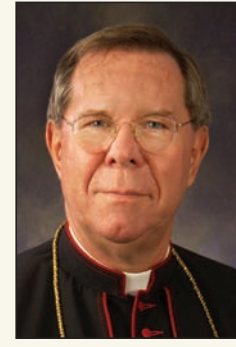


**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## The feast of hope

Easter peace is ours to receive from Christ, page 5.

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# R e s u r r e c t i o n

The risen Christ is depicted in this detail from the "Resurrection" by Italian Renaissance master Piero della Francesca. Easter, the feast of the Resurrection, is April 4 in the Latin rite this year.

CHR photo/Art Resource

# Christ's passion is model for Christian pilgrimage, pope says

VATICAN CITY (CNS)—Celebrating Palm Sunday Mass for 50,000 people at the Vatican, Pope Benedict XVI said the passion of Christ is a model for every Christian's spiritual pilgrimage through life.

Following Christ is not easy, the pope said on March 28. It's an uphill path that often goes against contemporary trends.

"People can choose the easy way and avoid every hardship. They can descend toward the bottom, the vulgar. They can sink in the swamp of lies and dishonesty. Jesus walks ahead of us, and goes to ward the heights," he said.

The papal liturgy, celebrated in St. Peter's Square on a beautiful spring day, began with a procession led by an international group of young people, who carried palm and olive branches in commemoration of Christ's triumphal entry into Jerusalem a few days before his passion and death.

The pope, who turns 83 in April, rode in a white jeep to the altar, holding a garland of braided palm fronds. It was the first of nine Holy Week events for the pontiff and it came as he and other Church officials faced questions and criticism from some quarters for their handling of the priestly sex abuse crisis.

The liturgy included a prayer that Pope Benedict, "chosen by God" to guide the Church, "may find his strength in the suffering of Christ and his consolation in the light of Christ." Another prayed "for young people and those who work to educate them and protect them."

The Mass marked the 25th anniversary of World Youth Day, and the pope directed his homily toward young people. Being a Christian, he said, means modeling one's life on Christ and following him toward what is true and pure.

It is a path that leads "to ward life lived according to truth, and toward the courage that is not intimidated by the chatter of dominant opinions," he said. The Christian pilgrimage inevitably leads one to be more open to people who are suffering or abandoned, and to be loyal and supportive of others when they face difficult situations, he said.

Following Christ is not something that can be accomplished alone in a spirit of pride or arrogance, the pope said. It requires a humble sense of belonging to the Church and believing with the Church, he said.

Ultimately, the Christian path leads to



Young people from Spain cheer as they are acknowledged during Palm Sunday Mass in St. Peter's Square at the Vatican on March 28. The Mass marked the 25th anniversary of World Youth Day.

CNS photos/Paul Haring



Pope Benedict XVI holds palm fronds as he arrives to celebrate Palm Sunday Mass in St. Peter's Square at the Vatican on March 28.

the cross, he said. As shown many times, he said, great results require great sacrifice, and "only a person who loses himself, finds himself."

Christ's pilgrimage led to Jerusalem, a real place where Christians today can follow in his footsteps, the pope said. The fact that people can still visit these places is important, he said.

"Faith in Jesus Christ is not a legendary invention. It is founded on a story that actually happened. This is a history that we can, so to speak, contemplate and touch," he said.

At the same time, the pope said, for modern Christians Jerusalem is a spiritual reality that can be anywhere, because God is everywhere. Through Christ, the transcendent God became closer to human beings, he said.

"The God who is infinite is at the same time the God who is near. He cannot be closed off in any building, and he wants above all to live among us and to be with us completely," he said.

The people who packed the square came from all over the world, and the liturgy featured prayers of the faithful in several languages, including one in Hindi asking for wise decisions by "those who govern the nations."

At the end of the Mass, at a noon blessing, the pope issued a plea for peace in modern Jerusalem, saying he was "deeply saddened at the recent disputes and tensions" there. The tensions have focused on the announcement by Israeli Prime Minister Benjamin Netanyahu that Israel would not stop building in the West Bank territory it has unilaterally annexed to East Jerusalem.

The pope said Jerusalem was "the



Couples walk on a red carpet as they bring the offertory gifts to Pope Benedict XVI during Palm Sunday Mass in St. Peter's Square at the Vatican on March 28. At the sides, priests process into the crowd for the later distribution of Communion.

spiritual patrimony of Christians, Jews and Muslims, and the prophecy and promise of that universal reconciliation that God desires for the whole human family."

He said peace must be achieved through responsible human decisions, involving dialogue, the respect of the rights of all parties and mutual forgiveness.

"Let us pray, therefore, that those responsible for the future of Jerusalem will courageously embark on the way of peace and follow it with perseverance," he said.

The pope also noted that April 2 marked World Autism Awareness Day, and he said he was offering a special prayer for the initiative.

Speaking in English, he said Holy Week is the Church's most intense time of prayer and reflection. Palm Sunday, or Passion Sunday, recalls Jesus' welcome into Jerusalem by the children, he said.

"Let us make their joy our own, by welcoming Christ into our lives, our hearts and our families," he said. †

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# Pope John Paul was model of untiring love, pope says

VATICAN CITY (CNS)—

Pope John Paul II was a model of untiring love for God and for all men and women, Pope Benedict XVI said as he celebrated a memorial Mass for his predecessor.

“The entire life of the Venerable John Paul II unfolded under the sign of this love, this ability to give himself generously without reserve, without measure and without calculation,” Pope Benedict said on March 29 during his homily at the Mass in St. Peter’s Basilica.

The Mass was celebrated in advance of the fifth anniversary of Pope John Paul’s death on April 2 because the date fell on Good Friday this year.

Using the Mass readings for March 29, Pope Benedict said Pope John Paul had many of the same traits as the “suffering servant” described in the reading from the Book of Isaiah.

“The servant acts with indestructible firmness, with an energy that does not lessen until he has realized the task he was assigned,” the pope said. “He presents himself with the strength of his convictions, and it will be the Holy Spirit that God places in him who gives him the ability to act with meekness and strength, assuring his success in the end.

“That which the inspired prophet says can be applied to our beloved John Paul II: the Lord called him to his service and, entrusting him with increasingly greater responsibility, accompanied him with his grace and his constant assistance.

“During his long pontificate, he did all he could to proclaim justice with firmness, without weakness or hesitation, especially when he faced resistance, hostility and refusal,” the pope said.

Pope Benedict said his predecessor knew he was being led by God “and this allowed him to exercise a very fruitful ministry, for which, once again, we give fervid thanks to God.”

The pope also spoke about the Gospel story of Mary of Bethany anointing the feet of Jesus with perfumed oil.

The gesture, he said, was an expression of faith and great love, an offering of profound devotion and of giving a great gift without thinking of the cost.

“Love does not calculate, does not measure, does not count the cost and does not erect barriers, but knows how to give with joy, seeks only the good of the other,

and overcomes pettiness, stinginess, grudges and the closure that men sometimes carry in their hearts,” the pope said.

Pope John Paul demonstrated the same kind of love, he said.

“That which motivated him was love for Christ, to whom he had consecrated his life, a love that was superabundant and unconditional,” the pope said.

Pope Benedict said Pope John Paul was sure about God’s goodness, and that certainty accompanied him throughout his life and marked the end of his life in a particular way.

“In fact, his progressive physical weakness never dented his rock-solid faith, his shining hope, his fervent love,” the pope said.

“He let himself be used up for Christ, for the Church and for the whole world; his was a suffering lived for love and with love until the very end,” Pope Benedict said.

Pope Benedict also read a paragraph of his homily in Polish, urging the Polish people to transform their pride in Pope John Paul into a commitment to following his example of faith, hope and love.

After weeks of increasingly tough questions about Pope Benedict’s role in handling accusations of sex abuse against clergy, the Mass included a prayer in German that he would continue to minister “with persevering meekness and firmness.”

The prayers of the faithful also included a petition in Polish for Pope John Paul, “who served the Church to the extreme limits of his strength.”

During the Mass, Pope Benedict did

not mention Pope John Paul’s sainthood cause. In December, he formally decreed that Pope John Paul had heroically lived the Christian virtues and thus was given the title “Venerable.”

Before Pope John Paul can be beatified,

the pope also must sign a decree recognizing a miracle attributed to the late pope’s intercession. The reported healing of a French nun suffering from Parkinson’s disease is still being investigated by a team of physicians and theologians. †



Above, people hold up images of Pope John Paul II during a Mass in St. Peter’s Basilica at the Vatican marking the fifth anniversary of his death. Pope John Paul II, who led the church for nearly 27 years, died on April 2, 2005.

Left, Pope Benedict XVI gives Communion to a woman during a Mass in St. Peter’s Basilica at the Vatican on March 29 marking the fifth anniversary of the death of Pope John Paul II.

## Recalling a time of grace around Pope John Paul II’s death in 2005

VATICAN CITY (CNS)—The Church is preparing to mark the fifth anniversary of the death of Pope John Paul II, an event that stirred intense emotion, expressions of faith and worldwide attention in April 2005.

At the Vatican, a Mass celebrated by Pope Benedict XVI offered an occasion to look back and remember a pontificate that has not, and could not, be forgotten. Pope John Paul shaped the policies and charted the directions for the Church in the 21st century, and his German successor has very much stuck to the same course.

The next big event commemorating Pope John Paul is expected to be his beatification, which could occur as early as next fall. But in hundreds of other ways, from the documents he wrote to the vocations he inspired, his legacy lives on daily in the Church.

Pope Benedict references Pope John Paul often, as when he recently praised the Sahel Foundation established by the late pope or quoted amply from one of his letters to young people in his own message for World Youth Day.

From the beginning, Pope Benedict made clear that he would carry out his papal ministry under the banner of

continuity.

“We feel reverberating within our hearts his repeated invitations to advance without fear on the path of fidelity to the Gospel, to be heralds and witnesses of Christ in the third millennium,” Pope Benedict said in 2006.

Pope Benedict celebrated a memorial Mass for Pope John Paul on March 29 because the April 2 anniversary of his death falls on Good Friday. The liturgy was in St. Peter’s Basilica, not the much larger square outside, and there was no Vatican effort to turn this into a mega-event for the mass media.

That doesn’t mean the huge crowds and the global interest of five years ago have been forgotten, however. Pope John Paul’s final days are recalled by many as a time of special grace.

The late pope made his final public appearance on March 30, 2005, when he was recovering from a tracheotomy to relieve breathing problems. He blessed pilgrims in St. Peter’s Square and tried in vain to speak to them. After a few minutes, aides wheeled him from view and drew the curtains of his apartment window for the last time.

Those who witnessed the scene sensed it was a farewell, and an incredibly poignant one. The Vatican later described it as “the last public ‘station’ of his painful *Via Crucis*.”

The next day, the pope suffered septic shock and heart failure. He was treated immediately with antibiotics and respiratory equipment, but his condition deteriorated. Vatican officials later said it was the pope himself who decided to be treated at the Vatican instead of being taken to the hospital again.

An Italian cardinal who visited the dying pope described the scene in the papal bedroom: Assisted by several doctors and his personal staff, the pontiff lay serenely on a bed in the middle of his room, comforted by cushions, occasionally opening his eyes in greeting to the handful of visitors allowed inside.

Outside, in St. Peter’s Square, the first groups of faithful—many of them young people—assembled to pray

and sing songs beneath the pope’s window. Some 48 hours later, the vigil had grown to include some 100,000 people.

On the afternoon of April 2, according to his aides, the pope murmured in Polish, “Let me go to the house of the Father.” They were his last words. Six hours later, at 9:37 p.m., Pope John Paul died.

The announcement was made to the vast crowd in St. Peter’s Square shortly before 10 p.m. at the close of a candlelit prayer service. Many in the crowd wept. Then, after a long wave of applause, the square was enveloped in silent prayer. The bells of St. Peter’s Basilica tolled a death knell.

In Pope John Paul’s native Poland, the bells tolled and air-raid sirens were sounded. On Polish TV, commentators were in tears as they announced the pope’s death.

What happened in the hours and days to follow surprised Vatican officials. For one thing, people did not leave St. Peter’s Square after the death announcement—they stayed and prayed well into the early morning. And by the next day, it was clear that many, many people wanted to pay their respects to Pope John Paul in person.

Eventually, more than 2 million mourners came to view the pope’s body as it was laid out in St. Peter’s Basilica. They came from every continent. Some waited in line as long as 12 hours, and many took photos on their cell phones when they approached the papal bier. That broke with tradition, but it seemed fitting.

The unprecedented global media coverage hit a peak at Pope John Paul’s funeral, presided over by Cardinal Joseph Ratzinger, the dean of the College of Cardinals and soon to be the next pope. In retrospect, the transition seemed to have already begun, though the conclave was still 10 days away.

In his homily at the funeral Mass, Cardinal Ratzinger drew long applause when he imagined Pope John Paul standing at the “window of the Father’s house” and blessing the crowd below. Even after five years, many Catholics keep that image in their hearts. †



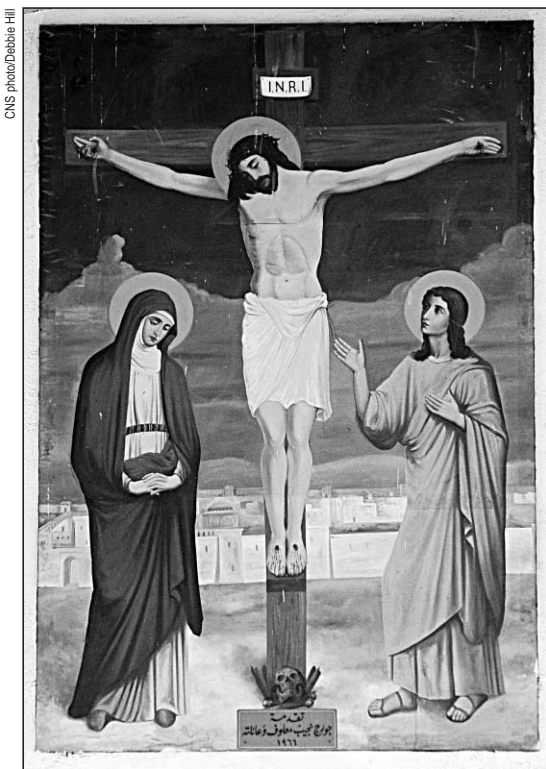
Pope John Paul II kisses a baby during a weekly general audience in this Nov. 28, 2001, file photo.



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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## Editorial



Mary and St. John stand at the foot of the cross in this depiction of Christ's crucifixion at Holy Family Church in the West Bank city of Ramallah. Good Friday, on April 2, in the Latin-rite Catholic Church this year, commemorates the Passion and death of Jesus Christ.

## Jesus finishes his mission

The four evangelists quote Jesus as saying various things while hanging on the cross. The things he said have come down to us as his "seven last words."

- "Father, forgive them, for they know not what they do" (Lk 23:34), said about those who nailed him to the cross;
- "Today you will be with me in Paradise" (Lk 23:43), said to one of the criminals dying with him after the man said, "Jesus, remember me when you come into your kingdom" (Lk 23:42);
- "Woman, behold your son" (Jn 19:26), said to his mother, referring to John, and, "Behold your mother" (Jn 19:27) to John;
- "My God, my God, why have you forsaken me?" (Mt 27:46, Mk 15:34), the first words of Psalm 22;
- "I thirst" (Jn 19:28);
- "It is finished" (Jn 19:30);
- "Father, into your hands I commend my spirit" (Lk 23:46).

Of all that he said, perhaps the sixth of the seven "words" is the most significant: "It is finished."

But what is finished? Was Jesus saying only that his life has ended or is there more to it?

There had to be more to it since Jesus knew that he was going to rise from the dead. He told his Apostles that—repeatedly, even if they didn't understand him.

The Church teaches us that Jesus was actually telling us that his mission on Earth, the reason he came from heaven, was completed. He had accomplished his goal—the goal his Father had sent him to do—to restore the harmony with God that had existed before sin disrupted it.

Jesus did many things in his lifetime. He performed miracles out of compassion and to attract attention. He taught the crowds he attracted about the kingdom of God, usually through parables. He gave special instructions to his Apostles, who would lead the Church that he founded. But all those things were in some ways incidental to his real purpose.

He came to Earth to die. It was God's plan to effect our redemption through

Jesus' crucifixion, and Jesus obediently accepted that plan: "I lay down my life of my own accord" (Jn 10:18).

It was something that only Jesus could do because only he was both God and man. No mere human, no matter how holy or what a great teacher he was, could take on the sins of all humanity and offer himself as a sacrifice for all. Only Jesus could do so. He redeemed us by his death.

However, just because Jesus was God didn't make it any easier for him to accept his crucifixion. He was completely human in every way. He experienced the pains of his scourging, the crowning with thorns, and the crucifixion as any other human.

That's why, in the Garden of Gethsemane, he prayed to his father, "Abba, Father, all things are possible to you. Take this cup away from me." But he immediately added, "But not what I will but what you will" (Mk 14:36).

He knew what was coming and he was tempted to escape. Praying there at the bottom of the Mount of Olives, he could easily have climbed the hill and been on his way to the Judean desert in about 15 minutes. He could have returned to the town called Ephraim, where he had hidden after he raised Lazarus from the dead.

But Jesus didn't escape after his prayer in the Garden of Gethsemane. John's Gospel tells us that Jesus explained why: "What should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour" (Jn 12:27).

This—his death by crucifixion—was Jesus' purpose and mission. It was the reason that God became human.

St. Augustine explained the need for the Incarnation. God, he said, "had no power of himself to die for us: he had to take from us our mortal flesh. This was the way in which, though immortal, he was able to die."

On Good Friday, we commemorate the accomplishment of that mission. Hanging on the cross, in the terrible position that our modern crucifixions don't display, he was able to say, "It is finished."

—John F. Fink

## Letters to the Editor

### Letter writer is wrong to speak about how others are observing Lenten season

I am amazed when some individuals feel they can speak for everyone on any given subject.

Such was the case when I read Al Scheller's letter to the editor in the March 26 issue of *The Criterion* with the headline "Let us give Lent back to God."

Scheller seems to think that he can speak for all of us on how we are observing this season of Lent.

He states that none of us really have the true spirit of Lent and, by extension, infers he does. With unfailing insight, he observes that we aren't praying, fasting or giving alms. He does this with unfailing conviction. Well, I must respectfully disagree.

We at Our Lady of Perpetual Help Parish in New Albany are having a very holy and spiritual Lent thanks to a number of events which have occurred.

Our liturgies are fulfilling and well attended. Our pastor, Father Eric

Augenstein, presides in a most reverent way, and his homilies are thought-provoking and inspirational.

We have just finished a Lenten retreat which was well attended, and gave new insight into our baptismal responsibilities. We just concluded a "12 hours of Grace" in which priests were available for 12 straight hours to hear individual confessions.

Every Wednesday, we had a "soup and soul" supper where a modest soup supper was served followed by a Lenten message given by a priest.

All of these events were well attended, and provided the parish with a well-rounded approach to having a holy and fulfilling Lent.

And what's wrong with gathering at our local Knights of Columbus Hall and enjoying a fish dinner?

**Joe Proctor**  
New Albany

### God is very much a part of parish's Lenten observance, reader says

I believe that God has and is the focus in parish Lenten observances.

At St. Bartholomew Parish in Columbus, we have had prayer and Communion services Monday through Friday at 7 a.m. Attendees have included parishioners of all ages down to 2 years old.

Scripture study classes continue studying God's Word, and will include study of the Passion and death of Jesus this week.

The Rite of Christian Initiation of Adults class is one of our largest, and we look forward to the Easter Vigil where these people will be welcomed to our parish and the Church.

Stations of the Cross on Friday evenings have had the largest attendance in years. School and religious education classes have focused on the sacrifice that Jesus made for each of us, and included a re-enactment of the Last Supper for the first-grade

class in religious education.

The first Sunday of Lent, small empty milk cartons were passed out for sacrificial giving to our sister parish, St. Anne Parish in Haiti. School children and religious education students also received these cartons.

And, yes, this year we have had fish fries on Fridays during Lent. Proceeds from this fundraiser go to continuing rebuilding efforts in Haiti and for our parish school. The last fish fry, on Good Friday, will be held at our Knights of Columbus Hall with our pro-life initiatives receiving the proceeds.

The best part of these meals has been that the organizers, workers and cooks, etc., consist mainly of the young families in our parish. Their participation in our parish is an integral necessity for our future.

I think God is definitely in our Lent.  
**Sandy Neidigh**  
Columbus

### When it comes to health care reform, can we rejoice for the lives that will be saved?

The March 26 editorial by Daniel Conway in *The Criterion* stated, "Sadness and disappointment are the prevailing emotions of many Americans this week," referring to the passage of health care reform legislation.

Sure, you didn't get everything you wanted, but 32 million Americans will get health insurance and, according to the *New England Journal of Medicine*, the deaths of 14,000 to 18,000 Americans each year can be linked to not having health insurance.

The 32 million Americans who will be insured and the thousands of Americans who would have died because they were uninsured won't be

sad and disappointed because of this legislation. Can we rejoice for the lives that will be saved?

Can we also applaud the courage of the Catholic members of Congress like Rep. Bart Stupak of Michigan? He led the fight in the U.S. House of Representatives for a pro-life bill, and then courageously supported the Senate version and believed in the promise of President Barack Obama and his executive order that this legislation will not expand the use of taxpayer funds for abortion.

This legislation is not perfect, but it is pro-life.  
**Alan Mytty**  
Indianapolis

### Better medical system does not have to come at the expense of our principles

It is with great pain that I write my first letter to this Catholic newspaper.

My Church has chosen to give a very weak response to the health care reform bill that makes all Christians pay for abortions.

We send thousands of people to Washington yearly to protest abortions, and now we offer lip service when the government says they will pay for some abortions with our tax dollars.

I know, we want a fairer and better medical system in this country, but it

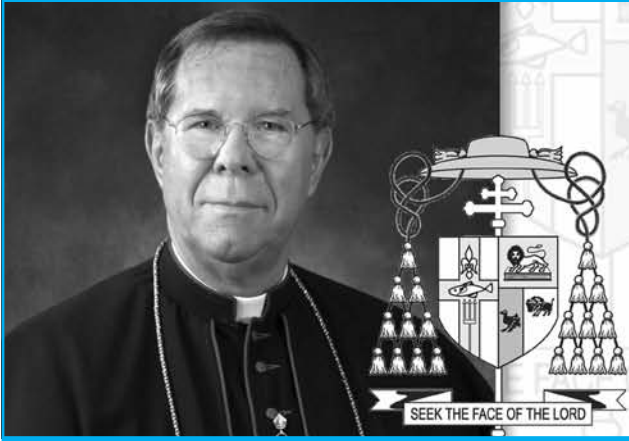
doesn't have to come at the expense of our beliefs and principles.

May God have mercy on us and inspire our leaders to represent us with the fervor that this situation demands. I am scandalized at the lack of leadership in our state and throughout our country.

Catholics speak up! Let our leaders know where you stand!

St. Francis Hospital, I am proud to be an employee and volunteer for you.  
**Leonard Murray**  
Indianapolis

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Easter peace is ours to receive from Christ

**E**aster peace! “Peace be with you” was Jesus’ greeting on the evening of that first Easter. How fervently we hope and pray for the peace which the world cannot give.

Ever since Christ’s resurrection from the dead, we Christians pack our churches on Easter Sunday. We come to acknowledge our faith in the victory of Christ. And, dare I say, we come in search of Easter peace.

One Easter, the late Pope John Paul II prayed that the Risen Christ would receive into his glorified wounds all the painful wounds of contemporary society. He meant those wounds we read and hear so much about in the media, and also those which silently weigh heavily on so many people’s hearts.

It is a rare Easter Sunday that does not find strife in our contentious world, and painful wounds among us. This year, as always, we long for the hard-won peace of Christ. We pray for peace in our world, in our streets, in our homes and in our own hearts.

Easter peace is ours to receive from Christ. Let’s not miss the crucial fact that it is mediated through the Church, especially through the sacraments of penance, the Eucharist and the anointing of the sick—sacraments made possible by holy orders. And so, yes, Easter peace is as near as our parish church.

But it doesn’t end there. All of us are

mediators of Easter peace in our own right.

At Easter Mass, we lift up the sacrament of baptism, recalling that it empowers us to be messengers and agents of peace. In prayer and action, we should care for those who suffer want and hunger. We have our own missions right here at home.

In prayer and action, we look after the millions of refugees in our world who are unseen to us, driven from their own homes in their own countries. Our Catholic Relief Services does so in our name. We should open our hearts in prayer, in solidarity with the victims of terror.

We may not abandon our care and concern for the millions who are in prisons. Jesus said, “I was in prison and you visited me” (Mt 25:36).

Our Christian hearts go out to the victims of war or who suffer unexpected tragedies or natural disasters like the Haitians. Our Catholic Charities agencies are on call. We also turn our thoughts to those who suffer ridicule, even torture, because they are Catholic.

Closer to home, are we touching our sick, the elderly, those who are lonely, those who perhaps suffer from dementia? Are we there in the tough times? Are we with those who suffer from the weight of sin? Jesus banishes no one.

On Easter Sunday, we renew the profession of faith that was made when we were baptized. We claim our faith in the redemption Christ won for us. We would

be ungrateful indeed if we remain just passive recipients of Christ’s gift of redemption.

Easter is the great solemnity of hope. We sing with gusto “the strife is over and the victory won.” Yet if much seems the same on Easter Monday, then we would do well to turn our thoughts back to the suffering and death that God asked of his own Son. There we find the key to make sense of human suffering—which is here on Easter, and will be here thereafter. It is part of our human lot.

Not long ago, I came across a TV shopping channel where a stunning jeweled cross was being displayed. A sales person said that the cross is “the number one fashion choice.” The other salesperson said it could even be blessed. The first responded, “Why would you want to do that? It’s only jewelry.”

We have a different view.

We sing Alleluia, yet we want to remember that a real person stretched out his arms on the cross and suffered deeply because he loves us. Our crucifixes embrace both a Christian realism and Christian optimism about life and death and resurrection. Are they more than a

fashion choice, just jewelry in our eyes?

Easter is special for you who bear more than your share of suffering because you have the assurance that Jesus showed us that life does not end with death. He won for us entry to a kingdom where every tear will be wiped away. We experience solidarity with Christ in prayer, together and alone. And we live as Christian realists so as to make a difference for each other.

Easter is the feast of hope. Our crucifixes are a badge of hope. Thank God for the gift of our Easter faith! Thank God for the gift of his Son’s Easter victory!

God bless you and yours with a deep Easter peace. †

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s  
Prayer List  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

#### Archbishop Buechlein’s intention for vocations for April

**Priests:** that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God’s call to the priesthood.

## La paz pascual la recibimos de Cristo

**L**a paz de la Pascua! “La paz sea con ustedes” fue el saludo de Jesús en la noche de esa primera Pascua. Con qué fervor y esperanza rezamos por la paz que el mundo no puede concedernos.

Desde la resurrección de Cristo de entre los muertos los cristianos abarrotamos las iglesias el Domingo de Resurrección. Reconocemos nuestra fe en la victoria de Cristo. Y, me atrevo a decir ¿acaso no buscamos la paz de la Pascua.

Un Domingo de Resurrección el difunto papa Juan Pablo II rezó para que el Cristo Resucitado recibiera en sus heridas glorificadas todas las dolorosas heridas de la sociedad contemporánea. Se refería a aquellas heridas de las que tanto leemos y escuchamos en los medios de comunicación, así como también a aquellas que pesan enormemente en muchos corazones.

Es extraño el Domingo de Resurrección que no despierta conflictos en nuestro polémico mundo y abre heridas dolorosas entre nosotros. Como de costumbre, este año anhelamos la paz de Cristo arduamente conquistada. Rezamos por la paz en el mundo, en nuestras calles, en nuestros hogares y en nuestros corazones.

La paz pascual la recibimos de Cristo. No obviamos el hecho crucial de que la Iglesia es la mediadora de esta paz, especialmente a través de los sacramentos de la penitencia, la Eucaristía y la unción de los enfermos, sacramentos que se hicieron posibles gracias a las Órdenes sagradas. Y en consecuencia, por supuesto, la paz pascual se encuentra muy cerca: en nuestra iglesia parroquial.

Pero ahí no termina todo. Todos somos, por derecho, mediadores de la paz pascual.

Durante la Misa de Pascua ensalzamos el sacramento del bautismo, recordando que nos faculta para ser mensajeros y agentes de la paz. En oración y en acción deberíamos preocuparnos por aquellos que padecen necesidades y hambre. Aquí en casa tenemos nuestras propias misiones.

En oración y acción nos preocupamos por los millones de refugiados del mundo que no conocemos y que han sido desterrados de sus hogares en sus propios países. Catholic Relief Services (Servicios Católicos de Socorro) se ocupa de esta misión en nuestro nombre. Debemos abrir nuestros corazones en la oración para solidarizarnos con las víctimas del terror.

No debemos descuidar nuestra atención y preocupación por los millones que se encuentran en prisiones. Jesús dijo: “estaba [...] en la cárcel, y vinisteis a mí” (Mt 25:36).

Nuestros corazones cristianos acompañan a las víctimas de la guerra, a aquellos que sufren súbitas tragedias o desastres naturales, como los haitianos. Nuestras agencias de caridad católicas están siempre de guardia. También volcamos nuestros pensamientos hacia aquellos que son ridiculizados, incluso torturados, por ser católicos.

En un ámbito más familiar, ¿acaso nos acercamos a los enfermos, a los ancianos, a aquellos que están solos y a aquellos que, tal vez, sufren de demencia? ¿Estamos allí durante los momentos difíciles? ¿Estamos con aquellos que sufren por el peso del pecado? Jesús no destierra a nadie.

El Domingo de Resurrección renovamos la profesión de fe que fue hecha al bautizarnos. Declaramos nuestra fe ante la redención que Cristo conquistó por

nosotros. En verdad seríamos malagradados si permaneciéramos como simples destinatarios pasivos del don de la redención de Cristo.

La Pascua es la gran celebración de la esperanza. Cantamos con entusiasmo “la lucha ha terminado y se ha obtenido la victoria.” No obstante, si todo parece prácticamente igual el lunes de Pascua, quizás convendría que recordáramos el sufrimiento y muerte que Dios le exigió a su propio Hijo. Es allí donde encontraremos el sentido del sufrimiento humano que se halla presente en la Pascua y que seguirá estándolo aún después. Forma parte de la condición humana.

No hace mucho me topé con un canal de ventas por televisión donde mostraban una despampanante cruz con joyas. El vendedor decía que la cruz era “la opción de moda número uno.” El otro vendedor decía que hasta podía hacérsela bendecir. El primero respondió: “¿para qué harías eso? Es solamente una joya.” Nosotros tenemos una opinión diferente.

Cantamos el Aleluia pero deseamos recordar que una persona de carne y hueso extendió sus brazos sobre la cruz y sufrió profundamente debido a su amor por nosotros. Nuestros crucifijos encierran un realismo y un optimismo cristiano sobre la vida, la muerte y la resurrección. ¿Son acaso más que una mera moda, simples joyas a nuestros ojos?

La Pascua es especial para aquellos que soportan una carga de sufrimiento más pesada, ya que tienen la promesa que Jesús nos mostró que la vida no culmina con la muerte. Conquistó por nosotros el acceso al reino donde toda lágrima será enjugada. Nos solidarizamos con Cristo en la oración, tanto individual como en conjunto. Y vivimos como cristianos realistas a fin de marcar la diferencia entre nosotros.

La Pascua es la fiesta de la esperanza. Nuestros crucifijos son distintivos de esperanza. ¡Gracias a Dios por el obsequio de nuestra fe pascual! ¡Gracias a Dios por la dádiva de la victoria pascual de su Hijo!

Que Dios lo bendiga a usted y a los suyos con una profunda paz pascual. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo  
Buechlein  
Arquidiócesis de Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,  
Language Training Center, Indianapolis.

#### La intención del Arzobispo Buechlein para vocaciones en abril

**Sacerdotes:** ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

## Events Calendar

### April 2

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Stations of the Cross**, Msgr. Joseph F. Schaedel, vicar general, and Fourth Degree Knights of Columbus, noon. Information: 317-574-8898.

Our Lady of Peace Cemetery, 9001 N. Haverstick Road, Indianapolis. **Stations of the Cross**, Msgr. Joseph F. Schaedel, vicar general, and Fourth Degree Knights of Columbus, 2 p.m. Information: 317-574-8898.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary**, 6:30 p.m., **Stations of the Cross**, 7 p.m. Information: 317-283-5508 or [marivelli@aol.com](mailto:marivelli@aol.com).

St. Mary Church, 212 Washington St.,

North Vernon. Youth ministry dramatization of "**The Living Way of the Cross**," 1 p.m. Information: 812-346-3604.

St. Mary Church, 415 E. 8th St., New Albany. **Via Crucis, bilingual outdoor Way of the Cross**, 7 p.m. Information: 502-494-3264.

St. Rita Church, 8709 Preston Highway, Louisville, Ky. **Via Crucis, bilingual outdoor Way of the Cross**, 5 p.m. Information: 502-494-3264.

**April 3**  
Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Alumni Association, Easter Egg Hunt**, 10 a.m. Information: 812-933-0737.

**April 4**  
MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South,

.8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

**April 7**  
Old Spaghetti Factory, 210 S. Meridian St., Indianapolis. **Theology on Tap**, Mark Erdosy, director of Church Relations and San Damiano Scholars Program, presenter, 7 p.m. Information: 765-532-2403 or [indytheologyontap@gmail.com](mailto:indytheologyontap@gmail.com).

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m.

Information: 317-370-1189.

### April 10

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Rummage sale**, 8 a.m.-6 p.m. Information: 317-546-1571.

St. Rita Parish, 1733 Andrew J. Brown Ave., Indianapolis. **Afternoon tea with chocolate desserts and fashion show**, 2-5 p.m., \$10 per person. Information: 317-632-9349.

Holy Name of Jesus Parish, Parish Life Center, 89 N. 17th Ave., Beech Grove. **School Alumni Association, "That '70s Dinner Dance,"** 6:30 p.m., \$30 per person, \$50 per couple. Information: 317-865-3051 or 317-784-0102.

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

317-784-4207.

St. Louis de Montfort Parish, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette). **Concert, "I Give All,"** 6 p.m., family oriented, free admission. Information: 937-305-6477.

### April 11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Free swim time**, 2-4 p.m. Information: 317-788-7581.

Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. **Open house and information session**, 3-5 p.m. Information: 317-860-1000, ext. 12.

Murat Theatre, 502 N. New Jersey St., Indianapolis. **"Life and Hope" country music concert to benefit Terri Schindler Schiavo**

**Foundation**, musicians Randy Travis and Collin Raye, performers, 7 p.m., tickets \$90 and \$75. Information: [www.lifeandhopeconcert.org](http://www.lifeandhopeconcert.org).

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. **Organ recital marking 40th anniversary of installation of tracker pipe organ**, 3 p.m. Information: 812-944-1184.

### April 12

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Archdiocesan Office of Worship, **"Understanding the Liturgy—Liturgical Renewal,"** session one, Father Rick Ginther, presenter, 6:15-9 p.m. Information: 800-382-9836, ext. 1483, 317-236-1483 or [ctuley@archindy.org](mailto:ctuley@archindy.org). †

## Retreats and Programs

### April 9-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Royal Sacrifice—Queen Esther's Redeeming Role,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### April 12

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### April 13

Oldenburg Franciscan Center, Oldenburg. **"Food and Faith Series—Salads and**

**Scriptures,"** Franciscan Sister Miriam Kaeser, presenter, 7-8:30 p.m. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### April 16-18

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Art and Spirit,"** Franciscan Brother Bob Baxter and staff, presenters. Information: 812-923-8817.

### April 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program**, \$40 per couple. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

Oldenburg Franciscan Center, Oldenburg.

**"Youth Night at the 'Burg,"** Franciscan Sister Clare Teixeira, presenter, 6:30-8 p.m. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### April 20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk—Women of Wisdom,"** session three of five, "Style and Color—Updating Your Wardrobe," Jeanne Weber Rush, owner of The Secret Ingredient clothing stores, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Date Night—The Five Love Languages,"** Father Jim Farrell, presenter, 6-9:30 p.m., \$40 per couple includes

light dinner. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### April 22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Sixth annual Caregivers Day, "Attention to Advocacy—Be the Voice,"** 8:15 a.m.-3:30 p.m., \$50 per person includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### April 22-25

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Love on the Job," retreat for administrative staff**, Benedictine Fathers Noël Mueller and Jeremy King, presenters. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu). †

## Divine Mercy services are scheduled in archdiocese

Divine Mercy Sunday services are scheduled on April 11 in parishes across the archdiocese. All services are open to the public.

The late Pope John Paul II instituted the observance of Divine Mercy Sunday—which is based on the visions of St. Faustina Kowalska, who was a member of the Sisters of Our Lady of Mercy—on the first Sunday after Easter.

Catholics are encouraged to go to confession and receive the Eucharist on Divine Mercy Sunday in order to obtain a plenary indulgence connected to the feast.

Divine Mercy Sunday prayer services on April 11 reported to *The Criterion* are as follows:

- St. Augustine Home for the Aged Chapel, 2345 W. 86th St., Indianapolis—3 p.m. Divine Mercy chaplet. Information: 317-872-6420.
- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—2 p.m. eucharistic adoration followed by 3 p.m. Divine Mercy chaplet, sermon, eucharistic procession and Benediction, Msgr. Joseph F. Schaedel, vicar general, presider, with Father Varghese Maliakkal, pastor. Information: 317-926-7359.
- Christ the King Church, 1827 Kessler Blvd., East Drive, Indianapolis—2 p.m. eucharistic adoration followed by 3 p.m. prayer service, Divine Mercy chaplet, Benediction and eucharistic procession, Father Anthony Volz, pastor, presider. Information: 317-255-3666.
- St. Mary Church, 317 N. New Jersey St., Indianapolis—11:30 a.m., Divine Mercy chaplet in English, 1:15 p.m. Mass, eucharistic adoration and Divine Mercy chaplet in Spanish. Information: 317-637-3983.
- St. Bartholomew Church, 1306 27th Ave., Columbus—3 p.m. eucharistic adoration followed by Divine Mercy chaplet and Benediction. Information: 812-379-9353.
- St. Michael Church, 519 Jefferson Blvd., Greenfield—2:30-3:30 p.m. eucharistic adoration, sermon, procession followed by Divine Mercy chaplet and Benediction. Information: 317-498-1176 or [deaconwayne@att.net](mailto:deaconwayne@att.net).
- St. Mary Church, 302 E. McKee St., Greensburg—2 p.m. eucharistic adoration, music, rosary, Divine Mercy chaplet and Benediction, Msgr. Harold Kneeven, presider. Information: 812-663-8427.
- St. Teresa Benedicta of the Cross Church, 23455 Gavin Lane, Lawrenceburg—3-4 p.m. eucharistic adoration. Information: 812-656-8700.
- St. Mary Church, 212 Washington St., North Vernon—3 p.m. Divine Mercy prayer service. Information: 812-346-3604.
- St. Mary Church, 720 N. "A" St., Richmond—2:30 p.m.



Red and white banners flow down from a statue of Jesus to make it appear like the image of Divine Mercy in 2008 in the sanctuary of St. Vincent de Paul Church in Bedford. Parishes across the archdiocese will hold Divine Mercy services on April 11, which is Divine Mercy Sunday.

Divine Mercy prayer service and eucharistic adoration, reconciliation begins at 12:30 p.m. Information: 765-962-3902.

- St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville—2 p.m. Eucharistic adoration, Benediction and Divine Mercy chaplet. Information: 317-398-4028.
- St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman—2 p.m. Divine Mercy chaplet, eucharistic adoration. Information: 812-623-8007.
- St. Vincent de Paul Church, 1723 "I" St., Bedford—3 p.m. Divine Mercy prayer service, reconciliation, 1:30 p.m. Information: 812-275-6539.
- St. Joseph Church, 312 E. High St., Corydon—1:30 p.m. adoration and confession, 2:30 p.m. readings and meditation from St. Faustina's diary, 3 p.m. Divine Mercy Chaplet. †

## Seminary to host Hispanic ministry workshop

Saint Meinrad Seminary and School of Theology in St. Meinrad will host a free one-day workshop for people who have an interest in ministering to or working with the Latino population.

Multicultural consultant and trainer Maura Robinson of Evansville, Ind., will lead the workshop on "Preparing for Globalization: Understanding the Latino Culture."

The workshop will be held on from 9 a.m. to 11:15 a.m. and from 1 p.m. to 3 p.m. CDT on May 1. There is no cost for the workshop, but lunch on site is \$10 per person.

The workshop will offer training to those who serve the Latino community. Participants will learn how to better understand Latinos, their customs and culture. Presentations will examine cultural biases and myths, feature ways to promote healthy relationships and build trust, and discuss how to discover the best practices for serving this community.

The training will be interactive, including group exercises and team-building activities to help the audience "think Latino" and apply the knowledge obtained from the presentations.

Robinson is the president of M.G. Robinson Inc. and an adjunct faculty member at the University of Evansville. She earned a sociology degree at the University of Evansville and master's degree in public administration at Indiana State University in Terre Haute.

The training is developed for ministers, pastors, faculty, administrators, students, archdiocesan and parish staff members, and others who serve the Latino community.

For more information or to register, call 812-357-6791 or send an e-mail to [ramsey@saintmeinrad.edu](mailto:ramsey@saintmeinrad.edu) before the April 20 registration deadline. †

# Health care bill on minds of many people at pro-life banquet

By Sean Gallagher

The Great Lakes Gabriel Project's "Partners for Life" fundraising banquet on March 23 at the Northside Knights of Columbus Hall in Indianapolis was a joyous event in which saved lives were celebrated and dedicated volunteers were honored.

That joy overflowed from the more than 300 attendees who came from across the archdiocese and the state, even though earlier in the day President Barack Obama signed into law a health care reform bill that the U.S. bishops believe may provide federal funding for abortions.

Many of those on hand were Gabriel Project volunteers, known as angels, from the 28 parishes in the archdiocese which offer the ministry. Through the Gabriel Project, they give material, emotional and spiritual assistance to women in crisis pregnancies.

David Bereit, co-founder of 40 Days for Life, was the keynote speaker at the banquet.



David Bereit

He mentioned that, as he was waiting in a Detroit airport earlier in the day for a connecting flight to Indianapolis, he saw on a television the start of the White House ceremony in which the health care bill, which Bereit described as "the largest expansion of abortions since the *Roe v. Wade* decision," was signed.

"As I was watching all of the hype and all of the build-up, I realized what was about to happen before my eyes," Bereit said. "I realized that a death sentence was about to be signed."

"Because, regrettably, even though we in America have many, many problems with our health care system, the abortion industry has hijacked this process and utilized the debate in our country over the last year to impose an abortion mandate."

Bereit has observed the effect of abortion across the country during the six years since 40 Days for Life was founded in College Station, Texas.

Since that first 40-day-long prayer campaign in front of an abortion facility in 2004, 845 pro-life campaigns have taken place in 307 cities in all 50 states and seven other countries.

More than 315,000 people have

participated in the campaigns that were assisted by more than 10,000 religious congregations. And as of March 23, Bereit said that more than 2,500 lives of unborn babies have been saved while campaigns were held.

Bereit said the debate on the floor of the House of Representatives on the evening of March 21 leading up to the historic health care vote reminded him of a visit that his family made to the chamber about a year ago.

At the time, his 10-year-old daughter, Claire, saw the words "In God we trust" inscribed on the wall behind where the Speaker of the House sits and asked, "Daddy, when in America did it become 'In politics we trust?'"

"I thought, how wise for a 10-year-old child to see and understand how far we have fallen, how far we have come from that founding principle of our nation, given to us by God almighty," Bereit said. "For me, it was really a profound breakthrough. All of a sudden, those four words chiseled into that wall and the realization of what Claire had said in stark contrast [to it], I realized how, for too long, we in the pro-life movement have many times put our trust in the wrong places."

For too long, Bereit said, pro-life supporters have put too much focus on getting the right people in the White House, Congress and the Supreme Court.

While not wholly dismissing the relevance of working to nurture a culture of life through political and judicial spheres, Bereit reminded his listeners that abortions ultimately happen—and are prevented—near the homes and workplaces of pro-life supporters.

"Abortions happen [near] where we live, where we work, and in the communities where we worship," he said. "And if we want to intercede and save lives where they are at the greatest risk, it has to be done in our communities, at the local level."

To work effectively at the local level, Bereit invited the banquet attendees to put



Mariana Ruiz, right, speaks as a translator for her uncle and Gabriel Project volunteer, Luis Aguayo, second from left during a March 23 Gabriel Project fundraising banquet in Indianapolis. Aguayo is holding Emil Lopez, the son of Maria Lopez, left. Emil was saved from abortion through the assistance of Aguayo and other Gabriel Project volunteers.

their trust more consciously and completely in God.

"Right now, as a nation, as a people, we need to turn back to God as we have never turned to him before in our lifetimes because our nation is in desperate need," he said. "When we're in times of crisis, fortunately, God in his word has given us a prescription to remedy that crisis."

"... I didn't come across the country to bring a message of despair tonight. I came, instead, to bring a message of hope."

Eileen Hartman, executive director of an arm of the Great Lakes Gabriel Project that extends to all five dioceses in Indiana and others in Michigan and Ohio, was filled with hope after meeting in person many of the project's volunteers that she had only had contact with by e-mail in the past.

"To have them actually come out and meet each other and [for] me [to] be able to meet them in person just took it to another level," said Hartman, a member of St. Bartholomew Parish in Columbus.

"I think that extra level is going to do something for our project because I think

we're at a point where we're ready to become a pregnancy resource center or do something a little bit more than we've been doing. And it's going to take the support of the community. And I think tonight showed that we've got that support."

Hartman was a bit dismayed by the fact that the health care reform bill was signed on the same day as the Gabriel Project's banquet. But it didn't dampen her spirits or shake her faith.

"It's awful to have to remember this date, which was wonderful for us, with that association," Hartman said. "But I think David put it very well. These are the times when we need to dig in even deeper and stronger. We still need to be firm in our faith."

"We're not working for victory. We're working from victory. That makes all the difference."

(For more information about the Gabriel Project in the archdiocese, log on to [www.goangels.org](http://www.goangels.org). For more information about 40 Days for Life, log on to [www.40daysforlife.com](http://www.40daysforlife.com).) †

## Archbishop Dolan urges Catholics to put Mass at center of their Sunday

NEW YORK (CNS)—Archbishop Timothy J. Dolan of New York urged Catholics to make Mass the center of their Sunday because the observance of the Lord's day is essential for the Church, "the vibrancy of our faith" and the "clarity of our Catholic identity."



Archbishop Timothy J. Dolan

The archbishop used his first pastoral letter since being named to head the New York Archdiocese a year ago to call Catholics to "keep the Lord's day holy," and remind them that it is in receiving the Eucharist on Sunday that they sustain their faith.

"Anybody 50 or older can remember when faithful attendance at Sunday Mass was the norm for all Catholics," Archbishop Dolan said. "To miss Sunday Eucharist, unless you were sick, was unheard of. To be a 'practicing Catholic' meant you were at Mass every Sunday. Over 75 percent of Catholics went to Mass every Sunday."

"That should still be the case. Sadly, it is not. Now, the studies tell us, only one-third of us go weekly, perhaps even less in some areas of the archdiocese," he said. "If you want your faith to wither up and die, quit going to Sunday Mass. As the body will die without food, the soul will expire without nourishment. That sustenance comes at the Sunday Eucharist," he added.

The archbishop released his pastoral letter on St. Patrick's Day, March 17. He said it was a good occasion "to look at how we are living the Catholic faith that has been handed on to us by so many generations—for some, the faith can be traced all the way back to St. Patrick himself."

Archbishop Dolan noted that as head of the New York Archdiocese one of his joys is the close contact he has with the Jewish people, "our 'elder brothers in the faith'—to use the wonderful phrase of Pope John Paul II."

"Catholics and Jews work, live and pray together in this city as they are able to do in very few other places around the world. The welcome the Jewish people have given me here in New York has been a true blessing," he said.

He said Catholics and Jews can learn much from each other, adding that one lesson the Jewish faith can teach Catholics is about "the importance of the Sabbath."

"Observance of the Sabbath is now, and has been since time immemorial, a constitutive part of being a Jew. Even if many Jews today, like Catholics, no longer observe the Sabbath, it remains a distinctive mark of identity," Archbishop Dolan said.

He quoted Rabbi Abraham Joshua Heschel of New York, whom the archbishop called "one of the great rabbi scholars of the 20th century." The rabbi said: "There are few ideas in [the] world of thought which contain so much spiritual power as the idea of the Sabbath." He also said the Sabbath "is not an interlude, but the climax of living."

So, asked Archbishop Dolan, "are we Catholics then living for Sunday?"

"I am afraid if you were to ask someone today whether he lives for Sunday, he might think that you are asking whether he is a football fan," he said. "Don't get me wrong. I grew up in a family where no sooner were we home from Mass on Sunday than my father was putting the beer in the cooler and

looking forward to the baseball game and a barbecue. But that was after we got home from Sunday Mass!"

"Do we Catholics think that Sunday is the 'climax of living?'" he asked. "Do we look forward to Sunday as a day dedicated to the Lord which gives meaning and purpose to our whole week?"

"Or have we become accustomed to a week end mentality," he continued, "wherein we sleep late, catch up on chores around the house, run errands, drive the kids to sports, do a little recreation and then fit Sunday Mass in between everything else, if at all?"

He noted that Pope John Paul II in his apostolic letter "*Dies Domini*" ("The Lord's Day") said that "when Sunday loses its fundamental meaning and becomes merely part of a 'weekend,' it can happen that people stay locked within a horizon so limited that they can no longer see the heavens."

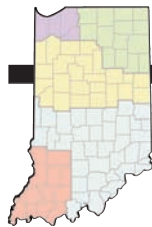
Archbishop Dolan acknowledged that some people have jobs they must go to on Sunday, and that many families are obliged to participate in children's sports and other activities, but he suggested that Catholics avoid "unnecessary work" and, when they can, plan activities in a way that would allow the family to go to Sunday Mass.

He also suggested that Catholics put aside their cell phones, computers and televisions on Sunday.

He said priests, especially in this Year for Priests, must lead Catholics to once again recapture "our sense of the Lord's day." He appealed to everyone in the archdiocese to "make Sunday Mass once again the heart of your week!" †

*'Do we look forward to Sunday as a day dedicated to the Lord which gives meaning and purpose to our whole week?'*

—Archbishop Timothy J. Dolan



## Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

### DIOCESE OF LAFAYETTE

## Fast for a day was filled with lessons for a lifetime for 52 students

LOGANSPORT—"Live simply so that others may simply live."

That is what 52 middle school and high school students from eight parishes in the Logansport Deanery did during a food fast from 7 p.m. on Feb. 27 to 7 p.m. on Feb. 28 at All Saints Parish in Logansport. Participants had only juice and water.

"Our youth need to see why giving to the poor is important," said Sylvia Downing, director of religious education at St. Joseph Parish in Reynolds. "This 24-hour period was to give them just that—an opportunity to live as the poor while learning more and doing service work for the less fortunate."

It was a jam-packed 24 hours. Upon arriving, the students had to give up their cell phones. Everyone was allowed to bring a sleeping bag, pillow and large box to sleep on. Only personal items that could fit into a gallon-sized plastic bag were allowed.

There were prayers, games and a talk from a soup kitchen worker in Monticello. Small groups talked about fasting, journaled, played more games and prayed again, then slept on the gym floor.

On Sunday morning, a couple who has made several trips to Haiti spoke of the enormous poverty in that country.

Next, everyone played "The Poverty Game," in which players were given real-life scenarios that showed how poverty could befall anyone.

Downing had participated in a similar fast in another diocese, and suggested it to the directors of religious education in the Logansport Deanery parishes. They used Catholic Relief Services' "Face the Fast," a hunger awareness program for youths in the United States, and tailored it to their own needs. The program took the place of the often-used CRS rice bowls.

"I hope that the kids understand the next time they see someone walking or who is without a job that circumstances are not always something we can control," said Teresa Key, formation coordinator at All Saints Parish. "When the couple spoke about Haiti, they said even though one person can make a difference, together we can really make a big difference. And, together, we can always pray."

(For this story and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Moment at [www.thecatholicmoment.org](http://www.thecatholicmoment.org).) †

### DIOCESE OF EVANSVILLE

## Genealogist has compiled family tree with nearly 75,000 names

EVANSVILLE—When he was a young boy, Mel Schapker would listen as his parents talked about their families—their aunts, uncles and cousins. And sometimes his mom and dad would talk about the relatives with religious vocations.

Now in his 70s, Schapker is spending a lot of time documenting the lives of those relatives—and thousands of others.

About 25 years ago, he began to take a serious look at his family tree and, over the years, has gathered nearly 75,000 names. Not all of those names are blood relatives; some are in-laws and their families, too.



Mel Schapker studies family tree information that he has compiled over the last 25 years.

Back in 1986, Schapker bought his first computer. It was an IBM, and he smiles as he remembers how limited its memory space was.

In those early days of his family tree work, he started with immediate family members then looked at parish records in Evansville, Haubstadt, Elberfeld and Newburgh. Eventually, his search expanded to parishes in towns such as Biblis, Darmstadt and Worms in Germany.

One of the things that he has discovered during his 25-year quest is the large number of extended family members who were priests, deacons and religious sisters.

He found 61 priests, men with last names like Bastnagel, Brenner, Dewig, Erdress, Erbacher, Foster, Gries, Herr, Kissel, Knapp, Koch, Niehaus, Reis, Reising, Schmitt, Steckler and Zenthoefler.

He discovered links to 12 deacons in the Diocese of Evansville, including Deacon Francis Hillenbrand and three Seiberts—Deacons Joseph, David and Michael Seibert.

He found 54 women religious in his research, sisters at both the Benedictine Monastery Immaculate Conception in Ferdinand and at the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

Their last names include Beckerle, Dewig, Elpers, Emmert, Gansman, Kercher, Maurer, Miller, Mueller, Preske, Raben, Rietman, Scheller and Seib.

Schapker credits other people for helping him compile all the names, including Father David Nunning, now the pastor at St. Agnes and Sacred Heart parishes in Evansville, who has also done extensive family tree research.

(For these stories and more news from the Diocese of Evansville, log on to the Web site of The Message at [www.themessageonline.org](http://www.themessageonline.org).) †

### DIOCESE OF FORT WAYNE-SOUTH BEND

## True Presence felt in eucharistic adoration at Fort Wayne parish

FORT WAYNE—"No where on Earth are you more welcomed, no where on Earth are you more loved, than by Jesus, living and truly present in the Most Blessed Sacrament. . . . He is really there in person waiting just for you."—Blessed Teresa of Calcutta

The worship of the Eucharist outside of Mass has been an act of reverence for centuries in the Catholic faith, and grew out of the teachings of the Apostles.

The reservation and adoration of the Blessed Sacrament during early Church history led Pope Clement VIII to issue a document establishing a devotion of 40 hours of eucharistic adoration in 1592. The practice spread throughout the Catholic population, and soon included perpetual adoration or continuous adoration before the Eucharist.

Currently, in the Diocese of Fort Wayne-South Bend, many parishes offer opportunities to spend quiet time in the True Presence of Jesus Christ in the Blessed Sacrament.

St. Jude Parish in Fort Wayne offers a perpetual adoration chapel that has been open for continuous prayer for a quarter of a century. Adorers have clocked more than 1 million prayer hours there.

Ed Dahm, a lifelong parishioner, said adoration began as a Lenten observance in the parish in 1983.

"We had adoration during Lent and invited several parishes to participate. It was a success," he said.

He and several of the adorers spoke of instituting perpetual adoration at their parish and began to research the possibility.

"Father [John] Pfister was for it," he said. By October of 1985, St. Jude became one of the few parishes in northern Indiana to offer perpetual adoration.

Initially, adorers were recruited from pulpit talks given by the priest. "People were asked to fill the time slots," Dahm said, adding that "572 people signed up!"

## Health problems are only beginning in Haiti, South Bend nurse reports

SOUTH BEND—Nearly three months after a 7.0 earthquake decimated much of the already impoverished country of Haiti, the thousands of people left injured and without homes are still very much in need of help.

Ann-Marie Thomas, a South Bend nurse who returned from serving in Haiti in February, believes the health problems are only beginning.

"They've only now just started getting into when the disease sets in," says Thomas, who worked with a group of 17 medical volunteers from South Bend. "They're thinking typhoid, cholera [and] tuberculosis are all going to come. There isn't a chance these things won't come because they will. How many more will that affect?"

More than 200,000 people were killed in the Jan. 12 earthquake, including Archbishop Joseph Serge Miot of Port-au-Prince. The capital city was leveled, families were ripped apart, millions of people were left homeless



Ann-Marie Thomas holds the Haitian baby who was transported by helicopter into the hospital. The staff at Today's Catholic learned that the child was reunited with his biological mother after his photo was featured in The Wall Street Journal.

and thousands were injured.

Many people had limbs amputated without the benefit of anesthesia and, according to Thomas, infection is a major concern. Not knowing when the next doctor might be available to see them, one of her jobs while in Haiti was to teach patients to care for their wounds as they recover. Some patients have pins holding bones together, and those pins will need to remain in place for another two to three months.

"You have to keep that clean," explains Thomas. "I had peroxide wipes in little baggies that I was giving out. You just hope the next person will continue the care. They are totally at the mercy of whoever comes next."

Thomas spent five days serving in the village of Milot, about 75 miles north of Port-au-Prince. The Hospital Sacre Coeur is the only hospital left standing there, and the 70-bed facility was flooded with more than 400 patients. Thomas spent much of her time dressing wounds and tending to the emotional as well as the physical needs of the people.

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at [www.todayscatholicnews.org](http://www.todayscatholicnews.org).) †

### DIOCESE OF GARY

## Serving multiple parishes: 'It's about who we are'

MERRILLVILLE—The ongoing shortage of priests in the Catholic Church in the United States has resulted in changes, with multiple-parish pastoring being one of the most common solutions.

While one priest for two or more parishes poses challenges, it also sets the stage for personal and spiritual growth for clergy and laity alike.

Kate Wiskus, an educator and author, shared that message with priests of the Diocese of Gary at a meeting on March 11 at SS. Peter and Paul Church in Merrillville.

Calling herself a "person in the pew," Wiskus related information contained in *Pastoring Multiple Parishes*, a book that she co-authored with Mark Mogilka, director of stewardship and pastoral services for the Diocese of Green Bay, Wis.

While interviewing priests serving multiple parishes, Wiskus and Mogilka found that clergy were tired from the extra duties, yet the priests also found good coming from the situation.

Serving more than one parish did not negatively affect their sense of priestly ministry, the authors found. Rather, Wiskus said, this extra duty "amplified their sense of ministry."

An associate dean of formation at the University of St. Mary of the Lake/Mundelein Seminary in Mundelein, Ill., Wiskus pointed to a movement away from "it's about me" to "it's about Christ" as clergy and laity adjusted to serving multiple parishes.

Father Gerald Schweitzer, pastor of three parishes in LaPorte County, said that over the past four years "we've developed a great ministry among the three parishes. It's about who we are."

Wiskus noted that, from her research, "each priest felt blessed to have been called to that particular ministry."

Wiskus said that as priests recognized "they were being built up, as well as the people, it was a tremendous sign of the Holy Spirit."

Priests serving multiple parishes are nothing new, Wiskus and Mogilka state in their book. According to the Center for Applied Research in the Apostolate at Georgetown University, as early as 1965 this country had 549 parishes—3 percent of the U.S. total—without a resident priest.

What is new, the writers state, is the growth of this practice in dioceses.

(For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at [www.nwicatholic.com](http://www.nwicatholic.com).) †



# '12 Hours of Grace'

## New Albany parish offers unique reconciliation program

By Mary Ann Wyand

NEW ALBANY—It was advertised as "12 Hours of Grace."

A Lenten reconciliation program that lasted all day on March 18 at Our Lady of Perpetual Help Church in New Albany gave Catholics in southern Indiana and as far away as Louisville plenty of time to open their hearts to God and cleanse their souls by confessing their sins before Easter.

Father Eric Augenstein, the pastor of Our Lady of Perpetual Help Parish, said the day of reconciliation went very well with a steady stream of penitents thanks to much



Fr. Eric Augenstein

appreciated help from the Holy Spirit, six New Albany Deanery priests and parishioners who assisted as ministers of hospitality.

"We had reconciliation available constantly for 12 hours,"

Father Augenstein said. "I was there for all 12 hours, and six other priests from the deanery took turns in two-hour shifts so there were always two priests at all times. ... The one thing we learned most from this experience is that an evening reconciliation service does not work for everyone."

He ministered to penitents in the church throughout the day and evening with only a few 15-minute breaks to rest or to eat a quick meal provided for the priests in the church basement.

Father Wilfred "Sonny" Day, Father John Geis, Father Paul Richart, Father William Ernst, Father Michael Hilderbrand and Carmelite Father Mathew Choorapanthiyil heard people's confessions in the church reconciliation room.

"Our communal penance services over the years were not as well attended as we had hoped," Father Augenstein said, "so we wanted to offer reconciliation in a new and creative way that better meets people's needs."

The Archdiocese of Washington serves Catholics in the District of Columbia and parts of Maryland during Lent by offering reconciliation every Wednesday night at every parish, he said, and a Chicago parish has offered 24 hours of continuous time for reconciliation during Lent for several years.

These opportunities to receive the sacrament of reconciliation provide a more relaxed environment for people, Father Augenstein said, that is more conducive to a prayerful time in which to confess their sins.

"I talked with our parish liturgy committee, pastoral council and parish staff," he said. "We came up with the idea to offer reconciliation for half a day and to call it '12 Hours of Grace.' It gave people plenty of time to open themselves up to God. We created a welcoming atmosphere with low lighting and music, and we had hospitality ministers there at all times to greet people."

The sacrament of reconciliation involves recognizing and accepting penitents "where they are in their personal faith journey," Father Augenstein said, "and—more than anything else—to be the minister of God's love and forgiveness."

To prepare for "12 Hours of Grace," Father Augenstein preached about the sacrament of reconciliation during Masses and parish staff members offered a faith formation session on penance.

"We wanted to help people understand what reconciliation is all about," he said, "and to learn about the forgiveness and love that is offered in that sacrament."

To help Catholics who might be uncomfortable about participating in confession, pairs of parishioners volunteered as hospitality ministers in one-hour shifts, he said, and gave each penitent a brochure explaining how to go to reconciliation and the Church's process for examination of conscience.

The focus of the day was on providing a soothing time of prayer and reflection, he said, so penitents can approach Easter with sin-free hearts.

"The people who came said they appreciated the flexibility of the reconciliation times," Father Augenstein said. "[Confessions] were steady for myself

and for the other priests all day."

Ministering to people as an attentive, compassionate and insightful confessor for 12 hours was physically tiring, he said, but amazingly not as spiritually tiring or emotionally taxing as he had expected it would be for such a long period of time.

"I think part of that was the grace of the Holy Spirit getting me through the day," Father Augenstein said. "It was worth the tiredness to be able to offer reconciliation to so many people."

Spending so much time in the church was a spiritual gift during this Year for Priests, he said, which reminded him of the inspirational example set by St. John Vianney, the Curé of Ars, during the 19th century, who spent up to 18 hours a day in church hearing confessions and absolving people's sins at his parish in France.

"It really is remarkable to me—after experiencing that for only one day—how he could do that constantly," Father Augenstein said. "He saw reconciliation and the Eucharist as the keys to revitalizing the parish in the town that he was assigned to serve, and the most important way to bring people closer to God."

"Making reconciliation available to people [in New Albany] for a longer period of time was a tribute to St. John Vianney as well," he said. "Taking the opportunity to almost live in the church for a long period of time was like making God's house my house."

Hospitality ministers also gave the penitents information on the parish's Holy Week schedule, the deanery's Catholics Returning Home program offered for six weeks after Easter and Christmas every year, and the Church's Rite of Christian Initiation of Adults process.

"The '12 Hours of Grace' was relaxed and not rushed," Father Augenstein said. "People felt comfortable taking their time with the sacrament and appreciated this opportunity. My experience was that this [day of reconciliation] was a time of true



This statue of Our Lady of Perpetual Help greets people near the entrance to that parish church in New Albany. Father Eric Augenstein, the pastor, spent 12 hours hearing confessions on March 18 at the church dedicated to Mary. Six New Albany Deanery priests assisted Father Augenstein by hearing confessions for several hours throughout the day and evening.

conversion for people, and a time of personal conversations with the priest and with God."

Since his ordination to the priesthood six years ago, Father Augenstein said his parish ministry has been "a time of joy to be able to walk with people in their most intimate moments of their lives—during their joys and their sorrows, even when it is difficult—because I recognize that it is Christ who is walking with the people."

"It's not about who I am or what I do," he said. "The vocation of the priest is to lead the people in his care to Christ and ultimately to lead them to heaven, which is joyful. It's an awesome responsibility to do that, and a very humbling experience." †

## Pope brings African-American foundress one step closer to sainthood

VATICAN CITY (CNS)—Pope Benedict XVI advanced the sainthood cause of Mother Henriette Delille, a freeborn woman of African descent in 19th-century New Orleans, declaring that she had lived a life of "heroic virtues."

By signing the decree on March 27, the pope confirmed the recommendations of Vatican authorities who have studied the cause for several years.



Mother Henriette Delille founded the Sisters of the Holy Family, a U.S. congregation of black sisters that cared for the poor and disadvantaged, and taught slaves and free blacks. Her cause for sainthood took a step forward on March 27 with Pope Benedict XVI's declaration that she had lived a life of "heroic virtues."

She can be beatified once a miracle is attributed to her intercession. If her cause advances, she could become the first African-American saint.

Pope Benedict also approved the decrees of three martyrs: a Romanian bishop, a German priest and a Slovenian lay member of Catholic Action, who were killed for their faith in the last century.

In 1842, Mother Henriette founded the Sisters of the Holy Family, a congregation of black sisters that cared for the poor and disadvantaged, and taught slaves and free blacks. This was during a time under Louisiana law when doing anything to "disturb" black people—in other words, educate them—could be punished by death or life imprisonment.

Today, the congregation's more than 200 members operate schools for the poor and homes for the elderly in Louisiana and several other states. They also have a mission in Belize.

Mother Henriette's sainthood cause was opened in 1988, and the New Orleans archdiocesan investigation was completed in 2005. Her cause was endorsed unanimously by the U.S. bishops in 1997.

In New Orleans, Sister Eva Regina Martin, congregational leader of the sisters, called the pope's decree "great and joyous news."

"We are dancing for joy," she told the *Clarion Herald*, newspaper of the New Orleans Archdiocese.

"When we first heard the news, I gathered about 35 sisters and we went into the chapel and said the 'Te Deum' in praise of God for

her life and her practice of heroic virtue," she said on March 29.

"Really and truly, some of the sisters were crying. It just gives you a beautiful feeling knowing that God worked through her," she added. "If you work with God's grace, this can come about. All of us are called to be saints through the practice of love and service to neighbor."

Mother Henriette was born in 1812 and died in 1862. Her only recorded writing was as penned in the inside cover of an 1836 prayer book: "I believe in God. I hope in God. I love God. I want to live and die for God."

Documentation for her sainthood cause included records from the 1820s that suggested that, as a teenager, she may have given birth to two sons, each named Henry Bocno. Both boys died at a young age.

One death record from the St. Louis Cathedral sacramental register listed Henry Bocno as the son of Henriette Delille. Other records that were found gave conflicting information, such as one record referring to Henry as the son of "Marie." Another record named the mother as "Henriette Sarpy."

There is also a possibility that the teenage Henriette brought in an abandoned child and the priest mistook her for the mother, according to archdiocesan archivist Charles Nolan.

In a 2005 interview, Nolan said the newly uncovered funeral records would not affect the cause because even if she had given birth to two children out of wedlock, it happened two years before her confirmation in 1834.

"When the second child died, she took a

whole different course in life," Nolan said, noting that she decided to dedicate herself "to live and die for God."

Benedictine Father Cyprian Davis of Saint Meinrad Archabbey in St. Meinrad, Ind., who wrote a definitive biography of Mother Henriette, said in 2005 that "there was this change in her life, there was this turning completely to God. That's really what counted—her life from that point on."

Among the other decrees that Pope Benedict signed on March 27 was the recognition of the second miracle needed for the canonization of Spanish Sister Bonifacia Rodriguez de Castro, 1837-1905, founder of the Sister Servants of St. Joseph, a congregation originally dedicated to providing a religious and technical education to poor women.

There were decrees approving the beatification of eight men and women, including three martyrs:

- Bishop Szilard Bogdanffy of Oradea Mare, Romania, an anti-Communist dissident who was born in 1911 and died in prison in 1953.

- Father Gerhard Hirschfelder, born in 1907 in Glatz, Germany, who died in the Nazi death camp of Dachau in Germany in 1942.

- Lojze Grozde of Ljubljana, Slovenia, a lay member of Catholic Action, born in 1923, who was tortured and killed out of hatred of the faith in 1943.

Martyrs do not need a miracle attributed to their intercession in order to be beatified. However, miracles must be recognized by the Vatican in order for them to become saints. †

# Christ is truly risen!

## He really died, he was not a hallucination and the Apostles didn't make up the story

By John F. Fink

The Lord is risen! Yes, he is risen indeed!

That's the truth we Christians profess on Easter.

Jesus—after dying the cruel death by crucifixion, being wrapped in a shroud and buried, and while his tomb was being guarded by soldiers—rose from the dead.

He then appeared to Mary Magdalene and other women, to the Apostles, to disciples on the road, and to 500 people at one time.

It would seem preposterous to deny the Resurrection with all the evidence in favor of it.

Nevertheless, there are people who still don't believe it actually happened. In fact, they think it is preposterous to believe that such a thing could possibly happen.

Why? Because it's not possible for someone who is actually dead to come back to life.

People in the 21st century know that it can't happen. Well, people living in the first century knew that, too. That's why Jesus' resurrection is so remarkable—indeed, miraculous.

But maybe Jesus didn't actually die. Maybe he only appeared to be dead. That means that he awoke in the tomb in a severely weakened condition, somehow was able to get out of the shroud that bound him, had the strength to push back the boulder in front of the tomb without the soldiers noticing it, and then made his appearances as a healthy man!

Well, what about that story the soldiers were instructed to tell—that Jesus' disciples stole his body while the soldiers were asleep (Mt 28:11-15)?

How plausible is that? Can you imagine what would have happened to the soldiers if they had, indeed, fallen asleep?

Even if they had, wouldn't they have been awakened by the scraping of the boulder as it was being pushed away from the entrance?

The story that the chief priests and the elders instructed the soldiers to tell only reinforces the evidence that the tomb

was empty.

Maybe the Apostles only thought that Jesus appeared to them, and it was all a hallucination. However, they all had the same hallucination and that hallucination kept reoccurring for 40 days.

The fact is that Jesus felt that he had to prove to the Apostles that he wasn't a ghost by telling them to touch him and by eating some food (Lk 24:36-43), and by telling Thomas to examine his body (Jn 20:27).

Author C. S. Lewis wrote in his book *Miracles* that any theory of hallucination breaks down on the fact that on three separate occasions this hallucination was not immediately recognized as Jesus (Lk 24:13-31; Jn 20:15; 21:4).

Lewis wrote, "Might we not at least hope that he would get the face of the hallucination right? Is he who made all faces such a bungler that he cannot even work up a recognizable likeness of the man who was himself?"

Of course, hallucination theories explain only Jesus' appearances after his resurrection. They don't explain the empty tomb, the rolled-away boulder or the fact that nobody could produce the corpse.

There's still the possibility that the Apostles made up the whole story—the least likely theory, it would seem, since all that the Jewish and Roman authorities would have had to do was produce Jesus' body to refute it.

The fact that the Apostles refused to believe the report of the women to whom Jesus first appeared contradicts the theory that the Apostles made it up.

Thomas wasn't the only Apostle to doubt the Resurrection—all the Apostles did until Jesus appeared to them: "Their story seemed like nonsense and they did not believe them" (Lk 24:11).

If we were to believe that the Apostles made up the story, we would have to discount the accounts in the Gospels. We would have to believe that, after Jesus' death, the Apostles got together and plotted



A 15th-century fresco depicts Christ's appearance to Mary Magdalene after his resurrection. Easter, the feast of the Resurrection, is April 4 in the Latin rite this year.

how they could deceive everyone.

Somehow they would have had to get Jesus' body where it was buried and hide it. Then they could claim that he had been raised from the dead and appeared to them. Then they could fan out and preach about Jesus, even while knowing that doing so could mean that they would be killed as Jesus was.

From what we know about the Apostles—fishermen, a tax collector and other simple men—can we really believe that they could do what they did while knowing that it was all a lie?

When it came down to their martyrdom, wouldn't at least one of them admit that

they had made it up?

Quite the contrary. They preached Jesus as risen from the dead because they knew full well that it was true.

St. Paul, to whom the resurrected Jesus appeared, told the Corinthians, "If Christ has not been raised, your faith is vain. . . . But Christ has been raised from the dead" (1 Cor 15:17, 20). He knew it was a fact, and so do we.

That's why we can confidently proclaim, "Christ is risen! Yes, he is truly risen!"

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

## Church announces September beatification for Italian teen

VATICAN CITY (CNS)—Chiara Badano, an Italian who died of



Chiara Badano

bone cancer just before her 19th birthday, will be beatified on Sept. 25 at a shrine outside of Rome, said the bishop of the diocese where she lived.

The beatification liturgy will be held at the Sanctuary of

Our Lady of Divine Love and will be presided over by Archbishop Angelo Amato, prefect of the Congregation for Saints' Causes, said Bishop Pier Giorgio Micchiardi of Acqui.

A member of the Focolare Movement, Badano corresponded for years with Chiara Lubich, founder of the movement.

Born on Oct. 29, 1971, in northern Italy, she was diagnosed with osteosarcoma, a bone malignancy, when she was 17. According to her biography, the diagnosis came after many painful examinations and

operations. When she was given the news, she vowed to accept it as God's will.

"If you want it, Jesus, so do I," she was reported to have said during a painful therapy session, adding that "embraced pain makes one free."

She also reportedly declined to take the morphine that the doctors offered because, she said, "I want to share as much as possible the pain of Jesus on the cross."

"I feel that God is asking me for something more, something greater," she said, according to her official biography. "I could be confined to this bed for years, I don't know. I'm only interested in God's will, doing that well in the present moment—playing God's game," she said.

Badano, who was nicknamed "Luce" or "Light," died on Oct. 7, 1990, and her funeral was attended by hundreds of young members of the Focolare Movement from throughout northern Italy. Devotion to her has spread so the rather isolated Diocese of Acqui asked that her beatification liturgy be celebrated in Rome to make it easier for more young people to attend, said Mariagrazia Magrini, the vice-postulator of her cause. †

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## ‘Hallelujah Chorus’ embodies the joy of Easter

By Sr. Joan Roccasalvo, C.S.J.

Of all the fine arts, music arguably possesses the greatest power to move people at their core.

The ancients believed that the music one listened to influenced behavior and formed moral character.

The “Hallelujah Chorus” in Handel’s *Messiah* exemplifies these thoughts. It has retained its popularity since its first public performance in 1742, and is most often performed during the Advent/Christmas season.

After Handel finished composing the piece, he exclaimed with joy, “I did think I did see all heaven before me, and the great God himself.”

The text tells us what to believe. With a dramatic introduction, the full-throated chorus bursts forth with “hallelujah,” the spontaneous and joyful praise of God to the Lord.

The text proper proclaims the reign of the omnipotent Lord God: “The kingdom of this world has become the kingdom of our Lord and of his Christ, who shall reign forever and ever, and ever. Christ is the King of kings and Lord of lords” (Rev 19:6; 11:15; 19:16).

The words from Revelation sound to the four corners of the Earth.

The music itself is replete with vitality. The string section skips with joy while the brilliant Baroque trumpets and thunderous timpani alert the soul: “Here is musical resurrection!”

Audiences stand when listening to the “Hallelujah” chorus as they follow the lead of King George III, who in 1743 stood in utter amazement at its glorious sound.

The music rouses the soul to feel Christ’s resurrection.

If Christ’s resurrection did not happen, Christian faith is in vain (1 Cor 15:14).

Christ has trampled on death, declares the Byzantine Easter liturgy.

Christians believe the dogma of the Resurrection, but how do we extend the Church’s exuberance beyond the Easter Sunday liturgy and throughout the Easter season?

Here are three ways to sense deeply the power of Christ’s resurrection:

- Let the mystery wash over you during the Easter Vigil liturgy as salvation history unfolds and culminates in the Lord’s resurrection.

CNS photo/Gregory Shemitz, Long Island Catholic



Gustavo Leppe, Karen Cashin and other members of the Cathedral Chorale sing the “Hallelujah Chorus” from G. F. Handel’s *Messiah* at the conclusion of the Easter Vigil in 2006 at St. Agnes Cathedral in Rockville Centre, N.Y. This famous 18th-century Baroque chorus embodies the joy of Easter that should fill our hearts throughout the Easter season.

- Sing the great Easter hymns as wholeheartedly as Christmas carols are sung, and allow the powerful texts to fill you with joy.

- During the Easter season, repeat the phrase, “Christ is risen; my hope is in the risen Lord.”

Praying this prayer will eventually be synchronized with one’s heartbeat, and it will reach deep into the soul even on dark days.

Despite daily hardship, the Christian does not succumb to the debilitating pull of bad news. When difficulties tend to weigh

*Christian hope remains steadfast, is strong and takes courage in Christ’s resurrection, which has already been won for us.*

down the spirit, the Christian tries to deal with them in creative ways.

Christian hope remains steadfast, is strong and takes courage in Christ’s resurrection, which has already been won for us.

“Do not let your hearts be troubled or afraid,” consoles the risen Lord. “I am with you always, until the end of the age”

(Jn 14:27; Mt 28:20).

(St. Joseph Sister Joan Roccasalvo is a member of the Sisters of St. Joseph in Brentwood, N.Y. She earned doctorates in musicology and liturgical studies, and writes on the liturgy, beauty and the arts, and Ignatian spirituality.) †

## Symbols in the Easter sacraments show forth the power of God

By Daniel S. Mulhall

Catholicism has always recognized the power of the sacred.

The Church’s liturgy and sacraments are understood to be special ways for Catholics to experience that power.

A sacrament is a sign, instituted by Christ, to give grace, with grace being recognized as the presence of God, the power of God.

Sacraments are pathways to the sacred, as Joseph Martos explains in his book *Doors to the Sacred*.

The Eastern Churches use icons, sacred images, as a means to come in touch with the sacred.

The Church’s celebration of the Easter Vigil is filled with signs to remind us of the sacredness of this day, and of God’s nearness to us.

The Easter Vigil begins with the lighting of the new fire. The ability to produce fire was one of the things that allowed the weak human race to survive. It was a sign of great power.

The creation of a new fire is a sign of

the sacred. When that new fire is transferred to the large Easter candle, the Church proclaims Jesus Christ as the living embodiment of the fire, the supreme gift from God.

Later in the ritual, this candle is thrust into the water at the baptismal font to empower it with the power of Christ. This water will then be used to baptize catechumens, the adults and children who have been preparing to enter the Church.

Throughout history, humankind has tried to harness the power of the sacred for its own benefit. Magic incantations, witchcraft, and cultic sacrifice of animals and people were futile efforts to control God.

What was never in doubt where the sacred was concerned was that it was immensely powerful.

One did not go boldly and fearlessly when seeking to tap into its power. Rather, the sacred was approached with wonder and awe,

and a fear of what might happen if one got too close.

Perhaps that is the reason why so many people participate in Mass on Easter when they don’t go to church on any other day. Perhaps they are drawn there by the power of God that is felt so strongly on this day.

One thing is certain—Easter is not just another day.

On Easter, the power of God is there for us all to experience with wonder and awe—if we open ourselves to see and experience that power.

(Daniel Mulhall of Laurel, Md., is the former assistant secretary for catechesis and inculturation for the U.S. Conference of Catholic Bishops. He speaks, writes and consults on issues concerning catechesis, parish life, pastoral planning and inculturation.) †



CNS photo/Sam Lucero, The Compass

Four-year-old Ryan Gorzlanecyk, the son of Tammy and Tom Gorzlanecyk of De Pere, Wis., holds a candle during the 2009 Easter Vigil at Our Lady of Lourdes Church in De Pere, Wis.

From the Editor Emeritus/John F. Fink

## Did two psalms foretell Christ's Passion?

(Eighth in a series of columns)

For this Good Friday column, let's examine two of the messianic psalms that the Church sees as possibly foretelling the Passion and death of Christ. Both psalms are classified as individual laments.

Psalm 69 portrays vividly the suffering of an innocent person. The psalmist laments, "More numerous than the hairs of my head are those who hate me without cause" (Ps 69:5). In his Last Supper discourse, Jesus told the Apostles that he would be killed "in order that the word written in their law might be fulfilled, 'They hated me without cause'" (Jn 15:25).

The psalm also says, "For my thirst they gave me vinegar" (Ps 69:22). Could this refer to the wine that the soldiers offered Jesus as he hung on the cross?

Psalm 22 is more closely identified with

Jesus' suffering. Jesus prayed its opening words, "My God, my God, why have you abandoned me?" (Ps 22:1) while on the cross (Mk 15:34 and Mt 27:46). The Church assigns this psalm to the Office of Readings on Good Friday.

Several other verses are quoted or alluded to in the Gospel accounts of Jesus' death, including, in one translation, "They have pierced my hands and feet" (Ps 22:17).

Verse 9 says that those who mocked the psalmist said, "You relied on the Lord—let him deliver you; if he loves you, let him rescue you." Similarly, those who mocked Jesus said, "He trusted in God; let him deliver him if he wants him" (Mt 27:43).

Verse 19 says, "They divide my garments among them; for my clothing they cast lots." Matthew's Gospel says, "After they had crucified him, they divided his garments by casting lots" (Mt 27:35). John's Gospel is even more specific. It says that the soldiers cast lots "in order that the passage of scripture might be fulfilled: 'They divided my garments among them, and for my vesture they cast lots'" (Jn 19:24).

The question is frequently debated: Was Jesus just praying Psalm 22 while he hung on the cross or did he believe that God had really abandoned him? I believe that he was praying the psalm because—in every other prayer the New Testament quotes Jesus as praying—he called God "Father." If he really felt abandoned on the cross, wouldn't he have prayed, "Father, why have you abandoned me?" Instead, he used the words of the psalm.

While thinking of Psalm 22 as a desperate lament, we should also note that the last third of it is an invitation to praise God: "You who fear the Lord, give praise! All descendants of Jacob, give honor; show reverence, all descendants of Israel! For God has not spurned or disdained the misery of this poor wretch, did not turn away from me, but heard me when I cried out" (Ps 22:24-25).

It then becomes a universal chorus of praise: "All the ends of the earth will worship and turn to the Lord; all the families of nations will bow low before you" (Ps 22:28). †

Faith, Hope and Charity/

David Siler

## Like Jesus, let's be people of love and compassion

There is certainly a tremendous amount at stake in our country, our states, our cities and, indeed, our homes with the impending changes to how health care is paid for and provided. I believe that because of the high stakes, emotions are running at an all-time high.

The passion that has been demonstrated by legislators, co-workers, friends, talk show hosts and just about anyone you talk to about health care has been invigorating. It is the kind of passion that makes this country so great.

But, in many cases, passion has spilled over and sped right past anger to rage, and on to hate, bitterness and, in some cases, violence.

Violence does not only take the form of actions that lead to physical harm, but I submit that violence also takes the form of thoughts and words that do harm to the spirit, soul and mind of another.

Marshall Rosenberg coined the term "non-violent communication" in a book that he wrote with a similar title. He makes a brilliant case for learning and practicing communication that is non-violent—or simply communication that is born from love, compassion and understanding. He didn't say so, but he very accurately described the way that our Savior communicated.

## His passion was expressed as compassion rather than passionate violence.

As Catholic Christians, we always look to the founder of our faith, Jesus, for the ultimate example of how to think, act and live. We need not look any further than the Gospel reading from John (Jn 8:1-11) that we read on March 21, which describes the story of the woman caught in adultery.

The angry crowd that gathered around the woman more than 2,000 years ago, ready to express violence by stoning her to death, was surely filled with all kinds of violent thoughts and words toward the woman. We know that Jesus did not express angry words, and I would theorize he had no angry thoughts. Instead, he paused to write something on the ground then invited the crowd to look at their own shortcomings.

Jesus' own words to the woman were words of love and compassion while being direct about how she should live from here on out. Surely, Jesus was passionate about the situation of adultery, but his passion was expressed as compassion rather than passionate violence.

Passion and even anger have often been great motivators for change. But, as in the example of Jesus, when we pause to take action rooted in love and compassion, the change is real and lasting.

I often receive nasty, hate-filled, angry messages—and I expect more after this column—all from "Catholics." I always wonder if the writer really believes that communicating like this is the best way to create positive change. Do they feel better after composing and sharing their hate-filled words? Do they think that I will be moved closer to Jesus as a result? I suggest that anger begets anger and violence begets violence—just as compassion begets compassion and love begets love.

Don't we all feel much more pliable when we are approached from a place of love and respect?

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

It's All Good/Patti Lamb

## Remember, it's not how you start, it's how you finish

Over the past few months, I have noticed a string of apologies from celebrities in the media.



I thought it was just me noticing a pattern until I saw an infotainment headline that said, "Read up on the Latest A-List Apologies." Athletes asked pardon for addictions, musicians

were sorry for words spoken out of turn and political figures begged forgiveness for corruptness.

As I read down the list of VIP apologies, I found myself becoming critical and judgmental. When others' secrets were revealed, I was quick to say, "How could he?"

But if my sins were compiled into a list, and I was called to the podium to own up to them, I would grimace in shame and embarrassment. The world would be so disappointed in me.

If we are being truthful with ourselves, I think we would all feel that way. Some of the hurtful things we have done only God may know: Times when we succumbed to temptation, bent the truth, employed manipulative strategies or chose to do nothing when we should have done

something. Sometimes the difference between "us" and "them" is that they got caught. But the truth is that we are all sinners.

I think of the public scrutiny and ridicule that Jesus underwent on the path to crucifixion. And he didn't even do anything. He endured it all, completely innocent, for our sakes.

I think the best we can do to acknowledge his sacrifice is to look at where we are and move forward. We must forgive others, including ourselves.

A beautiful entry from a book titled *God Calling* comes to mind. It says, "Man is so made that he can carry the weight of 24 hours—no more."

The passage explains that by insisting to carry the years behind and the days ahead, we weigh ourselves down and break our own backs. God has taken the past from us, yet many of us insist on continuing to carry it. By doing so, we choose to thwart his plan for progress.

As humans, we are not designed to bear the cumulative heartbreak and shame which result from sin. Whether we carry resentment for the hurtful actions of others or guilt and disappointment in our own painful mistakes, it only hurts us.

Instead of beating ourselves—or others—up for lapses in good judgment, a better course of action is to accept

forgiveness and make the rest of our life count for good.

My thoughts turn to St. Peter, the rock on whom the Church was built. He was a common fisherman with doubts and fears, which led him to deny Christ three times. I take comfort in knowing that Peter was human and Jesus still picked him to be the Church's foundation. It makes me feel like there is still hope for me.

Through Peter, I think Christ illustrates that we don't have to be perfect on the first, second or even third try. Peter was human, and Jesus loved him like a brother.

I also think of St. Paul, one of the Church's greatest saints, who persecuted Christians before his conversion to Christianity.

These examples demonstrate that it's not so much about where you have been as where you are going.

A line from one of my favorite movies put it best: "It's not how you start. It's how you finish."

Thanks to Jesus' sacrifice on Good Friday, we have all been given a completely blank slate.

The question remains: How will we finish?

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

Faithful Lines/Shirley Vogler Meister

## While taking care of loved ones, take care of yourself

Recently, my husband, Paul, and I attended a program at Ivy Tech Community College in Indianapolis to hear author Heydon Buchanan speak about caregiving.



He wrote *Taking Care of Mother, Taking Care of Me: The Story of a Son's Caregiving for a Loving Mother with Alzheimer's Disease*.

We understood the challenges of caregiving. My mother suffered from Alzheimer's, and Paul's mother had dementia. No matter what it is called, the family members must cope with it.

After trying to keep them safe in family homes, we faced other serious responsibilities and eventually had to find what we expected to be "good" nursing homes for them.

We were shocked by the reality of poor nursing home care. Both mothers suffered various forms of abuse and indignities.

That's when my sister, Beverley, and I became advocates for the elderly. I made countless trips to my hometown so Bev and I could resolve issues with Mom's care.

During my sporadic absences, Paul monitored his mother's nursing home care in Indianapolis.

Paul and I joined a support group, which somewhat calmed our stress and distress. A friend, Janie—whose daughter, Susie, was a patient in the same facility as Paul's mother—and I began speaking regularly to members of the medical staff there. We tried to make a difference.

Meanwhile, *The Indianapolis Star* launched a series of articles on insufficient nursing home care and possible solutions. Coincidentally, *The Star* recently launched another nursing home series, proving that inadequacies and actual abuse still exist.

Janie and Susie eventually became residents at St. Augustine Home for the Aged in Indianapolis, which is operated by the Little Sisters of the Poor. Janie and Susie are now deceased, but the wonderful medical care for the residents at St. Augustine Home still excels, according to *The Star*.

As a volunteer there, I can attest to that. I have witnessed godly care there for many years. During his talk, Buchanan also shared his deep respect for both St. Augustine Home for the Aged and St. Paul Hermitage, which is operated by

the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

My "Faithful Lines" headline mimics Buchanan's gentle and instructive book title. It shares both his father's and mother's deaths as well as the family dynamics that can make or break one's caregiving years.

If, during our caregiving years, my husband and I had known the practical and Christian advice that Buchanan shares so abundantly in his book, we could have coped with all the challenges so much better. I guarantee that readers of his book will be grateful for what they learn through his experience and wisdom. I plan to give his book to each of our daughters.

Buchanan's book, which costs \$21 including shipping and handling, is available online at [www.takingcareofmother.com](http://www.takingcareofmother.com) or by sending orders with checks to Clarior Press, P.O. Box 26606, Indianapolis, IN 46226. Credit card purchases can be made through [www.amazon.com](http://www.amazon.com).

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

**Easter, Feast of the Resurrection of the Lord/**

Msgr. Owen F. Campion

**The Sunday Readings**

Sunday, April 4, 2010

- Acts of the Apostles 10:34a, 37-43
- Colossians 3:1-4
- John 20:1-9

The Church celebrates the Easter Vigil late in the evening on Holy Saturday. The liturgy for the Easter Vigil has its own set of readings.



These readings are those read during Masses on Easter Sunday.

The Acts of the Apostles provides the first lesson.

Acts is, in effect, a continuation of

St. Luke's Gospel. Scholars say that the Gospel of Luke and the Acts of the Apostles were the work of the same author.

Beginning with the Ascension, Acts reports what life was like for the infant community of Christians in Jerusalem then recalls the initial spread of Christianity.

Important in the early chapters of Acts is a series of sermons delivered by Peter. The place of Peter is interesting, and revealing to anyone concerned about the structure of the Church then or now.

Always, Peter spoke for the Apostles and for the Christian community.

In this Sunday's reading, Peter briefly gives a synopsis of the life of Jesus. Sent by God, Jesus was crucified, the victim of human scheming. He rose after death. He commissioned the Apostles to continue the work of reconciling God and humanity. The Apostles were witnesses of all that Jesus did.

The Epistle to the Colossians, the second reading, places Christ at God's right hand.

It says that Christians already have "been raised" because they have taken Christ into their hearts. Having given themselves to Jesus, they have died to earthly things and to earthly ideas.

St. John's Gospel, the source of the last reading, goes into some detail about the Resurrection and its aftermath.

The first figure mentioned in the story is Mary Magdalene. She was a beloved figure in early Christianity because she was so intensely loyal to Jesus.

According to John's Gospel, Mary Magdalene stood beneath the cross of Calvary rather than abandon the dying Lord. It was a risky gesture. She might have been construed to be an accomplice in treason against the Roman Empire, subjecting herself to the same fate as that of the Lord. Yet she was there with Jesus.

Her loyalty is demonstrated again when, after arriving at the tomb before daybreak, Mary Magdalene finds it empty then hurries to tell Peter and the disciple whom Jesus loved.

Tradition has assumed that this disciple is John even though he is never identified by name in this Gospel.

Peter and the disciple then rush to the tomb, where they are overwhelmed. Grasping what exactly has happened at the tomb was not easy for them. Love and faith made the process easier. After seeing that the tomb was empty, they believed that Jesus had risen.

**Reflection**

The Church joyfully and excitedly tells us that the Lord lives. Jesus rose from the dead. It is a proclamation of the greatest and central belief of the Church, namely that Jesus, the Son of God, overcame even death.

However, the lesson is more than simply to affirm once again the Church's trust in the resurrection—actual and physical—of Christ. It calls upon us to respond.

Such was the message in Colossians, the second reading. And such is the important lesson in the references to Mary Magdalene, Peter and the disciple whom Jesus loved. They had to believe. They had to have faith.

We must be open to God ourselves. Limited and bruised by sin, we must be healed and strengthened to receive the grace of faith. Hopefully, Lenten penances these past weeks have healed and strengthened us, and made within us this openness.

In the meantime, the Church shares with us the testimony of Peter and the Apostles, not just bystanders as the mission of Jesus occurred, but rather the Lord's especially commissioned agents to tell us about our own salvation.

Their testimony, so guarded by the Church, is our avenue to knowing and meeting the Risen Christ. †

**Readers may submit prose or poetry for faith column**

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

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

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

**Daily Readings****Monday, April 5**

Acts 2:14, 22-33  
Psalm 16:1-2a, 5, 7-11  
Matthew 28:8-15

**Tuesday, April 6**

Acts 2:36-41  
Psalm 33:4-5, 18-20, 22  
John 20:11-18

**Wednesday, April 7**

Acts 3:1-10  
Psalm 105:1-4, 6-9  
Luke 24:13-35

**Thursday, April 8**

Acts 3:11-26  
Psalm 8:2ab, 5-9  
Luke 24:35-48

**Friday, April 9**

Acts 4:1-12  
Psalm 118:1-2, 4, 22-27a  
John 21:1-14

**Saturday, April 10**

Acts 4:13-21  
Psalm 118:1, 14-15b, 16-21  
Mark 16:9-15

**Sunday, April 11**

Divine Mercy Sunday  
Acts 5:12-16  
Psalm 118:2-4, 13-15, 22-24  
Revelation 1:9-11a, 12-13, 17-19  
John 20:19-31

**Question Corner/Fr. John Dietzen****Gospels record God's plan for our salvation and his loving care for us**

**Q** We read in the New Testament that Jesus and the Apostles raised people from the dead.

Why do we hear nothing about what happened to these people—like Lazarus—after they came back to life and if or when they finally died? (Maryland)



**A** My mail continuously brings questions somewhat like yours,

interesting questions perhaps, but ones that the Bible doesn't answer:

- What kind of life did Jesus have when he was a child?
- When did Joseph die, and who was with him?
- What kind of work did Jesus do to provide for his mother—and maybe some cousins—after Joseph died?
- Where did Mary live after Jesus' death?
- When did Mary die?

Various private revelations supposedly give much, sometimes contradictory, information about such matters, but we know almost nothing for sure. Certainly, the Bible doesn't tell us much.

The only exception relates to Lazarus. In the Gospel of John, we read that the Pharisees plotted to kill him after he had been raised from the dead "because many of the Jews were turning away and believing in Jesus because of him" (Jn 12:11).

Overall, though, we know little about these kinds of details of the life of the Lord because the purpose of the New Testament, especially the Gospels, is not to give a biography of Jesus and his family, but to unveil for us the Father's plan for our salvation, the plan revealed in the words and actions of his incarnate Son.

Everything essential in that plan, and in knowing the Father's loving care for our eternal good, is included in the Gospels. Whatever is not essential to that purpose was simply considered unimportant and left out of the written accounts of Jesus' life.

When Philip asked Jesus to see the Father, Jesus replied, "Whoever has seen me has seen the Father" (Jn 14:9).

In other words, all we will ever need to know or can know about God is revealed somehow or other in how Jesus is portrayed in the Gospels.

Put simply, Matthew, Mark, Luke and John were not interested in gratifying our

curiosity. Under the guidance of the Holy Spirit, each Apostle in his own way wanted to convey, through what Jesus did and said, how Jesus desires us to live as his followers and disciples.

Other tidbits may be exciting and satisfy our inquisitiveness. Other than that, they are irrelevant.

We don't know when or how Lazarus died, but we don't need to know that.

**Q** As a eucharistic minister in our parish, I take Communion to a 94-year-old lady, who likes to show me her religious articles.

She has a rosary with seven decades and another rosary that only has four decades.

She asked me to explain the reason for their difference, but I have no idea.

Can you help? (Illinois)

**A** There is a seven-decade rosary called the "Franciscan Crown" or the "Seraphic Rosary."

Originated by a young Franciscan novice in the 15th century, it was established eventually as an official prayer of all Franciscans.

The decades are based on the so-called "seven joys" of our Blessed Mother:

- The Annunciation
- The Visitation
- The Nativity
- The adoration by the Magi
- The finding of our Lord in the temple
- The Resurrection
- The Assumption of the Blessed Virgin into heaven and her coronation as queen of heaven.

A four-decade Rosary for the Dead was initiated by a French priest in the 1800s.

This rosary, or chaplet, consists of the recitation of Psalm 130—"Out of the depths I cry to you, O Lord" (Ps 130:1)—with various shorter prayers on the smaller beads.

A huge variety of such devotions have appeared in Christian spiritual tradition through the centuries.

While they were overall good and helpful for people's prayer, most of them gradually fell into disuse.

It's no surprise that you and your friend aren't acquainted with all of them.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

**My Journey to God****There Was a Stone**

There was a Stone  
Heavy, hard and cold  
Immovable—  
Or so was thought

Two tons of rock  
Rolled back  
"The one silent and  
Infallible witness" to  
Life after death  
Jesus' Resurrection—  
The keystone  
And our faith's foundation

There was a Stone  
But before there was a Stone  
There was the Wood  
Of the Cross

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. This artistic representation of the empty tomb is featured at the Shrine of Christ's Passion in St. John, Ind.)



File photo by Mary Ann Wyand

# 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.

**BALLARD, Rondallee E.**, 6, St. Mary, North Vernon, March 16. Son of Kirsten Adrian. Grandson of Aline Ballard and Richard and Ruth Adrian.

**BECKOM, John Joseph**, 89, Sacred Heart of Jesus, Indianapolis, March 12. Father of Diane Crumbo, Mary Virginia Ingram and Richard Beckom. Grandfather of seven. Great-grandfather of seven.

**BERGER, Makai**, infant, St. Mary, Richmond, March 5. Son of Michael and Melanie Berger. Brother of Thane Berger.

**CARON, Arlene A.**, 86, St. Pius X, Indianapolis, March 17. Mother of Toby Gearries, Phyllis Stofa, Vicki Williams and Jay Caron. Grandmother of 11. Great-grandmother of 26. Great-great-grandmother of one.

**DELANEY, Deanna K.**, 71, St. Vincent de Paul, Bedford, March 16. Mother of Danette, Deborah and Doug Delaney. Sister of Naomi Gillespie, Jane Kelly, James, Norman and Richard Pierce. Grandmother of six.

**DOWNTON, Dolores Ann**, 88, Holy Trinity, Indianapolis, March 14. Mother of Donna Hughes, Marta Myers, Maria Robertson, Anita, Carol, Lucia, Denis and Galen Downton. Grandmother of four.

**DWENGER, Juanita**, 98, St. Roch, Indianapolis, March 1. Mother of Karen Hurley.

**FACKLER, Katherine**, 84, St. Matthew the Apostle, Indianapolis, March 10. Sister of Carole Bates, Bernadine Wampler, Forrest and Joseph Quinn.

**GRAVES, Donald E.**, 78, St. Vincent de Paul, Bedford, March 17. Husband of Sue Graves. Father of Lisa Burton, Susan Johnson, Emily Rubley, Gina and Laura Graves. Brother of Allen, Jim and Neil Graves. Grandfather of nine. Great-grandfather of one.

**GRAVES, Kenneth Allen**, 49, St. Joan of Arc, Indianapolis, March 18. Husband of Margaret (Landers) Graves. Father of Grace, Lauren and Jonathan

Graves. Son of Nancy Graves. Brother of Janice Davison, Nanette Frazier, Angela Graves and Anthony Bell.

**GRINSTEAD, Joseph B.**, 50, Nativity of Our Lord Jesus Christ, Indianapolis, March 15. Husband of Sylvia Grinstead. Father of Amber Clingerman and Joseph Grinstead. Son of Helen Grinstead. Brother of Mary Helen Murphy, Margie Stahley and Jo Ellen Thompson.

**HACKER, Jerry Ward**, 68, St. Joseph, Indianapolis, March 11. Husband of Sherlyn Hacker. Father of Amy Buchanan, Mary Elizabeth Poole and Timothy Hacker. Brother of James and Thomas Hacker. Grandfather of five.

**HAHN, Peter Francis**, 79, St. Christopher, Indianapolis, March 18.

**HICKAM, Mary**, 98, St. Luke the Evangelist, Indianapolis, March 9. Mother of Helen Wilson and Thomas Hickam. Grandmother of five. Great-grandmother of three.

**KLACIK, Michelle E.**, 50, Holy Spirit, Indianapolis, March 14. Wife of Drew Klacik. Mother of Emily and Katie Klacik. Daughter of Margaret Karst.

**LAKIN, Antonio**, 36, St. Roch, Indianapolis, March 6. Son of Allan and Janet (Daniels) Lakin. Brother of Angela Egan and Allan Lakin.

**LAMPERSKI, Joseph**, 90, Holy Trinity, Indianapolis,

March 8. Brother of Ed Lamperski. Uncle of several.

**LOLLA, Donna L.**, 52, Holy Angels, Indianapolis, March 6. Mother of Brandon Bell. Daughter of Floyd Lolla Jr. Sister of Linda Lolla and Anita McIntyre.

**MOORE, Jo Ann**, 80, Holy Spirit, Indianapolis, March 15. Mother of James Jr. and Richard Moore. Grandmother of five. Great-grandmother of two.

**NEUHAUSEL, Richard S.**, 75, Holy Name of Jesus, Beech Grove, March 21. Husband of Sharon Neuhausel. Father of Tony Clark and Harold Neuhausel. Brother of Mary Alice Grubbs, Arthur and Herbert Neuhausel. Grandfather of two. Great-grandfather of three.

**PANCINI, Louis B.**, 93, St. Roch, Indianapolis, March 16. Father of Mary Ratliff and John Pancini. Brother of Louise Hutchcraft. Grandfather of six. Great-grandfather of 10.

**TRAINOR, Patrick A.**, 19, St. Monica, Indianapolis, March 24. Son of Dr. Donald Trainor and Kathleen (Klundt) Trainor McNulty. Stepson of Dr. Polly (Templeton) Trainor and Patrick McNulty. Brother of Donald III, Paul and Matthew Trainor. Stepbrother of Jack and Eli Templeton and Ryan and Kevin McNulty. Uncle of two.

**WELCH, Ann**, 85, Christ the King, Indianapolis, March 1. Mother of Mary Aiken, Martha Mendez, Theresa Nees, Agnes

Taylor, Magdalen Zauner, Grace, Rita, Bernard, Edward, Gregory, Peter, Thomas and Vincent Welch. Sister of Joyce Blanchet, Joan Schulte, David, Jude and Martin Hils. Grandmother of 20. Great-grandmother of one.

**WILLS, Keon J., Sr.**, 22, St. Rita, Indianapolis, March 5. Husband of Norisha Wills. Father of Kamarius Wills. Son of William and Patricia Wills. Brother of Joseph, Justin, William Jr. and Xavier Wills.

Grandson of JoAnn Fowler and Tyrone Neal.

**WILSON, Linda Marie**, 61, St. Gabriel the Archangel, Indianapolis, March 1. Wife of David Wilson. Mother of Laura Delaney, Brian, Doug, John and Mark Wilson. Grandmother of five.

**WILSON, Norma**, 78, Prince of Peace, Madison, Feb. 23. Mother of Diane Signore and Mark Holt. Grandmother of one. †

## Providence Sister Ann Kathleen Brawley served in administration

Providence Sister Ann Kathleen Brawley died on March 12 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 90.

The Mass of Christian Burial was celebrated on March 17 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Mary Kathleen Brawley was born on June 18, 1919, in Chicago.

She entered the congregation of the Sisters of Providence on July 22, 1937, and professed her first vows on Jan. 23, 1940, and her final vows on Jan. 23, 1946.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in history at Indiana State University in Terre Haute.

During 72 years as a Sister of Providence, she

ministered in education for 14 years at Catholic grade schools in Indiana, Illinois and Texas.

In the archdiocese, Sister Ann Kathleen served St. Mary-of-the-Woods Parish near the motherhouse.

She served her congregation at Saint Mary-of-the-Woods as assistant to the general secretary from 1954-66, general secretary and councilor from 1966-76, and archivist and historian from 1976-91.

Sister Ann Kathleen retired in 1991. She continued to serve in the archives until 2007 when she began her prayer ministry full-time with the senior sisters.

She is survived by a brother, Robert Brawley of Arlington Heights, Ill.

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

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# Conventual Franciscan Friars gather at Mount St. Francis

Special to *The Criterion*

The Conventual Franciscan Friars of the Province of Our Lady of Consolation held the first phase of their quadrennial chapter on March 15-18 at Mount St. Francis.

The purpose of the chapter is to review the life of the friars over the past four years, elect leadership and develop goals for the next four years.

Conventual Franciscan Father James Kent was elected minister provincial by a mail ballot of friars of the province last November.

Elected at the chapter as definitors, or provincial assistants, were Friars Paul Clark, Martin Day, Camillus Gott, Wayne Hellmann, John Stowe and Mark Weaver. Friar John Stowe was also elected vicar provincial, and Friar Paul Clark was elected secretary of the province.

Friar James Kent is the son of Jack and Mary Kent of St. Bartholomew Parish in Columbus. Friar Wayne Hellmann grew up in St. Benedict Parish in Terre Haute, and Friar Martin Day is a graduate of the Kelly School of Business at Indiana University in Bloomington.

On March 17, Jerry and Cookie Dooley, members of St. Joseph University Parish in Terre Haute, and Ed and Thecla Sinkhorn, members of St. Mary Parish in Navilleton, were made honorary affiliates of the Province of Our Lady of Consolation.

Honorary affiliation is given to men and women who have rendered significant voluntary service to the entire province and the order.

The Province of Our Lady of Consolation, headquartered at Mount St. Francis, is one of five American provinces of the Conventual Franciscan friars. †



Above, members of the new definitory of the Conventual Franciscan Friars of the Province of Our Lady of Consolation include, front row, from left, Friars Camillus Gott, John Stowe, James Kent and Paul Clark, and, back row, Friars Mark Weaver, Wayne Hellmann and Martin Day.

Left, Conventual Franciscan Friar James Kent, minister provincial, center, is shown with St. Joseph University parishioners Jerry and Cookie Dooley of Terre Haute, left, and St. Mary parishioners Thecla and Ed Sinkhorn of Navilleton, who were made honorary affiliates of the Province of Our Lady of Consolation.

# Commission calls for greater unity effort in China

VATICAN CITY (CNS)—A Vatican commission called for greater unity among Chinese Catholics and asked bishops there not to engage in acts that “contradict communion with the pope.”

The commission also urged Church leaders and state authorities to engage in “respectful dialogue” to overcome tensions. It expressed the hope that bishops and priests deprived of freedom would be allowed to resume their pastoral ministry as soon as possible.

The commission, established by Pope Benedict XVI in 2007, released a statement on March 25 following a three-day meeting at the Vatican.

The statement acknowledged that problems involving internal Church tensions and Church-state conflicts would not be solved “overnight,” but said it was important that “concrete steps be taken urgently to strengthen and demonstrate the spiritual ties between pastors and the faithful.”

Commission members unanimously asked that all bishops in China foster an increase in unity, “therefore avoiding gestures [for example, sacramental celebrations, bishops’ ordinations and participation in meetings] that would contradict communion with the pope ... and create problems, sometimes distressing, in the heart of the respective Church communities.”

The commission has worked to promote reconciliation between Catholic communities that have registered with the Chinese authorities—and therefore operate under certain government-imposed limits—and Catholic communities that have practiced the faith in a more clandestine fashion, professing full loyalty to the pope. †

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# Retreat for caregivers is set for April 22 in Beech Grove

By Mary Ann Wyand

Registered nurse Kathy Carroll, a longtime member of St. Thomas Aquinas Parish in Indianapolis, is an experienced caregiver and certified bereavement specialist.

She serves as the coordinator of the Center for Perinatal Loss as well as the Resolve Through Sharing infant loss program at St. Vincent Women's Hospital in Indianapolis.

Both ministries are extremely emotional and challenging as she helps grieving parents during the most heartbreaking time in their lives.

Carroll also is a busy wife, mother and grandmother. And she is a caregiver every day at home because her husband, Bob Carroll, is battling multiple myeloma, an incurable bone marrow cancer, which has left him weak and disabled from the debilitating disease combined with complications from chemotherapy treatments.

Yet she still smiles, laughs easily and enjoys life even though every day is a challenge in many ways.

But that's not easy to do, she said, considering how stressful and exhausting it can be to provide so much care for so many people all the time.

She said her love for God, her husband, their three grown children, two grandchildren and the family's devoted dog, Emma, make her long and often tiring days worthwhile.

"Bob is Number One to me except for God," she said. "He has cancer, and that's something we have to deal with together."

Her presentation on "Searching for Epiphanies" during "Attention to Advocacy—Be the Voice," the sixth annual caregivers retreat on April 22 at the Benedict Inn Retreat and Conference Center in Beech Grove, will address ways that caregivers can stay balanced in the midst of their often hectic schedules, and learn how to take care of themselves.

She will discuss how a caregiver can wake up each day with a joyful attitude, and keep his or her eyes, ears and heart open to the wonders of God.

"The best advocate for us and for our patients is God," Carroll explained. "... We have a need to be able to identify the epiphanies in our everyday lives so that the Spirit of God guides us in our work and care for others."

This year's retreat will focus on advocacy for the patient and the caregiver, said Benedictine Sister Mary Luke Jones, the administrator of the Benedict Inn Retreat and Conference Center, operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

"This day is designed to refresh, renew and revive those who care for others," Sister Mary Luke said, "whether in the hospital, hospice, nursing care facility or home setting."

Sister Mary Luke will discuss "Placing All Things in Perspective," a humorous look at life, during the retreat, which also includes a presentation on palliative care.

Bob and Kathy Carroll have been married for 33 years, and their wedding vows to love each other "in sickness and in health" have taken on a new meaning since his cancer diagnosis in May 2008.

They are happy that their three adult children—Keith, Beth and Laura—practice their Catholic faith.

Bob Carroll isn't able to work or drive a car now, but is looking for volunteer opportunities that he can do at home.

Since last fall, he has served as the sponsor for Laura's husband, Pete Vandervant, who is completing the Rite of Christian Initiation of Adults process and will join the Church during the Easter Vigil liturgy on April 3 at Christ the King Church in Indianapolis.

"I have always felt as a nurse that I was a great advocate for the patients," Kathy Carroll said. "But some people aren't as comfortable asking questions of the patient about what they need or what

they don't understand that the doctor is telling them. Since Bob got sick, I have learned a lot more about advocacy. There are a lot of questions that people can ask physicians to help guide them, but some people are afraid to ask. ... People need to be able to have all the choices put in front of them, and that includes doing nothing."

Bob Carroll tries to stay positive about his cancer journey.

"It's been a long two years," he said. "It's been pretty good really as far as success is concerned, but it has not been without its drawbacks. I had to have two bone marrow transplants—one in May of 2009 and one in August of 2009.

"I'm trying to get stronger, and would really like to be employed or do some volunteer work," he said. "But it looks like employment is going to be a thing of the past. I have trouble walking sometimes and keeping my balance on occasion. I've been known to fall sometimes. I miss being more mobile."

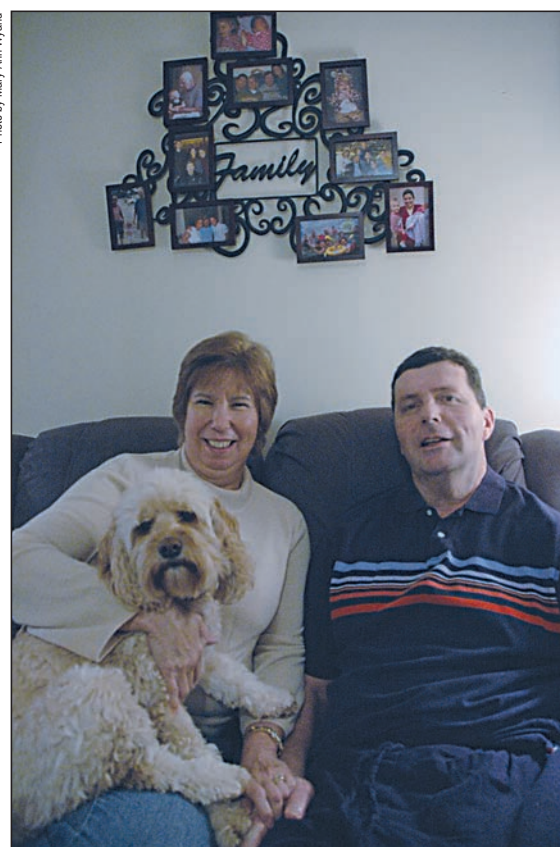
The cancer and chemotherapy weakened his immune system, and a viral infection led to septic shock last August that required the use of a ventilator for 12 days to keep him alive.

"I think you learn to pray more," Kathy Carroll said. "Bob spent 73 days [receiving care] in three hospitals from August until the end of October before he was able to come home."

A caregiver needs to learn how to be patient as an advocate for their loved one who is ill, she said, and honest, ongoing communication is necessary to avoid taking control away from the patient, who has already lost a lot of control in life because of an illness or disability.

"I spend time praying every day, and I

Photo by Mary Ann Wyand



St. Thomas Aquinas parishioners Kathy and Bob Carroll of Indianapolis enjoy time together at home on March 25 with their dog, Emma. She is a registered nurse and one of the presenters for a caregivers retreat on April 22 at the Benedict Inn Retreat and Conference Center in Beech Grove.

think about Kathy a lot," he said. "As a caregiver, she really does most of the work [at home] and helps me with whatever I can't do. I couldn't live without her."

(For more information or to register for the Caregivers Retreat on April 22 at the Benedict Inn Retreat and Conference Center, call 317-788-7581 or log on to [www.benedictinn.org](http://www.benedictinn.org) before the April 8 deadline. The fee of \$50 per person covers presentations, materials and lunch.) †

## Vatican, Church officials intensify defense of pope on sex abuse decisions

VATICAN CITY (CNS)—The Vatican and other Church officials have amplified their defense of Pope Benedict XVI and his decisions regarding priestly sex abuse, and rejected accusations of a continued cover-up of such crimes.

After a series of reports in *The New York Times* and other media criticizing the pope for alleged "inaction" on sex abuse cases, Vatican authorities emphasized that it was the pope who, as Cardinal Joseph Ratzinger, pushed for harsher measures against abusers and made it easier for the Church to permanently remove them from active ministry.

On March 27, the Vatican newspaper, *L'Osservatore Romano*, ran the full texts of two landmark documents that in 2001 placed the sexual abuse of minors by priests among the most grave sins, and established that allegations be handled by the Congregation for the Doctrine of the Faith, then headed by Cardinal Ratzinger.

The same day, the newspaper ran a front-page commentary by British Archbishop Vincent Nichols of Westminster that had appeared in the *Times* of London, expressing shame over priestly sex abuse but strongly defending the pope's efforts to curb it.

"What of the role of Pope Benedict? When he was in charge of the Congregation for the Doctrine of the Faith, he led important changes made in Church law: the inclusion in canon law of Internet offenses against children, the extension of child abuse offenses to include the sexual abuse of all under 18, the case-by-case waiving of the statute of limitations and the establishment of a fast-track dismissal from the clerical state for offenders," Archbishop Nichols wrote.

"He is not an idle observer. His actions speak as well as his words," he said.

Jesuit Father Federico Lombardi, the Vatican spokesman, said the recent media focus on the sex abuse cases and the way they were dealt with by the hierarchy comes as no surprise.

"The nature of the question is such as to attract the attention of the media, and the way in which the Church deals with it is crucial for her moral credibility," he said in a commentary on Vatican Radio.

But Father Lombardi pointed to the "many positive signals" that indicate the Church has understood the problem and addressed it. For example, he said, a recent report showed that the number of reported sex abuse cases declined between 33 and 36 percent in U.S. dioceses and

religious institutes between 2008 and 2009.

"It must be recognized that the decisive measures currently being implemented are proving effective—the Church in the United States is on the right road to renewal," he said.

"This, we feel, is an important piece of news in the context of recent media attacks, which have undoubtedly proved harmful," the spokesman said.

Father Lombardi said impartial observers would recognize that the pope and the doctrinal congregation are continuing to guide bishops, and help them "combat and root out the blight of abuse wherever it appears." The pope's strongly worded letter to Irish Catholics in March demonstrated his commitment to "healing, renewal and reparation" in the Church, he said.

Capuchin Father Raniero Cantalamessa, preacher of the papal household, mentioned the sex abuse scandal in his weekly Lenten meditations to the pope and Roman Curia officials on March 26. Father Cantalamessa said the Church and its members are called to purify themselves and, if there is humility, then "the Church will end up more resplendent than ever from this war."

"The media's tenacity—and we have seen it in other cases—in the long run will bring about the opposite effect that they had hoped for," he added.

Another person responding to stories published by several media outlets is Father Thomas Brundage, who was the vicar judicial in the Milwaukee Archdiocese from 1995-2003. In that position, he oversaw the canonical trial of Father Lawrence Murphy. A recent article in *The New York Times* detailed how Father Murphy sexually abused some 200 boys at a deaf school where he ministered from 1950-74, and called into question the Church's and pope's response to it.

Father Brundage criticized the coverage of the case in a column he wrote for the *Catholic Anchor*, the newspaper of the Archdiocese of Anchorage, Alaska, where he is currently ministering.

He noted that no one from *The New York Times* contacted him to confirm quotes attributed to him in a handwritten document that the newspaper referenced in a story. Father Brundage said he had seen the document in question but did not write it.

"As a college freshman at the Marquette University School of Journalism, we were told to check, recheck and triple check our quotes if necessary," Father Brundage

wrote. "I was never contacted by anyone on this document, written by an unknown source to me. Discerning truth takes time, and it is apparent that *The New York Times*, the Associated Press and others did not take the time to get the facts correct."

The priest went on to say that blaming then-Cardinal Ratzinger for poor handling of the case of Father Murphy was "a huge leap of logic and information," noting that the Congregation for the Doctrine of the Faith, then headed by Cardinal Ratzinger, was only given oversight over priestly sexual abuse cases in 2001, three years after Father Murphy died.

After the Congregation for the Doctrine of the Faith began hearing sexual abuse cases, Father Brundage wrote, "[they] were handled expeditiously, fairly, and with due regard to the rights of all the parties involved. I have no doubt that this was the work of then-Cardinal Ratzinger."

Meanwhile, leaders of the U.S. Conference of Catholic Bishops voiced concern for victims of clergy sexual abuse while offering praise for Pope Benedict's long-standing leadership in dealing with abuse cases.

In a Holy Week statement issued on March 30, members of the Executive Committee of the USCCB said they are aware of the pope's concern for abuse victims and "how he has strengthened the Church's response to victims."

Committee members also acknowledged Pope Benedict's support for efforts within the U.S. Catholic Church on behalf of victims as well as the steps taken to deal with perpetrators of abuse.

The committee said recent revelations of sexual abuse by clergy "saddens and angers the Church and causes us shame.

"If there is anywhere that children should be safe, it should be in their homes and in the Church," the bishops said.

The bishops also recalled Pope Benedict's private meeting with abuse victims during his 2008 visit to Washington and how the pontiff listened intently as victims recounted their experiences.

(To read the entire U.S. bishops' statement, log on to [www.usccb.org](http://www.usccb.org). To read Father Thomas Brundage's complete column in the *Catholic Anchor*, log on to <http://catholicanchor.org/wordpress/?p=601>.) †