 p.m. Tickets are \$25, and group discounts are available.

For tickets, visit the music office at St. Bartholomew; Viewpoint Books at 548 Washington St. in Columbus; or the Columbus Visitors Center at 506 5th St. in Columbus. Tickets also may be purchased by logging on to [ticketriver.com/event/16850](http://ticketriver.com/event/16850).

For more information, call 812-379-9353, ext. 237. †

### Two events for Nathan Trapuzzano Memorial Foundation set for May 14-15

Two events to raise money for the Nathan Trapuzzano Memorial Foundation will take place on May 14-15.

NateNight will be held at St. Susanna School, 1212 E. Main St., in Plainfield, from 6:30-9:30 p.m. on May 14.

The fundraiser is an all-you-can-eat pasta dinner with live music and entertainment. Cost in advance is \$10 for adults and \$5 for children, or \$12 for adults at the door. Register online at [www.thenathanfoundation.org/get-involved](http://www.thenathanfoundation.org/get-involved).

NateWalk will take place at Avon Town Hall Park, 6570 E. U.S. Hwy. 36, in Avon, with registration at 11 a.m. and the run/walk at noon on May 15. The cost is \$20, which includes a T-shirt, race bib and professional timing. The event includes a 5K run/walk with food, music and games. Those who cannot make the date can still participate by registering as a

"virtual walker," or bid on auction items online or via smartphone. Registration and information is available at [www.thenathanfoundation.org/natewalk](http://www.thenathanfoundation.org/natewalk).

Both events are named in honor of Nathan Trapuzzano, a devout Catholic and member of Our Lady of the Most Holy Rosary Parish in Indianapolis, who was shot and killed during a mugging on April 1, 2014, while taking a morning walk. Trapuzzano, 24, had been married less than a year to his wife Jennifer, and was expecting the birth of their first child later that month. Cecilia is now 2.

The Nathan Trapuzzano Memorial Foundation is a non-profit designed to raise money for children who have lost a parent. More information can be found by logging onto [www.thenathanfoundation.org](http://www.thenathanfoundation.org) or the foundation's Facebook Page. †

## VIPs



**John and MaryAnn (Hankel) Cherry**, members of St. Barnabas Parish in Indianapolis, celebrated their 60th wedding anniversary on April 28.

The couple was married on April 28, 1956, at the former St. Mary Church in Springfield, Ohio.

They have six children, Elizabeth Yoho, Brian, James, Jeff, John and Patrick Cherry.

They also have 12 grandchildren and one great-grandchild. †



**William and Barbara (Kranzfelder) Hazel**, members of St. Pius V Parish in Troy, will celebrate their 50th wedding anniversary on April 30.

The couple was married on April 30, 1966, at St. Joan of Arc Church in Indianapolis.

They have five children, Amy Katra, Beth Vandehey, Andy, Chris and Matt Hazel. They also have six grandchildren. †

### CYO Camp Rancho Framasa offers Family Camp on May 13-15, open house on May 14

Catholic Youth Organization (CYO) Camp Rancho Framasa, 2230 Clay Lick Road, in Nashville, will offer two opportunities for families to check out the camp.

The first is on May 13-15 during the Spring Family Camp weekend. Activities include climbing, canoeing, crafts, archery, horse rides, games, Mass, prayer, campfires and evening activities.

The cost for the weekend is \$50 per child under age 18 and \$75 for adults, or \$225 maximum per family. Families can also sign up for just May 14 of the Family Camp, from 8 a.m.-10 p.m. The cost is \$30 per child under age 18 and

\$55 per adult, or a maximum of \$130 for a family.

The deadline to register for either the May 13-15 Family Camp or the just May 14 of the Family Camp is May 12.

On May 14, Camp Rancho Framasa will also offer a free open house from 11 a.m.-3 p.m. Guided tours will be given, allowing visitors to see the facilities and meet the camp directors and staff. No registration is required.

For more information or to register for the Family Camp, log on to [www.campranchoframasa.org/family-camp-programs](http://www.campranchoframasa.org/family-camp-programs), call 888-988-2839, ext. 122, or e-mail [info@campranchoframasa.org](mailto:info@campranchoframasa.org). †

### Richmond Catholic Community Spring Festival set for April 30

The Criterion printed the wrong date in last week's issue for the Richmond Catholic Community Spring Festival.

The festival will take place on April 30 at Seton High School, 233 S. 5th St., in Richmond.

The festival offers a craft bazaar and vintage market from 9 a.m.-3 p.m., a

beer and wine garden from 2-10 p.m., carnival games from 2:30-4:30 p.m., Mass at 5 p.m., and the Endless Summer Band from 7-10 p.m.

A hog roast dinner will also be available from 6-8 p.m. at \$10 per plate.

For more information, call 765-962-3902. †

# Program honors youth mentors who say ‘yes to God’

By Natalie Hoefler

For 21 years, “A Promise to Keep” has helped more than 10,000 archdiocesan teenagers not just keep their promises to live chaste lives, but also to mentor more than 100,000 junior high students to do the same.

A Promise to Keep (APTK) is a ministry of the archdiocesan Office of Catholic Schools and is co-sponsored by St. Vincent Health. It teaches high school youths to mentor junior high students in chastity and moral living.

Margaret Hendricks and Sylvia Brunette have led the program from the start. Despite more than two decades of dedication, they point to the high school mentors as the real heroes.

Each year, those heroes are invited to a luncheon in their honor. This year, about 150 of the 365 mentors attended the event at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on April 14.

The event featured talks by Archbishop Joseph W. Tobin and two young married couples, of which three of the individuals are former APTK mentors.

At the conclusion of the lunch, five current mentors shared their stories and thoughts about the APTK program. Below are excerpts from their talks.



Archbishop Joseph W. Tobin chats with a few “A Promise to Keep” mentors from Roncalli High School during a luncheon at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on April 14. (Photos by Natalie Hoefler)



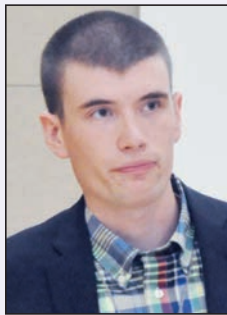
**Myka Radecki**—a junior at Cardinal Ritter Jr./Sr. High School in Indianapolis

“A big lesson we teach in APTK has stuck with me in maintaining relationships. In my particular section of APTK, we talk about having relationships and how to know if your relationship is a good or bad one. One main thing we talk about is finding a relationship where you and your boyfriend or girlfriend have the same morals as you. ...

“Currently in my theology class, we are learning about consciences and the two responsibilities we have in relation to our conscience. The first is to follow our conscience when it is certain. The second is to properly form our consciences.

“I think that APTK takes a *huge* part in this responsibility. When we are teaching these kids, it may not apply to them in that current moment due to their age, and so they may believe that it is stupid and will not have any impact on their lives.

“However, when we give these kids the knowledge, later on in their lives when this information becomes relevant, they will have it in the back of their mind and will have the knowledge to make the correct decisions.”



**Henry Semler**—a senior at Bishop Chatard High School in Indianapolis

“I accepted the challenge [to be an APTK mentor] three years ago, and it fits into my life motto: to serve others first, God second, and myself third. ... Being involved in APTK has allowed me to build upon my life’s motto and add those ideals to the ‘A Promise to Keep’ program.

“I have surrounded myself with friends that believe in the same motto. Because of that, it has protected me in so many ways. It has protected me against peer pressure, bullying, and the pressure of using drugs, sex and alcohol.

“Being involved in such an important organization during my high school years has helped me grow mentally and spiritually more. It has strengthened my bond with God. I am a stronger, wiser and more mature individual, which will help me encounter my future obstacles.”



**Jacob Hanson**—a senior at Father Thomas Scecina Memorial High School in Indianapolis

“A big misunderstanding about dating is that people think it means the couple is already assumed to be boyfriend and girlfriend, when in reality dating should simply be a chance to get to know the other person. The purpose of dating should be finding out whether or not you would possibly want to pursue a relationship with that person in the future.

“Going into college, we face a lot more challenges with keeping our promise. Something young people should remember when going to parties is that you can still have fun without drinking, plus you get to remember your night afterward. It’s not a bad thing to be the one person in the group to say, ‘Guys, we probably shouldn’t do this.’

“Keeping these promises and maintaining our morals is why this program works and is important. Having the ability to hear and share the witness stories gives those of us in APTK an advantage in overcoming the obstacles and temptations we will encounter in our lives.”



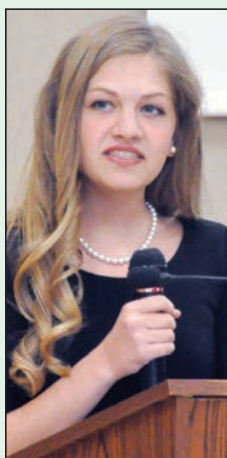
**Teresa Heckman**—a senior at Cathedral High School in Indianapolis

“Being a part of ‘A Promise to Keep’ for the past three years has been a highly positive experience for me.

“I can remember being a student at St. Simon [School] and having students from Cathedral and Chatard come to speak to my class. I always looked forward to listening to the high school peer mentors from the [A] Promise to Keep program. ... They were athletes, servant leaders and scholars, and I looked up to them. They were confident in themselves and in their values, and they were willing to share their beliefs with others. The stories they told and advice they gave about standing up for themselves and not letting others pressure them into doing anything they knew was wrong showed me that it is possible to live a chaste life in high school and beyond—a message different from what the media often shares.

“Because of my involvement in [A] Promise to Keep, my Catholic education, and my family, I am prepared to handle everything that college can throw at me. I know how to stand firm in my beliefs and be proud of my faith. I know how important it is to surround myself with the right group of people.

“A Promise to Keep is a unique and effective program because middle school students look up to students in high school. It is important that middle schoolers realize that it is possible to go through high school having fun, being successful, being involved, and living a chaste life.”



**Maria Hollowell**—a senior at Roncalli High School in Indianapolis

“As I reflected on my time as being an APTK mentor, the same thought kept running through my head. I began to realize that rather than this banquet serving as a ‘closing party’ for APTK, this is only the beginning. This luncheon does not symbolize the ending for our time in APTK, but rather sending us forth to carry out the mission of APTK that we all spoke about.

“I am here to ... remind us of our promises we have made to God. Honestly, we all know there is going to be temptation in college, and that there will be situations that will lure us into the devil. He has a way of working in our lives to blind us and believe that what is right is wrong. He manipulates our minds and tricks us into thinking we are alone. ... We are all so fortunate to be in a program like APTK that is a support group of people who will always be there for us and always pray for us.

“I always thought that APTK was a program that taught us how to say ‘no.’ As I thought about it, APTK isn’t us saying ‘no’ to drugs, alcohol and sex, but rather we are saying ‘yes’ to God and his great plan for our lives. We are saying ‘yes’ to opening ourselves to God’s love. We are saying ‘yes’ to protecting our health and future happiness. We are saying ‘yes’ to lives filled with joy. We are saying ‘yes’ to true, authentic love.” †

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his forgiveness and his peace.

~Saint John Paul II, The Gospel Life

# BERNIE

continued from page 1

eyes turn again to the girls on both teams.

“When you make it this far and you work that hard, there are no losers for me.”

## ‘You can do this!’

Here’s another “great love” story from the life of Price—one that comes to light in a pitch-black cavern in Kentucky.

At the time—in 2014—the then-63-year-old Price was traveling with the high school youth group from Good Shepherd Parish in Indianapolis, a group she has led for about 40 years.

During those four decades, Price has established an amazing connection of friendship and support between the Good Shepherd youths and the youths at the Damar Homes in Indianapolis who are developmentally and behaviorally challenged. But this outing to Kentucky was an adventure for the Good Shepherd youths, an adventure that included zip-lining through the pitch-black cavern—90 feet above the cavern floor.

Looking into the minimally-lit black void ahead and below, the teenagers weren’t exactly pressing forward to be the first to go hurtling into the abyss. A few even asked, in shaky voices, “Are we going to do this?” To which Price responded, “I’m going first. Watch me. I can do this. *You can do this!*”

And then she was off.

“It was heart-racing,” she recalls. “There was a lot of adrenaline and a lot of fun. And everybody ended up doing it. I love that age group because I can still run with them.”

## A passion for people

More than 40 years of dedication to the CYO.

More than 40 years of leading a parish youth group as a volunteer.

Yet, both those tremendous examples of service don’t even come close to the total commitment that Price makes to the lives of others and to her Catholic faith, says Ed Tinder, the longtime executive

director of the archdiocese’s CYO.

“Every single day, she’s the first one in the office and the last one to leave,” Tinder says. “Most of her time is spent juggling a multitude of responsibilities. But her work is just one small part of her different involvements. Of the 365 evenings a year, she’s involved in some effort 80 percent of those evenings. She has run more fundraisers and been involved in more fundraisers than anybody.”

Tinder then shares a lengthy yet partial list of her involvement: spearheading fundraisers for Damar, Central Catholic School, St. Paul Hermitage and the Benedictine sisters at Our Lady of Grace Monastery in Beech Grove; leading trips for senior citizens from Good Shepherd; and serving on an advisory board for a college fraternity.

“And she runs the gym here at the CYO Center from September to April,” Tinder continues. “She gets the nachos ready, pops the popcorn, keeps the clock, works in the concession stand, cooks the lunch for the science fair judges. And she single-handedly organizes our music contest for about 900 participants.”

All while leading the efforts to make CYO sports possible for 5,000 girls in seven sports.

“You can easily get wrapped up in the details of that organizing, but Bernie is different than most people would ever be,” Tinder says. “She’s extremely aware of the faces and the hearts of the people we serve. She is so concerned for the kids, the families and the coaches. It all boils down to this: She is passionate and caring about people.”

That passion and caring lead to another story of one of her great loves.

## ‘You want to be her best friend’

“I believe that if you push the right buttons, you can bring out the best in anyone,” Price says.

“There’s a guy in our youth group who is going to graduate from Roncalli [High School in Indianapolis] this year. He has special needs. His name is Emry Himes. We call him ‘Big E.’ Everyone loves Big E. He played on our

CYO high school basketball team. In one of our last games, he scored eight points in two minutes, including a three-pointer. The crowd went crazy. I think he would have gotten lost in the parish if he hadn’t been part of our youth group. He’s done everything on his own merit.”

It’s the kind of story that leads Price’s good friend Patty Armbruster to say, “She really gets the kids.”

At 15, Celia Ward believes she gets the essence of Price.

“She has inspired me in so many ways by giving up her time to me, my family and so many different charities,” says Celia, a member of the Good Shepherd youth group. “She donated money for scholarships so me and my little brother could go to Camp Rancho Framasa [the CYO camp in Brown County] last year. She makes me laugh, and she makes me smile. She’s not perfect, but she’s close enough.”

Price also has a fondness for the children and youths who benefit from Damar Services, says Donna Stutler, the development director for Damar.

“It was real important for her to find a good cause for children helping children,” says Stutler about the longtime relationship that Price has cultivated between Good Shepherd Parish and Damar. “Many of the kids from Good Shepherd who have gone through that experience have gone on to study child development and mental health counseling in college. Some of them have come to work here. That says a lot.

“Everyone here knows Bernie. Bernie is like a magnet. She’s very passionate, someone you want to be around. You meet her and you want to be her best friend.”

That sentiment leads to one more story about Price—the story of *the* great love of her life.

## ‘What life and love is all about’

When Bernie first met Jack Price at a party, she was attracted to his intelligence and his sensitivity.

It also didn’t hurt his cause that her mother took an immediate liking to him when he showed up for his first date with Bernie—a date that included taking her mom shopping. In fact, the shopping trip ended with Jack strapping a new rocking chair for Bernie’s mom to the top of his Ford Mustang.

For more than 40 years, Bernie was married to Jack, whom she describes as the person “who will always have first place in my heart and soul.” Then heartbreak struck. At 64, Jack unexpectedly collapsed on Dec. 21, 2011. He died three days later on the morning of Christmas Eve.

During Jack’s time in the hospital, his doctor handed Jack’s wedding band to Bernie. She remembers how the ring



Bernie and Jack Price shared a marriage of more than 40 years before he died on Christmas Eve in 2011. She still feels his presence in her life. (Submitted photo)

gave her “such a sense of closeness and comfort” as she dealt with Jack’s death, viewing it as a symbol of “what life and love is all about.”

Five years later, she often wears the ring.

“I actually had the ring re-made for myself to fit my finger,” she says. “The jeweler, Frank Mascari, put a sapphire stone in the middle of it. I didn’t want to let it sit in a drawer when I can wear it. I think it’s a great tribute to both of us.”

Their bond endures in another special way.

“You don’t get through every day and enjoy what you’re doing if you don’t have faith,” she says. “I’ve always had faith, but the turning point where it hit me was when Jack passed away. He was so spiritual. If there’s one person in the world who was prepared to die, it was Jack. I have this little prayer I say to him every night. And he still makes it a lot easier for me because I know he’s watching me and saying, ‘You keep going, Bernie! You got this!’”

So she keeps going.

She keeps connecting youths of different abilities, helping them live their faith.

She keeps touching the lives of children who are involved in the CYO, all the time praising the people she works with: “This is a great team. We all click so well. It’s perfect.”

She keeps finding time to support the great loves of her life because of the great love she has known in her life.

“When I get to the point that I can’t keep up, I’ll step aside,” she says. “I’ll be 65 in June, and I think I’m in my prime. You know where that’s coming from? Jack Price.” †



*‘You don’t get through every day and enjoy what you’re doing if you don’t have faith. I’ve always had faith, but the turning point where it hit me was when Jack passed away. He was so spiritual. If there’s one person in the world who was prepared to die, it was Jack.’*

—Bernie Price

# WUERL

continued from page 1

with faculty and staff members, met at their school’s gates and walked several blocks to the Mass. At the church, the students joining them came from schools including George Washington University, The Catholic University of America, the University of Maryland, Howard University and American University.

The congregation was greeted by Father Adam Park, the pastor of Epiphany Parish, who also is the chaplain at George Washington University’s Newman Catholic Student Center. “Today in our culture when our Catholic faith is not always respected, we want to reaffirm our Catholic identity and witness to the Gospel value of life,” Father Park said.

While not specifically mentioning Georgetown University or the Richards controversy in his homily, Cardinal Wuerl did address several related underlying issues.

The day before, Richards was greeted by a standing ovation by Georgetown students at her speech on campus. In her opening remarks, she expressed hope that Hoyas for Choice, an unofficial student group on campus that advocates for keeping abortion

legal would someday be recognized as “an official campus group” there, adding, “A girl can dream.”

In his homily, Cardinal Wuerl encouraged students not to be “deceived by the politically correct rhetoric that uses words to hide true meaning. Those in favor of killing the unborn child often speak of ‘the product of conception’ as opposed to the child in the womb. They speak about ‘facilitating the conclusion of the life cycle’ instead of ‘assisting a suicide.’ So it is with that buzz word ‘choice.’ When you use the word ‘choice,’ you have to complete the sentence. What is it you choose?”

He noted that students aren’t free to smoke in the university cafeteria or park wherever they want without consequences.

“Choice only makes sense when you complete the sentence,” Cardinal Wuerl said. “The word ‘choice’ is a smokescreen behind which those killing unborn children take refuge. Every chance you get, blow that smoke away, so everyone knows what it is we’re talking about.”

In her Georgetown address, Richards—whose Planned Parenthood organization provided 327,653 abortions in the United States in fiscal year 2014—compared the struggle for “reproductive rights” to the nation’s history of fighting for civil rights.

Cardinal Wuerl in his homily said, “Do not ever be convinced by the rhetoric of liberation that killing unborn, innocent children is in any way similar to the great social justice struggles that our nation has faced—many times enlightened by the Church’s social teaching. Whether it was the fight against slavery, racial discrimination or unjust working conditions, the Church’s proclamation of the dignity of all human life was at the center of the struggle.”

Then the cardinal added, “Do not let anyone reduce for you the greatness of the American dream to the level of free contraceptives. We’re worth so much more. The dream is so much bigger.”

Cardinal Wuerl noted that the students had joined together at that night’s Mass “because we share a very different view of life, one that recognizes it truly as a gift from God. Life is something we are meant to embrace and cherish, to live and love.”

The cardinal noted how Pope Francis through his words and actions has demonstrated that all human life has God-given dignity and should be respected.

The cardinal closed his homily by sharing a story of how some years ago he visited a mission in South America, and held a 2-day-old baby whose mother had left him with the sisters, who ministered

there, because she could not care for him. He noted how the newborn held tightly to his finger, seeming to offer a message to him that he took to heart and shared with the college students: “My brothers and sisters, what you are doing this evening is responding to the call of many, many unborn children: ‘Please be there for me. Please do not let me go. Please speak up for me.’”

Students served as lectors and altar servers at the Mass, and the intentions offered included prayers for an end to war, terrorism, abortion, euthanasia, embryonic stem-cell research and child abuse. They also prayed that students, faculty and staff at campuses would be given strength “to proclaim the dignity of life in words and deeds.”

Three Georgetown students who had been among the group that had walked to the Mass from their campus said afterward that the liturgy offered an inspiring ending to a challenging week at their university.

Anne Ewing, a Georgetown senior from Louisville, Ky., who is a pre-med student majoring in the biology of global health, said, “The thing that stuck out to me most was that life is a gift,” and the importance of “remembering that in your own life every day, it’s a gift you should cherish.” She plans on studying to become an obstetrician. †



# Agencies begin work of rebuilding after Ecuador quake

QUITO, Ecuador (CNS)—Catholic agencies are beginning to build temporary shelters for thousands of families in Ecuador made homeless by the South American country's worst natural disaster in nearly seven decades.

As the death toll continues to climb following a magnitude-7.8 earthquake, which struck near the town of Muisne on the Pacific Coast on April 16, officials are assessing the scope of the damage and working to provide humanitarian aid to the estimated 350,000 people who were affected, including 26,000 who were left without homes. Church organizations have been distributing food, drinking water and mattresses, while trying to establish contact with small communities that were cut off when roads and telephone lines were destroyed.

"We're now up to 696 deaths, and you can tell the psychosocial impact is serious," said Thomas Hollywood, director of Catholic Relief Services (CRS) in South America. "They're trying to figure out what to do next. But the population is shell-shocked."

Hollywood said CRS is working in nine communities to distribute 10,000 tarps that will be used with local materials to construct temporary shelters. It is also providing psychosocial services and doling out hygiene kits to communities that have lost access to potable water, raising concerns about the spread of diseases like cholera.

"They're going to the river for drinking water," he said. "We're concerned about the spread of vectors, so we're trying to get ahead of it."

CRS' initial response to the disaster comes as the Catholic Church and Ecuadorean government continue to try to reach small, rural communities where infrastructure was destroyed. Ecuadorean President Rafael Correa estimated last week that the disaster caused at least \$3 billion in damage.

U.N. representatives and foreign ambassadors, including U.S. Ambassador to Ecuador Todd Chapman, were scheduled to visit affected areas on April 26. The U.S. is providing more than \$1 million in assistance initially, the State Department said. The U.N. has asked donors to pledge nearly \$73 million for disaster relief in the next three months.

The destruction is spread across a large swath that includes some of the poorest provinces in Ecuador, a country of 16.4 million where 22.5 percent of the population is impoverished, according to the World Bank.

Complicating matters, the El Nino weather pattern is bringing more rainfall than normal, according to the Guayaquil, Ecuador-based International Research Center



Residents recover some of their belongings on April 25 from debris of a destroyed building in Canoa, Ecuador. Catholic agencies will begin building temporary shelters for thousands of families displaced by the April 16 magnitude-7.8 earthquake, the country's worst natural disaster in nearly seven decades. (CNS photo/Jose Jacome, EPA, Reuters)

on El Nino Phenomenon. That has left hillsides vulnerable to mudslides, putting at risk the precarious housing in which some Ecuadoreans live.

"It's really three issues we're trying to address: Extreme poverty, the earthquake and the effects of El Nino," Hollywood said.

Alfredo de la Fuente, who represents Caritas in Portoviejo, a city of 250,000 that Correa visited after the quake, said rural areas are in need of more assistance.

"It's these small communities that right now need our solidarity," he said in a statement on the Caritas Ecuador website. "We need nonperishable food and mattresses, particularly. Reconstruction of the houses that were affected will come later."

Meanwhile, thousands of families continue to sleep outside, away from any structures, as aftershocks kept residents on edge, said Father Walter Coronel, a priest in the Archdiocese of Portoviejo.

"People are terrified, and we cannot provide all the assistance that they need," Father Coronel said. "There are some rural communities that we have no way to access, so

we have no idea what is going on there."

Father Coronel said the archdiocese is providing food, mattresses, medicines and other essentials, but it has limited capacity.

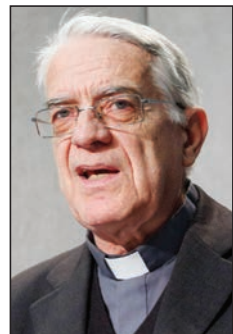
"We have small staffs, and the needs are way beyond what we can provide," he said. "In many areas, the church buildings have also been damaged."

Kevin Day, grants specialist in the U.S. bishops' office on the Church in Latin America, said the Archdiocese of Portoviejo estimated \$10 million in damages to Church properties, including schools, convents and churches themselves.

"Based on experiences in other countries after earthquakes, I think it will be substantially more expensive than that," he said. "We're trying to manage expectations about how much this will cost and how long it will take. It will be a good 24 months before the rebuilding can take place."

(To donate to relief efforts for the earthquake victims, go to [www.crs.org](http://www.crs.org).) †

## Vatican suspends PricewaterhouseCoopers audit while reviewing contract



Fr. Federico Lombardi, S.J.

VATICAN CITY (CNS)—Four months after announcing it had hired the firm PricewaterhouseCoopers (PwC) to conduct an external audit of its finances, the Vatican has suspended the work underway.

"Issues have emerged regarding the meaning and scope of certain clauses of the contract [with PwC] and their methods of implementation," said Jesuit Father Federico Lombardi, Vatican spokesman, in a statement on April 26.

Shooting down rumors that had been flying around for a week after news of the audit's suspension broke, Father Lombardi insisted the pause had nothing to do with how PwC staff

were conducting the audit, and in no way indicated internal Vatican opposition to the audit specifically or to financial transparency in general.

"The commitment to adequate economic and financial auditing remains a priority for the Holy See and for Vatican City State," he said.

A financial audit of every Vatican office "is so complex that it should not be a surprise that there are things needing clarification," Father Lombardi told reporters.

The Vatican had announced in early December that the Council for the Economy, "continuing the implementation of new financial management

policies and practices in line with international standards," appointed PwC on the recommendation of its audit committee.

"The suspension of auditing activities is not due to considerations linked to the integrity or quality of the work initiated by PwC, let alone to the intention of one or more entities of the Holy See to block the reforms in progress," the April statement said. The decision to suspend the audit and study the contract "was taken after suitable consultations between the competent bodies and experts in the field. It is hoped that this phase of reflection and study may take place in an atmosphere of serenity and collaboration." †

## What was in the news on April 29, 1966? New local priests, division concerning 'deicide' charges, and the new concept of a council of priests

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the April 29, 1966, issue of *The Criterion*:

- **Cathedral graduate: Camaldolese hermit back home for visit**
- **Ten to be ordained for the archdiocese**  
"Archbishop [Paul C.] Schulte will confer the sacrament of Holy Orders on 11 candidates to the priesthood and five to be raised to the diaconate at St. Meinrad Archabbey Church at 4 p.m. on Sunday, May 1. Ten men are to be ordained for the archdiocese and one Benedictine for St. Meinrad Archabbey. The ordinands are: Rev. Mr. Richard E. Keil, Rev. Mr. Kenneth T. Bechert, Rev. Mr. Larry P. Crawford, Rev. Mr. Joseph Kos, Rev. Mr. Peter R. Martich, all of Indianapolis; Rev. Mr. Lawrence W. Voelker, of Beech Grove; Rev. Mr. Frederick C. Easton, of Bloomington; Rev. Mr. Paul A. Pyatt, of Columbus; Rev. Mr. Gerald T. Reen, of Louisville; and Rev. Mr. James R. Hillman, of Gilett, Wis. Also being ordained is Rev. Fr. Warren Heitz, O.S.B., of Huntingburg, Ind., from the Benedictine Archabbey."
- **Gromyko papal meeting set historic precedent**
- **Set benefit concert at Ladywood**
- **Approve salary hike for teachers**

- **Start expansion at Latin School**
- **Text of Church in Modern World schema**
- **Seminary integration termed vital to Church integration**
- **Couple to observe 60th anniversary**
- **Pope Paul VI presents medal to U.S. astronomer**
- **Ultraconservative Catholics kick up a storm in Oklahoma**
- **'Carousel' slated at Marian College**
- **St. Christopher youth heads up CYO council**
- **Marian art work to be exhibited**
- **Six dialogue units formed in Richmond**
- **Pontiff predicts revival of Latin**
- **Visiting prelate backs clergy demonstrations**
- **Pontiff calls Curia to personal reform**
- **Orthodox broadside leveled at Vatican**
- **Two films about nuns in current offerings**
- **New confession form adopted for children**
- **'Drama' is topic of Catholic Hour**
- **Bishop reiterates 'deicide' charges**

"ROME—The bishop who led the dramatic council fight against absolving Judaism of collective responsibility for Christ's death has reiterated his charges. In two articles appearing in the March and April issues of an Italian clergy review, Palestra del Clero, Bishop Luigi Carli of Segni, Italy, denied he had branded the Jewish people with the charge of deicide, but maintained the term was accurate when applied to the Jewish religion as such. He claimed his thesis is still tenable in spite of the Vatican

council's declaration on the Jews."

- **'Council of priests' idea wins approval**

"MILWAUKEE—Archbishop William E. Cousins of Milwaukee endorsed a 'council of priests' for the Milwaukee archdiocese during one of a series of dialogues with assistant pastors here. The archbishop held three dialogues with the assistant pastors at St. Francis Seminary, where one of the proposals he heard was for a council of priests to serve as a structure for continued communication between the archbishop and the priests. 'I don't want to impose this upon you from above,' the archbishop said, 'but if you can set up this council on your own—from the bottom up, as it were—I'll be glad to work with it.'"

- **Promote dialogue, ACCW parley told**
- **Theologian cites sense of isolation among the clergy**



Read all of these stories from our April 29, 1966, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com). †

# Students help beautify, clean St. Patrick Cemetery

By John Shaughnessy

The sun streamed across the southern Indiana sky, giving extra brilliance to an unexpectedly warm Saturday morning in the spring.

For most teenagers, it was a morning ripe for sleeping in, for relaxing with friends and family, for practicing or playing a sport, for ... just about anything.

And on this gorgeous blue-sky morning of April 16, Bryan Avalos, Lydia Goebel, Destiny Stivers and Briseida Reyes Miranda—who all attend Father Michael Shawe Memorial Jr./Sr. High School in Madison—chose to begin their day by helping to beautify and clean St. Patrick Cemetery in Madison.

“It’s just the right thing to do,” said Lydia, a freshman who joined the effort to spruce up the grave sites, spread grass seed around new graves, and sweep the floors and clean the windows of the cemetery chapel.

For Lydia, the morning was a continuation of her dedication to the cemetery since she was a student at nearby Pope John XXIII School.

“When I was younger, I would wait for my two older sisters to get done with school, and I’d go over there and clean a little,” she recalled. “One time, I noticed the grave of a little boy. He was 3 years old when he died. I even showed his grave to my mom.”

That same reverence for the cemetery right across the street from Shawe was shared by Bryan, who said he helps because he knows people who are buried there, including a former Shawe student who died in a one-car accident a few years ago.

“I know some people who are disrespectful to the cemetery, but I just want to help the people there,” said Brian, also a freshman.



Briseida Reyes Miranda, left, and Lydia Goebel were among the students from Father Michael Shawe Memorial Jr./Sr. High School in Madison who helped to clean and beautify nearby St. Patrick Cemetery on April 16. (Submitted photo)

The students’ contributions at St. Patrick Cemetery were part of a larger Madison area effort to also beautify St. Anthony Cemetery, St. Joseph Cemetery and St. Magdalene Cemetery, according to Phil Kahn, president of Prince of Peace Catholic Schools in Madison.

“This is a great way for our students to give back to the community,” Kahn said. “It is important for our cemeteries to be kept up in respect to the deceased and the families that go and visit their loved ones who have passed away. And I think it strengthens the faith of our students to see the deceased over there and show their

respect to them.” Bryan and Lydia exude that respect. “When I’m there, it gives me peace and tranquility,” Bryan said. Lydia noted, “It makes me feel kind of sad [for the people who have died], but it also makes me feel happy because we were making the cemetery look nicer.” †

## Look at your own sins before judging others, pope says during audience

VATICAN CITY (CNS)—Christians must look to their own sins and failings, and not fall into the temptation of hypocrisy that causes them to believe they are better than others, Pope Francis said. “The relationship of salvation” with God cannot move forward if people justify themselves and look at the mistakes of others instead of fixing their gaze on the Lord, he said at his weekly general audience on April 20.

“This is the line of salvation, the relationship between me—the sinner, and the Lord,” he told tens of thousands of people gathered in St. Peter’s Square.

The pope reflected on one aspect of

mercy exemplified in Jesus’ encounter with a woman who was considered sinful. While Jesus dined with one of the Pharisees, she entered the house weeping, bathed his feet with her tears and wiped them with her hair.

“Her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little,” Jesus said.

Although the Pharisee questions Jesus’ reason for allowing himself to be “contaminated” by the woman “as if she were a leper,” the pope said Jesus’ reaction is a lesson on how to “distinguish between the sin and the sinner.” †

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## Forgiveness expresses faith, protects against desire for revenge

By David Gibson

In the heat of the moment, with tempers flaring and family members shouting out every ill-chosen word, the power of forgiveness probably is the farthest thing from anyone's mind.

Forgiveness occupies a position of major importance in Christian life. Jesus wanted his followers to love even their enemies.

Typically, however, those whom most of us are called to forgive are not actually enemies.

When we feel offended by someone and the question of forgiveness ultimately arises, it more than likely will involve someone close to us—a family member, a longtime friend or possibly a co-worker.

Usually, the people we forgive play vital roles in our lives. They have done so in the past, and we bank on the hope that they will do so in the future.

Forgiveness represents a vote of confidence in our future together. It powerfully reveals our conviction that this future together really matters and bears true promise.

One of the spiritual works of mercy that are the focus of considerable attention during the Church's current Holy Year of Mercy encourages what is traditionally known as the "forgiveness of injuries." Injuries come in a wide variety of forms, however, with some much harder to handle than others. But no one, I assume, enjoys feeling injured or offended.

What offense triggered the disagreement that left family members dodging each other's angry remarks? Did this disagreement stem from a disappointment, the feeling one person had of being let down by another, forced, perhaps, to complete an exhausting task alone

without the assistance that was promised earlier?

A misunderstanding—a failure to communicate effectively—also may have been the culprit in an angry squabble. People frequently do not hear each other well enough when it comes to planning long weekends, deciding how to contend with a child's difficult behavior or what to do with the extra \$250 in a tax refund.

"We make many mistakes. We all do," Pope Francis told families from around the world in October 2013. That is why knowing how to forgive is so essential in families.

It happens, he commented, that "harsh words are spoken" in families. He recommended that family members "forgive one another each day."

To be clear, the offenses and injuries many people experience in life strikingly exceed the bounds of the simpler misunderstandings and disappointments that often erupt into squabbles and short-lived exchanges of angry words in homes and workplaces.

Perhaps a once-trusted associate later fails to meet even the simplest demands of trust. Other times, people are not told the truth about matters of great consequence for them. Possibly they experience repeated expressions of disrespect in the form of mean put-downs or bullying.

There are hard situations too—in homes and outside the home—when fear takes over, and someone's well-being and safety appear to be at risk.

People in such situations may need the support of others and responsible counseling to chart a course forward in which both charity and a healthy measure of self-respect play roles. It could take time for them to determine what forgiveness will mean, the



Local residents argue for their place in line while waiting to get fuel at a gas station in the New York City borough of Queens following Hurricane Sandy on Nov. 1, 2012. One of the spiritual works of mercy that are the focus of considerable attention during the Church's current Holy Year of Mercy encourages the "forgiveness of injuries" and offenses made against us.

(CNS photo/Adrees Latif, Reuters)

forms it could take and how to be freed from any spirit of vengeance.

These kinds of difficult-to-handle situations prompt some to view the entire notion of Christian forgiveness as a weakness. They suspect that people characterized by forgiving attitudes are unable to stand their ground in the face of hurtful actions.

And when it comes to offenses of all kinds, there are those who fear that any readiness to forgive is a way of enabling others to continue the very actions that caused trouble in the first place. But if Christian forgiveness powerfully affirms the promise of the future, it does not authorize anyone to return to past painful behaviors.

Clearly, the call to forgive offenses is not a pious platitude.

Forgiveness encompasses thoughtfulness, love and a willingness to count all that is good in another person, while not refusing to set boundaries or agreeing to be hurt again.

Rather than a weakness, forgiveness is courageous, Pope Francis believes. Speaking to youths in the Central African Republic, Pope Francis asked whether they understood what it means to be "courageous in forgiving, courageous in loving, courageous in building peace."

During this 2015 African journey, the pope noted how "practitioners of forgiveness, specialists in reconciliation [and] experts in mercy" reveal to others "the secret of our strength, our hope and our joy, all of which have their source in God."

Forgiveness, in addition, offers

protection "from the temptation to seek revenge" against enemies, and "from the spiral of endless retaliation," the pope said.

Anger, it often is noted, becomes its own trap in many relationships. Anger gives rise to a spiral of continued anger, but forgiveness possesses the strength to break this cycle.

Forgiveness expresses faith—the faith that people can indeed change and grow. Thus, forgiveness can be viewed as a life-giving force.

For Christians, then, forgiveness is godlike. It creatively and mercifully breathes new life into the very atmosphere surrounding human relationships.

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

## Jesus' teaching calls his followers to forgive others willingly and often

By Daniel S. Mulhall

The corporal and spiritual works of mercy are transformational. While they encourage us to care for someone else who is in need, they also require from us a change of attitude, understanding and perspective.



Australia's Prime Minister Kevin Rudd, left, embraces a victim after giving a national apology to the "Forgotten Australians," former child migrants, at a ceremony in the Great Hall at Parliament House in Canberra on Nov. 16, 2009. Jesus calls his followers to forgive others like God forgives them, willingly and often. (CNS photo/Reuters)

It is not enough to simply provide our surplus food to someone who is hungry. We also are called to change the way we think about our neighbors, and what we feel for them.

This is especially true for the spiritual work of mercy that calls on us to "forgive offenses willingly." We are not only asked to forgive—a key feature of Jesus' teaching—but we are asked to do so willingly.

It is hard enough to forgive people when they have done or said something that hurts us, but it is even harder to do this willingly, on our own volition, without being forced.

When we forgive someone, it means that, with God's help, we seek to let go of any and all resentment. This allows us to begin to return to a situation of wholeness. The prophet Isaiah addresses this issue: "It is I, I, who wipe out, for my own sake, your offenses; your sins I remember no more. Would you have me remember, have us come to trial?" (Is 43:25-26)

With this kind of forgiveness, lingering ramifications or sores aren't left to fester and cause pain later. The rift that once existed begins to heal.

Jesus makes clear that his followers are to make such forgiveness a key component of their discipleship. Take for example Matthew 5:38-39 when we are told to turn the other cheek to someone who strikes us.

We are told to "love your enemies, and pray for those who persecute you" (Mt 5:44), so that we may be children of our heavenly Father (Mt 5:45). We are called

to be "perfect, just as your heavenly Father is perfect" (Mt 5:48). This is only possible, of course, with God's help, which is always available to us.

This willing forgiveness must be ongoing. In the Gospel of Luke, Jesus teaches his disciples to forgive all the time: "And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him" (Lk 17:4).

In Matthew, this teaching is expanded to 70 times seven times (Mt 18:22), or always. In order to forgive so freely and so often, we have to put on Christ, to become like God.

Luke 15:11-32 is the familiar story of the prodigal son, but it also could be called the "unforgiving brother," for the wayward son's older brother plays a crucial role in the parable because of his unwillingness to forgive.

He is resentful and holds a grudge against his brother, but also against his father, who is so forgiving. The son cannot partake of the feast because of his inability to forgive.

This is the point of learning to forgive willingly: Until we learn to do so, we won't be able to partake fully in God's great gift of mercy that is there for us to receive.

We have each been forgiven willingly by God 70 times seven times. Let us allow God to take away our reluctance to do the same for our brothers and sisters.

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

From the Editor Emeritus/John F. Fink

## Imperiled Church: Less than 1 percent in England

(Third in a series of columns)

Oliver Cromwell came to power in England in 1649 after a civil war that ended with the execution of King Charles I. He ruled as both military and religious dictator, crushing all opposition and continuing to try to destroy the Catholic Church.



This hostility toward Catholicism applied to Wales, Scotland and Ireland, as well as England. In both Wales and Scotland, all Catholic priests were banished, and what were once flourishing particular Churches in those countries essentially vanished.

In Ireland, which had remained strongly Catholic, Cromwell led an army of 10,000 men. After battles that lasted for nine months and included massacres in Drogheda and Wexford, he gained control of the country.

The public practice of Catholicism was banned, and priests were killed when captured. All Catholic-owned land was confiscated and given to Scottish and

English settlers and to Englishmen who had supported the civil war. Catholic landownership dropped to only 8 percent. This created a system of absentee ownership that caused much suffering to the Irish people for more than 200 years.

When Cromwell died in 1658, the reaction in England led to the restoration of the monarchy. King Charles II reigned for 25 years, from 1660 to 1685. Although married to the Catholic princess of Portugal, Catherine of Braganza, Charles allowed Catholics to continue to be treated cruelly.

In 1673, the Protestant Test Act barred from public office Catholics who would not deny the doctrine of transubstantiation and receive Communion in the Church of England. This law forced Charles' brother James to resign his office of Lord High Admiral because he converted to Catholicism.

In 1678, many English Catholics suffered death as a consequence of what was called the Popish Plot. It was a false allegation by Titus Oates that Catholics planned to assassinate King Charles II, land a French army in the country, burn London, and turn over the government to the Jesuits. Among those killed was

Archbishop Oliver Plunkett.

James II, who had converted to Catholicism, succeeded his brother Charles II in 1685. He was the first Catholic to sit on the throne since Mary Tudor died in 1558. He tried to relieve the hardships of Catholics. In England, his Declaration of Indulgence in 1687 established freedom of conscience for all England subjects. In Ireland, he suspended the penal laws and began to replace Protestant appointees with Catholics.

A crisis arose when James' wife gave birth to a son, who would presumably be Catholic and his successor. Within days, William, Prince of Orange in the Netherlands, landed with an army in England. He was a Protestant who was married to King James' eldest daughter, Mary. James was deposed, and Mary was set up as the new queen. The reign became known as that of William and Mary.

By the time their reign ended in 1702, Catholics in England had dwindled to less than 1 percent of the population, pretty insignificant. In 1689, a bill was passed requiring that the sovereign of England must belong to the Anglican Church, a law that still applies. †

Coming of Age/Karen Osborne

## A 'Coming of Age' farewell loaded with lessons for readers

I've been writing for the "Coming of Age" column since I graduated college in 2002. That's a lot of words. The problem



with time is that it passes in the blink of an eye: One moment you're crossing the stage at graduation with your cap and gown, and the next you're wondering why the past 14 years went by in what feels like five seconds.

Sometimes, it feels unreal to say that it has been 20 years since I sat in homeroom or sat up entirely too late editing *The Warrior*, our high school newspaper. It all feels as if it happened 10 minutes ago.

The problem with time is that it marches on, and there's nothing you can do about it. Time carries you along even if you're tired, out of breath or don't want to go. Modern life is blessed with an abundance of choices, except for this one in particular: We're all going to get older. That also means that we're all going to become different, and we are all going to change.

But there are a few things that will remain the same, and there are quite a few lessons I

learned during my time writing for "Coming of Age."

Here's a list: Be kind to one another and to yourself. Don't bully others (in the classroom or in the office). Remember that everyone, no matter how prickly or different, is just like you. Treat everyone how you would like to be treated. When people force you to choose a side, and they will, don't bully others. If you are kind to yourself, others will be kind to you.

I've also learned to chase happiness—for others. Our society talks a lot about the pursuit of happiness, but forgets to tell us that you don't always find it in the things you do solely for yourself. You find it in the way you help others have fantastic, happy lives. Happiness is catching. Spread it around!

Chase real success, not fake success. Real success looks very different than what the world would have you believe. Fast cars, big mansions, sexy jobs, diamonds and high regard—some people who "have it all" still find themselves desperately wanting more. True success can't be bought. Only you can look inside yourself and to God, and define what success means.

You will always keep learning, and you should always keep learning. Lessons

don't stop the day you leave the classroom. They're everywhere. I've learned countless things from my bosses, editors, the homeless people outside of the library, a guy at the Dairy Queen, my niece and my nephew, my pastor, my readers, the guy at the doughnut shop. Pay attention, and you'll never go unfulfilled.

This is my last "Coming of Age" column before I pass the space on to a new writer. Most of my first readers are probably raising kids of their own, and it's just about time that this member of Generation X leave the column to a new millennial voice. I have learned much more from writing this column than I possibly could have imagined. I want to thank my readers over the years for teaching me more than I ever hoped possible.

Life can be scary. The passage of time can be daunting, and looking out into the great unknown can be frightening. But stay bright, stay hopeful, stay faithful and no matter where life takes you, always, always remember what it's like to be a person who is "coming of age," looking at the world with new eyes and bright new ideas.

(Karen Osborne writes for *Catholic News Service*.) †

Emmaus Walk/Debra Tomaselli

## Theology 101: Life lessons learned in a waiting room

"Have a seat," the receptionist said. "They'll call you shortly."

I surveyed the waiting room, hoping to find someone to chat with. I sat near a stately woman with silver hair, but she was reading a magazine. Across from her was a man who resembled a bulldog. He was texting. In the corner sat a brown-haired woman, staring at a home improvement show blaring from a nearby television.



Nobody connected.

Moments later, another patient arrived. He had a spring in his step, and a smile on his face.

"Hello, Mr. Mike," the receptionist said.

"Hi," he responded. "Beautiful weather today, isn't it?"

Mr. Mike signed in, and turned his gaze toward the waiting room. His face lit up when he spotted the bulldog man.

"It's great to see you again," Mr. Mike said. "How are you?"

The bulldog man broke into a smile as they shook hands.

"Pretty good," the bulldog man said. "But

I'd be a lot better if I didn't have to be here."

Inwardly, I grunted in agreement. Surely, we all did.

After all, this was a chemotherapy lab. We were cancer patients.

"Oh, come on," Mr. Mike said, wrinkling his nose and glancing around the room. "We're all in this together. You don't like coming here?"

He addressed bulldog man, but the question fit each one of us.

"I love this place," Mr. Mike continued. "These people are great. They do wonderful things here."

Initially, I agreed with bulldog man. I didn't want to be here today. I was annoyed that I had to endure cancer treatments. Recovery was much too slow. The chemo was successful, the war had been won, but I was still struggling.

Mr. Mike's words humbled me, breaking through my grumpy attitude. I cringed to realize how ungrateful I was for all that had been done for me. My life had been saved. Had I lost sight of the goal?

Mr. Mike looked my way, then back at bulldog man.

"Dr. Reynolds is my oncologist," he said, lowering his voice. "How do you thank the man who," Mr. Mike's voice choked with

emotion, "who saved your life?"

Just then, the nurse emerged. "Debra," she called.

I exited the waiting room with a nod at Mr. Mike. I may never see him again, but I'll always remember his poignant words: How do you thank the man who saved your life?

Cancer or not, it's a valid question for all of us.

We are all in this life together, struggling through the trials of this earthly existence, headed for a heavenly destination. Thanks to the salvific work of one man, our eternal lives have been saved.

Are we grumpy or grateful? Do we realize all that's been done for us? Can we see the goal? Can we grasp the gift?

If so, I think we'll have the attitude of Mr. Mike. We won't be sulking in this waiting room called life, hiding behind magazines and television screens.

Instead, we'll radiate joy. We'll be thankful. We'll encourage each other.

We'll find a million ways to thank the Man who saved our lives.

And we'll never forget.

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

Faith and Family/

Sean Gallagher

## God is a patient father as we learn his lessons

The time after meals in my family's home can be hectic. On the one hand, the boys, after sitting relatively still at



the dinner table, are ready to run around and play rambunctiously like the boys that they are. On the other hand, there are after-meal chores to be done.

My wife, Cindy, and I

want the boys to learn how to do them and, more broadly, how to give of themselves in service to others. It's a difficult task to get them to do the chores when they instinctively want to scream and run around the house.

So it can take a while to get those chores done. Cindy and I could accomplish them more efficiently if we simply did them ourselves and let the boys play. But then they would miss out on an important lesson that we're sure will pay dividends for them as they grow.

So we choose to deal with the frustration of having to bring the boys back again and again to their assigned chores—nicely organized on a chart on our refrigerator—when we notice that they're getting off task and starting to horse around.

Sometimes, I think we spend more time bringing them back to their tasks than it takes the boys to complete them.

After-meal chore time is not just a chance for our boys to learn how to serve others by clearing off the table, rinsing off the dishes and sweeping the floor. It is also a time for Cindy and me to grow in patience. Sometimes, I think the boys learn their chores more effectively than I am growing in patience.

God is infinitely patient. He's been trying to teach us, his children, how to serve others since the dawn of history. He calls us in the souls he's given us to put others first. But, since Adam and Eve, we've been determined to ignore his voice and go our own way.

He sent us one prophet after another to lead us back to him, to help us to be more selfless and less selfish. They touched the hearts of some people, but many more rejected them. So God ultimately sent us his Son, Jesus Christ. In his teachings, miracles and most perfectly in the way he suffered, died and rose again for us, he showed us how human fulfillment is found not in self-seeking, but in giving oneself away out of love for God and others.

God could have chosen a more efficient way to instill this lesson in us. He could have made us like the rest of his creatures, lacking in the ability to sin. But that would have meant that we would have also lacked freedom.

And it would have meant that we wouldn't have been made in his image and likeness, since God is wholly free. He created us and the entire universe in freedom. God does not need anything in the universe. He simply is, and he chose in freedom to create us and the universe because he has wanted to give of himself in love from all eternity.

He has remained patient with us across time and space as we have misused our freedom in selfish ways that ultimately contribute to our sadness and hardships.

Yes, we're still trying to learn the lessons that God has been trying to teach us all along. Use each moment that God gives you in his patience to put his lessons into action. His grace is always there for the taking to help us learn for our good and the good of the world. †

Sixth Sunday of Easter/Msgr. Owen F. Campion

# Sunday Readings

## Sunday, May 1, 2016

- Acts of the Apostles 15:1-2, 22-29
- Revelation 21:10-14, 22-23
- John 14:23-29

The Acts of the Apostles again provides the first reading for a weekend in the



Easter season.

As Christianity grew, it not only expanded beyond its original base in the Holy Land. It also drew gentiles in faraway places. This increasingly multi-cultural nature of the broad Christian

community presented problems.

One is evident in this weekend's reading. A Christian community had formed in Antioch. Most likely, its membership was composed of people from all backgrounds because Antioch was a large, cosmopolitan city.

Jews would have been among them. The roots of Christianity theologically, geographically and historically were in the Jewish culture and in the Holy Land.

A dispute arose in Antioch, at the time one of the major cities of the Roman Empire. (It was located on the Mediterranean Sea north of the Holy Land.)

Many other Christians in Antioch were former pagans with no connection to Judaism.

The dispute was about circumcision, the Jewish ritual followed by males to this day. Evidently, in Antioch some Christians were demanding that converts from paganism submit themselves to this ritual.

Neither Antioch's Christian leaders, nor Antioch's individual Christians, resolved the dispute. This is important. Disputes were not resolved by the persons directly involved, namely the converts themselves and their critics. Instead, they were submitted to the Apostles in Jerusalem for review and resolution.

In their reply, the Apostles called the Antioch Christians "brothers" (Acts 15:23). They decided that gentile converts need not agree to this Hebrew ritual. Very importantly, the Apostles said that this decision was, through them, an act of the Holy Spirit.

The Book of Revelation furnishes the second reading. As all the readings in Revelation, this passage is poetic and symbolic. The city described in it is the heavenly Jerusalem, which awaits all who love God. On each of its four sides are three gates. Three was a perfect number. So was 12.

The gates are open and available to anyone. Salvation is offered to all who truly accept God.

St. John's Gospel gives this weekend its third reading. It is one of the most eloquent passages in the New Testament. Four points are important.

First, Jesus calls upon the disciples to love each other. Second, the passage illustrates the fact that following the Gospel will not be easy.

Third, following Christ will not, however, be impossible. The Holy Spirit will assist and strengthen.

Finally, peace will be with those who truly love God. It is not necessarily an absence of conflict and turmoil. It is the peace of heart and soul that comes from knowing that right is served, and that God is present.

### Reflection

The Church is already directing us to Pentecost, but it is not dwelling on a mere anniversary. Feast days do not simply celebrate the past. Instead, they appear in the Church calendar to inform us and to challenge us.

The Church today tells us that, by accepting Jesus and living by the Gospel, God will be with us in the presence of the Holy Spirit.

Then, the Church gives us very practical advice. Being with God in the heavenly Jerusalem is the only true source of peace. Anything else is death.

We reach God's heavenly Jerusalem every day by following Jesus with help of his grace. Our personal judgment in this effort can be risky. We need God's guidance. If the Scriptures of Eastertime have taught anything, it is that God guides and empowers us through the Church.

If anything was revealed in the New Testament, it was that a visible Church exists, first served and led by the Apostles.

For this reason, the Church in every generation goes to great lengths to retain the example and mind of the Apostles. †

## Daily Readings

### Monday, May 2

St. Athanasius, bishop and doctor of the Church

Acts 16:11-15

Psalm 149:1b-6a, 9b

John 15:26-16:4a

### Tuesday, May 3

St. Philip, Apostle

St. James, Apostle

1 Corinthians 15:1-8

Psalm 19:2-5

John 14:6-14

### Wednesday, May 4

Acts 17:15, 22-18:1

Psalm 148:1-2, 11-14

John 16:12-15

### Thursday, May 5

Acts 18:1-8

Psalm 98:1-4

John 16:16-20

### Friday, May 6

Acts 18:9-18

Psalm 47:2-7

John 16:20-23

### Saturday, May 7

Acts 18:23-28

Psalm 47:2-3, 8-10

John 16:23b-28

### Sunday, May 8

The Ascension of the Lord

Acts 1:1-11

Psalm 47:2-3, 6-9

Ephesians 1:17-23

or Hebrews 9:24-28; 10:19-23

Luke 24:46-53

## Question Corner/Fr. Kenneth Doyle

### While some stories about him are not historical, St. George was a real person

**Q**In 1966 when I was confirmed, I took George as my confirmation



name. Shortly after that, my class was told that many saints never existed, and that George was one of them.

Our teacher explained that George was a folklore hero—a cultural myth much like Paul Bunyan,

who existed only in storybooks. Strangely, though, we were told that we could still pray to him. I'm wondering whether there is any new thought on this, and what the current state of sainthood is for good old St. George. (Maryland)

**A**Whoever told you that St. George never existed was wrong. He was born to a Christian family in Lydda in Palestine in the late third century, and became an officer in the Roman army. When the emperor Diocletian decreed that every soldier should renounce Christianity and offer sacrificed to the Roman gods, George refused—the result being that he was decapitated for professing his faith, most likely in 303.

From that time on, Christians revered him as a martyr, and a basilica was later built in his honor in Lydda. That much is factual, but the legend of George as a dragon slayer, a story carried back to Europe by the Crusaders in the 12th century, seems to have little basis in fact.

The confusion over the status of George arises, in part, from a 1969 revision in the Church's liturgical calendar when it was decided that some saints' feasts should be removed from the calendar and several others, including St. George, should have their feast day celebrations made optional.

That change was the logical consequence of the Second Vatican Council's determination in its constitution on the liturgy that "lest the feasts of the saints take precedence over the feasts that commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or religious community; only those should be extended to the universal Church that commemorate saints who are truly of universal importance" ("Sacrosanctum Concilium," #111).

On April 23, 2013, just a month after his election as pontiff, Pope Francis joined several cardinals in celebrating Mass in a

Vatican chapel in honor of his patron saint on St. George's feast day. (The pope's baptismal name is Jorge, which is Spanish for George.)

**Q**Is there a limit as to how often one can receive the sacrament of the anointing of the sick? Our parish now offers this sacrament monthly. My husband will be facing several procedures over the next few months. Is he allowed to receive this sacrament each month there is a procedure or only once a year? (Indiana)

**A**Reforms following the Second Vatican Council led to the Church referring to this sacrament as the anointing of the sick instead of extreme unction, how it was often referred to in the past. This change was motivated by a desire to return to the sacrament's original purpose, which was to give spiritual aid to anyone facing a serious illness, not just people at the point of death.

The frequency for receiving this sacrament is a matter of judgment, but some guidelines exist. In the Church's *Code of Canon Law*, we read that the sacrament is intended for "the faithful who are dangerously ill" (#998).

The *Catechism of the Catholic Church* clarifies that and expands on it: "It is fitting to receive the anointing of the sick just prior to a serious operation. The same holds for the elderly whose frailty becomes more pronounced" (#1515).

The rite of anointing itself says that "old people may be anointed if they are in weak condition even though no dangerous illness is present."

As to your specific question: In offering the sacrament monthly, your parish is not suggesting that the same people receive it every month, but that there could be new candidates each time. That could mean people newly diagnosed or whose situations have worsened or who are facing serious surgery.

I do not know what procedures your husband will undergo, but certainly if they involve serious risk, he could receive the sacrament each time. The *Code of Canon Law* encourages erring on the side of caution. In #1005, it says that the sacrament is to be administered in a case of doubt whether the sick person is dangerously ill.

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

## My Journey to God

### Safety Through Storms

By Katherine Strathearn Bavervo

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 Bavervo, who died in 1990, was submitted by her daughter, Josephine Borrasso, a member of St. Charles Borromeo Parish in Bloomington. Charles Davidson helps his neighbor Santonio Coleman, 11, from his flooded home in the Basin area of Pensacola, Fla., on April 30, 2014.) (CNS photo/Michael Spoooneybarger, Reuters)

# 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.

**BERTRAM, Carole A.**, 77, Holy Family, Oldenburg, April 11. Wife of Jim Bertram, Sr. Mother of Denise Abt, Carole Gegllein, Michelle Mersch and Jim Bertram, Jr. Sister of Beverly Ziegler. Grandmother of 10. Great-grandmother of six.

**BILL, Joseph G.**, 81, Christ the King, Indianapolis, April 12. Father of Molly Rondeau, Brian, Glenn, Joseph and Jude Bill. Brother of Michael Bill. Grandfather of 13. Great-grandfather of three.

**CONNEL, Margaret Mary**, 107, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 5. Mother of Lucille Rehkamp, Diane Robinson and Lawrence Connel. Grandmother of seven. Great-grandmother of eight.

**CUNNINGHAM, Harland R.**, 67, St. John Paul II, Clark County, April 5. Husband of Susan Cunningham. Father of Cody and Kasey Cunningham. Brother of Doris Hines. Grandfather of one.

**HAY, Dennis L.**, 78, St. Michael, Cannelton, March 21. Husband of Debbie Hay. Father of Melissa Bishop. Brother of Judy Herzog, Sue, Jim, Norman and Paul Hay. Grandfather of four.

**HUGHES, Gerard**, 84, All Saints, Dearborn County, April 11. Husband of Alice Hughes. Father of Pam Hoover, Judy Meyer, Larry, Randy and Tom Hughes. Brother of Maxine Klump. Grandfather of 13. Great-grandfather of seven. Step-great-grandfather of five.

**LITTLEFIELD, Dr. Shirley**, 91, St. Michael the Archangel, Indianapolis, April 6. Mother of Anne Young, Bob, Dan, Jeff and Mike Littlefield. Grandmother of five. Great-grandmother of three.

**NOLAN, Ryan T.**, 42, St. Jude, Indianapolis, April 13. Father of Kayla Johnson, Andrew Patterson, Cheyenne and Shelby Nolan. Son of Lexie Nolan. Brother of Jennifer Long, Aaron, Robert, Vincent and Wayne Nolan. Grandfather of one.

**O'CONNOR, Michael J.**, 72, Christ the King, Indianapolis, April 14. Husband of Sue O'Connor. Father of Colleen Fuydal, Christopher, Michael and Ryan O'Connor. Brother of Marilyn Brothers, Eileen Christ, Cookie Hayes, Jeanne McHugh, Katie Murphy, Danny, Jerry and Tim O'Connor. Grandfather of three.

**PASTORE, Americo**, 93, Sacred Heart, Clinton, April 11. Father of Maria Lang, Lisa Pastore Smith and Thomas Pastore. Brother of Mary

Peterson. Grandfather of four. Great-grandfather of two.

**RAVER, Elmer F.**, 86, Holy Family, Oldenburg, April 11. Husband of Anna Mae Raver. Father of Monica Livers, Mary Mulcahy, Elaine Spaulding, Theresa Williams, Diane, Carl and Joseph Raver. Brother of Mary Jane Klene and Charlene Reidenbach. Grandfather of 22. Great-grandfather of three.

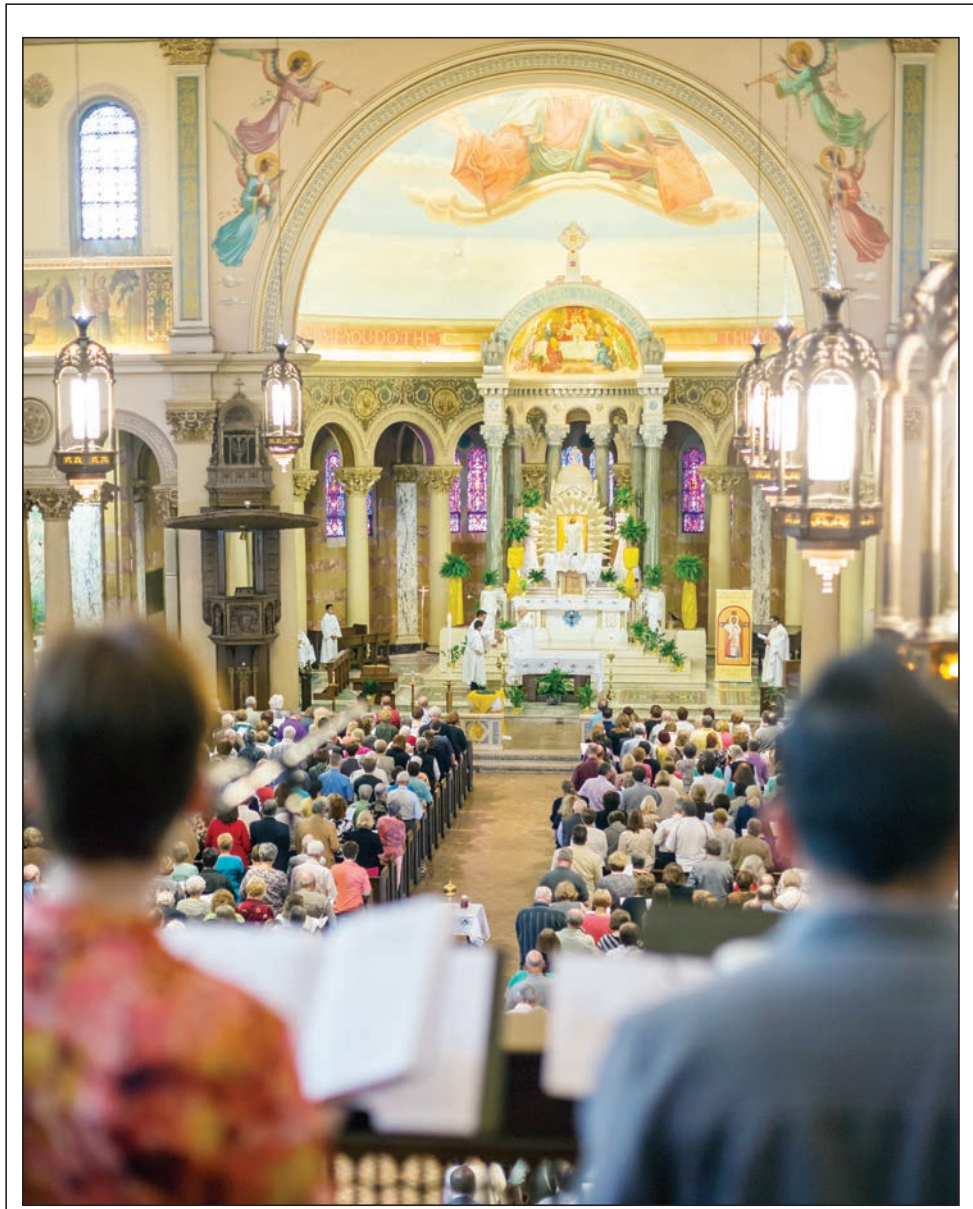
**ROTH, Gayle**, 79, St. Jude, Indianapolis, April 13. Mother of Susan Ardizzone and Dave Roth. Grandmother of six. Great-grandmother of one.

**SCHULZ, Rosemary T.**, 92, St. Vincent de Paul, Bedford, April 18. Mother of Kirsten Hess, Ann Romanowsky, Eric, Marc and Robert Schulz. Grandmother of nine. Great-grandmother of eight.

**SPAETH, Clara (Hyle)**, 74, St. Mark the Evangelist, Indianapolis, April 18. Mother of Cara Geary and George Spaeth. Sister of Rita Wetterstroem, Bob, Frank and Ted Hyle. Grandmother of five.

**STOERMER, Rebecca**, 18, St. Andrew, Richmond, April 14. Daughter of Michael and Dena Stoermer. Sister of Adam Stoermer. Granddaughter of Becky Adams, Ruby Stoermer and Charlie Wilson.

**SWIM, Joel**, 52, St. Elizabeth of Hungary, Cambridge City, April 12. Father of Morgan Gunder, Miranda Zigler, Ein Swim and Josh Williams. Brother of Jevon Fram, Jeanne Hawkins, Jennifer, Julissa, James, Jeffrey, Jerome and Johnathan Swim. Grandfather of seven. †



## 'Mass Mob'

People pray during Mass on April 17 at Holy Redeemer Church in Detroit. The Mass was the site of a "Mass Mob" event, an evangelization effort aimed at boosting regular Mass attendance. Holy Redeemer is the parish in which Archbishop Joseph W. Tobin grew up. (CNS photo/Jim West)

FY 2015 Yearly Totals

# 11,500 TOTAL HEART PROCEDURES

**David B. Hermiller, MD, FACC**  
Cardiologist

**Mary N. Walsh, MD, FACC**  
Cardiologist

**Andrew M. Fouts, MD, FACC**  
Cardiologist

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# Father Turiddu faces unique antagonist in latest novel

Reviewed by Mike Krokos

*"It was the worst winter storm Father T could remember. For most of his nearly 83 years of life, the city he loved had mild winters. Not this year. On January 5, Mother Nature dropped a foot of snow on the city. The next day, the 'polar vortex,' a massive blast of arctic air, caused temperatures in Canada and the Midwestern and Eastern United States to fall dangerously below zero, resulting in record low temperatures in North American cities as far south as central Florida."*

The true-to-life winter of 2013 in St. Louis is the backdrop for author Daniel Conway's third novel about Msgr. Salvatore E. Turiddu, whom everyone called "Father T."

In *Father Turiddu and the Polar Vortex*, the author advances the fictional story of Msgr. Turiddu, a priest modeled after Msgr. Salvatore Polizzi, a now 85-year-old priest who currently serves as pastor of St. Roch Parish in St. Louis, Mo.

In the latest book, which follows *Father Turiddu: The Savior of the City*, and *Father Turiddu Returns: The Cardinal and the Inquisitor*, the winter storm paralyzes residents throughout the St. Louis area and creates havoc for all of them, including Father T.

"The first novel had right-wing domestic terrorists as the 'bad guys.' The second novel was set in Italy and had left-wing terrorists," Conway said. "In the third novel, the weather [the polar vortex] is the antagonist that Father T must battle with in order to carry out his ministry."

The reason for the book series, the author noted, is to recognize the ministry of a dedicated priest.

"My primary motivation for writing all three Father Turiddu novels was my desire to share the life and ministry of my friend Msgr. Sal Polizzi with a broader audience," explained Conway. "Msgr. Polizzi is an amazing man, a real character with lots of idiosyncracies, but with an incredible pastoral style and a deep commitment to the priesthood and the Church."

The plot line for the latest book includes the priest battling the elements to find transportation to perform last rites on a dying parishioner at her home, helping with a chaotic search for a missing schoolgirl from a nearby parish, and leading behind-the-scenes efforts and prayers—with a huge assist to the Sacred Heart and Blessed Mother—to help clear a longtime friend of federal espionage criminal charges brought against him in Washington.

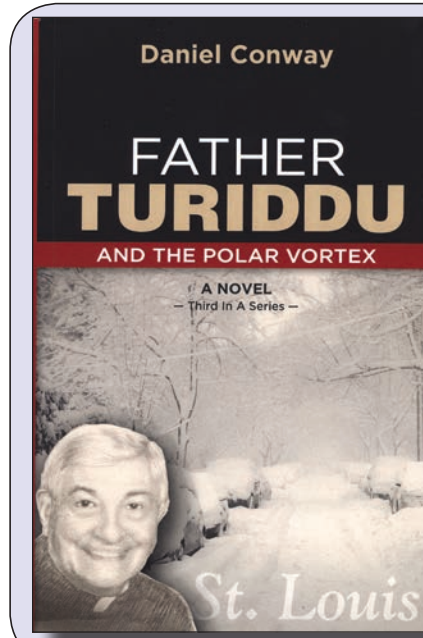
As in past novels, when the priest shares his patented "End of story" in a conversation, readers will know that Father T means business and will take on whatever challenge awaits him.

Throughout the fast-paced novel, readers will also gain a true appreciation for a priest whose vocation shapes all he says and does.

Father T is a doer when it comes to his life of faith and ministry, so when he faces a serious health challenge, he must trust that God will hear him storming the heavens with prayers.

"The third novel also emphasizes the spirituality of Father T—his devotion to the Sacred Heart and the importance of 'letting go,' and allowing God's grace to act in everyday situations," Conway said. "That is a major theme of *Father Turiddu and the Polar Vortex*.

"Msgr. Polizzi is an activist who



*"The third novel also emphasizes the spirituality of Father T—his devotion to the Sacred Heart and the importance of 'letting go,' and allowing God's grace to act in everyday situations. That is a major theme of Father Turiddu and the Polar Vortex."*

—Dan Conway, author

struggles with the contemplative side of pastoral ministry and, in the process, offers all of us a powerful witness to the power of grace in our lives."

Faith is central to the life and ministry of Msgr. Polizzi and his large family and circle of friends, Conway added.

"It wouldn't be possible to tell his story—even in fiction," he said, "without grounding it in the personal faith and public ministry of Father T and his friends."

Another aspect of Msgr. Polizzi's human side comes out in the novel through Msgr. Turiddu's TV viewing habits. Viewers of Fox News will enjoy Father T's references to the cable news network and some of its commentators.

"The use of some celebrities like Charles Krauthammer was simply

to connect this story with a larger audience," Conway said. "It also helps that Msgr. Polizzi watches Fox News in his second floor sitting room every evening—along with the Italian channel's soap operas, games shows and soccer matches—and regularly talks back [in English and Italian] to whoever's on the screen."

Is there a fourth book in the series on its way? Conway said never say never. "I had felt for some time that there should at least be a trilogy of Father T stories, but that doesn't mean there won't be more," he said. "Time will tell."

(Mike Krokos is editor of The Criterion. All three Father Turiddu books are available online at [danielconwayauthor.com](http://danielconwayauthor.com).) †

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



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# No matter how court rules in immigration case, questions remain

WASHINGTON (CNS)—People who closely follow the Supreme Court know it's a waiting game.



There's the wait to see if a case makes it to the court, the wait for a seat in the courtroom if it does, and then the wait—in this day and age of instant answers—for a court decision,

which for major cases is typically at the end of the court's term in late June.

*United States v. Texas*, the immigration case argued before the court on April 18, is hardly an exception. The case examines two immigration policies announced by President Barack Obama in executive actions in 2014: his expansion of a 2012 program known as Deferred Action for Childhood Arrivals, or DACA, and the creation of the Deferred Action for Parents of Americans and Lawful Permanent Residents, known as DAPA.

The actions, which would allow more than 4 million undocumented immigrants to temporarily work and remain in this country, have been challenged by 26 states, including Indiana and Texas, that insist the president went too far.

Immigrants and family members who would be directly impacted by the court's decision lined up overnight at the court hoping to get a seat inside, and many joined them that morning outside to cheer, sing and hold placards of support.

Once the 90 minutes of arguments were over, those who will be impacted geared up for the likely two-month wait for the court to announce its verdict.

But waiting is something they know all too well.

Yara Hidalgo, who teaches middle school math and Spanish at Sacred Heart Nativity School in San Jose, Calif., certainly knows about it. Her family is from Mexico, and her mother has been waiting for 15 years to get legal status through her sister's sponsorship. Her father does not see a realistic path to becoming a U.S. citizen.

Hidalgo, who came to U.S. when she was almost 2 with her parents, has four younger, U.S. citizen siblings. Through DACA, she was able to get a

driver's license and Social Security number enabling her to apply for a job. She is currently in a master's degree program for teaching in Catholic schools at California's Santa Clara University.

Both her parents would likely benefit from DAPA. If either is deported, she would need to care for her siblings.

Archbishop John C. Wester of Santa Fe, N.M., wrote about Hidalgo in an April 18 commentary published on CNN's website.

"I see individuals like Yara every day in my archdiocese. I regularly witness the contributions that they make to our Church and our neighborhoods," he wrote. He also said he sees their fear and disappointment from the constant threat of deportation and lost educational and professional opportunities due to their immigration status.

As families like the Hidalgos await the court's decision, they also know there might not be a clear answer if the court offers a split decision, which many court watchers think is likely.

A 4-4 vote would put the president's immigration policies on hold for the rest of his term, and would be up for renewed discussion during the next presidency and add to a more heated presidential campaign.

Jeanne Atkinson, executive director of the Catholic Legal Immigration Network, or CLINIC, an umbrella organization for Catholic legal services providers, said the immigration community is already reeling from the negative rhetoric from political candidates.

She said she is "cautiously optimistic" about how the court will rule in this case.

She was encouraged by strong points she said were made by U.S. Solicitor General Donald B. Verrilli Jr., defending the Obama administration, that she didn't think were counteracted by Texas Solicitor General Scott Keller representing the states accusing the president of overstepping his power.

If the court rules against Obama's policies, she said it would be demoralizing for many immigrants, but it would not do away with other avenues that can be followed to help them achieve citizenship. And if the court rules in favor of these policies, there would also be a long



Demonstrators gather outside the U.S. Supreme Court in Washington on April 18 as the justices hear oral arguments in a challenge by several states to President Barack Obama's deferred deportation programs. (CNS photo/Tyler Orsburn)

road ahead.

Atkinson noted that even with a victory, there still will be a need for "Congress to step up" and enact immigration legislation as these policies won't solve every issue.

Sitting in the second row in the courtroom on April 18, she said she felt she was "watching history being made."

Looking around to see families and walking by groups outside reminded her of why people care about this issue so much.

"A positive outcome will benefit children and families and make our communities safe," she said. "We can't lose sight of that."

Archbishop Wester, a member of the U.S. Conference of Catholic Bishops' (USCCB) migration committee, had a similar message: "As we hear commentary on *U.S. v. Texas*, we must set aside partisan opinions. Remember: Human lives will be affected by the ruling. We must recognize that regardless of their immigration status, those who would benefit from DAPA and expanded DACA are our brothers and sisters, our neighbors and often our friends."

The archbishop noted these policies aren't perfect, and would not "provide a long-term fix for our broken immigration system," but he still said they would at "temporarily ensure that hard-working,

law-abiding immigrant families can stay together in anticipation of the time when our legislators will enact just and humane immigration reform."

Bishop Jaime Soto of Sacramento, Calif., voiced a similar view in the Feb. 16 *Sacramento Bee* daily newspaper.

He said the case before the Supreme Court is "not an amnesty program, nor does it fix the broken immigration system. Any significant reform will have to wait for a more reasoned conversation in Congress."

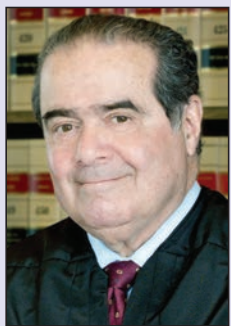
For now, he said, the Obama administration was attempting to bring some security to many people living in ambiguity in a way that would allow "federal and local law enforcement to effectively allocate resources to protect our neighborhoods, not divide them."

The bishop also hoped the justices who were present during Pope Francis' address to Congress last September would remember the pope's description of Moses, who viewed the law as a force for unity.

"Ultimately, laws must serve people and the common good. While we wait for Congress to assume this duty with regards to comprehensive and humane immigration reform, the court can call on the wisdom of Moses to bring a measure of unity and security to immigrant families as well as the nation," he said. †

## Speakers hopeful post-Scalia Supreme Court will have religious liberty advocate

WASHINGTON (CNS)—Even without Justice Antonin Scalia and with the likelihood of deadlocks by an eight-member Supreme Court for some time to come, there's still hope for a



Justice Antonin Scalia

strong religious liberty advocate, a panel of speakers concluded.

And the next leading light on the issue might be Justice Elena Kagan, who typically disagreed with Scalia's statements.

That was the conclusion of Hannah Smith, a lawyer with the Becket Fund for Religious Liberty. She spoke at a recent discussion of Scalia's legacy at the Newseum in Washington.

Scalia's views on the prominence of

religious faith in American public life were his trademark. "He really didn't hold anything back," Smith said. "He had a very clear idea that religion must be protected on the public stage."

Scalia went further than that in his last public speech on Jan. 2, just over a month before his unexpected death at a Texas resort.

He told his audience at Archbishop Rummel High School in Metairie, La., that the idea that government must be neutral between religion and an absence of religion had "no place ... in our constitutional tradition."

"Where did that come from?" he asked. "To be sure, you can't favor one denomination over another but can't favor religion over non-religion?"

"God has been very good to us," he continued. "That we won the Revolution was extraordinary. The Battle of Midway [in World War II] was extraordinary. I think one of the reasons God has been

good to us is that we have done him honor. Unlike the other countries of the world that do not even invoke his name, we do him honor. In presidential addresses, in Thanksgiving proclamations and in many other ways.

"There is nothing wrong with that, and do not let anybody tell you that there is anything wrong with that," he said.

Panelist J. Brent Walker, executive director of the Baptist Joint Committee for Religious Liberty, said, "I disagree with almost everything that Justice Scalia did." He added the Establishment Clause of the First Amendment does not specifically favor religion, but rather, religious liberty for all.

The example that gave Smith so much hope for Kagan was in the 2011 oral arguments in *Hosanna-Tabor v. Equal Employment Opportunity Commission*.

A teacher who had been fired by Hosanna-Tabor Evangelical Lutheran School in Redford, Mich., challenged the "ministerial exception" of the Civil Rights Act. The exception prohibits most employment-related lawsuits when employees perform religious functions at schools. The teacher, Cheryl Perich, was what is known as a "called" teacher, having met criteria of the church for a level of religious training.

*Hosanna-Tabor* argued that because Perich taught some religion classes, she was a ministerial employee and therefore exempt from federal law.

Chief Justice John Roberts asked Leandra Kruger, the government's attorney, whether the court could

accommodate even a limited ministerial exception. Kruger responded that the justices should make no distinction between religious employers and those with "expressive associations."

"That's extraordinary ... that's extraordinary," Scalia retorted.

Kagan, "to her credit," Smith noted, jumped in as well: "I too, find that amazing, that you think that ... neither the Free Exercise Clause nor the Establishment Clause has anything to say about a church's relationship with its own employees."

"There's nothing in the Constitution that explicitly prohibits the government from mucking around in a labor organization," Scalia said, adding, "There—black on white in the text of the Constitution—are special protections for religion. And you say that makes no difference?"

The court eventually ruled unanimously in favor of the school, saying that churches, their schools and other religious groups "must be free to choose their teachers and employees when their primary duties consist of teaching, spreading the faith, church governance, etc., without government interference."

Regardless of what happens with President Barack Obama's nomination of Chief Judge Merrick Garland, of the U.S. Court of Appeals for the District of Columbia Circuit, to replace Scalia, "I think what we should be hopeful for is that we have justices like Justice Kagan who said, 'I, too, find that remarkable,'" Smith said. †



**"He really didn't hold anything back. He had a very clear idea that religion must be protected on the public stage."**

**—Hannah Smith, a lawyer with the Becket Fund for Religious Liberty**