



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



## 'Blessing of disaster'

Year following southern Indiana storms reveals growth for communities and continued need, pages 8-9.

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ONS/Erich Lessing, Art Resource, New York

## Faith Alive!

The drama of Easter brings us hope in life everlasting, page 11.



## Resurrection

Writer offers fictional Roman newspaper report of Holy Week, page 10.



# He is risen

The risen Christ is depicted in this detail from a 14th-century painting from Austria. Easter, the feast of the Resurrection, is March 31 in the Latin Church this year.



# Pope on Palm Sunday: Christ's passion leads to joy

VATICAN CITY (CNS)—Pope Francis celebrated his first Palm Sunday Mass as pope on March 24, telling an overflow crowd in St. Peter's Square that Christ's death on the cross is a source of eternal consolation and joy.

"A Christian can never be sad. Never give way to discouragement," the pope said in his homily, assuring listeners that with Jesus, "We are never alone, even at difficult moments when our life's journey comes up against problems and obstacles that seem insurmountable, and there are so many of them."

As he has done with striking frequency since his election on March 13, Pope Francis warned against the action of the devil, who he said comes to discourage believers in times of trouble, "often disguised as an angel who insidiously tells us his word. Do not listen to him."

Recalling Jesus' triumphant arrival in Jerusalem, acclaimed as a king only days before his crucifixion, the pope stressed the otherworldly nature of Christ's reign.

"Jesus does not enter the Holy City to receive the honors reserved to earthly kings, to the powerful, to rulers. He enters to be scourged, insulted and abused," Pope Francis said. "His royal throne is the wood of the cross."

"Jesus takes upon himself the evil, the filth, the sin of the world, including our own sin," the pope said, "and he cleanses it, he cleanses it with his blood, with the mercy and the love of God."

"Christ's cross embraced with love does not lead to sadness, but to joy," he added.

Pope Francis characteristically strayed from his prepared text in a personal aside when deploring the sin of greed, adding that money is something "no one can bring with him. My grandmother would say to us children, 'No shroud has pockets.'"

Noting that "for 28 years Palm Sunday has been World Youth Day," the pope told young people in the congregation that



Pope Francis carries woven palm fronds as he walks in procession at the start of Palm Sunday Mass in St. Peter's Square at the Vatican on March 24.

"you bring us the joy of faith, and you tell us that we must live the faith with a young heart, always, even at the age of 70 or 80."

Pope Francis confirmed that he would attend the July 2013 World Youth Day celebrations in Rio de Janeiro, saying, "I will see you in that great city in Brazil." Though the announcement was widely

expected, it drew applause from the crowd in the square and the avenue beyond.

Before the Mass, young people carrying woven palm fronds led a procession that included bishops, cardinals and Pope Francis in the popemobile. They processed to the ancient Egyptian obelisk in the center of the square, where the pope

blessed palm and olive branches held up by members of the congregation.

After Mass, before praying the Angelus from the altar set up in front of the basilica, the pope made special mention of "people afflicted with tuberculosis, as today is the world day against this disease." †

## Pope Francis meets Pope Emeritus Benedict, says 'we're brothers'

CASTEL GANDOLFO, Italy (CNS)—With a warm embrace, a helping hand, shared prayer, a long discussion and lunch together, Pope Francis spent several hours with Pope Emeritus Benedict XVI on March 23 at the papal summer villa.

Pope Francis gave Pope Emeritus Benedict an icon of Mary and Jesus that the Russian Orthodox delegation to his

inauguration had given him just a few days earlier.

"They told me this was Our Lady of Humility. If I may say, I thought of you," Pope Francis said. The retired pontiff, obviously moved, grasped his successor's hands.

Pope Francis told Pope Emeritus Benedict, "You gave us so many examples of humility and tenderness."

The meeting took place in Castel Gandolfo, where Pope Emeritus Benedict is staying while a Vatican monastery is being remodeled as a residence for him.

The retired pope moved with much greater difficulty than he did a month ago. Walking with a cane, he took smaller and slower steps.

When the two went into the chapel of the papal villa to pray, Pope Emeritus Benedict indicated that Pope Francis should take the front pew, but Pope Francis, reaching out to help his predecessor walk, said, "We're brothers," and they knelt side by side.

Traveling by helicopter from the Vatican, Pope Francis arrived shortly after noon. While the two have spoken by telephone at least twice, this was their first meeting since Pope Francis' March 13 election.

Pope Emeritus Benedict, wearing a quilted white jacket over a simple white cassock—without a short cape or white sash—was driven to the garden heliport to greet his successor.

Jesuit Father Federico Lombardi, Vatican spokesman,

said the two rode in the same car to the villa. Pope Francis sat on the right—the spot reserved for the pope—and Pope Emeritus Benedict sat on the left.

After their visit to the chapel, the two spent 45 minutes talking alone, Father Lombardi said. He would not release details of the conversation and would not explain what was in the large box and two large envelopes seen on the table between the two.

The two had lunch together at Castel Gandolfo, then reportedly went for a short walk. Pope Francis returned to the Vatican about two-and-a-half hours after he arrived.

Hundreds of people who were gathered in the main square outside the papal villa were left disappointed. They had hoped the two popes—one reigning, one emeritus—would come to the balcony together.

Father Lombardi told reporters, "Remember that the retired pope had already expressed his unconditional reverence and obedience to his successor at his farewell meeting with the cardinals, [on] Feb. 28, and certainly in this meeting—which was a moment of profound and elevated communion—he will have had the opportunity to renew this act of reverence and obedience to his successor."

He also said, "Certainly Pope Francis renewed his gratitude and that of the whole Church for Pope [Emeritus] Benedict's ministry during his pontificate." †



CNS photo/Osservatore Romano via Reuters

Pope Francis embraces Pope Emeritus Benedict XVI at the papal summer residence in Castel Gandolfo, Italy on March 23. Pope Francis travelled by helicopter from the Vatican to Castel Gandolfo for a private meeting with the retired pontiff.

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# Unique Easter outreach brings parishes together

By John Shaughnessy

As the executive director of the PeyBack Foundation, Elizabeth Ellis admires Peyton Manning's commitment to provide support for organizations that help economically-disadvantaged youths in Indiana, Tennessee, Louisiana and Colorado.

As a member of St. Matthew the Apostle Parish in Indianapolis, Ellis is also thrilled with the dedication and cooperation that several north side Indianapolis parishes have shown in wanting to help families in need during the Easter season.

On March 25, 600 families in need received all the ingredients for an Easter feast—a ham, rolls, desserts, vegetables and even Easter candy—because of the combined efforts of volunteers from the parishes of Christ the King, Immaculate Heart of Mary, St. Andrew the Apostle, St. Lawrence, St. Matthew and St. Pius X.

"It's been amazing to see all the outpouring of help from all the parishes," said Ellis, a committee member of the North Side Easter Basket Project. "Most organizations do food drives during Thanksgiving time and Christmas time. A couple of our parishioners feel Easter is just as special so they wanted to do something to help needy families now."

The Easter giveaway was inspired by a similar food drive that takes place at Holy Cross Parish in Indianapolis at Thanksgiving and Christmas, according to Deanna Lustig, youth minister at St. Matthew Parish and co-chairperson of the Easter Basket Project.

"We also thought that with this being the Year of Faith, it was a good time to start it," said Lustig, citing the call by Pope Emeritus Benedict XVI for Catholics to try to deepen their faith that began in



Mary Sowinski, left, Lillian Henninger and Maggie McHugh pose for a photo after filling grocery bags with food items for families in need. The girls were part of the North Side Easter Basket Project at St. Matthew the Apostle Parish in Indianapolis on March 24. A day later, 600 families received the ingredients to help them have an Easter feast.



Toy Easter eggs were included in the baskets that volunteers from six Indianapolis North Deanery parishes made to add a colorful touch of joy for families in need on Easter.

October of 2012. "It also fit nicely because the North Deanery youth ministers do a Lenten series every year of speakers, prayer experiences and service projects."

In the two months before Easter, volunteers at the six parishes collected non-perishable items that included corn, green beans, macaroni and cheese, cornbread mix, fruit cocktail and pudding. Donations were also collected at the parish churches and schools to pay for hams and rolls.

Vouchers for the food were given to 600 families in need through the parishes, Catholic Charities Indianapolis, Miracle Place, St. Vincent de Paul Society,

and Boulevard Place Food Pantry. And the Easter food was distributed during a drive-thru at St. Matthew Parish during the late afternoon and early evening of March 25.

"I've just been bowled over by the generosity of the parishioners on the north side," Lustig said. "This has been a very faith-filled experience. To see everything fall into place and all the generosity has been very amazing. It allowed people an opportunity to give back for a great cause."

She especially cited the efforts of Ellis and co-chairperson Dean Burger in making the Easter Basket Project a success.

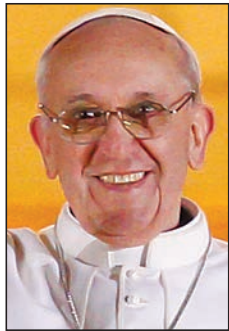
"I really wanted to try to devote more time to my faith this Lent, through prayer and this project," said Burger, a member of St. Matthew Parish. "Rather than talk about it or think about it, I wanted to do it."

Ellis appreciated the project so much that she found time in her schedule, a schedule that includes her work for the PeyBack Foundation and her role as the mother of three children who are age 5 and younger.

"I'm very fortunate in my life, my surroundings and my faith," Ellis said. "I know there are people out there struggling. If I can make the Easter season better for someone else, that's what I want to do." †

## Pope Francis to live in Vatican guesthouse, not papal apartments

VATICAN CITY (CNS)—Pope Francis has decided not to move into the papal apartments in the Apostolic Palace, but to live in a suite in the Vatican guesthouse where he



Pope Francis

has been since the beginning of the conclave that elected him, said Jesuit Father Federico Lombardi, Vatican spokesman.

"He is experimenting with this type of living arrangement, which is simple," but allows him "to live in community with others," both the permanent residents—priests and bishops who work at the Vatican—as well as guests coming to the Vatican for meetings and conferences, Father Lombardi said on March 26.

The spokesman said Pope Francis has moved out of the room he drew by lot before the conclave and into Suite 201, a room that has slightly more elegant furnishings and a larger living room where he can receive guests.

The Domus Sanctae Marthae, the official name of the guesthouse, was built in 1996 specifically to house cardinals during a conclave.

Celebrating Mass on March 26 with the residents and guests, Pope Francis told them he intended to stay, Father Lombardi said. The permanent residents, who had to move out during the conclave, had just returned to their old rooms.

Pope Francis has been there since his election on March 13, taking his meals in the common dining room

downstairs and celebrating a 7 a.m. Mass with Vatican employees in the main chapel of the residence.

He will be the first pope in 110 years not to live in the papal apartments on the third floor of the Apostolic Palace.

In 1903, St. Pius X became the first pope to live in the apartments overlooking St. Peter's Square. The apartments were completely remodeled by Pope Paul VI in 1964 and have undergone smaller modifications by each pope since, according to *Mondo Vaticano*, a Vatican-published mini-encyclopedia about Vatican buildings, offices and tradition.

The large living room or salon of the apartment is located directly above the papal library where official audiences with visiting bishops and heads of state are held.

Pope Francis will continue to use the library for official audiences and to recite the Angelus prayer on Sundays and holy days from the apartment window overlooking St. Peter's Square, Father Lombardi said.

The apartments contain a chapel, an office for the pope and a separate office for his secretaries, the pope's bedroom, a dining room, kitchen and rooms for two secretaries and for the household staff.

When Pope Francis returned to the guesthouse after his election, Father Lombardi had said the move was intended to be short-term while a few small work projects were completed in the papal apartments. He said on March 26 that all the work had been completed, but at least for the foreseeable future, Pope Francis would not move in.

The Domus Sanctae Marthae, named after St. Martha, is a five-story building on the edge of Vatican City.



The Domus Sanctae Marthae, the residence where cardinal electors rested during the conclave, is pictured at the Vatican on Feb. 19. Pope Francis has decided to live here instead of the papal apartments in the Apostolic Palace.

While offering relative comfort, the residence is not a luxury hotel. The building has 105 two-room suites and 26 singles. About half of the rooms are occupied by permanent residents. Each suite has a sitting room with a desk, three chairs, a cabinet and large closet; a bedroom with dresser, night table and clothes stand; and a private bathroom with a shower.

The rooms all have telephones and access to an international satellite television system.

The building also has a large meeting room and a variety of small sitting rooms. In addition to the dining room and the main chapel, it also has four private chapels, located at the end of hallways on the third and fifth floors of each of the building's two wings. †

## Bishop Coyne to give April 10 lecture on the Year of Faith at Marian University

Criterion staff report

Bishop Simon Bruté College Seminary and the philosophy-theology department of Marian University in Indianapolis will co-host the second annual Bishop Simon Bruté Lecture at 7 p.m. on April 10 in the auditorium of the Mother Theresa Hackelmeier Memorial Library at Marian University, 3200 Cold Spring Road, in Indianapolis.



Bishop Christopher J. Coyne

Bishop Christopher J. Coyne, vicar general, will deliver a lecture titled "The Year of Faith and the New Evangelization: Vatican II Continued."

Marian president Daniel Elsener encouraged Catholics across central and southern Indiana to attend the gathering.

"The Marian University community welcomes Bishop Christopher Coyne back to campus for this important lecture," Elsener said. "During this Year of Faith, when we recall the historic moment that Vatican II was for our Church, it is a special privilege to have Bishop Coyne share with us 'a young bishop's perspective' on the magnificent, forward-looking teaching that was promulgated by the Council fathers—in full continuity with 2,000 years of Catholic faith and practice."

"We urge all members of our archdiocesan family to join us for this wonderful evening of prayer and reflection."

Father Bob Robeson, rector at Bishop Simon Bruté College Seminary, agreed.

"We are pleased to have Bishop Christopher Coyne delivering the second annual Bishop Brute lecture at Marian University. As a distinguished scholar in liturgical theology, Bishop Coyne brings a vast knowledge of liturgy, as well as many years of pastoral experience as a priest and bishop, to our celebration of the year of Faith at Marian University," Father Robeson said. "We invited Bishop Coyne to give this lecture because we believed that he could bring a unique and relevant perspective in reflecting upon the new evangelization in light of the Second Vatican Council."

The lecture is free and open to the public. For more information, call 317-924-4100.

For information about Bishop Simon Bruté College Seminary, log on to [www.archindy.org/bsb](http://www.archindy.org/bsb). For more information about Marian University, log on to [www.marian.edu](http://www.marian.edu). †



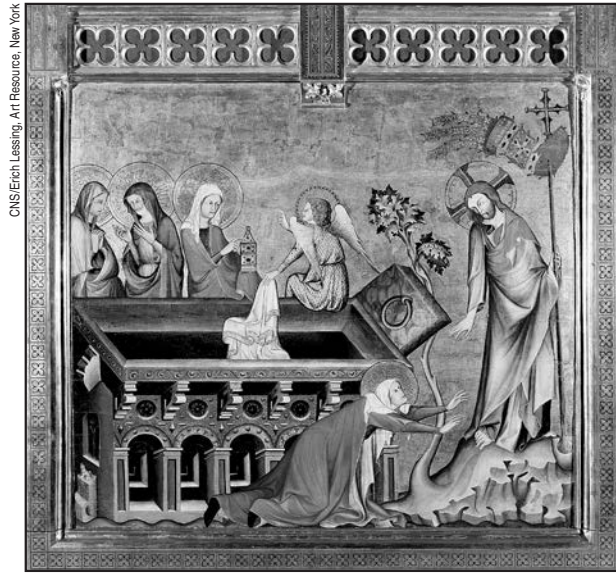


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## Editorial



Three women at Christ's empty tomb and his appearance to Mary Magdalene is depicted in a 14th-century painting from Austria. Easter, the feast of the Resurrection, is on March 31 in the Latin Church this year.

## Easter witnesses of hope and joy

Easter is the season of hope and joy.

We have hope because sin and death have been overcome—once and for all.

The darkness of despair has been vanquished, and light has come into our weary world never to be permanently extinguished. Yes, there may be dark days and troubled times ahead—for us as individuals and for the human family. But we Christians believe that the hope made possible by Christ's resurrection will remain vibrant and unshakable until he comes again on the Last Day.

We have joy because the Lord we love is risen! The bitter sorrow we experienced during the Triduum's sacred remembrance of his Passion and death has been replaced by the joy of his Resurrection. Sadness has no lasting place in our hearts now. Winter has given way to spring, evil has been destroyed and love has conquered death.

Hope and joy are major themes in the teaching of Pope Emeritus Benedict XVI. Hope and joy are everywhere present in the words and actions of our new Holy Father, Pope Francis. We are a blessed people. Christ is risen! The Lord who surrendered to the humiliation and suffering of the Cross is fully alive now, the source of our hope and joy.

Pope Francis is a model for everyone who seeks the hope and joy of life in Christ. Humility, simplicity of life, care for all creation, protection for all our sisters and brothers—especially the poor and marginalized. These are the signs of hope we long for. These are the virtues that show us the way to joy.

God has a plan for us. Just as in the grand progression of Church history St. Francis of Assisi followed St. Benedict, so now our new Holy Father, Pope Francis, has succeeded our pontiff emeritus, Pope Benedict. People of faith, who believe in Divine Providence, know this is no coincidence.

The inspiration of St. Benedict and his monastic followers made possible the conversion of Europe, and the preservation of the wisdom of western civilization. St. Benedict was not a "conservative" in the modern sense, but the monks who followed him were responsible for conserving the best of Christian teaching and practice, and then sharing it generously with the diverse peoples of the European continent and

beyond. Even today, Benedictines are men and women whose prayer and work sustain our Easter hope and joy.

The inspiration of St. Francis and his friars transformed a Christian culture that had become soft and decadent. St. Francis was not a "liberal" as we misuse this term today, but the women and men who traveled with him were evangelizers who imitated Christ and who liberally proclaimed the Gospel by their actions as well as their words. The result was an incredible spiritual renewal that touched both the Old World and the New World. Even today, Franciscans are women and men whose ministry gives witness to the true meaning of Christian hope and joy.

It is no wonder that eight years ago German Cardinal Joseph Ratzinger, who is first and foremost a teacher and a conservator of our Catholic faith, chose the name Benedict. His calling was—and still is—to bear witness to the word of God as the meaning of our individual lives and our world. Pope Benedict, a shy and retiring man, forced himself to stand before the world and courageously preach the Gospel of Jesus Christ. Like his namesake, Pope Benedict now gives witness to hope and joy by living a monastic life of balance and moderation—devoting himself to prayer and to holy reading.

It is no coincidence that just two weeks ago Argentine Cardinal Jorge Bergoglio, a humble and simple man of the people, chose the name Francis. His calling is to breathe into the Church new life and a renewed spirit of commitment to the poor, our sisters and brothers in Christ. Pope Francis, a man who is constantly reaching out to touch the people he serves, now extends his arms to embrace 1.2 billion Catholics in every region of the world. Like his namesake, Pope Francis assures us that peace and joy can be ours if we turn to Jesus Christ and imitate him.

Are there problems facing our Church? Unquestionably. Will there be dark days ahead for Pope Francis and for each of us? Absolutely. But Christ is risen! With the help of his grace, we can face whatever comes with the profound hope and lasting joy of Easter.

—Daniel Conway

## Reflection/John F. Fink

# 'Why have you forsaken me?'

"My God, my God, why have you forsaken me?" (Mt 27:46, Mk 15:34).

Christians will recognize that cry as the fourth of the seven "words" Jesus spoke while hanging on the cross after his crucifixion. But did Jesus really think that God had forsaken him? How could God abandon God?

This cry of Christ was misunderstood even by the bystanders at the crucifixion. Jesus called out in Aramaic, "Eloi, Eloi, lema sabachthani?" (Mark's version; Matthew has the name for God in Hebrew, "Eli, Eli, lema sabachthani?"). Bystanders thought he was calling on the prophet Elijah for help.

Jesus was not calling upon Elijah. Nor did he think that God had forsaken him. He was praying.

While Jesus was being crucified, he had spoken his first "word": "Father, forgive them, for they know not what they do" (Lk 23:34). He asked his father to forgive those who were nailing him to the cross, even justifying their actions.

His second "word" was to the penitent criminal who was hanging on a cross near him. When he admonished the other criminal for asking Jesus to save himself and them, and asked Jesus to remember him when he came into his kingdom, Jesus replied, "Amen, I say to you, today you will be with me in Paradise" (Lk 23:43).

Then, seeing his mother and his Apostle John standing by the cross, Jesus entrusted his mother to John, saying, "Woman, behold, your son," and to John, "Behold, your mother" (Jn 19:26-27).

Having taken care of those matters, Jesus knew that it was time to turn his mind to his approaching death. It was time for prayer, and that meant the psalms. In this case, it was Psalm 22 in particular. It's the psalm that begins, "My God, My God, why have you forsaken me?"

If this had been Jesus calling to his Father in abandonment, he would have called out, "Father, why have you forsaken me?" He always called God *Abba* (Father) when he prayed, as he did when he asked God to forgive those who were crucifying him. He

did so again with his final word, "Father, into your hands I commend my spirit" (Lk 23:46).

In his book *Jesus of Nazareth: Holy Week: From the Entrance into Jerusalem to the Resurrection*, Pope Emeritus Benedict XVI wrote: "Jesus is praying the great psalm of suffering Israel, and so he is taking upon himself all the tribulation, not just of Israel, but of all those in this world who suffer from God's concealment. He brings the world's anguished cry at God's absence before the heart of God himself. He identifies himself with suffering Israel, with all who suffer under 'God's darkness.' He takes their cry, their anguish, all their helplessness upon himself—and in so doing he transforms it" (p. 214).

Psalm 22 begins with that lament of extreme anguish, but it ends with assurance of God's triumphal reign: "All the ends of the Earth will worship and turn to the Lord; all the families of nations will bow down before you, for kingship belongs to the Lord, the ruler over the nations" (Ps 22:28-29).

The middle of Psalm 22, though, sounds like the description of the Passion that Jesus was undergoing. There is, for example, the old translation that said, "They have pierced my hands and my feet; I can count all my bones." However, the latest translation is, "So wasted are my hands and feet that I can count all my bones" (Ps 22:17-18).

That is followed by "They divide my garments among them; for my clothing they cast lots" (Ps 22:19). All four Gospels tell us that the soldiers cast lots for Jesus' clothing, but only John's Gospel says that they divided Jesus' clothing into four shares, one for each of the soldiers. Then they cast lots for Jesus' tunic because it was seamless, woven in one piece from the top down.

John says that this was done in order that the passage of Scripture might be fulfilled, and he quotes Psalm 22:19. John wrote about this so precisely because it was known that the Jewish high priest's garment was woven from a single thread, and he was alluding to Jesus' high priestly ministry, accomplished on the cross.

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

## Letter to the Editor

### The Jewish community in Indiana welcomes Pope Francis

The Jewish community wishes to express our warmest sentiments on the election of Pope Francis and this historic milestone in the Catholic Church during a time of such great global change.

The pope's choice of St. Francis of Assisi as his namesake reminds us all of the great legacy of interfaith peacemaking and dialogue, as well as our collective and abiding commitment to lifting up the least among us.

We are heartened by Pope Francis' legacy of closeness with the Jewish community, expressed by his profound statement of solidarity with the Jewish people in the aftermath of the 1994 bombing of the Jewish Center in Buenos Aires, Argentina, that killed 85 people.

And we are deeply moved by the message that Pope Francis sent to the Chief Rabbi of Rome, in which he stated:

"I strongly hope to be able to contribute to the progress of the relations that have existed between Jews and Catholics since Vatican Council II in a spirit of renewed collaboration, and in service of a world that may always be more in harmony with the Creator's will."

The Jewish community in Indiana is filled with hope that our cherished friendship with the Catholic community will continue to

broaden and deepen.

We offer our blessings and look forward to continuing our work together in the pursuit of just policies for those Hoosiers most in need through our shared and sacred task that Jewish tradition calls "*Tikkun Olam*"—the repair of the world.

**Todd Maurer, Jewish Community Relations Council president**  
**Lindsey Mintz, Jewish Community Relations Council executive director**

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

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

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

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# Expungement bill gives reformed offenders new lease on life



By Brigid Curtis Ayer

Should people who are convicted of a crime be marked for life even if they have served their sentence and reformed their lives? State Rep. Jud McMillin, R-Brookfield, author of a bill to address the problem, believes some individuals deserve a second chance at living a productive life.

And Church officials agree. McMillin's bill, House Bill 1492, would allow expungement of some misdemeanor and nonviolent felony records after a 10-year period of no criminal activity.

The proposal passed the House by an 82-17 vote. During a March 20 meeting of the Senate Judiciary Committee, panel members heard testimony but held the bill over for another week to consider additional amendments.

"What the bill would allow is for certain felonies, excluding sexual offenses and felonies where people are harmed, to be expunged 10 years after the date of conviction," McMillin said. "It does provide for prosecutors to reopen an expunged record for purposes of subsequent convictions."

McMillin said the bill was "the final step" in recognizing that it might not be the best public policy to label people as felons for life, and fail to give them the opportunity to become productive

members of society, "especially when they have demonstrated that they have cleaned up their act and are ready to get back to being tax-paying members of society."

This latest bill is an effort to strengthen the current law which only seals records.

State Rep. Eric Turner, R-Cicero, said he worked for eight years with Rep. Bill Crawford to get a bill passed to seal the records of persons who committed Class D felonies, or misdemeanor, nonsexual and nonviolent offenses and who had no further convictions. Eight years after they had completed all their sentencing, their records could be sealed.

Turner said he has had "countless individuals" contact him and Crawford to say "thank you" for giving them the opportunity to provide for their families.

"These crimes should not be a lifetime sentence. We do have crimes that should be for life, but not these," Turner said. "These individuals have made a determined effort to put what's in the past in the past, and provide for their families. I don't think we can ask any more of them."

State Rep. Matt Ubelhor, R-Bloomfield, said, "Having had the opportunity to hire many, many people throughout my career, I've turned down incredibly good people because a prior record was not revealed until it was time to do the [permanent] hiring and background check." No background check would be done for temporary workers.

Ubelhor, who had an accountant working for him as a temporary employee for months and was ready to hire him, couldn't hire him.

"In tears, the 32-year-old man told me, 'Matt, I was 19 years old and I drove the getaway car for one of my buddies who hit-up a 7-Eleven store,'" Ubelhor said.

Ubelhor said the man served 18 months in jail, then got a degree from Purdue University, and is married with two children. He worked for Ubelhor as an accountant for \$15 an hour.

"Best paying job he'd ever had, and he did a hell of a job, performed flawlessly, but I had to tell him, 'I'm not hiring you because you are not good enough.' He did the crime, did the time, and paid the dime, and now still can't get past it," Ubelhor said. "This bill is remarkable for these kinds of individuals."

State Rep. Sean Eberhart, R-Shelbyville, raised concerns with House colleagues during the floor debate saying his position on the bill has been "very clear and consistent. The bill falls on the side of the offender and not on the side of victims or potential victims."

Eberhart said he was not a callous person, that he hired a person who was a convicted felon, but did so with full disclosure and was concerned that, if criminal records were expunged, businesses owners would not have that knowledge and should.

State Rep. Kevin Mahan, R-Hartford City, disagreed, saying that the bill does not prevent employers from calling a county jail to find out about arrest records. Employers do this all the time, he said.

"You want a jobs bill? This is a jobs bill," Mahan said. "An engineer, 45 years old, told me as a young person he got an OWI



*'The persons addressed in this bill have repented, offered satisfaction for their crime and demonstrated good character and behavior. They deserve a second chance.'*

—Glenn Tebbe, executive director of the Indiana Catholic Conference



Rep. Jud McMillin



Rep. Eric Turner



Rep. Matt Ubelhor

[operating a motor vehicle while intoxicated]. Less than five years later, while at Purdue, he got another one. That raises it to a Class D felony. He's spent the rest of his life paying for that mistake. He can't even chaperone at one of his kids' field trips."

Another man told Mahan that, at age 24, he shoplifted a pack of cigarettes, a Class D felony.

"He can't even get a job at McDonalds," Mahan said. "You want a jobs bill. This is a jobs bill."

Glenn Tebbe, Indiana Catholic Conference (ICC) executive

director, who serves as the official spokesman on state and federal issues for the Church in Indiana, testified in support of the bill in both the House and Senate.

"The persons addressed in this bill have repented, offered satisfaction for their crime and demonstrated good character and behavior," he said. "They deserve a second chance."

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to [www.indianacc.org](http://www.indianacc.org).) †

## USCCB: New proposed regulations on mandate still violate religious freedom

WASHINGTON (CNS)—New proposed regulations governing the contraceptive mandate under the Affordable Care Act continue to violate basic principles of religious freedom, said the U.S. Conference of Catholic Bishops (USCCB).

In comments filed on March 20 with the U.S. Department of Health and Human Services (HHS), the USCCB raised a series of concerns, among them being that the new proposals keep in place "an unjust and unlawful mandate" regarding the provision of contraceptive and other pregnancy services, and that the rules provide no exemption, or accommodation, for "most stakeholders in the health insurance process, such as individual employees and for-profit employers," who are morally opposed to such coverage.

Other objections raised in the comments include:

- An "unreasonable and unlawfully narrow" exemption for some nonprofit religious organizations, primarily houses of worship.
- Limited accommodation for religious employers that continues to require those employers falling outside of the government's definition to "fund or facilitate objectionable coverage."

The comments state that the concerns being raised are the same as those addressed when the rules governing the Affordable Care Act were first proposed in 2011.

The 24-page statement was filed during the 60-day comment period established by Health and Human Services after it introduced the new proposed rules on Feb. 1. The deadline for comments is on April 8.

The comments were filed on behalf of the USCCB by Anthony R. Picarello, associate general secretary and general counsel, and Michael F. Moses, associate general counsel.

The rules are expected to be finalized

this summer. Institutions are required to provide coverage by August.

The USCCB position is built around a series of legal arguments stemming largely from decisions in earlier court cases.

The document said that the contraceptive mandate remains unchanged and presented the USCCB position again that it should be rescinded.

"Contraceptives and sterilization procedures, unlike other mandated 'preventive services,' do not 'prevent' disease," the document said. "Instead, they disrupt the healthy functioning of the human reproductive system."

The USCCB argued that the contraceptive mandate requires the coverage of abortifacient drugs and devices in violation of various aspects of the Affordable Care Act dealing with abortion coverage and the non-pre-emption of state law as well as other laws. Such concerns are separate from religious freedom issues, the comments said.

The document also contended the new proposed rules offer no exemption, or accommodation, for "the overwhelming majority" of individuals and institutions who object to contraceptive coverage on religious or moral grounds.

"Those without exemption or accommodation include conscientiously-opposed individuals, for-profit employers [whether secular or religious], nonprofit employers that are not explicitly religious organizations [even in cases where their

objection is religious in nature], insurers and third-party administrators. Respect for their consciences demands some adequate legal protection, but under the current proposed regulation they have none," the USCCB told the government.

The document acknowledged that the religious employer exemption in the new proposed rules was "improved slightly" in one area, but was "worsened" in another.

The first version of proposed rules exempted only religious organizations whose main purpose is the inculcation of

faith and who employ and serve members of the faith. A later accommodation said the contraceptive mandate could be met by nonexempt organizations through third-party insurers.

Under the new proposed rules for exempt religious organizations, HHS eliminated standards governing inculcation of the faith and who the organization serves, which the USCCB welcomed.

The USCCB raised concerns, however, that the new proposed rules exclude from the definition of religious employer various organizations that "undeniably are 'religious' and undeniably 'employ' people, such as Catholic hospitals, charities and schools.

"The government's proposed definition of religious employer still reduces religious freedom to freedom of worship by limiting the exemption almost exclusively to houses of worship," the USCCB argued.

The document also questioned the

*'As applied to individuals and organizations with a religious objection to contraceptive coverage, the mandate violates the First Amendment, the Religious Freedom Restoration Act and the Administrative Procedure Act.'*

—Comments filed by the U.S. Conference of Catholic Bishops in response to proposed new rules of the Affordable Care Act



Anthony R. Picarello

unprecedented [and now sustained] violation of religious liberty by the federal government.

"As applied to individuals and organizations with a religious objection to contraceptive coverage, the mandate violates the First Amendment, the Religious Freedom Restoration Act and the Administrative Procedure Act."

The USCCB offered to work with the government to "reach a just and lawful resolution to these issues."

(The full document outlining USCCB comments on the federal government's new proposed rules governing contraceptive coverage under the Affordable Care Act can be read online at [www.usccb.org/about/general-counsel/rulemaking/upload/2013-NPRM-Comments-3-20-final.pdf](http://www.usccb.org/about/general-counsel/rulemaking/upload/2013-NPRM-Comments-3-20-final.pdf).) †



## Events Calendar

### March 29

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, noon. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Way of the Cross**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

### March 30

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Alumni Association, annual**

**Easter Egg Hunt**, 10 a.m. Information: 812-934-4440, ext. 240 or [slamping@oldenburgacademy.org](mailto:slamping@oldenburgacademy.org).

### April 2

St. Monica Parish, 6131 N. Michigan Road, Parish Life Center, Indianapolis. **Catholic Adult Fellowship**, 7 p.m., St. Monica parishioner Ray Kassab speaks about the canonization of his great uncle, St. Nimattullah. Parish Life Center is the one-story former rectory on the southeast corner of the St. Monica campus. Information: 317-410-4870 or [www.CatholicAdultFellowship.org](http://www.CatholicAdultFellowship.org).

### April 3

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

### April 4

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Social Justice Committee, Hoosier Environmental Council**, Kathy Licht, presenter, 7 p.m. Information: 317-253-2193.

### April 5

Marian University, Bishop Chartrand Chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following Mass. Information: 317-435-3447 or [HumphreyCPA@gmail.com](mailto:HumphreyCPA@gmail.com).

### April 8-May 13

St. Luke the Evangelist Parish, 7575 Holliday Drive, E., Indianapolis. **Office of Family Ministries, "Divorce and Beyond Program,"** six sessions, 7-9 p.m., \$30 per person, includes program materials. Information: 317-236-1586 or

[dvanvelse@archindy.org](mailto:dvanvelse@archindy.org).

### April 9

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild**, Mass for National Volunteer Month, 11 a.m., lunch following Mass. Information: 317-865-0910 or [cjtoshoe@comcast.net](mailto:cjtoshoe@comcast.net).

### April 13

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Mini-retreat, "Matthew Kelly: Passion and Purpose,"** 9-1:30 p.m., \$39 per person, reservations limited to the first 800 attendees. Information: 317-694-6397 or

[schallertn@aol.com](mailto:schallertn@aol.com).

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.

### April 15

St. Mark the Evangelist School, 535 E. Edgewood Ave., Indianapolis. **Catholic Charities Indianapolis, caregiver support group**, 5:30-7 p.m. Information: 317-261-3378 or [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

## Retreats and Programs

### April 5-7

Oldenburg Franciscan Center, Oldenburg. **"Retreat: Cosmology, Christ and Us,"** Jesuit Father Ed Kinek, presenter. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sisters of Providence, "Come and See Weekend,"** for Catholic women ages 18-42 interested in exploring religious life. Information: 812-535-2895 or [eben@spsmw.org](mailto:eben@spsmw.org).

### April 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Office of Family Ministries, Pre-Cana conference**, 1:15-6 p.m., registration required, \$45 per couple. Registration: [www.archindy.org/fatima](http://www.archindy.org/fatima).

### April 8

Oldenburg Franciscan Center, Oldenburg. **"Men's Night,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### April 12

Oldenburg Franciscan Center, Oldenburg. **"Film, Faith and Franciscanism: What the Beep do We Know,"** IMAX film, 6:30-9 p.m. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### April 12-14

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Pascal Peace: The Essential Easter Gift,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

## Mission day offered on pastoral care through death and recovery

The Catholic Cemeteries Association and the Office of Family Ministries of the Archdiocese of Indianapolis will offer a mission day on April 18 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The topic for the 11th annual mission day is "Pastoral Care of a Family's Journey Through Death and Recovery."

Jason R. Lewis, president of National Catholic Ministry to the Bereaved, will present an in-depth observation of the deaths encountered and dealt with on a daily basis, including long-term illness, suicide, homicide, mass murder, infant loss, loss from abortion or miscarriage,

and military bereavement.

The day includes presentations and table discussions on how the Church and society react and minister to those suffering severe and tragic loss.

Registration begins at 9 a.m., and the event concludes at 4 p.m. The \$30 cost includes lunch. Seating is limited, so early registration is encouraged.

For a registration form or additional information, visit [www.archindy.org](http://www.archindy.org) or contact Deb VanVelse by e-mail at [dvanvelse@archindy.org](mailto:dvanvelse@archindy.org), or by phone at 317-236-1586 or 800-382-9836, ext. 1586. †

## St. Gabriel Parish mission is on April 15-18 in Spanish, on April 21-24 in English

St. Gabriel Parish, 6000 W. 34th Street in Indianapolis, invites everyone to attend their parish mission offered in Spanish on April 15-18, and their parish mission in English on April 21-24.

The theme of the mission is "Abide O Spirit of Life," and will focus on the seven sacraments.

The first evening will cover baptism and confirmation. The second evening will address matrimony and holy orders. The next evening will review anointing of the sick and reconciliation, with an opportunity for individual confession.

The final evening will focus on the Eucharist, including the celebration of the

most holy sacrifice of the Mass.

Both the English and the Spanish tracks will be presented by Redemptorist priests, the same order into which Archbishop Joseph W. Tobin was ordained. The English evenings will be led by Redemptorist Father Greg Schmitt, and the Spanish evenings will be led by Redemptorist Father Tony Judge.

Each session begins at 7 p.m. in the church. Refreshments are available at the end of each evening. Baby-sitting is available for children under age 12. No registration is required.

For more information, contact the parish office at 317-291-7014. †

## Bereavement program offered at St. Simon the Apostle Parish in Indianapolis

Seasons of Hope, a bereavement support group program, will be offered at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis.

The program will be held on Thursdays for six weeks on April 4-June

6 from 7-9 p.m. in the Parish Life Center.

For more information or to register, contact Barbara Kovacs at 317-826-0006 or by e-mail at [bakovacs@att.net](mailto:bakovacs@att.net), or Mona Lime at 317-371-8993 or by e-mail at [monalime@att.net](mailto:monalime@att.net). †

## Catholic Radio annual dinner and silent auction is on April 9

Catholic Radio Indy will host its annual dinner and silent auction event at the Riverwalk Banquet Center in Broad Ripple on April 9.

Bishop Christopher J. Coyne, vicar general, will be the featured speaker.

He will address the importance of having good, reliable Catholic media in this time when the government seems to be infringing on personal religious freedoms.

The dinner gives regular listeners and supporters of the stations a chance to gather for an update on all the goings-on with local Catholic radio.

This annual event also helps raise funds to keep the two local Catholic radio stations on the air. WSPM 89.1 FM in Indianapolis began operation in 2004. WSQM 90.9 FM in Noblesville began operations in 2011. Within the next year, an additional Catholic FM radio station will begin operations in a nearby area. More details will be announced at the dinner.

The event will begin with a reception and silent auction at 5:30 p.m. The dinner starts at 7 p.m.

Tickets are \$70 or \$500 for a table of eight. Clergy and vowed religious may attend at no charge.

Tickets may be ordered online at [www.CatholicRadioIndy.org](http://www.CatholicRadioIndy.org) or by calling 317-870-8400, ext. 21.

For more information, call 317-870-8400, ext. 21, or e-mail Jim Ganley at [Jim@CatholicRadioIndy.org](mailto:Jim@CatholicRadioIndy.org). †



Bishop Christopher J. Coyne



Art from Joyce Garner's "Table Series" is on display at St. Meinrad Archabbey from April 2 to May 2.

## Louisville artist to display work at St. Meinrad Archabbey Library

St. Meinrad Archabbey Library Gallery in St. Meinrad will host an exhibit of oil paintings by artist Joyce Garner of Louisville, Ky. The exhibit will be on display from April 2 to May 2.

Garner, a self-taught artist, will show paintings from her whimsical, colorful "Table Series."

Garner has exhibited her work in the region and nationally, both solo and in group shows. She is represented by Reinike Gallery in Atlanta, Ga. She also exhibits in her own gallery on East Market Street in Louisville.

Her work is found in many private and corporate collections, including University Hospital in Cincinnati, Kaiser Permanente in Atlanta and the Standard Country Club in Louisville.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library's website at [www.saintmeinrad.edu/library/hours/](http://www.saintmeinrad.edu/library/hours/). †



# Divine Mercy Sunday services will be on April 7

Divine Mercy Sunday services are scheduled on April 7 at parish churches across the archdiocese. All services are open to the public.

Blessed Pope John Paul II instituted the observance of Divine Mercy Sunday—which is based on the visions of St. Faustina Kowalska, a member of the Sisters of Our Lady of Mercy—on the second Sunday of Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, log on to the website of the John Paul II Institute of Divine Mercy at [www.thedivinemercy.org/jpii](http://www.thedivinemercy.org/jpii), send an e-mail to [jp2idm@marian.org](mailto:jp2idm@marian.org) or call 413-298-1184.

A plenary indulgence is available to those who take part in Divine Mercy Sunday devotions, receive holy Communion, go to confession and pray for the intentions of the pope.

Divine Mercy Sunday prayer services on April 7 reported to *The Criterion* are as follows:

- Holy Spirit Church, 7243 E. 10th St., Indianapolis—Divine Mercy Celebration, 4 p.m. adoration, Gospel reflection, singing, recitation of the Divine Mercy Chaplet. Information: 317-353-9404 or [jmjaasher@sbcglobal.net](mailto:jmjaasher@sbcglobal.net).
- St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis—Divine Mercy service, 3 p.m. Information: 317-283-5508.
- St. John the Evangelist Church, 126 W. Georgia St., Indianapolis—

eucharistic procession following 11 a.m. Mass, holy hour, confession. Information: 317-635-2021.

- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—2-3 p.m. eucharistic adoration, 3-4 p.m. Divine Mercy Chaplet (no Mass), sermon, eucharistic procession and Benediction, Msgr. Joseph Schaedel, Father Varghese Maliakkal, Father John Nwanze and Father Ben Okonkwo, presiders. Information: 317-926-7359.
- St. Mary Church, 317 N. New Jersey St., Indianapolis—11:30 a.m. Divine Mercy Chaplet sung in English, 1:15 p.m. Mass, eucharistic adoration then Divine Mercy Chaplet in Spanish following Mass. Information: 317-637-3983.
- St. Barnabas Church, 8300 Rahke Road, Indianapolis—2 p.m. Divine Mercy prayer service, eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 317-882-0724.
- St. Bartholomew Church, 1306 27th Ave., Columbus—3 p.m. eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 812-379-9353.
- St. Michael Church, 519 Jefferson Blvd., Greenfield—2-3:30 p.m. eucharistic adoration, sermon, procession, Divine Mercy Chaplet and Benediction. Information: 317-498-1176 or [deaconwayne@att.net](mailto:deaconwayne@att.net).
- Mary, Queen of Peace, 1005 W. Main St., Danville—2:30 p.m. adoration and psalms, 2:50 p.m. Angelus and invocation of the intercession of the Mother of Mercy, 3 p.m. Divine Mercy celebration. Information: 317-745-4284.
- Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood—2-3 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet. Information: 317-694-0362.
- St. Teresa Benedicta of the Cross Church, 23670 Salt Fork Road, Lawrenceburg—2-4 p.m. eucharistic adoration, confessions, Benediction and Divine Mercy Chaplet. Information: 812-656-8700.
- St. Mary Church, 212 Washington St., North Vernon—3 p.m. Divine Mercy prayer service. Information: 812-346-3604.
- Holy Family Church, 815 W. Main St., Richmond—2:30 p.m. Divine Mercy prayer service and eucharistic adoration. Information: 765-962-3902.
- St. Anthony of Padua Church, 4773 E. Morris Church St., Morris—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet, Benediction. Information: 812-623-2964.
- St. Vincent de Paul Church, 4218 E. Michigan Road, Shelby County—2 p.m. eucharistic adoration, Benediction and Divine Mercy Chaplet. Information: 317-398-4028.
- St. Vincent de Paul Church, 1723 “I” St., Bedford—2 p.m. confessions, 3 p.m. Divine Mercy prayer service. Information: 812-275-6539.
- St. Joseph Church, 312 E. High St., Corydon—1-3 p.m., confessions and



St. Faustina Kowalska, a Polish sister, is depicted with an image of Jesus Christ the Divine Mercy. Services to give thanks for Divine Mercy will take place at parish churches across central and southern Indiana on April 7.

Divine Mercy Chaplet. Information: 812-738-2742.

- St. Joseph Church, 2605 St. Joe Road W., Sellersburg—5:30 p.m. Anticipation Mass (on April 6); 8 a.m. and 11 a.m. During each Mass, the Divine Mercy image will be venerated. The homily will be on Divine Mercy. Information: 812-246-2512. †

## North Dakota lawmakers approve ballot referendum on ‘right to life’

BISMARCK, N.D. (CNS)—The North Dakota Legislature voted on March 22 to put a referendum on the 2014 ballot that would amend the state constitution to say that “the inalienable right to life of every human being at any stage of development must be recognized and protected.”

“It doesn’t ban abortion. It doesn’t ban anything,” said Christopher Dodson, executive director of the North Dakota Catholic Conference, the public policy arm of the state’s bishops.

“It does provide an expression of legislative intent that would make it clear, hopefully, that there is not a right to an abortion in the state constitution and give courts guidance for interpreting state laws regarding life,” he told Catholic News Service in a telephone interview on March 25.

He compared the referendum to a Missouri statute ruled constitutional by the Supreme Court in its 1989 decision in *Weber v. Reproductive Health Services*. The court upheld

portions of the law that limits abortions in Missouri and says in part that “unborn children have protectable interests in life, health and well-being.”

Dodson told CNS it was incorrect to call the North Dakota referendum a “personhood amendment,” which he said would grant all the legal rights of a person to every human life at any stage. “This doesn’t do that,” he explained.

Lawmakers voted 57-35 to approve the ballot resolution, a move that followed the passage of several other abortion-related bills that now go to the desk of Republican Gov. Jack Dalrymple for his signature.

Those bills would require doctors who perform abortions to have admitting privileges at a local hospital; would ban abortion for the purpose of sex selection or genetic abnormality; and would ban abortion after the detection of a fetal heartbeat, which could be as early as six weeks.

Opponents of the abortion measures are urging

Dalrymple not to sign them into law, and have vowed a legal challenge to fight them if he does.

A measure to protect human embryos was defeated and one to ban abortion after 20 weeks was amended and has to go back to lawmakers for a final vote.

After a failed attempt to strip the genetic abnormality portion from House Bill 1305, the Senate passed the bill 27-15. House Bill 1456, the fetal heartbeat bill, passed 26-17 with no debate. Both measures were approved on March 15. They were passed by the House earlier.

The bill to prohibit abortions when the heartbeat of the unborn child is detected “does raise some new legal questions,” but the questions are without merit, Dodson said in March 12 testimony.

“Currently, the U.S. Supreme Court only allows states to protect unborn life after the point of viability, which is when an unborn child can survive outside the womb,” he told the Senate Judiciary Committee. †

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Holton residents examine the destruction in their neighborhood from a tornado that hit the town on March 2, 2012.



Above, a year after a tornado ripped through Henryville, remnants of the damage left by the storm remain.

Left, members of the Catholic Charities Disaster Response Team ride a float during a March 2 parade in Henryville commemorating the one-year anniversary of southern Indiana's tornadoes. Father Steven Schafflein, pastor of St. Francis Xavier Parish in Henryville and St. Michael Parish in Charlestown, sits on the far right of the float.

# THE 'BLESSING OF DISASTER'

## Year following southern Indiana storms reveals growth for communities and continued need



Above, St. Francis Xavier Church, including its renovated roof, is pictured in late February.

Top, members of the Indiana National Guard and other rescue workers haul donated ice from inside a refrigerated truck parked beside St. Francis Xavier Church in Henryville on March 3, 2012. The previous day, a tornado ravaged the southern Indiana town and the surrounding area. Although the church sustained damage, including to its roof (covered in blue tarp), it quickly became a place to collect and distribute donated material goods to aid people affected by the storm.



*'Catholic Charities is here for the long term. It makes me proud to see at the meetings here a year later that Catholic Charities is pretty much the main national group still helping while other agencies have been long gone.'*

—Father Shaun Whittington, pastor of St. John the Baptist Parish in Osgood and St. Mary Magdalen Parish in New Marion

By Natalie Hoefler

HENRYVILLE—One year ago, Stephanie Hayden and her family were left homeless when their house—and hundreds more—was destroyed by two tornadoes that tore through southern Indiana on March 2, 2012, taking the lives of 14 Hoosiers.

"There was absolutely nothing left [of the house]. The tornadoes even sucked up part of the foundation," she recalls. Now, she and her family are settled in—and thrilled with—the new home that archdiocesan Catholic Charities and others helped make possible.

The Hayens are just one of hundreds of families who have recovered—or are still recovering—from the devastation. The year has been a journey of meeting basic needs, rebuilding, healing emotionally, and discovering the increased unity in the affected communities that often comes as a "blessing of disaster."

But the journey continues. Needs that include fixing and rebuilding homes still exist. Catholic Charities has been—and continues to be—a powerful presence through the journey.

### Meeting physical needs

The tornadoes left an 85-mile trail of devastation in southern Indiana. Since that time, Catholic Charities, in conjunction with several long-term recovery groups, has helped more than 825 families in that area. The assistance has ranged from personal hygiene products to household goods, cars to construction material, furniture to fencing, skilled labor to spiritual and emotional counseling, and more.

Much of the help Hayden received came through Catholic Charities and Henryville's long-term recovery group, March 2 Recovery (M2R). The group is a coalition of organizations that coordinates and distributes resources and funds to those in need of disaster recovery assistance in Clark, Jefferson and Washington counties. Catholic Charities has been a part of M2R since its inception.

"They helped with costs. They helped with volunteers. They helped with materials and contractors," Hayden says with gratitude.

"With lots of help, it all came together, and we moved in the Friday before Christmas. We still need to have the house blessed. When we do, I want Sandy and Jane there."

For Hayden, Sandy and Jane are the faces of Catholic Charities and M2R. Sandy Lafabre volunteered as a case manager and counselor through Catholic Charities during the first several months after the disaster. Jane Crady is coordinator of Catholic Charities Disaster Preparedness and Response for the Archdiocese of Indianapolis.

"They're both very good friends now—almost family," Hayden notes. "If it hadn't been for them and March 2 Recovery, we wouldn't be in a house now."

Holton Long Term Recovery Group is a similar coalition in Holton, another town destroyed by the tornadoes. Catholic Charities also has played—and continues to play—a pivotal role in that recovery coalition, according to Father Shaun Whittington, pastor of the nearby parishes of St. John the Baptist in Osgood and St. Mary Magdalen in New Marion, who is also a member of the Holton Long Term Recovery Group.

"Catholic Charities is here for the long term," Father Whittington says. "It makes me proud to see at the meetings here a year later that Catholic Charities is pretty much the main national group still helping while other agencies have been long gone."

### Healing the hurting

Buildings and houses are not the only things shattered by disasters. People need fixing, too.

Hayden and her husband, Matt, have three children. Soon after the disaster, their son showed signs of stress.

"My son, who was 5 at the time this all happened, had nightmares every night," Hayden recalls. "He would sleep with his sister [age 6 at the time] or with us every night. Thank God, they [Catholic Charities] offered counseling."

Enter Lafabre, the volunteer case manager and counselor for Catholic Charities.

"She was so good with [them]," Hayden says. "She helped them adjust and now my son sleeps on his own all night. His room is in the basement of the new house, and he doesn't go to sleep with his sister. He sleeps all by himself in the basement!"

Father Steven Schafflein, pastor of St. Francis Xavier Parish in Henryville and St. Michael Parish in Charlestown, is on the steering committee of M2R. He has observed how healing is an ongoing process after a disaster.

"Everyone has a different emotional clock," Father Schafflein says. "Some were able to start moving forward immediately. Some aren't able to emotionally deal with things until a year or more later."

### The 'blessing of disaster—the healing of a community'

Amid the fixing, rebuilding and healing, both Holton and Henryville are experiencing what Crady calls the "blessing of disaster—the healing of a community."

Father Schafflein has witnessed this blessing in Henryville. "As a whole, the community is more united," he says. "People who used to not know each other, know each other now. And people who were acquaintances are now friends. There's been a lot of growing together."

"We've also seen religious barriers disappear. This is not a heavy Catholic area, but people got past stereotypes. Presbyterians, Methodists, Pentecostals, Catholics—they all began to know each other and work together. Everyone has grown."

Father Whittington agrees. "I've seen a lot of people come together to work as a team, especially in the Holton Long Term Recovery [Group]."

Residents also attest to this long-term "blessing of disaster." "I wouldn't want to go through it again," says Hayden, "but in a way I'm glad it happened because it woke people up. People look out for each other now. It restored my faith in humanity and gave me a different perspective on life and people."

That closeness of the community was celebrated exactly one year after the storms. On March 2, 2013, Henryville hosted a parade to celebrate their unity and the positive changes that have come out of the tragedy.

Despite the cold, the town turned out with "whatever they [could] pull together," to enter the parade, says Father Schafflein.

For Catholic Charities, it was a truck pulling a wagon with volunteers waving exuberantly upon bales of hay. For others, it was riding horses. Some simply walked. The parade lineup stretched from Henryville to Memphis—another town hit by the tornadoes—nearly five miles away. People lined up alongside the parade route to cheer.

It was also a day to remember and honor. In the newly built Henryville Jr./Sr. High School and Elementary School, participants observed a moment of silence at 3:10 p.m., the time the first tornado struck the town a year ago.

A more somber commemoration of the anniversary was held in Holton where a man who was seriously injured during the storms passed away only weeks ago. His death was the third from the tornadoes in the small community.

### Efforts continue

The long-term recovery groups remain active, and will be through 2013 or the spring of 2014, Crady estimates.

"It's so important to remember that a disaster is more than that day or the week or so immediately after," Father Whittington notes. "We're grateful for all of the past generosity, but things still need to be done."

Father Schafflein observes that "it takes months to pull a plan together. You don't just start rebuilding. Some families are still living with relatives or friends. Some houses are just now being torn down. And some people just haven't been emotionally ready to deal with things. [At the end of February,] we had five people who came to us for help for the first time."

He estimates there are about 100 homes in the Henryville



*'We've also seen religious barriers disappear. This is not a heavy Catholic area, but people got past stereotypes. Presbyterians, Methodists, Pentecostals, Baptists, Catholics—they all began to know each other and work together. Everyone has grown.'*

—Father Steven Schafflein, pastor of St. Francis Xavier Parish in Henryville and St. Michael Parish in Charlestown

## Catholic Charities still seeking help, offers disaster preparedness training

Labor and household goods are still needed in Holton and Henryville. The following list of labor and resource needs for those communities' ongoing recovery efforts appear on the Catholic Charities Disaster Relief page at [www.archindy.org](http://www.archindy.org).

**Skilled labor is needed for:**  
• drywall finishing • plumbing • electrical wiring

**Manual labor is needed for:**  
• flooring • painting • after-construction cleanup • landscaping

**Items needed in the recovery efforts include:**  
• mini-backhoe and operator • gently-used household goods  
• clean, dry, secure storage area for household goods donated

To donate any of the skills or items listed above, contact Jane Crady, coordinator of disaster preparedness and response for Catholic Charities in the archdiocese, at [jacc1@tds.net](mailto:jacc1@tds.net) or call her at 317-642-7322.

Crady also notes that St. Francis Xavier Parish in Henryville was able to coordinate relief efforts quickly thanks to the New Albany Deanery's serious approach to disaster preparedness training. To request disaster preparedness training for your group, parish or deanery, contact Crady at [jacc1@tds.net](mailto:jacc1@tds.net) or call her at 317-642-7322. †

area in need of repair or replacement. And with Henryville being a rural community, the priest points out that "there are still a large number of barns and other agricultural issues that need to be addressed."

Part of the holdup is simply a lack of volunteers with professional labor skills.

"Our volunteers have all been wonderful," Crady says. "But we're at the point where you can't have just the average volunteer doing the work. They need to be done professionally by skilled volunteers. These are people's permanent homes, so you want to make sure that certain things are done professionally, like hanging drywall, electrical wiring, plumbing and things like that."

### Lessons learned

Even as the work continues, Father Whittington cautions against complacency.

"With this anniversary being the beginning of the storm season, remember this can happen to any of us, and there are things we can do to prepare ourselves, our families, our parishes to be prepared," he says.

"People immediately come to churches for help in sort of an old-world way. We need to be prepared and ready to respond to that. Pastors and lay leaders should look seriously at how they are going to handle it if a tornado hits or a flood—how will they function helping neighbors in need and still function as a spiritual community?"

Crady points out that one of the reasons St. Francis Xavier Parish was able to organize so quickly after the tornadoes struck is that the New Albany Deanery—the deanery in which Henryville is located—had recently received disaster preparedness and recovery training offered by Catholic Charities.

"They called me back for other trainings," Crady says. "They put a booklet together. They took an active interest. So they knew what to expect when they got there."

Such preparedness was not just essential to helping the communities recover—it has had the residual effect of being a silent form of evangelization.

"Both [Father Schafflein and Father Whittington] have managed to open the eyes of the community to what Catholics do by example," Crady says. "They have shone such a light on the goodness of the Catholic Church, that they [Catholics] help without question."

Hayden, a non-Catholic, is proof. "I think Father Steve is just wonderful," she says.

She hopes he can be part of the house blessing ceremony she plans to arrange soon. She is also grateful for all the help her family has received from Catholic Charities and M2R.

"I don't know what we would have done without them." †



# Writer offers fictional Roman newspaper report of Holy Week

(A scroll of the Roman periodical *Tempus*, from the 18th year of the reign of the Emperor Tiberius Caesar—what we know as 30 A.D.—was recently uncovered in Rome. It included the following article, which has been translated from its original Latin.)

By John F. Fink  
Jerusalem Correspondent

JERUSALEM (Pentecost)—A man named Peter, from Capernaum in Galilee, declared today that Jesus of Nazareth, who was crucified the day before Passover this year, rose from the dead three days later.

Saying, “God raised this Jesus; of this we are all witnesses” (Acts 2:32), Peter and his associates convinced enough people that 3,000 people were baptized in the *mikvot* located in front of the Jewish people’s Temple.

Jesus was a popular preacher in both Galilee and Judea. Many of the Jews believed that he was the long-awaited Messiah who would restore the kingdom of the Jews. However, he was crucified by order of Governor Pontius Pilate after he was handed over to him by members of the Jewish Sanhedrin.

They accused him of opposing the payment of taxes to Caesar, maintaining that he was the Messiah, and inciting the people with his teaching.

The Sanhedrin was led by the high priest Caiaphas. In an interview, he said that members of the Sanhedrin had been alarmed by the number of people who were following Jesus. They feared that, if something wasn’t done, all the people would believe in him, and the Romans would take away their land and their nation.

“That’s when I stepped in,” Caiaphas said. “I made them understand that it would be better for one man to die instead of all

of us. So when the opportunity arose, we arrested Jesus and took him to Pilate.”

Pilate has said that he found Jesus not guilty. “But they were adamant,” he said. “I had Jesus flogged, hoping that that would satisfy them, but it didn’t. I tried all sorts of things, even sending him to Herod Antipas, the tetrarch of Galilee, at one point. But when it looked like a riot was breaking out, I washed my hands of the whole matter and turned Jesus over to be crucified.”

In a separate interview, Herod admitted that he had met with Jesus. “I was in Jerusalem for the feast of Passover,” he said. “I talked to him at length, but I was disappointed when he refused to answer my questions. So I sent him back to Pilate.” Herod was back in Jerusalem for Pentecost.

Caiaphas admitted that it had been difficult to convince Pilate to have Jesus crucified. “At one point,” he said, “I told Pilate, ‘If you release him, you are not a friend of Caesar. Everyone who makes himself a king opposes Caesar’ (Jn 19:12). I think that’s what did it.”

Jesus was crucified with two other men, nailed to the cross rather than tied. Pilate had an inscription put on the cross that read, “Jesus the Nazorean, the King of the Jews.”

After several hours, when the Roman soldiers went to break the legs of the men to hasten their deaths, they discovered the Jesus was already dead. However, one of the soldiers thrust his lance into Jesus’ side.

Pilate said that he thought he was rid of the whole affair. However, he said, the next day the chief priests and Pharisees were back. They told him that, while still alive, Jesus had said that he would be raised up after three days.

“I thought that was ridiculous,” Pilate said. “But, to humor them, I gave them some soldiers to guard the tomb. I understand that they secured the tomb by fixing a seal to the stone, and then

they posted the guard. Imagine, guarding a tomb.”

Despite the measures taken, two days after the feast of Passover, the tomb was found to be empty.

Most of the guards refused to answer questions. However, one of them, who spoke on the condition that he not be identified, admitted that the Jewish high priests had given the soldiers a large sum of money, telling them, “You are to say, ‘his disciples came by night and stole him while we were asleep’” (Mt 28:13).

“That’s not true, of course,” the soldier told me. “Imagine what would have happened to us if we were found to be asleep while on guard duty. Besides, how could anyone believe that his disciples could have removed that huge stone from the entrance to the tomb without waking us up, if we had been asleep?”

Peter, whose real name is Simon, told me that Jesus not only rose from the dead, he began to appear to some of his disciples.

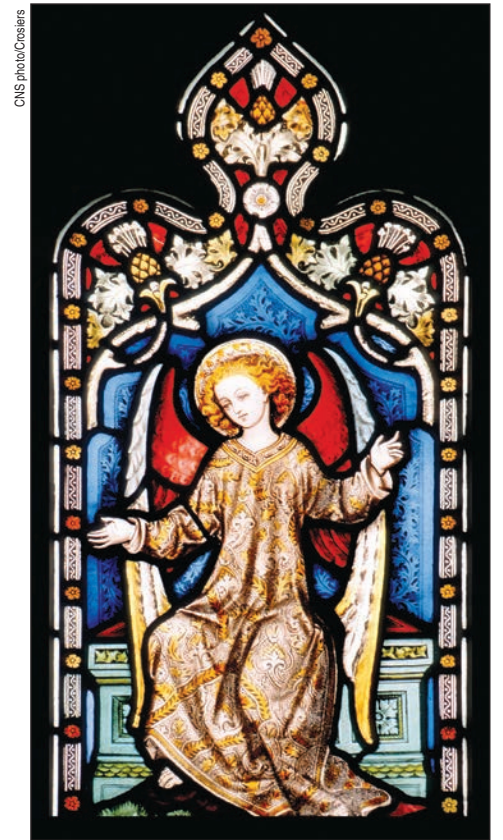
“At first, we thought that the Jewish leaders took his body,” he said. “Some of our women said that Jesus had appeared to them, but that seemed like nonsense.”

Then, Peter said, a couple of the disciples told them about meeting Jesus while they had been walking to Emmaus. They said that they hadn’t recognized Jesus until they began to eat supper. When Jesus took bread, said the blessing, broke it, and gave it to them, they recognized him. But then, they said, he vanished.

“We didn’t believe them either,” Peter said.

Then, he said, that night, while they were all inside a locked room, Jesus suddenly appeared to them. “At first we thought we were seeing a ghost,” Peter said.

But, he said, Jesus showed them his hands and feet with their nail holes and invited them to touch him. He even ate some fish, he said.



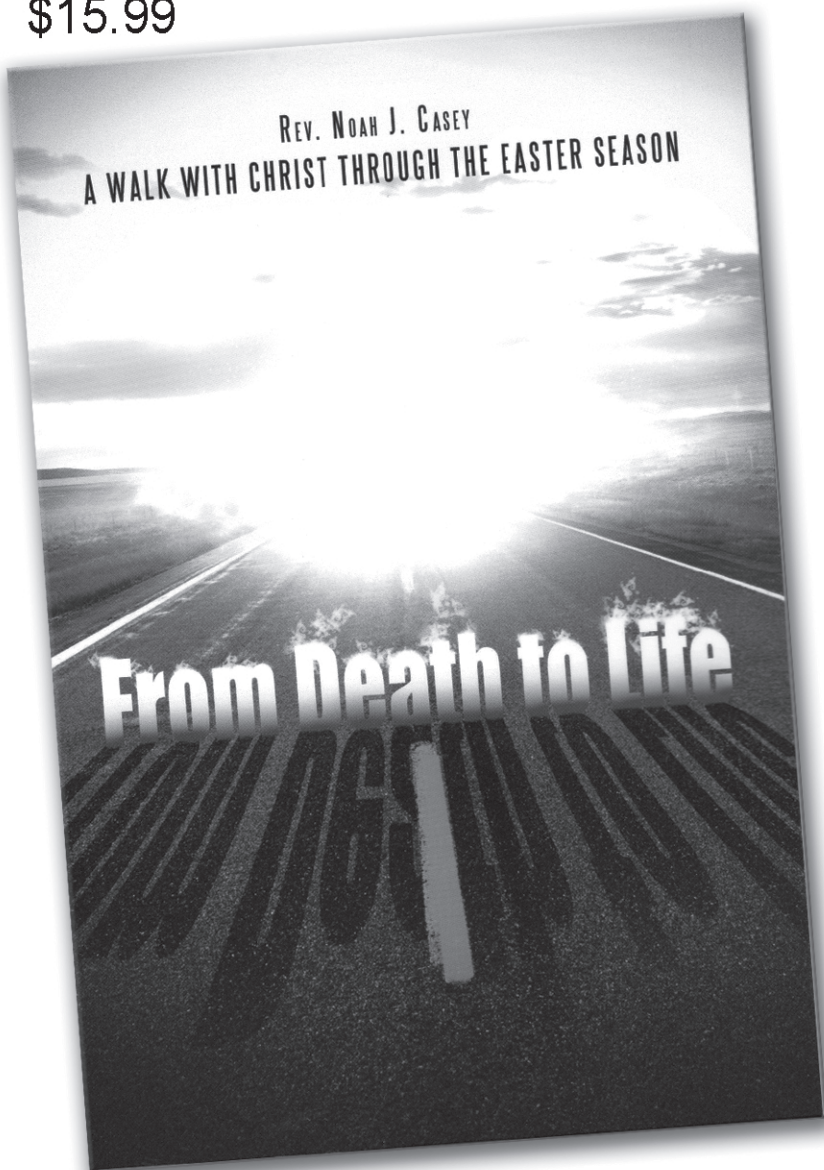
An angel is shown at Christ’s empty tomb in this stained-glass window. Easter, the feast of the Resurrection, is on March 31 in the Latin Church this year.

Peter said that Jesus appeared to his disciples several times during the next 40 days. He commissioned them, he said, to go out into the whole world and to teach the people all that he had taught to them.

“We started that mission today,” Peter said. “We are confident that Jesus will do what he promised, that he will be with us always, until the end of the age.”

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

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## The drama of Easter brings us hope in life everlasting

By Marcellino D'Ambrosio

The serpent's bite was a deadly one. The venom had worked its way deep into the heart of the entire human race, doing its gruesome work.

A remedy was unavailable until he appeared. One drop was all that was needed, so potent was the antidote. Yet it was not like him to be stingy. He poured out all he had, down to the last drop. The sacrifice of his entire life, poured out at the foot of the cross. This was Jesus' answer to the problem of sin.

On the third day came the Father's answer to the problem of death. It was equally extravagant. For Jesus was not simply brought back to life like Lazarus. That would have been resuscitation, the mere return to a normal human life with all its limitations, including death.

Yes, Lazarus ultimately had to go through it all again—the suffering, the dying, the grieving family, the burial. Jesus did not “come back.” He passed over, passed through. The Resurrection meant that he would no longer be subject to suffering, death and decay. Death, as St. Paul said, would have no more power over him.

You may say that physical death was not the worst consequence of sin, and you'd be right. Separation from God, spiritual death, is indeed much more fearsome. But enough with the talk that physical death is “beautiful” and “natural.” It is not.

Our bodies are not motor vehicles driven around by our souls. We do not junk them when they wear out and then buy another one. By the way, that's one problem with the idea of reincarnation. Our bodies are an essential dimension of who we are.

Our bodies and immortal souls are intimately and completely intertwined, which makes us so different from both angels and animals. Therefore, death separates what God has joined. It is, then, entirely natural that we rebel against it and shudder before it. Remember, even Christ, the God-man, trembled in the Garden of Gethsemane.

So Jesus confronts death head on, for our sake. The Roman Easter sequence, a traditional hymn stretching back into the days of the early church, highlights the drama: “*Mors et vitae duello, confluxere mirando. Dux vitae mortuus regnat vivus.*” (“Death and life dueled in a marvelous conflict; the dead ruler of life reigns alive.”)

Works of literature have been inspired by this “marvelous conflict.” Recall that Gandalf the Grey, who sacrificed himself to take out the demonic Balrog, returns as Gandalf the White. The devout Catholic writer J.R.R. Tolkien heard the sequence sung for many Easters before he wrote *The Lord of the Rings*.

“He descended into hell” of the Apostles' Creed means that Jesus endured the wrenching apart of body and soul for our sake, and came out the other side endowed with a new, different, glorified humanity.

How does the Bible describe it? Well, Mary Magdalene did not recognize the risen Christ at first, until he called her by name. The disciples on the road to Emmaus didn't recognize him either, even after walking with him for several miles.

On the other hand, doubting Thomas shows us that his wounds were still evident. And though he could pass through locked doors, he proved he was not a ghost by asking for something to eat.

St. Paul describes Jesus' risen body as a “spiritual body,” which sounds like an oxymoron to me (1 Cor 15:44). But we have to take off our shoes here, realize that we are on holy ground and that there are no words adequate to describe the awesome reality of the new humanity he has won for us, for the Resurrection is not something that he intends to keep for himself.

All that Jesus has, he shares with us—his Father, his mother, his Spirit, his body, his blood, his soul and his divinity, and even his risen life. And we can begin to share in this life now, experiencing its regenerating, transforming power in our souls and even in our bodies.

We have access to it in many wonderful



The hand of the risen Christ is depicted by Lucas Turnbloom in an illustration for Easter. Christ's body was gloriously transformed by the Resurrection, yet he retained the scars of his Passion and death.

ways, but most especially in the Eucharist, for the body of Christ that we receive is his risen, glorified body, given to us so that we too might “live forever” (Jn 6:40-65).

Each of us will have to pass through physical death, but we will not do so alone. He will be with us, just as the Father was with him as he made his perilous passage. And while we will experience indescribable joy when our souls see him face to face, this is not the end of the story.

He will return and then his Resurrection

will have its final and ultimate impact. Joy will be increased still further when he makes our bodies like his own, in glory, which we profess in the Apostles' Creed, saying “I look forward to the resurrection of the dead, and the life of the world to come. Amen.”

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

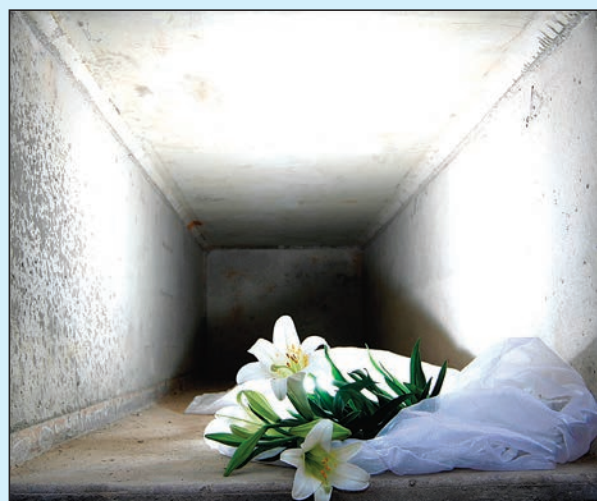
## Faith in the Resurrection is at the heart of the Christian faith

By H. Richard McCord

Jesus Christ is risen today!

The Church proclaims this joyful message in word, song and gesture on Easter morning. But it's more than a message for a single day or a season. It's the bedrock on which our entire faith rests.

The Resurrection makes it possible to believe in a God



In this file photo, Easter lilies and a white cloth lie in an empty tomb at Resurrection Cemetery and Mausoleum in Peoria, Ill., signifying the risen Christ. The testimony given to his empty tomb in the Gospels and his subsequent appearances are prime reasons for faith in his Resurrection.

who promises us eternal life and to trust that death is not the final word of our existence.

Because Jesus rose from the dead, we can be assured that a resurrected, transformed life is our destiny, too. St. Paul assures us that “just as in Adam all die, so too in Christ shall all be brought to life,” and to make the point even more emphatically, he says, “If the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is in vain” (1 Cor 15:1-18, 22).

The resurrection of Jesus is the core affirmation of our faith, and yet nowhere in Scripture is there an eyewitness account of this event. No one was there to see it happen. The closest we get to a primary witness is the testimony of the female followers of Jesus who discovered an empty tomb and then ran to tell the other disciples. All four Gospels include this story.

Besides the evidence of an empty tomb, the Gospels offer another testimony to the fact that Jesus was raised from the dead. This evidence consists in his post-resurrection appearances.

In both instances, namely, the discovery of an empty tomb with the subsequent announcement of it as well as the experience of an appearance by Jesus, women play key roles. St. John's Gospel describes how the resurrected Jesus appeared first to Mary Magdalene while she was weeping outside the tomb (Jn 20:11-18). Once she recognized the Lord, she gave testimony to the disciples.

To portray women giving testimony to the Resurrection was a bold departure from the norm. In biblical times, it was not acceptable for women to give evidence in a legal proceeding. Yet it is in this case that

God's wisdom runs counter to our expectations.

Once the disciples had received the women's testimony and had personally encountered the risen Lord in situations like the road to Emmaus (Lk 24:13-35), they assumed the responsibility—empowered by the descent of the Holy Spirit at Pentecost—of giving testimony to the Resurrection and their faith in it. A prime example is the proclamation that St. Peter makes to Jews and Gentiles alike in Acts 10:34-43.

The Scriptures offer many stories of persons and communities who came to believe in Christ because of the preaching of Peter, Paul and the other Apostles. The preaching itself brought people to an encounter with the risen Jesus.

The same possibility continues in the Church today and with even greater access to the Lord through the seven sacraments.

Receiving the sacraments, especially the Eucharist, as often as possible and worthily is one of the best ways to testify to the Resurrection and to affirm our belief in Christ's promise to raise us up on the last day.

As a community at Mass, we give voice to our faith by saying in a memorial acclamation during the eucharistic prayer that “we proclaim your death, O Lord, and profess your resurrection until you come again.” This is an Easter proclamation that must resound throughout the entire year.

(H. Richard McCord is the former executive director of the U.S. Conference of Catholic Bishops Secretariat of Laity, Marriage, Family Life and Youth.) †



From the Editor Emeritus/John F. Fink

## Year of Faith: Atonement and redemption

In a column for this series in January, I wrote that it is not sufficient for Christians to follow Christ just because he was a great man. He claimed to be God, forgave sins—which only God can do—and performed healing miracles to show that he had the power to forgive sins.

But why is the divinity of Christ so important for Christians? The answer to that question is particularly pertinent at this time of the year because on Good Friday we commemorate the day on which Jesus accepted death by crucifixion to atone for our sins and to redeem humankind.

Atonement and redemption are at the very core of Christianity. As Christians, we believe that God the Son, the Second Person of the Blessed Trinity, became human in order to die for our sins.

Through the centuries of Christianity, people have questioned why atonement

and redemption were necessary. Various Christian traditions have answered that question differently, with the Catholic Church maintaining the traditional doctrine of original sin.

Original sin is the sin of Adam as described in Genesis 2:8-3:24, a sin of disobedience to God and lack of trust in his goodness. It was a sin passed on to all people as a state of the loss of grace.

Results of original sin for humans meant that they were subject to ignorance, suffering, death, and the inclination to evil. It was because of this first sin, and those that followed it, that humanity required redemption.

Most Christians accept the fact that human nature was in a fallen state prior to Christ's death. Most Christians accept the words of the Nicene Creed: "For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried." They also accept the words of St. Paul in his First Letter to the Corinthians: "Christ died for our sins in accordance with the Scriptures" (1 Cor 15:3).

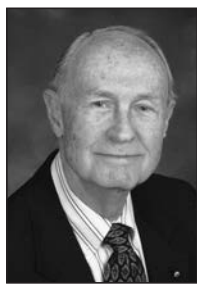
And that is why the divinity of Christ is so important. How could any mere man, even the holiest, die for our sins? How could a mere man be crucified "for our sake"? Our redemption had to be accomplished by God.

But not by God alone. Since suffering and death were part of God's plan, God couldn't do it by himself since it is not in God's nature to suffer and die. So first he had to assume our human nature. He had to become a human who could suffer and die.

And that is what he did. God the Son became a man while remaining God and, in the person of Jesus, was able to make the perfect sacrifice that atoned for our sins.

St. Paul, having already told us how sin entered the world, also told us, "Just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous" (Rom 5:19).

St. Peter wrote: "He himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds, you have been healed" (1 Pt 2:24). †



to follow Christ just because he was a great man. He claimed to be God, forgave sins—which only God can do—and performed healing miracles to show that he had the power to forgive sins.

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Through the centuries of Christianity, people have questioned why atonement

For the Journey/Effie Caldarola

## The last voices speak about injustices we must never forget

Lice, dysentery, bedbugs, fleas and two showers a year.

These aren't childhood memories a woman should carry with her, yet



when concentration camp survivor Inge Auerbacher talks about her young life in Theresienstadt, a Nazi-run camp in Czechoslovakia, a vitality and optimism seem to transcend the horror.

Auerbacher is now 78, but when she spoke at a church in Omaha, Neb., recently, she told the gathering, "I'm still that little girl," the little Jewish girl who was shipped off from her native Germany at the age of 6.

A fierce, cold north wind didn't keep the large crowd from turning out to hear Auerbacher's presentation. Perhaps, like me, many were thinking, "How many more opportunities will I have to hear a survivor of the Holocaust speak in person?"

"We are the last voices," said Auerbacher. "Another 10 years? Let's face it: gone."

Auerbacher grew up thoroughly German—"more German than Hitler," she likes to say—as the only child of middle-class parents in a village where her family had lived for 100 years. Her father fought for

Germany in World War I.

After *Kristallnacht*, the "night of broken glass," when Jewish homes and synagogues were attacked throughout Germany, her family's horror began. She was just 3 years old when their home had all the windows broken out. When she was 6, she was forced to wear the yellow Star of David and take an hour train ride to attend a special Jewish school.

But soon she and her parents were deported to Theresienstadt.

There were no gas chambers there, but there was a crematory where thousands of the dead were burned. And, Auerbacher says, from Theresienstadt, "the tracks went straight to Auschwitz." More than 88,000 people from Theresienstadt were sent to extermination camps.

Remarkably, Auerbacher and her parents survived and settled in the U.S. after the war.

Two things from her story stood out. One was a vision of the little child by herself on the train to school, being taunted and pushed by others, hovering near a window so she could turn her left side with the star away from sight.

One day, she said, a woman walked by and quietly placed a brown paper bag by her side and then walked on wordlessly. Inside the bag were warm buns.

"That woman will never be forgotten," Auerbacher says. "One never knows what a

small act of kindness can do."

The other lesson: In the pictures Auerbacher has of her German village during the time of deportation and in the photos of the Czech village that housed the camp, windows look down from ordinary houses where ordinary people could see clearly what was happening. In one picture, a little girl Auerbacher knew as a child watches men being loaded onto trucks.

"What were you thinking?" Auerbacher asked her years later, when she revisited her childhood village, now devoid of Jews.

"I was just looking," replied the woman who was once the little girl in the photo.

People knew, said Auerbacher, and yet, they did nothing.

Auerbacher is, in her own words, "a tough cookie" who survived when only 1 percent of children in the camps did. She survived tuberculosis after the war, became a chemist and authored several books.

But for those of us who ponder her story and the wider story of the murder of 11 million Jews and others under the Nazi regime, how can we fail to ask ourselves the question, Who are we?

Are we the woman who delivered a small but courageous gift or the onlookers who watched and then turned away?

(*Effie Caldarola writes for Catholic News Service.*) †

Emmaus Walk/Debra Tomaselli

## What would you do if you met Jesus today?

What would you do if Jesus were coming to your town today? Would you be fearful?



Would you race to meet him? Or would you be too busy to bother? Would you be interested? Skeptical?

That's what happened when Jarius invited Jesus to come heal his dying daughter. Townspeople buzzed with reports of how

Jesus restored sight to the blind, made the lame walk and drove demons from a lunatic.

Some scoffed at the stories, others were curious, some doubtful. But one woman believed, really believed, and the results were amazing.

She was a frail woman on the outskirts of society, an outcast who had suffered for years from a hemorrhage that neither doctors nor medicines could cure. She had spent all her resources and lost all her friends. Maybe it was desperation, maybe revelation, but she put her faith in Jesus.

She heard the crowds clamoring in the distance and bowed her head.

"Jesus," she prayed. "Jesus, I need you." Gathering her courage, she set out,

determined to see Jesus. Nothing would get in her way. Nothing else mattered. But when she found him surrounded by multitudes, her heart sank. She wondered how she would get to him.

Undaunted, she ducked her head, rounded her shoulders, and pushed through the crowd. The smell of body sweat didn't stop her. The density of the crowd didn't stop her. Her own weakness didn't stop her. She kept her focus. She had to reach Jesus.

Finally, her feet faltered. Exhausted, she gasped for air. Tears stained her dirty cheeks.

"If only I could touch the hem of his garment," she thought. With one last Herculean effort, she pushed through a sea of legs. As her fingertips touched Jesus' rough cotton cloak, her strength returned. The bleeding stopped.

Amazed, she paused and stood tall.

"Jesus then asked, 'Who touched me?' " (Lk 8:45). Everyone denied it.

"Who touched you?" Peter said. "You see this crowd pressing about you? Many people touched you" (Lk 8:45).

But Jesus knew. Someone touched him. Not out of curiosity, not a skeptic. Someone touched him ... out of belief.

She froze. She was, after all, an outcast. Trembling, she responded.

She expected condemnation. Instead, she received absolution.

She expected imprisonment.

Instead, she received liberty.

She had been weak. Now, she was strong. That is what Jesus does for us.

In the past, I've approached him absent-mindedly. But it was in my most desperate moments, when nothing else would do, that Jesus became my primary focus.

I chose to believe in him, pushing aside the distractions. I raced to Mass, opened my Bible, became a lector, and joined a prayer group. In return, his healing power restored me. He knew it, and so did I.

"Who touched me?" He asks. I tremble. I feel so unworthy.

But he reaches over and delivers precious gifts—peace, harmony, forgiveness, love.

Faith is our choice. It is the key that unlocks the mystery.

Jesus addressed the woman with a word of endearment, "daughter." Then he turned to her and said, "Your faith has healed you. Go in peace" (Lk 8:48).

He says the same to you and to me.

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

Faith and Family/Sean Gallagher

## Pope Francis' actions speak louder than his words

In my life as a parent, I quickly learned that the cliché that "actions speak louder than words" isn't really a cliché. There's real truth in that often repeated phrase.

My boys learn faster the goodness of helping out around the house when I do this myself than if I tried to explain it to them with words alone. They are

led to prayer more effectively if they see me on my knees than by merely giving them a catechetical instruction on this essential practice of our faith.

Even though I learned this reality quickly, it's still something I struggle to put into practice. Maybe it's an occupational hazard of being a writer. More than likely, it's just good, old-fashioned laziness on my part.

Thankfully, parents like me have been given a good example of what it means to teach through action by our new Holy Father, Pope Francis, formerly Cardinal Jorge Mario Bergoglio of Buenos Aires.

In the first days of his papacy, he has taught his spiritual children around the world powerful lessons through his gestures and actions.

The first of those actions was the choice of his papal name, which he selected in honor of St. Francis of Assisi—the first pope ever to do so.

Francis is arguably the Church's most popular saint. But his appeal reaches far beyond Catholicism. That is because the 13th century Italian's example of joy-filled poverty, love of God's creation and care for those on the margins of society are so clearly holy and attractive to the human heart.

But Pope Francis didn't choose that name simply because it is popular. He chose it because he has lived a simple life and shown great care for the poor for decades. Perhaps in choosing this name, he hoped to teach us to place a priority on simplicity and showing charity to those in need.

Then he came out onto the balcony of St. Peter's Basilica at the Vatican overlooking St. Peter's Square where some 200,000 people were waiting to see the new pope for the first time. Traditionally, a new pope gives a blessing to the crowd. But before giving his blessing, Pope Francis first asked for the prayers of those in the crowd.

And as he humbly bowed down to receive those prayers, the crowd in the square recognized the power of that simple gesture. Moments earlier, they had been screaming as Pope Francis came out onto the balcony. Now complete silence fell over the square.

What a great way to start a ministry so large in its scope—to have hundreds of thousands of people praying for you at the same moment. And what a powerful way to teach humility and the need to place a priority on prayer.

On the day of his inaugural Mass on March 19, Pope Francis preached an eloquent homily. But he was as much a teacher before the Mass when he was riding through St. Peter's Square on his popemobile and had the driver stop.

He got off, walked to a nearby barricade and embraced a severely disabled man.

The tenderness shown to this man by Pope Francis is a powerful lesson to us all that every person has an innate dignity and is created in the image and likeness of God.

Pope Francis has 1.3 billion spiritual children around the world. As he begins his ministry leading the universal Church, I pray that each of us who are spiritual children of our Holy Father will take to heart the lessons he is giving us through his loving actions. †





Easter Sunday/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 31, 2013

- 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. These readings are those read during Masses on Easter Sunday itself.



For its first reading on this extraordinary feast of Christian faith, the Church presents us with a passage from the Acts of the Apostles. Acts is in effect a continuation of St. Luke's Gospel.

Scholars say that this Gospel and Acts 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, and then it recalls the initial spread of Christianity.

Important in the early chapters of Acts is a series of sermons delivered by St. Peter, who always spoke for the community and especially for the surviving Apostles. In this sermon, 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 learned from Jesus.

St. Paul's 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. In the process, they have been drawn into the eternal life of the Risen Lord.

St. John's Gospel supplies the last reading. It 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 a follower of Jesus. Indeed, according to John's Gospel, she

stood beneath the cross of Calvary rather than abandon the dying Lord. It was risky. She might have been construed to be an accomplice in treason against the Roman Empire. Yet, despite the danger, and the Romans, who were unforgiving, she remained.

She went to the tomb before daybreak. Finding it empty, she hurried to Peter and the disciple whom Jesus loved. Tradition long has assumed this disciple to be John, although this disciple is never identified by name in this Gospel.

Peter and the disciple then rushed to the tomb themselves. It was overwhelming for them. Grasping what exactly had happened at the tomb was not easy. Love and faith made the process easier. The beloved disciple saw that the tomb was empty, and subsequently believed that Jesus had risen.

## Reflection

The Church excitedly tells us that the Lord lives. He 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.

More than simply affirming once again the Church's trust in the Resurrection, actual and physical, of Christ, these readings call upon us to respond. Such was the message in Colossians, the second reading. Such is the important lesson in the references to Mary Magdalene, Peter, and the disciple whom Jesus loved. They believed. They had faith. They believed, regardless of the costs. So must we. 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, especially trained students, and especially empowered representatives, to tell us about our own salvation. Their testimony, so guarded by the Church, is our avenue to knowing and meeting the Risen Christ. †

## Daily Readings

### Monday, April 1

Monday within the Octave of Easter

Acts 2:14, 22-32  
Psalm 16:1-2a, 5, 7-11  
Matthew 28:8-15

### Tuesday, April 2

Tuesday within the Octave of Easter

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

### Wednesday, April 3

Wednesday within the Octave of Easter

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

### Thursday, April 4

Thursday within the Octave of Easter

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

### Friday, April 5

Friday within the Octave of Easter

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

### Saturday, April 6

Saturday within the Octave of Easter

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

### Sunday, April 7

Second Sunday of Easter  
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. Kenneth Doyle

# The Gospels do not show clearly if Jesus performed baptisms or not

**Q**I remember being taught, somewhere in my Catholic training, that the Bible never mentions Jesus baptizing anyone because our sacrament of baptism commemorates the death and Resurrection of Christ, and he had not yet died and risen.



But I recently came across this passage in St. John's Gospel:

"After this, Jesus and his disciples went into the region of Judea, where he spent some time with them baptizing. John was also baptizing in Aenon near Salim" (Jn 3:22-23). In Matthew 3:11 though, John says that he is baptizing with water and Jesus will baptize with fire and the Holy Spirit. So my question is this: In John 3:22, isn't Jesus baptizing with water or what else would that quote mean? (Milwaukee, Wis.)

**A**You raise a good question, and the plain truth is that we don't really know whether Jesus baptized anyone with water during the two and a half years of his public ministry. The scriptural passage to which you refer (Jn 3:22) would seem to indicate that Jesus did baptize, along with some of his disciples.

However, if you continue on just a few more verses, you will read: "Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John [although Jesus himself was not baptizing, just his disciples], he left Judea and returned to Galilee" (Jn 4:1-3).

The synoptic writers—Matthew, Mark and Luke—offer no clarity on this, because they are silent on the question of Jesus baptizing.

What we know is this—if Christ did in fact baptize during the early days with his Apostles, it was not the sacrament of baptism as we know it today. That sacrament, as you correctly point out, inserts us into the mystery of Jesus' death and Resurrection and applies the merits of Christ's action to ourselves.

We, the baptized, are initiated into the sacramental life of the Church and placed on a path to holiness and to heaven.

**Q**My parish regularly changes or omits words from the first and second scriptural readings at Sunday Mass. They claim that, under Vatican II, it is permissible to do so under the inclusive language guidelines. Shouldn't the Scripture readings be read as they are printed in the *Lectionary*? (Louisville, Ky.)

**A**First, and parenthetically, isn't it funny how the Second Vatican Council gets blamed for—and sometimes credited with—things that were far from its agenda? I don't think that the issue of inclusive language was on the radar screen of the council fathers or of the world during the years of Vatican II (1962-65).

The answer to your question is stated in a balanced and succinct way by the Office for Worship of the Archdiocese of Los Angeles in guidelines offered to lectors: "In recent years, sensitivity for inclusive language in the liturgy has been encouraged. It is important to note, however, that the lector is not at liberty to change the approved scriptural and prayer texts for the liturgy. In the preparation of other texts, such as the general intercessions or commentary of any type, language which is inclusive is always used."

The approved text for the Mass readings is a modified version of the New American Bible with revised Psalms and revised New Testament. This is the text found in all current *Lectionaries* in the United States. †

## My Journey to God



# Rebuild My Church

By Sandy Bierly

The words to rebuild my Church  
Resound with humility, love, and grace,  
As we welcome Francis, our Pope,  
As the servant to us all.

We pray for unity.  
That divisions will cease and heal,  
As Pope Francis guides our Church  
To lead us to grow in holiness.

*Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Pope Francis greets the crowd before celebrating his inaugural Mass in St. Peter's Square at the Vatican on March 19.*

## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God,"

The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to [critterion@archindy.org](mailto:critterion@archindy.org). †



# Rest in peace

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

**ARBBER, Eileen (Murray)**, 72, St. Christopher, Indianapolis, March 1. Mother of Michael and Patrick Arber. Grandmother of four.

**BAUMANN, Alvin E.**, 84, St. Mary-of-the-Knobs, Floyds Knobs, March 11. Father of Donna Irmscher, Phyllis Naville, Diane Thomas, Douglas and Gregory Baumann. Brother of Mildred Barmore, Ruth Davis, Pat Haub and Melvin Baumann. Grandfather of 10. Great-grandfather of eight.

**BIEVER, Joseph Bernard**, 88, St. Paul, Tell City, March 1. Husband of Marguerite Biever. Father of Gina Braunecker-Winkler, Diane White and Kevin Biever. Brother of Benedictine Sister Benita Biever. Grandfather of nine. Great-grandfather of 10.

**BISCHOFF, Francis E.**, 91, Most Holy Name of Jesus, Beech Grove, Feb. 7. Husband of Juliann Bischoff. Father of Anita Gibson, Charlene Pierle, Lawrence and Stephen Bischoff. Brother of Paul and Richard Bischoff. Grandfather of eight. Great-grandfather of 10. Great-great-grandfather of two.

**BREWSTER, Ethel M.**, 96, St. Anthony of Padua, Clarksville, March 7. Mother of John Brewster. Grandmother of one.

**BRUEGGE, William**, 88, St. John the Baptist, Osgood, Feb. 27. Uncle of several.

**CLIFFORD, Paul**, 65, St. Therese of the Infant Jesus

(Little Flower), Indianapolis, March 3. Father of Ashley and Andrew Clifford. Brother of Patricia King, James, Michael and Tom Clifford.

**CORSARO, Maggelina Marie (Caito)**, 98, Our Lady of the Most Holy Rosary, Indianapolis, March 3. Mother of Concetta Groves, Danny, Joe and Paul Corsaro. Grandmother of 14. Great-grandmother of 23.

**COURTNEY, Terry**, 66, Mary, Queen of Peace, Danville, Feb. 26. Husband of Sharon Courtney. Father of Kim McGhee, Clint and Kelly Courtney. Brother of Patti Clements. Grandfather of six.

**COX, Wilbur J.**, 56, St. Gabriel, Connerville, Feb. 25. Husband of Rebecca (Combs) Cox. Father of Amber and Bryan Cox. Brother of Garry, Mark and William Cox. Grandfather of two.

**EIKLOR, Catherine E.**, 96, St. Charles, Milan, Feb. 26. Mother of Jesse Mobley and Paul Eiklor. Sister of Adeline Lewis. Grandmother of four. Great-grandmother of 10.

**FAUST, J. Stanley**, 85, St. Matthew the Apostle, Indianapolis, March 4. Father of Kathy Craig, Linda Frederick, Dan, Mark and Tom Faust. Brother of Jim Faust. Grandfather of 10. Great-grandfather of four.

**HATCH, Robert Martel**, 59, St. Michael the Archangel, Indianapolis, March 6. Son of Marie (Martel) Hatch. Brother of Julia Miller, Mary and Patrice Hatch.

**HAWKINS, Jeffrey**, 50, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 1. Father of Whitney, Chris and Jacob Hawkins. Son of Robert Dale and Patricia Hawkins. Brother of Kristi Koers, Toni Page, Dennis, Gary and Jerry Hawkins. Grandfather of one.

**HERMAN, John J.**, 88, St. Matthew the Apostle, March 7. Father of Katrina

Herman. Brother of Peter and Theodore Herman.

**HIGBIE, Mary E.**, 88, St. Gabriel, Connerville, Feb. 25. Mother of Kathleen Byrd, Martha Nobbe, Patricia Keenan, Mary Margaret Pitstick, Georgetta, Marvin, Melvin and Robert Higbie. Grandmother of 17. Great-grandmother of 40. Great-great-grandmother of five.

**HILL, William**, 89, St. John the Baptist, Osgood, Feb. 11. Father of Christy Grossman and Jennifer McKaufsky. Brother of Mary Ruth McCreary and John Hill. Grandfather of eight.

**KASPER, Janet Marie**, 60, St. Mark the Evangelist, Indianapolis, March 1. Wife of Oscar Kasper. Mother of Brian, Mathew and Paul Kasper. Daughter of Patricia Cook. Sister of Ruth Whorton, Larry and Mike Cook. Grandmother of two.

**KUNKEL, Robert J.**, 87, St. Gabriel, Connerville, March 5. Husband of Helen Kunkel. Father of Patty Inman, Betty Littrell, Mary Jane Parsley and Jim Kunkel. Brother of Martha Caldwell, Helen Fasnacht, Mary Ann Luerman, Alma Treece and Albert Kunkel. Grandfather of seven.

**LAMBORGHINI, Robert**, 92, St. Anne, New Castle, March 10. Father of Valerie Tutterrow. Brother of Irene DeFeo, Agnus Garuti, Arthur and Charles Lamborghini. Grandfather of two.

**McADAMS, Edith**, 74, St. Mary-of-the-Knobs, Floyds Knobs, March 8. Mother of Melinda Hermdons and Charles McAdams Jr.

**MURPHY, Loretta**, 77, St. Michael the Archangel, Indianapolis, March 3. Wife of Jeremiah Murphy. Sister of Florence Tobin and David Wahl.

**OWENS, William E.**, 61, St. Martin of Tours, Martinsville, Feb. 28. Husband of Patricia (Coryell) Owens. Father of Patrick and William Owens Jr. Brother of James Owens.

**PALMBY, William**, 82, St. Malachy, Brownsburg, March 3. Husband of Rose Palmby. Father of Jean Brinson, Anne Skinner, Jeff and Mike Palmby. Brother of Mary



CNS photo/Marcos Brindoci, Reuters

# Watching history

A woman holds an image of Pope Francis as people watch the televised broadcast of the pope's inaugural Mass in Plaza de Mayo in Buenos Aires, Argentina, on March 19.

Clemens, Elaine Rysted and Larry Palmby. Grandfather of nine.

**PETERS, Gerald R.**, 80, St. John the Baptist, Osgood, Feb. 4. Father of Katherine Taul, Teresa Peters Thixton, Bryan, Craig and Michael Peters. Brother of Donna Yaklevich and Daniel Peters. Grandfather of 14. Great-grandfather of four.

**PIERS, Arthur**, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 25. Father of Sandra Lawler and Gary Piers. Grandfather of four. Great-grandfather of three.

**RAY, Justin Y.**, 89, Mary, Queen of Peace, Danville, Feb. 24. Husband of Lois Ray. Father of Karen Beal, Daniel, Jeffrey and Timothy Ray. Brother of Dolores Edwards and John Ray. Grandfather of six.

**RICKE, Sally Jane**, 59, St. Anne, New Castle, March 6. Daughter of Betty Ricke. Sister of Ann McGlothlin and Dr. Scott Ricke.

**ROSS, Oscar J.**, 77, St. Mark the Evangelist, Indianapolis, March 3. Husband of Dorothy (Gampfer) Ross. Father of Kristian Griffin, Tammy King, Kelley Renz and Martin Ross. Brother of Bobby Helton. Grandfather of seven.

**ROTH, Avolyn M.**, 92, St. Louis, Batesville, March 13. Mother of Dennis and Randy Roth. Grandmother of four. Great-grandmother of four.

**SCHMIDT, Martha (Kruer)**, 84, St. John the Baptist, Starlight, March 5. Wife of Edwin Schmidt. Mother of Ellarae Hutchinson, Nancy Tanner, Daniel and Edwin Schmidt Jr. Sister of Irma Bierman, Bonnie Huber, Norma Johns and George Kruer Jr. Grandmother of five. Great-grandmother of seven.

**SCHNEIDER, Joseph Daniel**, 8 months, St. Peter, Franklin County, March 5. Son of Kevin and Amanda Schneider. Brother of Kayleigh Schneider. Grandson of Dan and Debbie Jones and Carl and Denise Schneider.

**SCHWERING, Antoinette**, 80, St. Vincent de Paul, Shelby Co., Feb. 28. Mother of Sheryl Boyd, Cynthia Brattain, Maricarol Cox, Regina Eaton, Jane Morris, Bruce, Gregory and Guy Schwering. Grandmother of 20. Great-grandmother of 13.

**SINGER, Ben J.**, 87, St. Elizabeth of Hungary, Cambridge City, Feb. 24. Husband of Helen (Staton) (Meyer) Singer. Father of Brenda Munchel, Cheryl Perry, Susan Wesseler, Jim and Mike Singer. Stepfather of Janet Carpenter, Teresa Grimes, Lucretia and Sue Meyer. Grandfather of 26. Great-grandfather of 53.

**SMITH, Louis E.**, 83, St. Mary, Navilleton, Feb. 28. Husband of Marie (Hess) Smith. Father of Margaret Hoffman, Therese Martin, Mary Jo Mayer, Doris Ooley, Connie Schillmiller, Eileen

Schraffenberger, Denis, Nick, Sam and Conventual Franciscan Father Tom Smith. Brother of Mary Geswein, Bob and George Smith. Grandfather of 22. Great-grandfather of 13.

**STARK, Charles J.**, 68, St. Monica, Indianapolis, March 4. Husband of Samm Stark. Father of Adam and Christopher Stark. Grandfather of two.

**STEGEMILLER, Dorothy**, 88, St. Pius, Ripley County, March 6. Mother of Ann Roell, Mary, Mark and Neal Stegemiller. Sister of Roberta Beyer, Marion Weiler, Jerome and Vincent Weiler. Grandmother of 11.

**STUMLER, Mary Lou (Kaestner)**, 80, St. John the Baptist, Starlight, March 10. Wife of Vincent Stumler. Mother of Christopher, David, Kevin, Larry and Michael Stumler. Sister of Darlene Koopman, Carol Ralph, Judy Schleicher, Donald and James Kaestner. Grandmother of 15. Great-grandmother of nine.

**TAYLOR, Vernon Wayne**, 54, Sacred Heart of Jesus, Jeffersonville, Feb. 24. Father of Daniel, John and Lucas Taylor.

**WOODSIDE, John M.**, 97, St. Luke the Evangelist, Indianapolis, March 4. Father of Susan LeMay, Kathy Young, John and Paul Woodside. Brother of Doris Woodside. Grandfather of six. Great-grandfather of five. †

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# Archbishop shares witness of 'silent' saint at Solemnity of St. Joseph Mass

By Natalie Hoefler

TERRE HAUTE—Through the hovering incense, the image of St. Joseph silently watched while Archbishop Joseph W. Tobin reflected upon the silent witness of the actual man and saint.

"In all of scripture, St. Joseph is silent. But he speaks so eloquently without saying a word," the archbishop said, gesturing at the painting of the saint in the apse of St. Joseph University Church in Terre Haute.

The archbishop spoke to the congregation on March 19 during a Mass for the Solemnity of St. Joseph, the parish's patron. The Mass concluded a year of events celebrating the 175th anniversary of the parish's founding.

Archbishop Tobin emphasized the importance of witnesses to the new evangelization. He cited Pope Paul VI's 1975 apostolic exhortation, "On Evangelization in the Modern World."

"[In the letter] he said, 'Modern men and women listen more to witnesses than they listen to teachers. And if they listen to teachers, it's because they're also witnesses.'

"Now I think our Church has seen the power in the last week or so of a witness. Just think of the excitement that has been generated by Pope Francis," the archbishop said. "Not for what he said but for some of these gestures ... carrying his suitcase, riding on the bus with the other cardinals."

Yet Archbishop Tobin cautioned that Pope Francis cannot be the "single, sole witness of our Church. ... The Lord is counting on us as individuals and as parishes to witness to God's presence in the world, to God's dream."

He described Renaissance paintings portraying the Holy Family with Mary and the Christ Child in the foreground.

"And where's the foster father? He's off to the side, usually like this," said the archbishop, placing his head on his hand with his eyes closed, feigning sleep. "And I realized ... it showed Joseph dreaming because that's when God spoke to him, and that's when Joseph decided to obey, to walk the way that God chose for him. And fundamentally, that's our witness as a parish, as St. Joseph's Parish or any other



parish in the archdiocese—an openness to God, an openness to walk the way God shows us."

To celebrate the archbishop's presence on his and the parish's feast day, and to close the celebration of the parish's 175th anniversary year, Conventual Franciscan Father Mark Weaver, pastor of St. Joseph University Parish, invited everyone in attendance to a soup supper following the Mass.

On the chilly evening, the line stretched between the church and the next building where the soup dinner was served.

While college students appreciated the free meal, their main reasons for attending the Mass that evening were spiritual.

"St. Joseph is my confirmation patron, so I wanted to go to Mass," said David Bertschinger, a second-year graduate student studying optical engineering at nearby Rose-Hulman Institute for Technology. "As a student of St. Joseph, I appreciated that the archbishop humanized him quite a bit. Instead of a mythical figure or an abstract figure, he made him a man, into someone we can relate to."

Kelsey Foi, a sophomore at Indiana



Above, Conventual Franciscan Father Edmund Goldbach, pastor of St. Benedict Parish in Terre Haute, proclaims the Gospel to a full church on March 19 during the Mass for the Solemnity of St. Joseph at St. Joseph University Parish in Terre Haute.

Left, Archbishop Joseph W. Tobin gives a homily at St. Joseph University Parish in Terre Haute on March 19, the Solemnity of St. Joseph.

State University who is studying special education and elementary education, connected with the archbishop's reference to evangelizing through witnessing.

"To show Christianity, you have to be a witness," Foi said. "You can't just go and tell people about it, you have to live it, too, and that in and of itself will teach people and show people what Christianity is."

Cheryl Rader is proof of the effectiveness of witnessing.

"Everyone has been so welcoming to me, even though I'm not Catholic," said Rader about members of St. Joseph University Parish.

"A friend invited me to RCIA [Rite of Christian Initiation for Adults], and I haven't left since. I love the Church. I love the order of worship, and the traditions of the Church and how everyone is so welcoming."

Rader was there for Archbishop Tobin's final blessing and prayer:

"I pray that you may witness as Joseph did to an openness to God, to God's love for you and for this world," he said. "And like Joseph, you will obey and walk the way that God shows you." †



Members of St. Joseph University Parish in Terre Haute enjoy a soup dinner following the Mass for the Solemnity of St. Joseph on March 19. The Mass and dinner marked the parish's celebration of its patron saint, and closed the year of events commemorating the parish's 175th anniversary.

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### Legal

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,  
P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548  
[chill@archindy.org](mailto:chill@archindy.org)

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St. Bartholomew Catholic School, a National Blue Ribbon School of Excellence located in Columbus, IN, is seeking a principal for the 2013-2014 school year.

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Applicant must have the capacity, enthusiasm, intelligence and patience to inspire teachers and children. The successful candidate will have responsibility for the school administration, faculty leadership and development, managing finances and communicating effectively with parents, parish and the community. The selected candidate will be a member of the Pastoral Team.

Qualified candidates must have administrators license and be a practicing Roman Catholic.

Please send application and resumé to:  
**Mr. Rob Rash**  
Office of Catholic Education  
1400 N. Meridian St.  
Indianapolis, IN 46202  
317-236-1544  
[rrash@archindy.org](mailto:rrash@archindy.org)

## ASSISTANT SUPERINTENDENT of Catholic Schools, Instruction

The Office of Catholic Education, Archdiocese of Indianapolis, is seeking a qualified individual to assume the full-time position of assistant superintendent of Catholic schools for instruction. The archdiocese oversees 68 Catholic schools in central and southern Indiana serving over 23,500 students. The schools have earned the most National Blue Ribbons (33 for 26 schools) of any (arch)diocese in the nation.

The assistant superintendent will report to the superintendent of Catholic schools as a member of the Catholic Schools Team. The assistant will assist with the leadership of curriculum development, work with the Indiana Department of Education, facilitate assessment programs and application of data to school improvement, provide leadership for school business training and technology initiatives as well as school advancement/development and enrollment efforts. The assistant will also be involved with the school accreditation process and will become a certified school safety officer.

The position requires a professed and practicing Catholic with a minimum of five years of successful educational leadership in Catholic schools. A

Master of Educational Administration degree is required with eligibility for Indiana administrative licensure. Broad educational experience is crucial including: curriculum leadership, data applications, instructional technology and school business management experience. The successful candidate will have a strong sense of mission and excellent communication, critical thinking, collaboration and problem-solving skills. Starting Date: July 1, 2013

The deadline for applications is April 15, 2013. Interested individuals should apply by e-mail and send a cover letter, resumé and a list of references, in confidence, to:

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





# Museum continues to preserve Cardinal Ritter's legacy

By Patricia Happel Cornwell

Special to The Criterion

NEW ALBANY—A crowd of about 100 people gathered at the Cardinal Ritter Home in New Albany on March 14 to hear a lecture on liturgical renewal, view the newly renovated museum, enjoy Irish coffee, and commemorate the 50th anniversary of the Second Vatican Council.

The talk, "Liturgical Renewal Today: Reconsidering *Sacrosanctum Concilium*," was delivered by Dr. Timothy O'Malley, director of the Notre Dame Center for Liturgy at the University of Notre Dame. He discussed liturgical changes made following the Second Vatican Council, which met from 1962 to 1965, and Cardinal Joseph E. Ritter's role at the council.

"Cardinal Ritter wasn't the greatest intellectual at the council," O'Malley said, "but it seemed he knew how to work with others better than most."

O'Malley said the council issued several documents, one of which was "*Sacrosanctum Concilium*," dealing with liturgy.

"The bishops began with the document on liturgy because it was essential to the life of the Church," he said. "They could not foresee the revolutionary movements that would take place in the ensuing years—the secularization of society in Europe, consumerism at the expense of our humanity, moral relativism, and a lack of a faith base in many families."

"There was never a doubt in the minds of those at the council that the faith would continue to be passed on but, of course, it's not," he added. "There are increasing numbers of people with no faith at all."

O'Malley attributes this partly to inadequate interpretation of Scripture as it relates to several life, uninspiring architecture and art in modern Church buildings, and oversimplified liturgical music.

"The sense of wonder has been lost because we have forgotten the value of beauty," he said. "At the second Vatican Council, the issue was not simply to turn the altar around or to make the church look more modern. The goal was that people would see that their whole life is to be liturgical and transformative."

"For Catholics, helping the poor isn't conservative or liberal. It's eucharistic. The poor are Christ, reaching out for help. What drives us isn't a series of ideologies. It is a eucharistic grammar of love."

Cardinal Ritter Birthplace Foundation vice president Greg Sekula invited those in attendance to view the newly renovated museum space in the building, a room that was originally the kitchen of the Ritter family's bakery. The bakery was opened at the site in the 1870s, and the attached house, where Cardinal Ritter and five siblings grew up, was added in the 1890s.

The site currently is home to four non-profit agency tenants—the Louisville-based Home of the Innocents, New Directions Housing Corp., ElderServe, and InfoLink of Southern Indiana.

In 1998, local historians identified the dilapidated building as the birthplace of Cardinal Ritter, but the city of New Albany had condemned it and ordered its demolition. A group of volunteers pleaded their case with Historic Landmarks of Indiana, which bought the property in 2002. The Cardinal Ritter

Birthplace Foundation was formed in 2004, and fundraising efforts began to rehabilitate the structure.

In 2007, restoration of the front of the house was completed with a \$220,000 grant from the Horseshoe Foundation of Floyd County, and a historical marker was erected with funding from Knights of Columbus Cardinal Ritter Council #1221.

In 2009, the city allocated the Ritter board \$190,000 of a \$6.7 million federal grant from the Neighborhood Stabilization Program. The same year, a park behind nearby S. Ellen Jones Elementary School was dedicated as Cardinal Ritter Park, with funding from the New Albany redevelopment commission.

In 2011, the community room at the back of the Ritter property was completed and dedicated as the Cardinal Ritter Neighborhood Resource Center.

The Ritter foundation was awarded one of five "Facelift Awards" in 2012 by the New Albany Historic Preservation Commission.

The Ritter foundation hired a consultant, Troy McCormick of Natural Concepts, Inc., to develop a plan for the facility's museum, which would memorialize the life and ministry of Cardinal Ritter. Funds were raised to renovate the area and, according to Sekula, the cost of renovation for the museum space came in "under budget."

The foundation needs \$20,000 more to complete the museum and install an adjacent walled rose garden. Sekula said the board hopes to have the "basic exhibits" installed by July 20 in honor of the cardinal's birthday and to coincide with the bicentennial of the founding of New Albany.

Joseph Elmer Ritter was born on July 20, 1892, at 1218 Oak St., where his parents and grandparents ran a bakery in the front of the home. He attended St. Mary Parish in New Albany, and received his priestly formation at Saint Meinrad College and Seminary. He was ordained a priest in 1917.

In 1934, he was named bishop of Indianapolis and became the first archbishop of Indianapolis 10 years later. He became archbishop of St. Louis in 1946 and, in 1961, was elevated to the College of Cardinals by Blessed John XXIII. The only cardinal from Indiana, he died in 1967 and is buried in St. Louis.

Cardinal Ritter was noted for championing the rights of African-Americans and the poor. He faced opposition from the Ku Klux Klan as he desegregated Catholic schools in the archdioceses of Indianapolis and St. Louis years before the U.S. Supreme Court made desegregation the law of the land.

Evoking the cardinal's devotion to service and justice, Sekula told the assemblage, "The Cardinal Ritter Foundation is looking forward to our next chapter, to being a vehicle for discussion of social justice and civil rights. We hope this will be the first of many such programs."

(Patricia Happel Cornwell is a member of St. Joseph Parish in Corydon. For more information about the Cardinal Ritter Birthplace Foundation, go to [www.cardinalritterhouse.org](http://www.cardinalritterhouse.org). To make a donation, checks should be made payable to Cardinal Ritter Birthplace Foundation, 1218 E. Oak St., New Albany, IN 47151.) †



Carolyn Denning of Louisville admires a clock in the newly renovated museum room of the Cardinal Ritter Home in New Albany on March 14. Denning lived in St. Louis when Cardinal Joseph E. Ritter was archbishop there.



Above, a collection of memorabilia from Cardinal Joseph E. Ritter's ministry in the Church is displayed in the renovated museum room of the Cardinal Ritter House in New Albany. The room was formerly the kitchen of the cardinal's family bakery.

Right, Cardinal Ritter Home board members Letty Walter, left, Carl Wolfert and Mary Kay Wolfert serve Irish coffee to Ann Sadtler, who attended a March 14 lecture on liturgical renewal at the New Albany landmark.

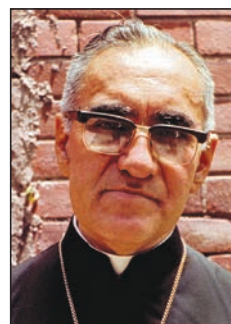


*'Cardinal Ritter wasn't the greatest intellectual at the council, but it seemed he knew how to work with others better than most.'*

—Dr. Timothy O'Malley, director of the Notre Dame Center for Liturgy

## Salvadoran clergy hopeful for canonization of Archbishop Romero

SAN SALVADOR (CNS)—Salvadoran clergy are hopeful that the canonization of Archbishop Oscar Romero, murdered while celebrating Mass on March 24, 1980, during El Salvador's



Archbishop Oscar Romero

civil war, will move forward under the Church's first Latin American pope.

"We are in the best of circumstances. The time is ripe for a final verdict," Auxiliary Bishop Gregorio Rosa Chavez of San Salvador told Catholic News Service, referring to Pope Francis, who as Cardinal Jorge Mario Bergoglio was archbishop of Buenos Aires, Argentina, until he was elected pope on March 13.

The media, he said, have reported about the admiration that the new pontiff has for Archbishop Romero, and the conviction that the martyred prelate should be canonized.

"The stars are aligned [for Romero's canonization], but I insist that we should not rush. God has his time and that time will come," Bishop Rosa Chavez added.

The canonization process for Archbishop Romero began in 1994. The case is being studied by the Vatican's Congregation for Saints' Causes.

Msgr. Jesus Delgado also told reporters that in 2007 he spoke with Cardinal Bergoglio, who told him that if he were the pope, the beatification and canonization



Pope Francis

of the slain archbishop would be the first thing he would pursue.

In another meeting in 2010, Msgr. Delgado said Cardinal Bergoglio recalled what he said about Archbishop Romero in 2007, but added that the problem was that he would never become pope.

When Cardinal Bergoglio was elected pope, Msgr. Delgado told local media it was "a wonderful surprise," and that he thought it was time that Archbishop Romero became a saint.

Archbishop Romero was a staunch defender of the poor and criticized the human rights violations of the military junta that ruled El Salvador beginning in October 1979. His outspokenness led to his assassination.

Regardless of how the canonization advances, "the Salvadoran people have named him a saint long ago," Bishop Rosa Chavez said of Archbishop Romero. †