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Criterion

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Women of faith

Indianapolis conference gives 'an opportunity to get together as women of faith,' pages 8 and 9.

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Faith, forgiveness marked life and death of young Catholic killed in shooting

By Natalie Hoefler

On the morning of April 1, 24-year-old Nathan Trapuzzano—who next month was anticipating the birth of his first child,



Nathan Trapuzzano

his first wedding anniversary and his 25th birthday—was shot and killed while taking a walk in his west side Indianapolis neighborhood.

While his death has raised a public outcry against crime, it has also raised awareness of a man lauded as a pro-life

advocate, a good Catholic and a role model for men.

Born and raised in Pennsylvania, Trapuzzano's Indiana story began in the Lafayette Diocese at Ball State University in Muncie, where he graduated *summa cum laude* in 2011 with a degree in Latin, Greek and classical studies.

In his blog "For Christ and the Church" (andthechurch.com), Father Christopher Roberts of the Lafayette Diocese spoke of how he met Trapuzzano.

"My visits [to the Catholic students at the Newman Center at Ball State] involved an hour conference on some aspect of the faith and exposition [of] the Blessed Sacrament in the church," he wrote.

"One of the Ball State students who faithfully attended these Tuesday evenings was Nathan. There were two things beyond his command of Latin letters that impressed me about Nathan.

"The first was his goodness. He was a true gentleman, considerate of others and always wanting to become a better man.

"The second thing that impressed me about Nathan was his deep Catholic faith. He wanted to understand and live his faith at the greatest depth possible."

Friends also praised Trapuzzano's admirable qualities.

See NATHAN, page 2

Submitted photo



Coming home

Mary Lynn Burrows and her husband, Bob, are pictured in Holy Spirit Church in Indianapolis on March 23. Mary Lynn returned to the Church in 2009 after being away from the faith for 41 years.

Woman's return to the Church is a story touched by tragedy and love

(Editor's note: This story is one in a continuing series about people who have left the Church and/or lost their faith in God only to rediscover later the meaning that God and the Church have in their lives.)

By John Shaughnessy

The fear of what she had to admit nearly stopped Mary Lynn Burrows from making her confession.

Yet, since she was already inside the church, Burrows figured she shouldn't turn back.

"I finally garnered enough courage to enter the room where confessions were

heard," she recalls.

"I uttered the words, 'Forgive me, Father, for I have sinned. It has been 41 years since my last confession.'"

Taking a deep breath, Burrows wondered how the priest would react and what her lengthy penance would be.

"I will never forget the huge smile that came across his face when he told me, 'Welcome back,'" she says. "I stumbled through my confession and forgot the Act of Contrition. He asked me if I wanted to be forgiven for all of my sins, and I emphatically said, 'Yes—and for all the ones I can't remember.'

"My penance was to say a prayer of thanksgiving for returning to the Church.

When I left the room, I told him, 'I will see you at Communion.'

That 2009 moment between Burrows and Father Christopher Wadelton—the recently-ordained associate pastor of Holy Spirit Parish in Indianapolis—became etched in her mind forever.

See BURROWS, page 10

See related story, 'The Light Is on for You' shines across archdiocese, page 10.

Spirit of Service winners show humor, harmony

By John Shaughnessy

Larry Heil shows his sense of humor when he recalls his introduction to singing in a church choir.

Remembering how a priest asked for his help with a folk music group at a state penitentiary, Heil notes, "I told him I couldn't sing. He said that was not important. He just needed someone to be there with the folk group so they would not break into a fight during Mass [because] they often had short tempers.

"So I made the prison my church, and we had fun and got good after a while. I really enjoyed it. I really think God has a great sense of humor."

Billy Cross also had an interesting introduction to the connection between music and faith. When his grandmother distributed Communion to people in nursing homes, she brought Billy along to have the then-4-year-old boy

play his violin.

"She also had me play at church and help at food banks and shelters," recalls Cross, now 18. "I just kept up the tradition of helping people, and now it comes naturally to me."

That sense of harmony in the lives of Heil and Cross is also reflected in the lives of Art and Ann Berkemeier and Michael and Mary Ann Browning—from the shared standpoint of their tremendous efforts to offer help and hope to others.

That's why these six people will be honored by the archdiocese and Catholic Charities Indianapolis during the Spirit of Service Awards Dinner on April 30 at the Indiana Roof Ballroom in Indianapolis.

Here are the stories of this year's recipients:

Larry Heil

From his start in the prison folk group in Oregon 30 years ago, Heil has



continued singing—in recent years joining the Hispanic choir at his home parish of Holy Spirit in Indianapolis.

"We have two groups at church—Anglo and Hispanic—and it's never been a natural mixing," says Heil, 57. "I felt challenged to see if I could become a bridge. It's been great."

Heil not only sings the Spanish lyrics, he can now speak Spanish, after a few

See AWARDS, page 16

NATHAN

continued from page 1

“Nathan was one of those guys you could really tell was very unselfish,” said Branden Stanley, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis who first met Trapuzzano at Ball State. “He was a model for true men in that he was very strong physically, mentally and strong in faith, but at the same time had a vulnerability that allowed him to let you in.”

Catherine Thomas was touched by Trapuzzano’s care and compassion as they served together as pro-life sidewalk counselors at the Clinic for Women abortion center in his neighborhood.

“[The other counselors and I] had been praying for someone in the neighborhood to come join us where we sidewalk counsel at 16th and Rochester,” Thomas said of her fellow volunteers for Truth and Compassion, an ecumenical pro-life ministry.

“In all the years we’ve been out here, we didn’t get participation from the people in the area. I told the Lord, ‘I want you to send someone from the area to stand with us.’ A week later, Nathan and [his wife] Jenny stopped by and said they live in the neighborhood.”

The young couple, who would have celebrated their first wedding anniversary on May 11, started praying the rosary in front of the abortion center.

But when Trapuzzano heard there was a need for someone to stand with Thomas on Saturday mornings at 7 a.m., he began sidewalk counseling with her.

“I was so impressed with him and his being willing to stand out there with me,” Thomas said. “He had a sincere heart for this ministry.”

Truth and Compassion counselor John Stutz, a member of St. Michael Parish in Greenfield, was also impressed by Trapuzzano, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

Standing in front of the west side abortion center before the funeral Mass on April 5, Stutz recalled how he met the young Catholic.

“I was on the other side of the fence there [behind the abortion center]. I have a stool I use so I can try to talk to people over the fence. Nathan came back there one day and we met. He stayed with me about 15 minutes. Then he walked home, got a stool and joined me. We spent probably an hour, hour-and-a-half together.

“He was just a beautiful person, a faithful young Catholic.”

Stutz shared how just hours before the funeral they had a “save”—someone who came for an abortion but changed their mind.

“Praise God!” he said with a smile. “It doesn’t happen that often. We’re going to attribute this to Nathan.”

Holy Rosary Church was filled to capacity for the funeral Mass.

Father C. Ryan McCarthy, pastor of Holy Rosary Parish, celebrated the Solemn Requiem Mass in Latin. Father Roberts gave the homily.

“We celebrate a Solemn Requiem Mass at the request of Nathan’s wife, Jennifer, who indicated this would have been what Nathan wanted,” Father Roberts began.

“There is so much that we could say and so much that has already been said about Nathan in the past week. We could reflect at length about his involvement in the pro-life movement. We could share stories about his great love for his wife Jennifer and his soon-to-be born daughter Cecilia.

“We could reminisce about Nathan’s intelligence, goodness and deceptively keen sense of humor. We could marvel about the tremendous outpouring of goodwill that Nathan’s murder has created.

“But rather than focus on these very worthy themes, we will focus today on forgiveness.”

It’s a focus his friend lived, Father Roberts said.

“Nathan Trapuzzano was a man who knew from his head to his toes that he was a sinner who was loved and forgiven by God,” the priest continued. “He wanted everyone he met to know the same love and forgiveness.”

“His friends report that during his college years he went to confession very frequently, even weekly, so that he could become more and more the man that God had created him to be.

“His wife Jennifer wanted everyone to know that celebrating the sacrament of reconciliation was one of the last things that Nathan did, going to confession a day before he died earlier this week.

“He wanted to love others with a pure and humble heart.

“One of the most important aspects of having such a heart is being able to forgive unconditionally. Nathan knew that the best way to learn how to do that was to ask for such forgiveness for himself.”

His friend also knew the power and depth of God’s love, Father Roberts said.

“Nathan would have wanted everyone here to know something in our bones. Each one of us here is loved with an infinite, personal and unconditional love by a merciful God. There is nothing that we can do that God will not forgive. We can refuse to accept that mercy, but God will never stop extending it.

“The last lines of the Prayer of Saint Francis capture the Christian mystery that gives us hope today: ‘It is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.’” Father Roberts concluded.

In front of the abortion center before the funeral, sidewalk counselor Ben Manning also tried to give perspective to Trapuzzano’s tragic death.

“The people that [commit such crimes] are often people that don’t have a father in

their life,” he said. “They get into this evil that could have been prevented by a better family life. And here was Nathan about ready to raise a great family.”

In the church parking lot after the funeral, Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, who knew the Trapuzzanos through a Bible study, said many have asked him why God could allow something so tragic to happen.

“Perhaps the Lord knew Nathan could do more good in heaven,” Father Nagel said. “If this could somehow change the hearts of those two men who killed him and bring them to Christ, that would mean so much to Nathan.”

Dolores Tucker, executive director of Truth and Compassion, also yearns for justice and conversion of the men who took Trapuzzano’s life.


“The irony of the fact that he was gunned down in the lot where we park to pray is not lost on me,” she said.

“I believe this is a spiritual battle. This is not a gun control issue or a gang issue. This is an issue of the heart—the heart of our city, the heart of our youth.

“[The killers] need transformation from the inside, and the only thing that will do this is a relationship with Christ.

“I urge people to pray aggressively,” Tucker said. “Pray not just that these men come to justice, but that they be tormented in heart by guilt and misery so that they come to Christ, that Nathan’s blood will not be in vain—not worth the loss, but not in vain.”

(For photos of the funeral Mass, log on to www.CriterionOnline.com. To donate to a fund started by the Trapuzzano family to help pay for funeral and upcoming baby expenses, log on to www.gofundme.com/7zj4fo#. Cards, condolences or personal donations can also be sent to Jennifer Trapuzzano, P.O. Box 665, Danville, IN 46122. Donations can also be made to the Trapuzzano Memorial Fund at any PNC bank. For a schedule of prayer times at the abortion center where Nathan Trapuzzano volunteered as a sidewalk counselor, email Dolores@truthandcompassionindy.com with a subject of “Schedule request.”) †



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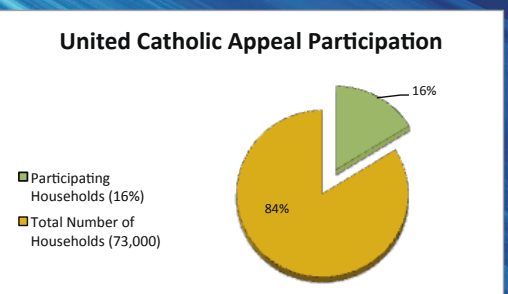
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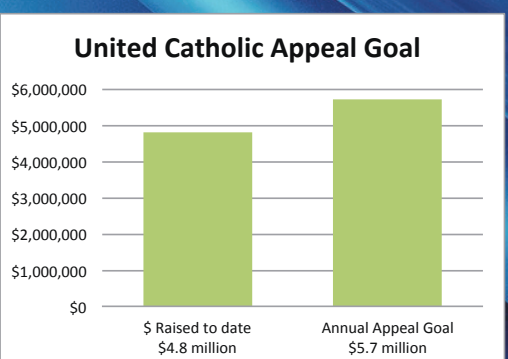
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‘The last lines of the Prayer of Saint Francis capture the Christian mystery that gives us hope today: “It is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.”’

—Father Christopher Roberts, Lafayette Diocese

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Mysteries of God, neighbor, self shape mission of CRS

By Natalie Hoefler

Carolyn Woo is an appropriate person to speak on the topic of “God, Neighbor, Self.”

As president and CEO of Catholic Relief Services (CRS) for the last two years, the Catholic woman gives of herself every day to serve God in poor and suffering neighbors around the world. CRS is the international aid agency of the U. S. bishops.

“We are in 101 countries helping over 100 million people,” Woo said to the approximately 300 people who came to hear her speak. Her talk on March 25 at Marian University in Indianapolis was part of the school’s Richard G. Lugar Franciscan Center for Global Studies speaker series.

“We go wherever there is a need, regardless of creed. We don’t go where there are Catholics—we go because we are Catholic. We go where need and suffering are intense.”

After touching on the works of CRS, Woo addressed the “three mysteries” of God, neighbor and self.

“We live our whole lives trying to discover what those three mysteries are, gaining deeper and deeper understanding,” she said. “The two greatest commandments join those three [components]: love God, and love your neighbor as yourself.

Woo identified 10 things she has “come to recognize in doing this work” of international development and crisis relief:

1. If God is in our neighbor, then he is in everyone we meet. “‘There is no mere mortal.’ We all have divine in us, every person,” she said, quoting author C.S. Lewis.
2. Every encounter with a neighbor is an invitation to serve. “I read in a book from a Notre Dame theologian that when you give alms to the poor, the hand of the poor is the altar of God.”
3. Faith requires us to act. “Our faith is not a good intention, good emotion or just a feel good thing. Our faith calls us to work. Pope Francis has been emphasizing this.”
4. When we do take action, we’re participating in God’s miracle of allowing life to flourish. “Every day we see children who would otherwise die” without our help.
5. Because we’re doing God’s work, we don’t have to worry—the work doesn’t depend solely on us. “Our job is to do what you can. You don’t have to do it all.”
6. Our work comes from God’s abundance, not from scarcity. “The God that we serve is a very generous God. When he sent Peter to fish, the fish nearly broke the net.”
7. The call of Christ to serve the poor is directed to everyone. “I don’t think everyone has to go to Madagascar or Somalia—I haven’t been to Somalia yet. We may play different parts, but we’re all called.”
8. In the final judgment, we won’t be separated good from evil, but rather by those who chose wisely and those who chose poorly. “When we make a choice for [God], we make a choice for our neighbor.”

9. Every act of giving is actually an act of thanksgiving. “It’s an act to recognize our gratitude for what God has given us.”

10. “It is a mystery that God is in us and our neighbor all at the same time.”

In answer to a question from the audience, Woo shared her journey of how she came to be head of Catholic Relief Services.

She described how she immigrated to the U. S. from China to attend Purdue University in West Lafayette, Ind. “I came with one year of tuition and no buffer,” she admitted.

She went on to obtain bachelor’s, master’s and doctorate degrees from Purdue. She worked in administration there, rising to the level of associate executive vice president for academic affairs.

Woo left Purdue to become dean of the University of Notre Dame’s Mendoza College of Business. She held that position for more than 14 years. Under her watch, the school was ranked “number one in the country, and number one in ethics,” she said.

In 2011, a selection committee asked Woo, who was then a board member for CRS, to consider being a candidate for the position of president and CEO of the organization.

“At first, I thought it was a joke,” she said. “I thought I was just their diversity candidate.”

She spoke with her spiritual director, a priest at Notre Dame, who gave her wise advice about discerning her answer.

“He told me, ‘Pray, and carry a piece of paper with you. When thoughts come to you, jot them down.’

“Pay attention to your joys and fears. It’s not pros and cons—it’s joys and fears. And it will come to you. It’s not hard, but it takes time,” Woo quoted the priest.

She said in time she did have insights identifying her fears, particularly her fear of not having a background in international development.

“I suddenly realized it was clear to [the selection board] that I knew nothing about international development. That was not why they wanted me. It must be for something else.”

She did agree to be a candidate, and began her role with CRS in January of 2012.

One member of the audience asked Woo if statistics showed an increase in natural disasters.

Her answer was an unhesitating “yes.”

“And the projections are that we will see more severe natural disasters in coasts and in urban areas,” she added.

When asked if she ever got depressed by the tragedies she sees, Woo said, “Absolutely not.

“We serve a common good, and it’s a privilege. We want Catholics to be out there in the world. We want our friendship and presence known.

“The poor deserve our best.”

(The next and final speaker for this semester’s Richard G. Lugar Franciscan Center for Global Studies speaker series is Archbishop Joseph W. Tobin. The topic will be “The Catholic Church: Catalyst for, or Obstacle to a Better World?” He will speak at Marian University, 3200 Cold Spring Road in Indianapolis, from 7-9 p.m. on April 16. To register, log on to www.marian.edu and click on “register now.”) †



Carolyn Woo, president and CEO of Catholic Relief Services, responds to a question from an audience member on March 25 after the talk she delivered on “God, Neighbor, Self” at Marian University in Indianapolis for the school’s Richard G. Lugar Franciscan Center for Global Studies speaker series.



Carolyn Woo chats with Maria Pimentel-Gannon of St. Monica Parish in Indianapolis, and Providence Sister Mary Montgomery, a member of the archdiocesan Global Solidarity Council and director of the Terre Haute Deanery Pastoral Center, on March 25 after Woo delivered her talk.

Pope Francis declares by decree three new saints for the Americas

VATICAN CITY (CNS)—Without a canonization liturgy, Pope Francis declared three new saints for the Americas, pioneers of the Catholic Church in Brazil and in Canada.

Pope Francis signed decrees on April 3 recognizing: St. Jose de Anchieta, a Spanish-born Jesuit who traveled to Brazil in 1553 and became known as the Apostle of Brazil; St. Marie de l’Incarnation, a French Ursuline who traveled to Quebec in 1639 and is known as the Mother of the Canadian Church; and St. Francois de Laval, who arrived in Quebec 20 years after St. Marie de l’Incarnation and became the first bishop of Quebec.

In declaring the three saints, the pope used a procedure known

as “equivalent canonizations,” which required a thorough study of the candidates’ life and writings, fame of holiness and reports of favors granted through their intercession. Unlike a regular sainthood process, though, it did not require the verification of a miracle through their intercession, nor further studies by historians and theologians working for the Congregation for Saints’ Causes.

The three were beatified together by Pope John Paul II in 1980.

The Brazilian bishops, who thought the decrees would be signed on April 2 and planned local celebrations for that evening, have said they will celebrate a Mass of thanksgiving with

Pope Francis on April 24 in Rome’s Church of St. Ignatius. The bishops of Quebec have said they will celebrate a thanksgiving Mass on May 18 in Quebec and hope to have a larger celebration with the pope in Rome in October.

Despite the one-day delay in the announcement, parishioners kept filing into Our Lady of Assumption Church in Anchieta, Brazil, on April 2, to celebrate the new Brazilian saint. Many joined the celebration and morning Mass in the square outside the church, watching on large TV screens.

At 2 p.m., all of the Catholic churches in Sao Paulo rang their bells to celebrate St. Anchieta. Sao Paulo’s Cardinal Odilo Scherer celebrated Mass at the city’s cathedral and said St. Anchieta “should be considered the first anthropologist of Brazil due to his enormous interest in the indigenous population and their culture.”

Cardinal Orani Tempesta, celebrating Mass in Rio de Janeiro, said it was “impossible to write about the history of Brazil without mentioning the presence of Jose de Anchieta.”

St. Francois de Laval was born in 1623, studied in a Jesuit school, then joined a group of youths who formed what would become the Seminary of Foreign Missions. Ordained to the priesthood in 1647, he eventually was appointed apostolic vicar of New France, as Quebec was called, and ordained a bishop in 1658. He landed in Quebec—a town of just 500 people—the following June and began his missionary work among colonists and the native peoples. He died in Quebec in 1708.

St. Marie de l’Incarnation was born in 1599 and although drawn to the religious life, she followed her parents’ wishes and was married at the age of 17. Six months after her son was born, her husband died. When the child turned 12, she entered the Ursuline order and, in 1639, set sail for Quebec with several other Ursulines. She died in Quebec in 1672.

St. Jose de Anchieta, was born in the Canary Islands in 1534 and joined the Jesuits at the age of 17. He was sent to Brazil, mainly for his health, but immediately dedicated himself to

missionary work, learning the local languages and writing a grammar and dictionary used by Portuguese settlers and missionaries. He was ordained to the priesthood only after he had been in Brazil several years. He is credited with being one of the founders of Sao Paulo and Rio de Janeiro. He died in 1597 in Reritigba, the city now known as Anchieta.

Pope Francis has used the “equivalent canonization” twice before. In October, he signed the decree recognizing Italian St. Angela of Foligno, and in December, he signed a decree recognizing St. Peter Faber, one of the founding members of the Jesuits.

The public Mass scheduled on April 27 for the canonization of Blessed John XXIII and John Paul II will be only the second canonization Mass Pope Francis has presided over. At a Mass in May last year, he proclaimed the sainthood of Antonio Primaldo and some 800 other Italians killed by Ottoman soldiers in the 15th century, Mexican Sister Maria Guadalupe Garcia Zavala, and Colombian Sister Laura Montoya. †



St. Jose de Anchieta



St. Francois de Laval



St. Marie de l’Incarnation



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Editorial



Pope Francis waves as he leads the Angelus from the window of his studio overlooking St. Peter's Square at the Vatican on March 30.

Pope Francis stresses God's endless mercy

In his first year as Bishop of Rome, Pope Francis repeatedly stressed the boundless mercy of God. None of us is perfect, including the pope who says simply, "I am a sinner."

We Christians are not perfect, by a long shot, but we *are* forgiven. That's a reason to rejoice and be glad—especially as we prepare for the great feast of Easter.

We acknowledge that we are a sinful people, and that our imperfections hurt us and others in ways that can be very damaging.

As sinners, we usually hurt the people who are closest to us—our parents, spouses and children, friends and co-workers. We make promises that we don't keep. We often take advantage of others' generosity, and we abuse their trust. We break all 10 of the commandments (repeatedly), and then we wonder why we feel isolated, unhappy and afraid.

Finally, when we've sunk as low as any human being can possibly go and we're desperate, we cry out for help: "Father, I have sinned against heaven and before you. I am not worthy to be called your son" (Lk 15:21). How does our heavenly Father respond? By rejoicing! By celebrating the fact that we were lost and are now found; we were dead and have now been returned to life (Lk 15:11-32)! This is the prodigal love of God, the endless mercy and forgiveness that are available to us through the power of Jesus' suffering, death and resurrection.

We do not need to be stuck in our sins. The cross of Christ has redeemed us. Our sins have been forgiven, and we have been set free. Let us use this penitential season to prepare for the great rejoicing that flows from God's endless mercy and his redemptive gift of self on the cross. We're not perfect, but we are forgiven and redeemed!

Our God is a forgiving God who is slow to anger and rich in mercy. This is one of the primary reasons why we will be able to rejoice during the Easter season. Our experience of Lent and the Paschal triduum will focus our attention on the power and immensity of God's love for us. If we prepare well during Lent, we will become keenly aware of the lengths to which our loving God is willing to go to redeem us from our selfishness and sin.

St. Luke's story of the prodigal son—really the story of two brothers and their generous and loving father—has captured the imagination of many great artists and writers during the past 2,000 years. It is a story of love and forgiveness that can't fail to inspire us. We can all identify with the two brothers. At times, we're like the younger brother who wastes his inheritance on loose living and sins of the flesh. At other times, we can feel the older brother's pain and resentment:

"Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf" (Lk 15: 29-30)!

The father's response speaks directly to our hardened hearts: "My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found" (Lk 15:31-32).

There is no greater joy than the joy that flows from the experience of forgiving love. (The Hebrew word for "forgiving love" is *hesed*, which means the boundless loving mercy of God.) This is what the father feels when his long lost son returns. It is surely what the son who was lost feels when his father greets him with such overwhelming love and mercy. And it is what the older son is invited, and challenged, to feel if he can overcome his anger and resentment and learn to share his father's joy.

Pope Francis reminds us that we too are invited, and challenged, to experience the joy of God's love and forgiveness. Yes, we are sinners—imperfect people who hurt ourselves and others. Yes, we too often waste the gifts that God has given us, and we can be resentful and angry when we should be profoundly grateful for all that God has given us. ("Everything I have is yours.")

We are not perfect, but we are forgiven. Let's thank God for his boundless mercy. Let's use this time of penance to ready ourselves for the joy of Easter when we can once again proclaim with great joy: The Lord is risen and our sins have been forgiven. Alleluia!

—Daniel Conway

Reflection/Sean Gallagher

Faith is a path to find meaning in Nathan Trapuzzano's death

The murder of Nathan Trapuzzano reminds us that we who seek to follow



Jesus in our daily lives live with feet in two worlds. One foot is in the world that God created as good but which now groans under the sad effects of original sin.

The other foot is in the kingdom of God, which is the beginning of the

restoration of creation's original goodness and its ultimate fulfillment in heaven.

Having a foot in one world and one in another can seem strange to people with both feet in this world alone. To some of them, the kingdom is absurd and doesn't exist. Others might acknowledge its existence but would deny that it has anything to do with this world.

This is not what Christ taught, however. He wants us to be truly in this world but not of it. He wants us to be heralds of the beauty of his kingdom in a world that is so often marred by ugliness and filth.

That ugliness and filth were on full display on April 1 in Indianapolis when Nathan Trapuzzano was gunned down while on a morning walk. Married less than a year ago, Trapuzzano was looking forward to welcoming the birth of his first baby in a matter of weeks. He was a deeply faith-filled man who was a member, with his wife Jennifer, of Our Lady of the Most Holy Rosary Parish in Indianapolis.

If I were to have both of my feet in this world, Trapuzzano's death would have proved to me that this world is ultimately absurd. I can try to live well in it, but such attempts will always stand on shaky ground, ready to be tumbled over by anyone with more power than me, who resorts to violence to get their way and who ultimately believes that might makes right.

What a cold, sad world to stand in with both feet.

Nathan Trapuzzano, however, had one foot in the kingdom of God. In the world of the kingdom, Christ has eternally overcome the power of death. He has robbed violence of its power. In this world, goodness makes right, not might.

That's why Trapuzzano valued Christ's

mercy, which his wife Jennifer said he received in the sacrament of confession the day before his death. That's why Father Christopher Roberts, a priest of the Lafayette Diocese who knew Trapuzzano well, said in the homily at the young man's funeral that he was convinced that Trapuzzano had forgiven his attackers.

Now everyone who seeks to follow Christ still has a foot in this world disfigured by the effects of original sin, where the ethic of might makes right so often holds sway. The fact that we still have a foot in this world can lead us to unspeakable heartbreak.

I heard that heartrending sadness and grief at Trapuzzano's funeral when his widow Jennifer moaned loudly in agony.

Perhaps her cries were echoes of the heartbreak that Christ and his blessed Mother experienced in the depths of their souls on Good Friday during Christ's passion and death, which we will solemnly recall this upcoming Holy Week.

As I heard those cries as I walked back to my pew after Communion, I was angry and said intensely within myself, "This is wrong. This shouldn't be. A young wife and mother shouldn't have to suffer like this."

The same could have been said of Mary on Good Friday 2,000 years ago.

She bore within her heart the full weight of the evil of this world that her Son carried on his shoulder. Nathan experienced a heavy share of this evil in his death. Jennifer will continue to carry it into the future. And while the eternal effects of their pain died with Christ on Calvary, only Christ rose victorious from the tomb.

This is the gloriously Good News of the world of the kingdom of God, where one of our feet is planted on solid ground. Nonetheless, this Good News is still often little comfort in this world, where our other foot is planted. This can be especially true for people like Jennifer Trapuzzano and her family, friends and others who suffer so grievously the torments of the evil of this world.

As we enter into this most holy of weeks, where we come face-to-face with both the worst that this world can do and the victory of Christ over the world, let us pray for people who bear especially heavy crosses at this time, that their trust in Christ will be strengthened. †

Letter to the Editor

Reader sees little hope for common ground between Church, president

In the April 4, 2014 edition of *The Criterion*, editor Mike Krokos presented a hopeful reflection of President Obama's meeting with Pope Francis. Krokos wrote of the encounter, "we can only hope and pray that all that was said will be taken to heart, and pray that through God's grace it will bear fruit."

Five years ago the president visited the University of Notre Dame to address the graduates and later that summer visited Pope Benedict XVI. There was talk then about finding "common ground" and understanding points of view. We hoped then that the president would change. Unfortunately, he didn't and we now know President Obama all too well. His actions speak far more loudly than his words.

He has taken anti-Christian positions on abortion, religious liberty and protection of Christians worldwide.

He has shown himself to be the most anti-life president in our history fighting for liberalization of abortion rights, colluding with and praising Planned Parenthood.

With "Obamacare," he has forced the public to fund contraception and even some abortifacient drugs. When religious groups push back, his administration challenges in court their freedom to practice their religion. Currently, the Obama administration is fighting the Little Sisters of the Poor in the Supreme Court.

Read that sentence again and think about whether your president is anti-Catholic or not.

Stephen O'Neil, M.D.
Indianapolis

Letters Policy

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

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

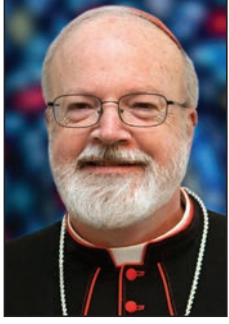
Letters must be signed, but, for serious reasons, names may be withheld.

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

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

At border Mass, bishops call for compassion, immigration reform

NOGALES, Ariz. (CNS)—With the backdrop a few feet away of the rusted iron slats of the 30-foot wall along the U.S.-Mexico border, Boston Cardinal Sean P. O'Malley and a dozen other bishops from three countries prayed on April 1 for compassion and for a return to ideals that welcome immigrants.



Cardinal Sean P. O'Malley

More than 300 people formed the outdoor congregation on the U.S. side of the border and hundreds more participated on the Mexico side, receiving Communion pressed into hands that stretched between the slats, illustrating that, as one teenage member of the choir put it, "we are all one community—we are all bilingual and bicultural."

Referring to a visit by Pope Francis last summer to the Italian island of Lampedusa where migrants from the Middle East and Africa try to enter Europe illegally, Cardinal O'Malley in his homily quoted the pope's comments about the "globalization of indifference."

"We have lost a sense of responsibility for our brothers and sisters," Pope Francis said. "We have fallen into the hypocrisy of the priest and the Levite whom Jesus described in the parable of the good Samaritan."

Cardinal O'Malley quoted Pope Francis further: "The culture of comfort, which makes us think only of ourselves, makes us insensitive to the cries of other people."

The Mass at the intersection of International Street and Nelson capped a two-day experience of the border region for bishops from as far away as Atlanta and Guatemala. Beginning with a Mass the day before at San Xavier del Bac Mission outside Tucson, which dates from when the entire region was part of Mexico, the bishops then walked along rough desert paths used by migrants.

Crawling under strands of barbed wire, scrunching low to walk through a culvert beneath a road, dodging cactus and sticker bushes, the group came upon empty water bottles, backpacks and other belongings abandoned by the migrants who cross the hilly, rocky terrain as they try to get past the various security measures and agents used by the Border Patrol to try to stop illegal immigration.

Then the group met with the Border Patrol at their regional headquarters, before crossing into Mexico to serve dinner at a Church-sponsored "comedor," or soup kitchen. The "comedor" serves people who have been deported or who are figuring out whether they want to try to sneak into the United States.

"We come to the desert today because it is the road to Jericho," said

Cardinal O'Malley in his homily. "It is traveled by many trying to reach the metropolis of Jerusalem. We come here today to be a neighbor and to find a neighbor in each of the suffering people who risk their lives and at times lose their lives in the desert."

"The hard work and sacrifices of so many immigrant peoples is the secret of the success of this country. Despite the xenophobic ranting of a segment of the population, our immigrant population contributes mightily to the economy and well-being of the United States."

He added that the group came also to mourn the loss of "countless immigrants who risk their lives at the hands of the 'coyotes' [smugglers] and the forces of nature to come to the United States."

The Mass, which was shown live on the Internet and remains available for viewing on YouTube, was organized by the Jesuits' Kino Border Initiative and Migration and Refugee Services of the U.S. Conference of Catholic Bishops.

The Diocese of Tucson and the Archdiocese of Hermosillo, Mexico, worked closely together in arranging the details. Tucson Bishop Gerald F. Kicanas and Hermosillo Archbishop Ulises Macias Salcedo were among the concelebrants.

A choir from Lourdes Catholic High School in Nogales and members of Knights of Columbus councils from across southern Arizona were among the many volunteers. One of the more unusual roles the volunteers filled was ensuring that nothing other than the Eucharist or hands were passed through the slats of the border fence, part of a complex negotiation with the Border Patrol to allow the Mass to take place within the agency's jurisdiction. Throughout the Mass, a dozen or more Border Patrol agents watched the proceedings from just outside a pedestrian port of entry a block west of the altar.

Dick Goddard, a Knight from St. Pius X Parish in Tucson, was among the volunteer ushers. He said he'd only learned about the Mass a day earlier but thought it important to attend. He had made the hourlong drive to the border with three fellow parishioners.

"They say we have a broken immigration system," Goddard said. "Obviously we do. Human rights and dignity have gotten lost in the whole thing. We've got to do something to get attention to that."

Many of the congregants on the Mexican side came to the Mass after having met the bishops and others in the delegation during their visit to the "comedor" the previous day.

Father Clete Kiley, a Chicago archdiocesan priest who works as director for immigration policy for the labor union UNITE HERE, said two of the young men he chatted with over dinner on March 31 caught his eye, smiling broadly through the fence slats as the priests and bishops assembled at the altar on a large stage brought in for the occasion.



Bishop Gerald F. Kicanas of Tucson, Ariz., blesses people on the Mexican side as he distributes Communion through the border fence in Nogales, Ariz., on April 1. A group of U.S. bishops, led by Cardinal Sean P. O'Malley of Boston, celebrated Mass at the border calling attention to the plight of migrants and appealing for changes in U.S. immigration policy.



People pray during Mass celebrated by a group of U.S. bishops at the border fence in Nogales, Ariz., on April 1. The bishops were on a two-day visit to the U.S. border with Mexico calling attention to the plight of migrants and appealing for changes in the U.S. immigration system.

Cardinal O'Malley's homily, delivered largely in Spanish, was met with applause at several points, such as when he talked about how today's migrants, whether they come with or without government permission, hold the same kind of values that brought earlier generations of immigrants.

"Our country has been the beneficiary of so many immigrant groups that had the courage and the fortitude to come to America. They came fleeing horrific conditions and harboring a dream of a better life for the children," he said.

"They were some of the most industrious, ambitious and enterprising citizens of their own countries, and brought enormous energy and good will to their new homeland. Their hard work and sacrifices have made this country great," he added.

After Communion, a procession of bishops climbed the Border Patrol access road alongside the fence. Partway up the steep hill, Cardinal O'Malley placed two wreaths alongside a cross to commemorate those who have died along the border, including "ranchers, farmers, peacekeepers and travelers who seek a common ground of peace and prosperity," as the Mass program described the memorial.

Another Mass was held simultaneously at the border between the cities of

San Luis, Mexico, and San Luis, Ariz., at the southwestern tip of the state.

Cross-border religious events to bring attention to immigration-related issues have been sponsored by dioceses in the U.S. and Mexico for years. Among them are annual processions for the Way of the Cross during Lent and *Las Posadas*, the Christmas season re-enactment of the search for lodging by Mary and Joseph in Bethlehem, as well as occasional Masses at the border.

The April 1 Mass had perhaps the greatest number of bishops participating, as well as priests from throughout the region and across the country.

Other bishops at the Mass included: Seattle Auxiliary Bishop Eusebio L. Elizondo, chairman of the U.S. bishops' migration committee; Salt Lake City Bishop John C. Wester; Bishop Oscar Cantu of Las Cruces, N.M.; Bishop Mark J. Seitz El Paso, Texas.; San Diego Bishop Cirillo B. Flores; Atlanta Auxiliary Bishop Luis R. Zarama; and retired Bishops Ricardo Ramirez of Las Cruces and Gerardo Flores of Vera Paz, Guatemala.

Bishop Flores brought a letter of greetings and support from the Guatemalan bishops' conference, in recognition of the many Guatemalans who pass through Mexico and Arizona on their way north. †

Pope Francis says married couples are called to be icons of God's love

VATICAN CITY (CNS)—Through the sacrament of matrimony, married couples are called to be living icons of God's love in the world, Pope Francis said. And when they fight—and all couples do—they don't have "to call the United Nations," but find simple words and gestures to say they are sorry.

Concluding a series of talks about the sacraments, Pope Francis used his general audience on April 2 to focus on marriage, and he asked the estimated 45,000 people gathered in St. Peter's Square to pray for the world's families, especially for couples experiencing difficulty.

The sacrament of marriage, he said, "leads us to the heart of God's plan, which is a plan of covenant with his people and with all of us."

"We were created for love as a reflection of God and his love," the pope said. "In the conjugal union, a man and a woman fulfill this vocation under the sign of reciprocity

and a full and definitive communion of life."

Marriage is a response to a specific vocation, and "must be considered a consecration," he said. "The man and woman are consecrated for love. Through the sacrament, the spouses are given a real mission to make visible—even through simple and ordinary gestures—the love with which Christ loves his Church."

"The plan that God has for marriage is really something stupendous," he said.

Calling married couples "an icon of God's love for us," Pope Francis also said the fact that husbands and wives are human means that sometimes the image can appear slightly tarnished.

"We all know how many difficulties and trials spouses face. What is important is to keep alive a bond with God, who is the foundation of the matrimonial bond," he said. Marriages are stronger when husbands and wives pray for each other and with each other, he added. †

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Events Calendar

April 11
St. Lawrence Parish, Father Conen Hall, 6944 E. 46th St., Indianapolis. **Fish fry**, 4:30-7:30 p.m. Information: 317-546-4065.

Our Lady of Lourdes School, 30 S. Downey Ave., Indianapolis. **Lenten fish fry**, 5-7:30 p.m. Information: 317-356-7291 or ollindy.org.

St. Joan of Arc, 4217 N. Central Ave., Indianapolis. **Lenten devotions**, Rosary 6 p.m., Mass 6:30 p.m., Stations of the Cross with Benediction 7 p.m. Information: 317-283-5508 or mrvelli@sjoa.org.

April 12
Knights of Columbus, 1239 S. Lynhurst Dr., Indianapolis. **St. Christopher Parish, Men's Scripture group**, "Passion of Jesus and Sorrows of the Blessed Mother," men, women and high school students invited, 9 a.m.-noon, no charge, doughnuts and coffee available at 8:30 a.m. Information: 317-607-8037.

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.

Another Broken Egg Café, 9435 N. Meridian St., Indianapolis. **Marriage on Tap**, "The Sandwich Generation: Managing the Needs of Our Older and Younger Family Members," David and Mary Anne Noble, presenters, 7-9:30 p.m., \$35 per couple includes dinner. Reservations: www.stluke.org.

All Saints Parish, 25743 State Route 1, Guilford. **3rd Annual spring craft fair**, more than 20 vendors, bake sale, soup and sandwich lunch, 9 a.m.-4 p.m. Information: 812-576-4302 or parishoffice@etczone.com.

April 13
St. Malachy Church, 9833 E. County Road 750 N., Brownsburg. **Mass in French**, 5 p.m., confession, 4-4:45 p.m. Information: 317-536-5998 or ccfindy3@gmail.com.

April 16
Marian University, 3200 Cold Spring Road, Indianapolis. **Global Studies Speaker Series**, "The Catholic Church: Catalyst for, or Obstacle to a Better World?," Archbishop Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis, presenter, 7 p.m. Information: 317-955-6775 or maple@marian.edu.

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

April 18
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Faith by the Numbers, or Not," presenter John Ketzenberger, president of Indiana Fiscal Policy Institute, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations: www.catholicbusinessexchange.org.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **The Way of the Cross**, 4th Degree Knights of Columbus, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **The Way of the Cross**, 4th Degree Knights of Columbus, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Mary Parish, 629 Clay St., North Vernon. St. Mary, St. Joseph and St. Ann Parishes, "The Living Way of the Cross," 1 p.m. Information: 812-346-3604.

April 23
St. Athanasius the Great Byzantine Church, 1117 S. Blaine Ave., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, welcome of the Icon, 7 p.m., prayer and meditation, 8 p.m.-midnight. Information: 317-408-0528 or abbafather.cuf@gmail.com.

April 24
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Memorial Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Athanasius the Great Byzantine Church, 1117 S. Blaine Ave., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, Divine Liturgy Mass, 9 a.m.; prayer service for the victims of abortion, 7 p.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

Clinic for Women, 3607 W. 16th St., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, prayer and meditation, 10:30 a.m.-noon. Information: 317-408-0528 or abbafather.cuf@gmail.com.

Planned Parenthood, 8590 Georgetown Road, Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, prayer and meditation, 2-3 p.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

abbafather.cuf@gmail.com.
St. Luke the Evangelist Church, 7575 Holliday Dr., E., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, prayer and meditation, 4-5 p.m., Mass in the chapel, 5:30 p.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

April 25
St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, Divine Liturgy Mass, 9 a.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, prayer and meditation, 10:30-11:30 a.m., 11:45 a.m. procession to Joy of All Who Sorrow Eastern Orthodox Church, 1516 N. Delaware St., Indianapolis. Information: 317-408-0528 or abbafather.cuf@gmail.com. †

Retreats and Programs

April 11
Mount Saint Francis Retreat Center, 101 St. Anthony Drive, Mt. St. Francis. "Jesus as Savior and Lord, Passion retreat." Information: 812-923-8817 or retreats@mountsaintfrancis.org.

April 11-13
Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **Benedict Inn Retreat and Conference Center, W.O.W. (Women's Only Weekend)**, Annie Endris and Angie Sullivan, presenters, \$150 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Seven Last Words of Christ retreat**. Information: 812-535-2952 or provctr@spsmw.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. "The Cross of Jesus and the Life of Virtue," Benedictine Father Mark O'Keefe, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

April 11-13
Saint Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods. **Come and See weekend: "Living on the Margins: A Call to Religious Life."** Information: 812-535-2895 or eben@spsmw.org.

April 12
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Day of information and reflection**, single Catholic lay women, Company of St. Ursula (member USCSI), presenter, 8:30 a.m.-4:30 p.m., \$20 scholarships available. Information: 513-961-0667 or csu@fuse.net.

April 13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Stations of the Cross**, 4 p.m., goodwill offerings accepted. Information: 317-545-7681 or cmcsweeney@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **RCIA Retreat: Know God's Love**, Franciscan Sister Clare Teixeira, presenter, 1-5:30 p.m., \$45 includes supper. Information: 812-933-6437 or center@oldenburgosf.com. †

VIPs

John and Mary (Wiley) Williams, members of St. Elizabeth of Hungary Parish in Cambridge City, celebrated their 50th wedding anniversary on April 4. The couple was married on April 4, 1964, at St. Gabriel Church in Connersville. They are the parents of four children, Angela Burch, Sara Mason, Becca Podojil and Jason Williams. They have 11 grandchildren and one great-grandchild. †

Sisters of Providence announce services for Holy Week at Saint Mary-of-the-Woods

The Sisters of Providence at Saint Mary-of-the-Woods have announced their schedule of Masses and services for Holy Week. All Masses and services are open to the public and will take place in the Church of the Immaculate Conception on the grounds of the Sisters of Providence motherhouse at Saint Mary-of-the-Woods, St. Mary-of-the-Woods.

- The schedule is as follows:
- April 13—Palm Sunday Mass, 11 a.m.
 - April 13—Vespers, 4:30 p.m.
 - April 14-16—Holy Week daily Masses, 11:30 a.m.

- April 17—Holy Thursday Mass of the Lord's Supper, 4 p.m.
- April 18—Good Friday service, 3 p.m.
- April 19—Easter Vigil, 7 p.m.
- April 20—Easter Sunday Mass, 11 a.m.

In addition, an Easter brunch will be available at O'Shaughnessy Dining Room at the Providence Spirituality and Conference Center from 10:30 a.m. to 2 p.m. on April 20.

For more information and cost for the brunch, log on to www.SistersofProvidence.org. †

Sisters of St. Benedict offer triduum retreat at Benedict Inn in Beech Grove

The Sisters of St. Benedict of Our Lady of Grace Monastery, 1402 Southern Ave in Beech Grove, invite anyone interested to join them for the holiest days of the liturgical year from 5 p.m. on April 17 to noon on April 20.

The three days, known as the Easter triduum, will be spent in prayer, ritual and silence. The retreat will include an agape feast, Holy Mass of The Lord's Supper, adoration of the Blessed Sacrament,

Liturgy of the Lord's Passion on Good Friday, Holy Saturday Easter Vigil, and Easter prayer and Mass of the Resurrection on Sunday.

The \$200 fee includes room and meals.

All are also welcome to just spend a day of prayer on Good Friday or join in the prayer services.

For more information or to register, call 317-788-7581. †

Seminar for those serving in "companion" role in service fields set for April 25 in Indianapolis

Alan Wolfelt, Ph.D., an author, educator and grief counselor, will present "Exploring the Value and Function of Grief Symptoms: the 'Companioning' Helping Role" at the Community Life Center, 10612 E. Washington Street in Indianapolis, from 9 a.m.-3:30 p.m. on April 25.

This seminar for hospice staff and volunteers, parish grief ministry teams, funeral home personnel, social workers, counselors, clergy, chaplains, nurses and

lay ministers is sponsored by Flanner and Buchanan Funeral Centers, the Archdiocese of Indianapolis, and Catholic Cemeteries Association.

The registration fee is \$30, and continuing education credits are available.

For additional information, contact Maureen Lindley of Flanner and Buchanan at 317-362-7691, or Deb VanVelse of the archdiocesan Office of Pro-Life and Family Life at 317-236-1586. †



Photo submitted by Jim Reaser

Mobile Ministry

In this March 31 photo, Project Gabriel executive director Eileen Hartman and Mount Comfort RV owner and chief operating officer Ken Eckstein show off the recreational vehicle the company partially donated to serve as a mobile ultrasound unit for the pro-life ministry. According to Hartman, the RV is being customized and should be ready to roll by the end of April.

Archbishop speaks on “The Joy of the Gospel”

Right, Archbishop Joseph W. Tobin presents a talk on Pope Francis’ apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”) on March 26 in Priori Hall at Our Lady of the Most Holy Rosary Parish in Indianapolis as part of the parish’s Lenten Spaghetti and Spirituality series. While the archbishop’s talk highlighted seven points within the document, he encouraged everyone to read the document in its entirety. The document is available online for free in English by logging onto www.vatican.va/evangelii-gaudium/en, and in Spanish by logging onto www.vatican.va/evangelii-gaudium/sp.



Photos by Natalie Hoelzer



Far right, attendees enjoy a spaghetti meal before listening to Archbishop Joseph W. Tobin present a talk on Pope Francis’ apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”) on March 26 in Priori Hall at Our Lady of the Most Holy Rosary Parish in Indianapolis.

What was in the news on April 10, 1964? A call to reduce the workload of the Council and worries about the end of Gregorian chant

By Brandon A. Evans

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

Here are some of the items found in the April 10, 1964, issue of *The Criterion*:



- Bishops meet to discuss English in the liturgy
- Historic statement: Michigan’s dioceses pledge rights action
- West Baden Jesuits to move to Illinois

- Rome names permanent UN observer
- Details set for Woods unity event
- Permitted to celebrate liturgy in Eastern Rite
- New Little Sisters home to house 180 residents
- New Fatima Retreat House dedication to be held this Sunday
- The council’s decrees can’t change Church overnight
- Cardinal Siri: Suggests the council reduce its workload

“GENOA, Italy—‘Let us do what is necessary. This is always a good rule for summit level meetings such as the ecumenical council.’ With these words, Cardinal Giuseppe Siri of Genoa expressed his belief that the council should deal only with a few major and compelling issues rather than with the numerous proposals that have been presented. Moreover, the Cardinal stressed that one more session is all that is required to complete the necessary work facing the Second Vatican Council.”

- IU speaker endorses shared-time concept
- ND dean criticizes capital punishment
- A little (improvised) homily on homiletics
- Church concern for youth emphasized by Pope Paul
- Prelate sees no reason for panic over schools
- Defends rights of home buyer
- Mission agency reports \$23 million donated
- Annual CYO Convention slated this week-end: Parley is expected to draw 600 teenagers
- Socialists slate annual Congress at Brebeuf Prep
- ‘Emerging Brothers’ seen needed by Church
- Delegate visits stricken Alaska
- Immigration a ‘factor’ in intellectual picture
- El Greco canvas to stay in Spain
- Cuban refugees teaching Spanish at Schulte High

- Says Reds will learn to live with Church
- Rap panic thinking: Catholic educators view crisis in school system
- College teachers ask ‘reform’ of the Index
- Economic justice sought in Spain
- Who is right? Writers give divergent views on Church’s role in Brazil crisis
- Chant will remain, Pope Paul assures

“VATICAN CITY—Pope Paul VI has sought to assuage the fears of those who see the ecumenical council’s Constitution on the Liturgy as possibly spelling a new eclipse for Gregorian chant. Speaking to a pilgrimage of French teachers of plain chant, the Pope said: ‘Are any of you perhaps alarmed at the future applications of the Constitution on the Sacred Liturgy which was adopted by the council Fathers and promulgated by us last December 4? Let them read that admirable text’s passage concerning liturgical chant, and particularly the following: ‘The treasure of sacred music is to be preserved and fostered with great care ...’ (Liturgy Constitution, Paragraph 114.)”

- Brazil prelate warned of communist danger

(Read all of these stories from our April 10, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †



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Join us for Holy Week!

Sunday, April 13th – 4 pm
Outdoor Stations of the Cross

Join us this Palm Sunday for our annual walk and prayer of the Stations of the Cross on the trails of Our Lady of Fatima. We will begin in the chapel at 4:00 pm and proceed out to the Stations, weather permitting. In case of inclement weather, we will pray the Stations in Our Lady’s chapel.

No charge, however goodwill offerings are gratefully accepted.

Monday, April 14th – Thursday, April 17th
Holy Week Days/Evenings of Silence

Choose one or more days and/or evenings to reflect upon and recognize the gift of God’s sacrifice for us all. Create your own Holy Week retreat by staying one or more days or evenings at Our Lady of Fatima. Spiritual Direction sessions may be added, if interested. There will be an additional suggested donation for each spiritual direction session.

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2014

Indiana Catholic Women's Conference: 'An opportunity to get together as women of faith'



By Natalie Hoefler

Promoting modesty as true beauty through a secular fashion magazine. Sharing rare stories of St. Padre Pio as relayed by his personal assistant. Revealing Christ's own words on the grace and mercy bestowed through confession and the Eucharist.

These topics formed the foundation for the ninth Indiana Catholic Women's Conference hosted by the Marian Center of Indianapolis on March 22 at the Indiana Convention Center in Indianapolis.

During the event, more than 300 women from central and southern Indiana, and even from Chicago and other areas outside the archdiocese, listened to three powerful speakers: *Verily* magazine co-founder Janet Sahn; Julia Calandra-Lineberg of the National Center for Padre Pio; and Our Lady of Mercy Sister Caterina Esselen.

The day started with welcoming words by Bishop Christopher J. Coyne, vicar general of the Archdiocese of Indianapolis.

Mass was held at St. John the Evangelist Church, concelebrated by Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, and Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship.

Opportunities for adoration and confession were included, and the day ended with a closing reflection and Benediction by Father Beidelman.

Below are excerpts from each speaker's talk.

'Tilling the soil of the hearts of women'—excerpts from Janet Sahn's talk on modesty and *Verily* magazine

Janet Sahn is an Indianapolis native and graduate of Bishop Chatard High School in Indianapolis. After interning for *Elle* magazine, she co-founded *Verily* magazine and Verilymag.com, a secular fashion magazine to promote modesty, true beauty and self-worth in women.

"Modesty invites women to come to believe in their own self-worth and to dress in a way that reflects their own worth.

"Many think of modesty only in terms of helping protect our brothers in Christ. That is certainly part of it. In *Love and Responsibility* by Pope John Paul II, he has a whole chapter on modesty. There's one sentence that just burned in me: 'First and foremost,

modesty is good for the woman herself.' There's no relationship to men in that sentence, no mention of how we need to protect them. It's good for you, regardless.

"Fashion is powerful. It can complement and draw out a woman, who she is, who she wants to be, her dignity. But it can also completely undermine our want to be beautiful, our want to be noticed. It can objectify us. We can objectify ourselves. We can equate that attention with our worth.

"This new understanding of modesty and my worth was the catalyst for starting *Verily*. Culturally, what was being held up for women to strive to [by fashion magazines] was so wrong. *Verily* means truly, really, authentically, genuinely. It's everything we hope to live out in our lives as women.

"Why start a fashion magazine to address the culture? Magazines have the ability to hold up for women what is successful, what is beautiful, how we should live, what we should strive for.

"We can till the soil of the hearts of women so they may be open to a seed of truth. So by doing a secular publication, a fashion magazine of all things, we were able to speak to women no matter where they're coming from, no matter where they're at.

"[In a recent study,] 68 percent of 6-9 year-old girls identified with a sexy object. What that's referring to is a study where the girls were given a choice of two paper dolls, one dressed not so nice and the other was a healthy, natural looking girl. The girls were asked questions: Which doll is more popular? 'The sexy one.' Which doll is more loved? 'The sexy one.' That just tells you how pervasive this is, and that there needs to be something different.

"Father Robert Barron had a very simple quote talking about the new evangelization. 'First, start with beauty, then the good, and then the truth.' Beauty is the gateway for all of us."

'God knew how to hook us in'—excerpts from Julia Calandra-Lineberg's talk on St. Padre Pio

Julia Calandra-Lineberg is group coordinator and pilgrim director of the National Center for Padre Pio in Barto, Pa. Her sister's miraculous cure helped lead to the canonization of St. Pio of Pietrelcina, whose personal assistant for three years, Padre Alessio Parente, was a close personal friend of the Calandra family.

"Padre Pio bore five visible wounds [of Christ]. I stress 'visible' because Padre Alessio taught us so many things in our home that are just now starting to be

published after his canonization. [One of those things is that] Padre Pio suffered the entire Passion of our Lord.

"There are documented facts and photographs that had not been made public during the lifetime of Padre Pio. There is testimony that the wounds that caused Padre Pio the greatest suffering was the shoulder wound upon which our Lord carried the cross.

"There is clothing that has been photographed and is archived showing that Padre Pio suffered the entire flagellation and the crown of thorns. During the Mass, when he would be in a deep ecstasy, the priest would use a purificator to blot [Padre Pio's] forehead and it would come away soaked with blood.

"Padre Pio first started suffering the Passion of Christ shortly after his ordination to the priesthood in August of 1910. No one knew except his spiritual director. Padre Pio begged our Lord to not have the wounds visible on his body, and our Lord complied for many years. Padre Pio suffered the Passion in complete anonymity.

"In 1918, on August 5th, Padre Pio was hearing confessions when all of a sudden he went into an ecstasy. He describes that there was a heavenly person before him holding a fiery spear. This spear was thrust into the chest of Padre Pio, and he claims that he was on fire with such agony, but the agony was great pain but at the same time great joy for having been able to be wounded with Christ.

"It was later, on Sept. 20, 1918, that the rest of those wounds became visible, the wounds on his hands and feet. Had he had all those other wounds visible, he would never have been allowed to be seen in public.

"The wounds were manifested on his body for you, for me and all those who will come after us because Almighty God knows that we are curious. God knew how to hook us in.

"Later in his life, people would ask him, 'Padre Pio, what is your legacy for us? What do you leave us with?'

"And he said, 'My legacy to you is this: Love our Lady, and make her loved, for her Son denies her nothing, and when you go to the Mother, you go to the heart of the Son.' "

'I want to give myself to souls'—excerpts from Sister Caterina's talk on Divine Mercy through confession and the Eucharist

Our Lady of Mercy Sister Caterina Esselen is a member of the order to which St. Faustina Kowalska belonged—the saint who is known for spreading the Divine Mercy devotion and whose visions from Christ were recorded in *The Diary of St. Maria Faustina Kowalska*.

"Jesus said to St. Faustina this about confession: 'Tell souls where they are to look for solace—that is, in the tribunal of mercy, the sacrament of reconciliation. There, the greatest miracles take place.

" '[C]ome with faith to the feet of my representative, and reveal to him one's misery, and the miracle of Divine Mercy will be fully demonstrated.'

"Jesus says again about confession in the diary: 'When you go to the confessional, know this—that I myself am waiting there for you. I am only hidden by the priest. The person of the priest is for me only the screen. Never analyze what sort of priest it is that I am making use of. Open your soul in confession as you would to me, and I will fill it with my light.'

"[Regarding the Eucharist,] Jesus said to St. Faustina: 'When I come to a human heart in holy Communion, my hands are full of all kinds of graces which I want to give to the soul, but souls do not pay any attention to me, and busy themselves with other things. Oh, how sad I am that souls do not recognize me. They treat me as a dead object.'

"We need to receive Jesus in holy Communion with great love and awareness, realizing that we're receiving the Lord who is truly present under the appearance of bread and wine—truly and really present, and ready to give us all sorts of gifts. Can you imagine how many gifts we're missing out on by receiving Communion routinely?'

"I want to give myself to souls, and to fill them with my love. The more a soul trusts, the more it will receive. Souls that trust boundlessly are a great comfort to me because I pour all my graces into them. It is my desire to give much.'

"[Christ told St. Faustina,] 'Every soul should reflect my mercy.' We want to seize everyday opportunities to reflect God's love. Let's not wait for those big heroic actions. Jesus said every act toward one's neighbor is done to himself. We should perform at least one deed of mercy every day out of love for Jesus. That gives [the act] a pure intention.

"St. Faustina would worry because she didn't feel love toward her enemies. But Jesus said: 'It is not always within your power to control your feelings. You will recognize that you have love if, after having experienced annoyance and contradiction, you do not lose your peace, but pray for those who made you suffer and wish them well.' "

(To purchase a CD of the event and presentations for \$20, contact Kathy Denney of the Marian Center of Indianapolis at 317-888-0873, or e-mail her at mariancctr@aol.com. Production of the CDs is limited to the number of copies made the day of the event, so quantities are limited.) †

'There's a group of about 14 of us here from our parish. I've been before and always enjoyed it. I recommend it. We don't have an opportunity to get together as women of faith, supporting each other. It's a great spiritual support to see this many women interested in taking a Saturday to be with other women and concentrate on their faith.'

—Darlene Davis, St. Michael Parish, Greenfield

'It wasn't easy to fit this in my schedule, but I feel very blessed I made it. This is a great venue. With St. John [the Evangelist Catholic Church] being right outside the door, it's perfect for going to Mass. It's great to see so many women here. Sometimes I think it's hard to make that commitment, but I'm so glad I did.'

—Jean Rawlinson, St. Matthew the Apostle Parish, Indianapolis

'I love it. I love hearing the stories on the saints. It's good to talk about it afterward and evangelize when you get back home. You feel at peace here. It's wonderful being around other women of faith. I hope to bring my daughter next year.'

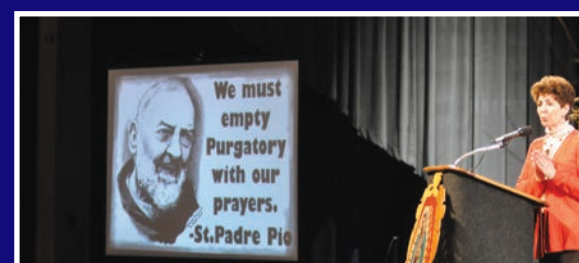
—Tayla Greiner, St. Lawrence Parish, Muncie, in the Lafayette Diocese

'I'm in RCIA [Rite of Christian Initiation of Adults]. I was invited by my RCIA teacher. Looking around, you can see there certainly isn't any stereotype for a Catholic lady. When you look around, there's all different age groups. You can just kind of feel the presence of the Holy Spirit here blessing this meeting.'

—Junelle Dreyer, Mary Queen of Peace Parish, Danville



Janet Sahn, left, and Our Lady of Mercy Sister Caterina Esselen, right, listen as Julia Calandra-Lineberg answers a question from a woman attending the Indiana Catholic Women's Conference on March 22.



Julia Calandra-Lineberg of the National Center for Padre Pio shares stories on March 22 told to her by Capuchin Franciscan Padre Alessio, the saint's personal assistant for three years.



Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship, blesses the participants of the Indiana Catholic Women's Conference during Benediction on March 22.

Top photo 1: Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, welcomes more than 300 women to Mass at St. John the Evangelist Church in Indianapolis on March 22 as they participate in the ninth Indiana Catholic Women's Conference.

St. Luke the Evangelist Parish in Indianapolis, introduces a speaker in her role as emcee for the Indiana Catholic Women's Conference on March 22 at the Indiana Convention Center in Indianapolis.

Top photo 3: Our Lady of Mercy Sister Caterina Esselen speaks to more than 300 women on March 22 about the messages of Christ regarding Divine Mercy given

to St. Faustina—also of the Our Lady of Mercy order—in the 1930s.

Top photo 4: Janet Sahn, co-founder of *Verily* magazine, addresses more than 300 women on the topic of fashion, modesty and self-worth.

'The Light Is on for You' shines across archdiocese

By John Shaughnessy

In leading "The Light Is on for You" initiative across the archdiocese, Bishop Christopher J. Coyne believed the spotlight focus on the sacrament of penance would be a success if it deepened the faith of just one person.



Bishop Christopher J. Coyne

So he was obviously pleased when he approached St. Simon the Apostle Church in Indianapolis on April 2 and found 20 people already lined up to confess their sins—15 minutes before the scheduled starting time.

"As the night progressed, I was worried that there were people waiting for over an hour to see me," Bishop Coyne said. "I started to apologize because they had to wait. They said, 'No, that's fine. I prayed for an hour. It was just great.' They didn't seem to mind waiting."

That scene and that reaction were repeated across the archdiocese on April 2 as priests were available in most parishes or parish clusters across central and southern Indiana to share the sacrament of reconciliation. "The Light Is on for You" effort represents the light that stays on in a reconciliation room when a priest offers the sacrament.

While confessions were scheduled to be held across the archdiocese from 6:30 p.m. to 8 p.m., a number of priests stayed much longer to accommodate people.

At St. Malachy Church in Brownsburg, Father Joseph Feltz and Father Michael Hoyt continued hearing confessions until 9 p.m.

"We went an extra hour for the demand, and it was

without a break," said Father Feltz, the pastor of St. Malachy Parish. "It was very well-attended and very appreciated by the people."

At St. Pius X Church in Indianapolis, Fathers James Farrell, John Kamwendo and Keith Hossey stayed 30 minutes longer to be there for people who began to line up outside the church 10 minutes early.

"We were able to spend a little more time with each person," said Father Farrell, pastor of St. Pius. "There were several folks who hadn't come for a long time. It was a very fruitful sacramental experience for them."

That deeper connection was also experienced by Father Eric Augenstein as he heard confessions "for two hours straight" at St. Agnes Church in Nashville.

"The fact that all the parishes were doing it at the same time reinforced the unity of the archdiocese," said Father Augenstein, the sacramental minister at St. Agnes Parish and director of vocations for the archdiocese. "It reinforced that this is important for the whole Church."

Priests also were pleased that the people seeking the sacrament of penance represented a cross-section of ages—children, young adults, middle-aged people and senior citizens.

Some parishes also used the confession initiative as an opportunity for parishioners to focus on other rituals of Lent.

"The parish life coordinator, Providence Sister Joan Slobig, led the parishioners in the Stations of the Cross while I heard confessions," said Father Stephen Giannini, sacramental minister and priest moderator of St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods.

He also noted that people who received the sacrament that evening made thoughtful confessions.

"They were ready," said Father Giannini, who is also the vice chancellor and the vicar for clergy, religious, and

parish life coordinators in the archdiocese. "Whenever we give people a special opportunity like this, it gives people cause to think about the sacrament. I found people very well prepared."

So did Father Patrick Beidelman, who heard confessions at St. Joan of Arc Parish in Indianapolis. He was moved by the turnout and the approach that people brought to receiving reconciliation.



Fr. Stephen Giannini

"My heart is full of gratitude when I hear the stories of so many people coming to receive God's gifts in this sacrament as part of the season of Lent," said Father Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship. "To be the people God created us to be, we need his grace and his mercy, which is offered in such abundance in confession."

Bishop Coyne was gratified by the reviews of the confession initiative.

"It did what it was intended to do, which is to celebrate the sacrament for a couple of hours on a Wednesday night in Lent," he said.

He also believes the confession initiative was embraced by some people as an opportunity to reconsider and even return to their faith.

"If 'The Light Is on for You' is seen by some as that door opening for them—here's something I can participate in as a start back—it's a very successful celebration."

(For more opportunities to receive the sacrament of penance, see the listing on page 15.) †

BURROWS

continued from page 1

"Over the years when he gave me Communion, after my Amen, I always said, 'Thank you, Father,' and he still gave me his warm smile."

A story marked by tragedy and love

Burrows smiles, too, whenever she recalls the "welcome home" she received after acknowledging that she had been away from the Church for 41 years.

Still, the homecoming is one part of the story. There is also the part about why she left the Church. Then there is the part about what finally led her back to the Church—a chapter marked by a love found later in life.

Burrows' story of why she left the Church is one of a family fading away from its faith.

"I was raised in St. Andrew Parish [in Indianapolis] and attended school there through eighth grade," recalls the 1969 graduate. "After eighth grade, we moved to the far east side of Indianapolis. I switched to the public school system. The good news was that I found I already knew the ninth-grade math, English and science from the wonderful education I received at St. Andrew's. The bad news is we quit attending Mass."

One of the few times that Burrows attended Mass in the next 30 years occurred after a family tragedy in 1995. Her brother, Frank Patrick "Pat" Fisse drowned in a kayaking accident. Their parents wanted a Catholic funeral for him. All that Burrows remembered about the Mass was that "a wonderful priest" celebrated it for her brother.

"It was such a numbing time," she says.

A far more joyous time in her life led her to consider returning home

to the Church.

'An aha moment from God'

When she became romantically involved with Bob Burrows, he was already a member of Holy Spirit Parish in Indianapolis. He often attended daily Mass at the church and prayed the rosary.

"When we got married in 2008, Bob and I started going regularly to Mass with my mom," she says. "It felt strange going back. It took me a couple of months to feel comfortable. The people there were so nice."

In 2009, Msgr. Paul Koetter became pastor of Holy Spirit. At the same time, Burrows' renewed involvement with the Church led her to rediscover her first connections with the Catholic faith—and a discovery that she calls an "aha moment from God."

"Remembering my youth attending Catholic Church, I dug out my *First Communion Prayer Book*," she says. "Stuck in it were the various holy cards I had collected over the years."

Among those cards was the notation that Msgr. Koetter was the one who celebrated the funeral Mass for her brother.

Until that moment, she hadn't known the priest's name.

"I just remember his well-thought-out homily of a man he did not know," she recalls.

For her, it's another smile-inducing part of a story she has told many people—a story marked by forgiveness, a homecoming, and love on many levels, including the love of God.

"Coming back, it's like it was supposed to be," she says. "When I met Bob, it was like God made it happen for a reason. One of the reasons, I think, was for me to come back to the Church."

"I feel like I'm home again."

(Have you returned to the Church after being away from it for some time? If so, The Criterion would like to share your story of what led you to come back to the Church, and what it has meant to you. Please send your story to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached.) †

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Communion of saints inspires us through lives of faith

By Daniel S. Mulhall

In the canonization of Blessed John XXIII and John Paul II on April 27, the Catholic Church celebrates the naming of two more people to the communion of saints.

Canonization provides recognition by the Church that a person lived a life of faith that was heroically virtuous, meaning that he or she lived according to the theological virtues (faith, hope, love) and cardinal virtues (prudence, justice, temperance, fortitude) in a way that people saw God actively in the person's life.

When a person is declared a saint by the Church, the Church affirms—through miracles worked through the intercession of the saint—that the person is in heaven with God. The canonized person then is given a feast day (frequently the day of the person's death) within the Church's liturgical year, and is remembered in the liturgy.

The concept of the communion of saints has its origins in the Church's early days, and is one of the primary beliefs of the Church. We proclaim our belief in the communion of saints in the Apostles' Creed.

In 1 Corinthians 12:12-31, St. Paul develops the theological teaching that all Christians together make up the body of Christ, and that each of us have an important role to play in the life of the Church—while living and after death.

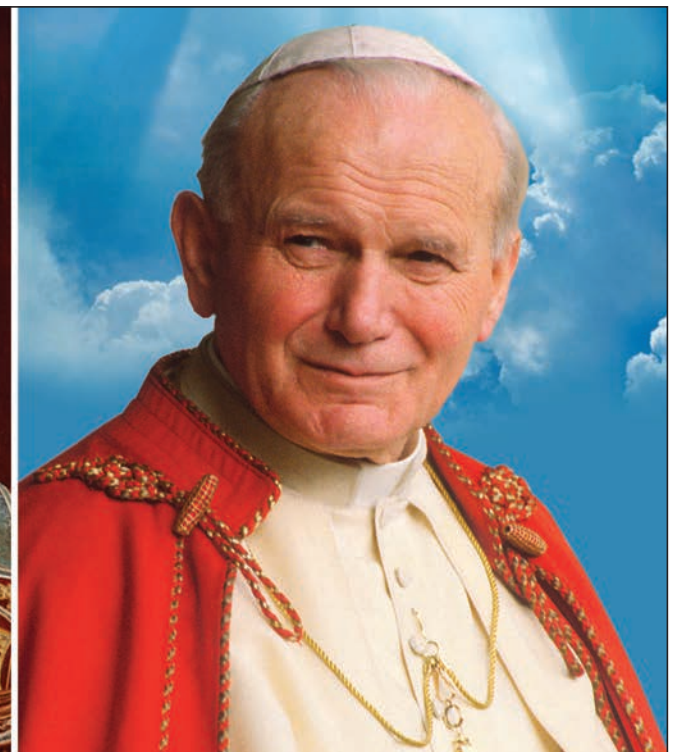
As Paul wrote and we read, "God has so constructed the body as to give greater honor to a part that is without it, so that there may be no division in the body, but that the parts may have the same concern for one another. If [one] part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy" (1 Cor 12:24-26).

From this teaching, the Church understands the communion of saints to be a spiritual union of all the members of the Church, living or dead, in purgatory, or in heaven, and who are in a state of holiness.

Those living who are baptized are considered members of the mystical body of Christ and the communion of saints as long as that person is not living in mortal sin. Those who have died—whether preparing for heaven or already living in the presence of God—remain a part of Christ's body and the communion of saints as long as he or she didn't die separated from God.

While the Church pays special homage to men and women who have been declared saints, we do not pray to saints. That would be idolatry. All Catholic prayers are addressed to God.

However, Catholics have for centuries offered honor and devotion to the holy men and women who have



In the canonization of Blessed John XXIII and John Paul II on April 27, the Catholic Church celebrates the naming of two more people to the communion of saints.

gone before us, asking that they intercede on our behalf. The idea is a simple one: Just as I can turn to a family member for help when I have a special need, I can turn to a saint for help.

The Catechism of the Catholic Church says it this way: "Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as from its fountain and head issues all grace, and the life of the people of God itself" (#957).

The catechism goes on to say that a "perennial link of charity" (#1475) exists between the faithful in heaven and those on Earth, and that we should call upon the saints and ask for their assistance.

While the process of canonization developed over the centuries, the veneration of the saints (not adoration, only God is adored) has its foundation in the earliest days of the Church. The martyrdom of St. Stephen—the first follower of Jesus to die for his faith—is retold with reverence in Chapter 7 of the Acts of the Apostles.

St. Ignatius of Antioch was put to death by the Romans

because he refused to give up his faith in Jesus. Ignatius, who apparently learned of Jesus directly from the Apostles Peter and John, looked forward to dying for Christ. He wrote that the blood of martyrs became the seed of faith for new Christians.

Ignatius wrote, "Do not do me an untimely kindness. Allow me to be eaten by the beasts, which are my way of reaching to God. I am God's wheat, and I am to be ground by the teeth of wild beasts, so that I may become the pure bread of Christ."

After his death, Ignatius' bones were taken back to Antioch where they were honored by the Christians there.

They, not the Church, declared Ignatius a saint. This practice continues until today. The people the Vatican declares saints and canonizes have already been declared "with God" by the faithful who have been inspired by their lives. The Vatican simply validates what the living body of Christ has declared to be true.

(Daniel Mulhall is a catechist and writer. He lives and works in Laurel, Md.) †

Saints help both young and old seeking intercession from above

By Katharine Talalas

In college, I was a stressed out and overcommitted student. In addition to a heavy course load, my jam-packed schedule included campus ministry, student government, a few committees, play rehearsals and graduate school applications.

In hindsight, I probably kept busy because I didn't have the slightest idea of what God wanted from me. Not yet out of my teens, I nevertheless felt pressured to have it all figured out. It seemed wise to explore all possible options so that this expensive undertaking called college would be purposeful.

Like many adolescents, I was especially anxious about finding my way and purpose—unaware that, for most



A man carries a statue of St. Jude, the patron saint of lost causes, outside a church in Monterrey, Mexico.

people, it is a lifelong journey. Though college is a social whirlwind, it can also be a very lonely place. Reading and intensive study require some physical isolation, but mental isolation incidentally results.

When you are physically distant from the people who knew you from childhood, you become mentally distant from the person you used to be when you were with them. Overall, it is a good thing to expand your mind and form your conscience as an adult. But the process of deciding what you really think and believe—perhaps for the first time—brings with it a great deal of uncertainty.

Into this haze of anxiety and confusion came St. Dymphna. To give a little background, in college my catechesis was somewhat sketchy and I didn't know a whole lot about the saints. St. Jude, famed patron of hopeless causes, was my trusty standby (to angst-filled teenagers, every problem seems hopeless). I had certainly never heard of an obscure seventh-century Irish virgin and martyr, largely forgotten by most Catholics.

Yet I didn't need to know about her because St. Dymphna knew about me. She showed up one day while I was home for a weekend visit. While packing my belongings to head back to campus, I spotted something shiny on the floor near my dresser.

Upon closer inspection it was a little flat, metallic oval, with a portrait of a young woman and the name "St. Dymphna" stamped on its front. The medal had appeared in my bedroom seemingly out of nowhere. When I asked my mother if it was hers, she said she had never seen it before, and neither had my father or brother.

The medal travelled back with me to my dormitory. I unpacked my laptop and typed "St. Dymphna"

into Google.

I found that St. Dymphna was the patron of anxiety sufferers. Immediately, I dissolved into a flood of happy tears. This time, St. Dymphna's startling overture instantly restored my hope and trust in God's goodness. For the first time in months, I felt that my prayers were heard.

Reading on, bleary-eyed, I found that this lovely Irish princess was only 15 when she was martyred by her mentally unstable father. Her sweetness, piety, chastity and fervent devotion to God had earned her the name "Lily of Fire."

St. Dymphna's compassion for the mentally ill and intercession on their behalf has resulted in many miraculous cures. For those who suffer from anxiety or nervousness, St. Dymphna is with them through their crises, large or small. Her support helps them stay sane in the face of their fear.

Some think that saints are for the old-fashioned, but help from above never goes out of style, even with the young. Anytime we beget a saint, we have more help from above to intercede for us during difficult times.

St. Dymphna was my patron throughout college, and has remained so in young adulthood. Today, I thank God for sending me a companion to help me in my distress, one who also looks at his face all of the time. He gave me the best friend I could ask for.

(Katharine Talalas is an intern at Catholic News Service and graduate of Rutgers University in New Jersey and the William & Mary School of Law in Williamsburg, Va.) †

From the Editor Emeritus/John F. Fink

Old Testament: God makes his covenant with the Israelites

(Fourteenth in a series of columns)

After the Israelites crossed the Red Sea and escaped from Egypt, God led them into the desert of Sinai. They would be there for 40 years, during which time all those who left Egypt would die except Joshua and Caleb. During those years, too, they lived with all the hardships associated with living in a desert.

Time after time, they grumbled against Moses because of the lack of food and water. But God provided. Each morning, he sent down manna, a dew that turned into flakes like hoarfrost when it evaporated. "It was like coriander seed, but white, and it tasted like wafers made with honey" (Ex 16:31). Each morning except on the Sabbath, for 40 years, the people gathered manna. They gathered twice as much on the day before the Sabbath because the manna wasn't there on the Sabbath.

For meat, God rained down quail on

the camp (and we presume that they ate the livestock they took with them). For water, he had Moses strike a rock and water flowed from it.

After traveling for two months, they came to Mount Sinai (sometimes called Mount Horeb). We aren't sure which mountain on the Sinai Peninsula that was. Many people are convinced that it's where the Greek Orthodox St. Catherine's Monastery has existed since the sixth century.

Here, in chapters 19-24 of the Book of Exodus, is where God made his covenant with the Jewish people. "If you hearken to my voice and keep my covenant," he said, "you shall be my special possession, dearer to me than all other people, though all the Earth is mine" (Ex 19:5). In return, the people were to keep his commandments.

Through Moses, God delivered his commandments. They are in Chapter 20, verses 2-17. Reading them there, it's easy to see how the precise division of the precepts into 10 was somewhat arbitrary and why Catholics and other Christians number them differently.

But God didn't deliver just

10 commandments. Chapters 21-23 give many rules concerning slaves, personal injury, property damage, loans, social laws, religious laws, and much more, all part of the covenant. Those laws give us a good picture of what life was like among the Jewish people when the Bible was compiled.

One of the laws is, "You shall not boil a kid in its mother's milk" (Ex 23:19). This is the basis for the kosher law that forbids Jews to eat meat and dairy products at the same meal.

Then, in chapters 25-31, God proceeded to tell Moses how to construct the Ark of the Covenant that would contain the tablets of the Commandments, and its furnishings. That's followed with detailed instructions on how Aaron and his sons were to offer sacrifices on behalf of the Israelites.

After the Israelites ratified the covenant by agreeing to do what God told them, God invited Moses to ascend Mount Sinai where he would give him the stone tablets with the Ten Commandments. Moses ascended the mountain, where he stayed for 40 days and 40 nights. †

Cornucopia/Cynthia Dewes

Easter is the answer to the human condition

Remember those Burma Shave signs along the roadsides? They always bore a cheerful message in rhyme that amused us as we toiled along. They were, and are, just one of the many surprises we may see as we travel.

The Burma Shave signs were commercially motivated, but they're not the only happy messages out there. I am always amazed at the creativity and optimism of the things people display for all to see.

In the poorest neighborhoods, we'll see sprightly American flags flying in front of run-down homes. They reveal a faith in our country and its opportunities, and in its dedication to individual freedom. They show continued hope for the American dream.

People raise other flags, decorated with flowers or birds or other illustrations of gratitude for natural beauty. We also see sweet messages of concern for our fellow creatures: Beware—Bunny Crossing, or Watch for Ducklings, or I Brake for Animals. You can't keep the human spirit down, thank goodness. There are endless expressions of people's ideas of beauty

or importance set out in their yards. We may not share their tastes, but we have to admire their spunk.

There are garish flamingoes perched in front of dignified colonial houses, and rather scary stone raccoons and rabbits lurking in flower beds. We see bird baths with basins shaped like giant flower blossoms. And birdhouses that rival the White House in elegance.

People make visual jokes, too. There are wooden ladies shown from behind bending over to see the flowers or little wooden boys, also shown from the back, doing something else in the flower bed in front of them. Well, I guess somebody thinks they're funny.

Some folks present cheery greetings to visitors with pots of geraniums or petunias by their driveway entrances. There are welcoming signs and fancy light poles and lush ground covers spilling out to meet the guests. Even mailboxes are so attractive that the mail deliverers must be cheered.

Other people display their religious sentiments, maybe in an effort to evangelize. There are statues of St. Francis of Assisi and the Blessed Virgin, little shrines to favorite saints or scriptural inscriptions written on signs in fancy calligraphy. But religious or not, the things people show the world reveal the vigor of the human

spirit, which comes from God.

All kinds of people show their innate hopefulness to the rest of us as we pass by. They may be lonely, impoverished, sick or just ornery people, but I think what they display helps us to share goodness and joy, also gifts from God. Whether we realize it or not, we all long for heaven, so in that unconscious effort we are generous with what we find to be beautiful, inspiring or meaningful in some way.

Easter is the fulfillment of all human longing. Now and then, we feel a mysterious wish for something else in life, something more valuable or important to lift us up and out of our everyday selves. Thus, there's the urge to share publicly what we've found good. Jesus came to show us how to do that better, with the added promise of gaining heaven.

Those without faith in Christ must suffer without much relief, I think. The message of Easter is unknown to them, or denied or distorted in some way. That's why we need to evangelize, to bring the Good News so that one day we'll all enjoy eternal life together. Soon it will be a Happy Easter!

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

Your Family/Bill Dodds

A widower reflects on his new world of loss and grief

Since last spring, I've been going to two different grief support groups for widows and widowers. One meets once a month, the other twice a month.

I've thought a lot about life and death, particularly about the eternal life of a husband or wife who has died and about the continuing, muddled life of those of

us who have experienced a loved one's passing.

I've read a lot about loss. I've listened to social workers, counselors, and rookie and veteran widows and widowers. I've prayed daily about dealing with loss.

I've been amazed at how little I knew about the world of a widow or widower. I look back on my grandparents, mom, aunts and uncles, cousins, in-laws and friends, and I notice those who lost a spouse. I say to myself, "I had no idea

what you went through." (Or if they're still living, "What you go through.")

I've had the advantage, and blessing, of having the support of a cousin and of a longtime friend who have been especially helpful and kind to me. One lost her husband to cancer, and the other lost her husband to what's known as Lou Gehrig's disease, or amyotrophic lateral sclerosis (ALS). Each was in her mid-40s at the time. Now I'm a member of their club. It's one nobody wants to join. Once in, you can never leave.

I realize I was clueless, absolutely clueless.

I ask myself what I wish I had known before I became a widower. I consider what I would like others, who aren't members of this club, to know, well aware that I'm still a "rookie" at this.

First, the widow or widower is not the same person as when his or her spouse was alive. I live on the same planet, but it's a different world. It is a place in which a huge loss is made up of countless losses that are a part of my

days and nights.

I realize that time doesn't heal all wounds. The death of a spouse is like a chronic condition that never goes away. It may be "in remission" for a time, but can come blasting back without warning.

Joy and grief live side by side within me and neither eclipses the other. A daughter's high school graduation or a son's wedding day is wonderful, but not when you think that someone is missing. We were supposed to be together for this.

Yes, thanks be to God, in a new and mysterious way, my spouse is always "with me" now. But it isn't the same. Faith helps, but it doesn't eliminate grief.

I'm sorry if tears frighten others. They don't scare me anymore. Tears and I have become close companions on this journey.

(Bill Dodds writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

The big reveal: Looking back at God's plan

Blue or pink? That was the secret contained in the cake.

My younger brother and his wife are always looking for an excuse to throw a themed-party—a World Series game for the St. Louis Cardinals, an end-of-the-world prediction, the 100th anniversary of the sinking of the Titanic. They couldn't resist the opportunity to kick-start the celebration of their firstborn by hosting a gender-reveal party, so we gathered on a chilly Sunday afternoon to learn about the baby due in July.

A gender-reveal party takes the news captured at an ultrasound and announces it in a more dramatic fashion: pulling a sheet out of an envelope, Oscars style; slicing into a blue- or pink-colored cake; opening a box of balloons. The concept took off in 2011, according to www.BabyCenter.com, which reported an explosion of discussion threads. It is the antithesis of a baby shower, heavy on obligation and estrogen. A gender-reveal party centers on the surprise, delivering a sweet payoff for a breathless audience—the promise of big news and bakery-made cake.

Its popularity has surged with Pinterest, where pregnant women dream up a million ways to decorate with light pink and powder blue. My brother hung a cascade of pink and blue balloons in the entrance of his home, and used his pitcher's arm to fling crepe paper onto the ceiling fan in his two-story great room.

When Tony and Jodie lifted a slice of blue cake, I felt a flicker of that hospital thrill right there in the dining room. My voice broke when I congratulated him. "You're going to have a son!"

Later that day, after I'd downloaded my pictures, I found myself thinking about the idea of a big reveal. So few major events can be known in advance through an announcement or alert.

It's in the looking back, not looking ahead, that we can trace the hand of God. We are guided along in extraordinary ways, through ordinary means. For Sister Mary Madonna Ashton, a 90-year-old Sister of St. Joseph, it was the neighbor girl who happened to attend a Catholic high school and persuaded her to enroll, which led to her conversion to Catholicism and pursuit of religious life. For my husband, the impromptu decision to stop at my college one afternoon—which turned out to be registration day—led our paths to cross.

Disappointments also take on new meaning in retrospect. My friend Natalie's labor did not go according to her labor plan—which, she later told me, was apt preparation for parenthood.

Learning to deal with the space between fantasy and reality is how we grow up. For one mother of five, praying a daily rosary takes the edge off pinched holiday expectations, helping her keep calm and carry on when her visions of a Victorian Christmas go unfulfilled.

When I review my 20s, I can see how an unwelcome "no" paved the way to a blessed "yes." Doors we never would've closed on our own lead to opened windows, once we pick ourselves up and look around. Sorrow softens us, kneading our hearts into doughier, more compassionate organs.

This long winter has reminded me that I can't mastermind my future with a spreadsheet and a stopwatch. Life doesn't unfold in even numbers and rhyming couplets. I'm learning what it means to be open to life, the Church's charge to married couples, on a broad level. It can be scary to trust God, to dive headfirst when you can't see the net beneath you. But I want to operate on grace, not strategy. I'm entering into Easter, the ultimate surprise.

God's plan for my life is different from mine—and, I have no doubt, better.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of SisterStory.org, the official website of National Catholic Sisters Week.) †



Sunday of the Lord's Passion (Palm Sunday)/Msgr. Owen F. Campion

Sunday Readings

Sunday, April 13, 2014

- Matthew 21:1-11
- Isaiah 50:4-7
- Philippians 2:6-11
- Matthew 26:14-27:66

This weekend observes Palm Sunday, recalling with such great reverence the



Lord's traditional entry into Jerusalem, beginning the drama and depth of Holy Week.

The liturgy includes two readings from the Gospels. The first occurs at the blessing of the palms and as the procession of the

faithful bearing the palms assembles. It reveals both the Lord's divine power, seen through the knowledge that an ass and colt are in the village ahead, and the Lord's mission as messiah. He is approaching Jerusalem, more than just a city in pious Jewish minds, but the holy place in which God's temple stands, where David once reigned as king, and where the prophets spoke in the name of God. It was, as it is, the center of Jewish faith and worship. It was to be the site of the culmination of the Lord's mission.

The crowd proclaims the Lord as "Son of David" (Mt 21:9). They greet the Messiah as their own legitimate king, David's heir, not the detested Roman emperor.

For its next reading, the Church gives us a passage from the third part of Isaiah, one of those eloquent and expressive sections of Isaiah called by biblical scholars the "Songs of the Suffering Servants." Poetic and descriptive, these four songs laud an unflinchingly faithful servant of God, who despite abuse and persecution, remains steadfastly loyal. Christians always have seen Jesus prefigured in these beautiful poems.

In the next reading, from the Epistle to the Philippians, the stress again is on Jesus and again in the literary genre of poetry. Experts now believe, in fact, that this passage was an early Christian liturgical hymn. Its deep understanding of the person and place of Christ is both clear and compelling.

Finally, the liturgy presents the Passion Narrative of St. Matthew's Gospel. Matthew's presentation of Jesus, even in the horrifying circumstances of the Passion, conveys powerful lessons.

First, even at this time, Jesus is the Christ. Far from being overwhelmed and helpless, the Lord is majestic and in control. He is the victim, but a victim completely complying in free will and committed to the Savior's mission.

While the Apostles do not come across as heroic in their loyalty, to say the least, Jesus never repudiates them. He called them. Despite their fear and cowardice, especially in Peter's case, their call endures. Thus it is for all called to discipleship. Believers sin and fall. However, they can return. Their vocation is not cancelled, at least not by the Lord.

Finally, all the intrigue, conspiracy and prejudice that surrounded Jesus fall away before the fact that the Lord triumphs. He is always in control.

Reflection

Matthew's Passion Narrative is the centerpiece of this weekend's Liturgy of the Word. It is easy to lose its deep meaning by concentrating on the awfulness of all that was brought to bear upon Jesus.

Certainly the treachery and cruelty cannot be dismissed or understated. These elements underscore the evil that genuinely exists in the world, and that overtakes many people.

In a week, the Church will celebrate Easter. Jesus rose. However, even in the dark hours of Good Friday, the Lord was almighty and victorious. Nothing then occurred without ultimately lending itself to the fulfillment of the divine plan of salvation.

The praise of the people who acclaimed Jesus' entry into Jerusalem does not illustrate fickleness just on their part. We all are fickle.

Yet, the reading from Philippians illustrates not only that Jesus is Lord, but that we can be good disciples, even if we fall. Christ awaits us with forgiveness. No sin breaks our relationship with God, unless we choose to reject God ultimately and finally. The Lord, living and victorious, always offers us mercy, if simply we ask. †

Daily Readings

Monday, April 14
Monday of Holy Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, April 15
Tuesday of Holy Week
Isaiah 49:1-6
Psalm 71:1-4a, 5ab-6ab, 15, 17
John 13:21-33, 36-38

Wednesday, April 16
Wednesday of Holy Week
Isaiah 50:4-9a
Psalm 69:8-10, 21-22, 31, 33-34
Matthew 26:14-25

Thursday, April 17
Holy Thursday
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21
Holy Thursday Evening
Evening Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16bc, 17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 18
Good Friday of the Passion of the Lord
Celebration of the Lord's Passion
Isaiah 52:13-53:12
Psalm 31:2, 6, 12-13, 15-16, 17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, April 19
Holy Saturday
Holy Saturday Night—The Easter Vigil
Genesis 1:1-2:2
or Genesis 1:1, 26-31a
Psalm 104:1-2, 5-6, 10, 12-14, 24, 35
or Psalm 33:4-7, 12-13, 20, 22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 16:5, 8-11
Exodus 14:15-15:1
(Response) Exodus 15:1-6, 17-18
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-13
Isaiah 55:1-11
(Response) Isaiah 12:2-3, 4-6
Baruch 3:9-15, 32-4:4
Psalm 19:8-11
Ezekiel 36:16-17a, 18-28
Psalms 42:3, 5; 43:3-4
or, when baptism is celebrated, (Response) Isaiah 12:2-3, 4bcd, 5-6
or Psalm 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16ab-17, 22-23
Matthew 28:1-10

Sunday, April 20
Easter Sunday of the Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 118:1-2, 16-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6b-8
John 20:1-9
or Matthew 28:1-10
or, at an afternoon or evening Mass,
Luke 24:13-35

My Journey to God



Simon of Cyrene By Dee Wilson

Bent low beneath the weight of His Cross,
He struggled to carry it to the bitter end,
Simon of Cyrene watched, and was at a loss,
To understand, as he saw the poor man's knees begin to bend,
He saw Him fall face down in the dust,
And heard the whips fall across His back,
Pushed into the circle, Simon heard Him say,
Please help Me Simon to carry this cross, you must,
For it is My Father's plan,
There was another Simon who was to help Me today,
But he denied Me thrice, and ran away,
Please take his place beside Me,
My Father will forevermore bless Thee,
So Simon helped Him carry the cross to Calvary's hill,
For He said He was doing His Father's will,
And so each of us must learn in time,
To carry our own cross, for the end is sublime.

Dee Wilson is a member of St. Michael Parish in Greenfield. Soldiers carry Jesus as Simon, played by an Aboriginal youth, carries Jesus' cross during the Stations of the Cross at World Youth Day in Sydney, Australia, on July 18, 2008.

Question Corner/Fr. Kenneth Doyle

Tradition of meatless Fridays during Lent goes back to earliest centuries of Church

Q Why is it OK to eat fish on Fridays during Lent, but not other animals?

Isn't fish meat as well? Is shellfish, like lobster and shrimp, considered fish, and does the Church allow its consumption on meatless days? (It seems to me that lobster is extravagant and shouldn't be eaten during a season when almsgiving and abstinence are encouraged.) (Canal Winchester, Ohio)



A First, a clarification on the rule. The prohibition against meat on Lenten Fridays is not universally binding. National conferences of bishops, and even bishops of each diocese, have some discretion in applying the rules of fast and abstinence.

In the diocese where I live, for example, Catholics are asked to refrain from eating meat on the Fridays in Lent. However, the published guidelines specify that "by retaining these traditions for our diocese we do not intend that they be interpreted as laws binding under pain of sin, but as customs from which we will not hold ourselves lightly excused."

Evidence from the Church's earliest centuries indicates that meat was already singled out as a particular type of food from which Christians occasionally abstained. Why meat? Because meat was

associated with celebrations and feasts and was considered a luxury in some cultures. Fish, by comparison, was more often the poor man's meal.

Your observation that fish is also meat is correct—technically and biologically. It is the flesh of an animal, but in many Western languages the term "meat" is used customarily to refer only to the flesh of mammals and fowl.

In his 1966 apostolic constitution on penance, Paul VI used the Latin word "carnis" in regard to abstinence, a word that refers specifically to mammals and birds.

As to lobster and shrimp, they are indeed fish, and so there is no prohibition against eating them on days of abstinence. But I agree with your point: The spirit of Lent is one of penance, in memory of Christ's suffering, and of sharing our blessings with the poor.

To forego a hamburger on a Lenten Friday and substitute instead a lobster tail seems a bit hypocritical. As a matter of fact, the bishops of the U.S. agree. Their website says, "While fish, lobster and other shellfish are not considered meat and can be consumed on days of abstinence, indulging in the lavish buffet at your favorite seafood place sort of misses the point."

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

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.

BAMFORD, Barbara L., 70, St. Pius X, Indianapolis, March 22. Wife of George Bamford. Mother of Amy Gallagher and George Bamford. Sister of Judy Tasker. Grandmother of five.

BEECHLER, Suzanne Mary, 75, St. Lawrence, Indianapolis, March 24. Mother of Bruce, David and Thomas Beechler. Sister of Jeanette Mylnek, Mary Ann Soleau, Joyce Schumaker and Joan Toth. Grandmother of seven. Great-grandmother of three.

CAITO, Joseph Anthony, Sr., 87, St. Matthew the Apostle, Indianapolis, March 24. Father of Mary Ann Benz, Rebecca Caito-Sander and Joseph Caito II. Brother of Ida Meyer, Frances Navara, and August and Thomas Caito. Grandfather of five. (Correction)

HALLQUIST, Derry Lee, 66, Immaculate Heart of Mary, Indianapolis, March 23. Husband of Diane (Pattee) Hallquist. Father of Megan Oliver and Tyler Hallquist. Brother of Daryl Hallquist.

HAUNGS, Louise, 84, St. Vincent de Paul, Bedford, March 26. Sister of Andrew Haungs.

HERR, Mary Jo, 65, St. Anthony, Indianapolis, March 17. Sister of Judy Yust, Toni and Stephen Herr.

HOOD, Jerra, 65, Nativity of Our Lord Jesus Christ, Indianapolis, March 22. Wife of

Ron Hood. Mother of Jackie Jesse and David Everman. Sister of Tom Lamerson. Grandmother of four.

KELMEL, Mary Louise (Geltmaker), 89, St. Joseph, Clark County, March 30. Mother of Elizabeth Corcoran, Julie Mader, Jeanette Sparks, Kathy White and Joseph Kelmel. Grandmother of 12. Great-grandmother of nine.

KEOUGH, Timothy George, 57, St. Charles Borromeo, Bloomington, March 27. Husband of Dawn Keough. Father of Kristin and Sean Keough. Brother of Daniel, John and Kevin Keough. Grandfather of two.

LLEWELLYN, Mitchel David, 37, Sacred Heart, Clinton, March 21. Husband of Sheena Llewellyn. Father of Breyden, Caiden and Elias Llewellyn. Son of David and Lucinda Llewellyn. Brother of Amanda Mattox and Adam Llewellyn. Grandson of Rosalind Mitchel.

POGUE, Elizabeth J. (Matthews), 89, St. Mark the Evangelist, Indianapolis, March 27. Mother of Nancy Kitchin, Cathy Nelson, Janet Schnieders and Marsha Soderholm. Sister of Dorothy Petree and Harold Matthews. Grandmother of 11. Great-grandmother of 10.

QUILL, Dolores (Marsh), 84, St. Matthew the Apostle, Indianapolis, March 24. Wife of Joe Quill. Mother of Adrienne Anderson and Annette Burnham. Sister of Marilyn Marsh. Grandmother of five.

REKIS, Regina, 89, St. Matthew the Apostle, Indianapolis, March 29. Wife of Otto Rekis. Mother of John and Peter Rekis. Grandmother of two.

RICHMER, Mariquita T., 84, Our Lady of Perpetual Help, New Albany, March 24. Wife of Edward Richmer. Mother of Anne Walsh and Chris Tuell.

Grandmother of six. Great-grandmother of two.

RIHM, Donna Jean, 89, St. Elizabeth of Hungary, Cambridge City, March 30. Wife of Walter Rihm. Mother of Joanna Schrader, Linda Vance, Elaine, Brian, Donald, Gerald and James Rihm. Sister of Barbara Huddleston and Janet Monger. Grandmother of 20. Great-grandmother of 20.

ROUSE, Elizabeth J., 84, St. Louis, Batesville, March 28. Mother of Diana Burkhart, Cynthia Hillman, Jeri Johnson, Jacqueline Roell, Linda Smith and David Rouse. Sister of Paul Meister. Grandmother of 17. Great-grandmother of 19.

SOSA, Roger Ravell, 75, St. Lawrence, Indianapolis, March 20. Husband of Gaudencia Sosa. Grandfather of 16. Great-grandfather of 50. Great-great-grandfather of 25.

STARKE, Annabelle C., 87, Immaculate Conception, Millhousen, April 1. Mother of Barb McLaughlin, Charlie and Dale Starke. Sister of Bob and Paul Schumacher. Grandmother of eight. Great-grandmother of 10.

TUCKER, Elizabeth Joan (Didat), 71, St. Mary-of-the-Knobs, Floyd County, March 27. Wife of Joey Tucker. Mother of Eric and Greg Tucker. Sister of John Didat. Grandmother of five.

WAGNER, Geraldine A., 84, St. Gabriel, Connersville, March 29. Wife of Virgil Wagner. Mother of Susan Douglass, Bernadette Goins, Mary Hopkins, Therese Whitlock, Barbara Williams, David, Joe, John and Mark Wagner. Sister of Ruth Martell and Comelia O'Connor. Grandmother of 19. Great-grandmother of 12.

WERTZ, Robert G., 85, St. Ambrose, Seymour, March 28. Husband of Catherine Wertz. Father of David Wertz. Grandfather of four. Great-grandfather of four. †



Remembering a saint

A large image of Blessed John Paul II is seen as a woman places a candle during a prayer vigil at Pilsudski Square in Warsaw, Poland, on April 2. The vigil marked the ninth anniversary of the Polish pope's death.

On 20th anniversary of Rwandan genocide, pope urges reconciliation

VATICAN CITY (CNS)—Just days before Rwanda was to begin a weeklong period of official mourning to mark the 20th anniversary of its genocide, Pope Francis urged the country's bishops to be resolute in continuing the work of healing and reconciliation.

"Twenty years after those tragic events," when as many as 1 million people were murdered in savage acts

of ethnic violence, Pope Francis said, "reconciliation and the healing of wounds must remain the priority of the Church in Rwanda."

Meeting the country's bishops on April 3 during their "ad limina" visits to the Vatican, the pope offered his prayers for all Rwandans "without distinction of religion, ethnicity or politics."

Forgiveness for what happened and "authentic reconciliation can seem impossible from a human point of view," the pope said, but they are gifts people can "receive from Christ through a life of faith and prayer."

"The path is long and requires patience, mutual respect and dialogue," he said.

Rwandans began an official week of mourning on April 7 to mark the anniversary of the genocide, in which mostly Tutsis and some moderate Hutus, ethnic groups with a history of rivalry, were killed. Some massacres took place in churches. In some cases, entire congregations were murdered. Leaders of various Christian churches, including the Catholic Church, were implicated in the violence because of ties to one or the other ethnic group.

Pope Francis said the schools and hospitals the Catholic Church operates in Rwanda have an essential role to play in ensuring a future of peace in the country, but nothing they do can be as effective as Catholics being united in love and allowing "the Gospel to touch and convert their hearts."

"It is important that, overcoming prejudice and ethnic divisions, the Church speaks with one voice, demonstrating its unity," Pope Francis told the bishops.

Pope Francis also encouraged the bishops to do everything possible to strengthen "relationships of trust between the Church and state," saying that, too, would contribute to reconciliation in the country. "A constructive



A bouquet of flowers tied with a ribbon showing the message "Genocide Never Again" is pictured at the Kigali Genocide Memorial grounds as the country commemorates the 20th anniversary of the 1994 Rwandan genocide.

and authentic dialogue with the authorities can favor common works of reconciliation and the reconstruction of society based on the values of human dignity, justice and peace."

The pope also encouraged Rwanda's Catholics to entrust themselves to the maternal care of Mary, who appeared to three young Rwandan girls in the 1980s at Kibeho.

"The mother of Jesus wanted to show herself to your country's children, reminding them of the effectiveness of fasting and prayer, especially the rosary," Pope Francis said. "It is my ardent hope that you can make the shrine of Kibeho once again radiate the love of Mary for her children, especially the poorest and those who are wounded." †

'It is important that, overcoming prejudice and ethnic divisions, the Church speaks with one voice, demonstrating its unity.'

—Pope Francis

Too often we dismiss the notion of our potential to turn a life around.

Your cash donation could supply a week's groceries to an unemployed family in desperate need. Your donation of a usable stove could enable children in a needy family to benefit from the nourishment hot meals provide. Your donation of a few hours each week could provide the significant act of caring that converts someone's despair to hope. You have the power to transform—to change—to make a difference. To schedule pick-up of household items go to svdpindy.org or call 317-687-1006. You can also make a monetary contribution or become a volunteer online.

svdpindy.org

Society of St. Vincent de Paul
3001 E. 30th Street • Indianapolis, IN 46218

First Latino Cursillo for neighboring dioceses coming in May

By Natalie Hoefler

After more than three-and-a-half years of effort and cultivating leaders, the first Spanish-speaking Latino Cursillo for the combined region of the Archdiocese of Indianapolis and the Diocese of Lafayette will take place on May 8-11 for men and May 15-18 for women at the SonRise Retreat Center in Anderson, Ind., in the Diocese of Lafayette.

Cursillo—Spanish for “short course”—is a lay movement in the Church that began in Spain in 1944. It has been present in the Central Indiana Cursillo Community (CICC) for 50 years.

Cursillo involves a three-day retreat which seeks to help Catholics grow in their relationship with Christ. After the retreat, participants are invited to continue growing through group reunions and other opportunities.

As the Hispanic population has grown in this region in recent years, the need for an all-Spanish-speaking Cursillo experience and community became evident.

“About three-and-a-half or four years ago, our committee determined that we needed to look at a much broader range of people,” said John Ameis, lay director for CICC. “One group was Latinos.

“I started looking for priests and other

clergy, and started talking with people within both dioceses.

“As I started to meet people, one of the personal drawbacks I had was that I don’t speak the language.”

Ameis met and found dedicated assistance from Deacon Domingo Castillo and Carlos Alatorre, who now serve as Latino CICC spiritual director and lay director, respectively. Both are Catholics in the Lafayette Diocese.

“We have teamed up over the last couple of years to lay down groundwork for having Latino Cursillo by building a foundational community,” said Ameis.

Community is crucial to Cursillo, he explained. The three-day experience is not the most important part of the movement. Rather, it is what *Cursillistas* call the “fourth day”—living out the rest of one’s life with Christ as the center.

“We needed to build a community of Latino *Cursillistas* that were following the method, so when we started having weekends there would be a community for them to come back to live the fourth day,” Ameis said.

There is now a team—and community—of nearly 35 members who have been meeting bimonthly for a year-and-a-half, and weekly for 10 weeks as the Spanish-speaking Cursillos in

Submitter photo



The Latino Cursillo team poses for a picture during a Cursillos de Cursillo event on Sept. 1, 2013, at Frankfort Camp Ministries in Frankfort, Ind., in the Lafayette Diocese. The group has been meeting and preparing for the first Latino Cursillo in central Indiana coming up in May.

May approach.

Among those who will help present the weekends are Archbishop Joseph W. Tobin; Bishop Timothy L. Doherty of the Diocese of Lafayette; Deacon Domingo Castillo, who is co-associate for Hispanic Ministry in the Diocese of Lafayette; and Franciscan Brother Moises Gutierrez, who is director of the archdiocesan Office of Multicultural Ministry.

“Cursillo is an awakening to the person,” said Deacon Domingo. “We have some people who go to church on Sunday, but God isn’t the center of their life. In Cursillo, we try to make these people come to have God as their center.

“Some Latinos come to the U.S. and don’t speak English. Cursillo will help them communicate with each other. Cursillo helps them to affirm themselves, to sustain a connection with the rest of the community.”

Brother Moises is grateful for the opportunity for local Latinos to experience Cursillo in their native language.

“I applaud the efforts of the coordinators of the Central Indiana Cursillo Community to reach out to the Hispanic community,” he said.

“Collectivism is a cultural characteristic of Hispanics. Apostolic movements give

Hispanics the opportunity to live out their collectivism, helping them to feel that they are part of a group, a community, a movement.

“The Cursillo movement is an excellent avenue for evangelization within the Hispanic community,” Brother Moises added.

“It’s also important to consider what the Hispanic community brings to the Cursillo movement in central Indiana. Cursillo was founded in Spain. It has a Latino flair. I believe that Hispanics will bring a sense of joy and celebration to the movement here.”

The men’s and women’s weekends are limited to 30 participants. Dates are already set for Cursillo weekends this fall—Nov. 7-9 for men and Nov. 14-16 for women.

Deacon Castillo encourages Latinos to consider Cursillo.

“Cursillo is something for you to have an encounter with Christ,” he said. “From there, you begin to live a new life.

“It won’t solve all your problems, but if you stay with God, you’ll be happy.”

(For more information or to register for the Latino Cursillo men’s or women’s weekend, contact Carlos Alatorre at 317-441-7870 or Elena Rivers at 317-833-8120.) †



‘Collectivism is a cultural characteristic of Hispanics. Apostolic movements give Hispanics the opportunity to live out their collectivism, helping them to feel that they are part of a group, a community, a movement. The Cursillo movement is an excellent avenue for evangelization within the Hispanic community.’

—Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Multicultural Ministry

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to *The Criterion*.

Bloomington Deanery

- April 16, 6 p.m. at St. Paul Catholic Center, Bloomington

Indianapolis South Deanery

- April 14, 7 p.m. at Our Lady of the Greenwood, Greenwood

New Albany Deanery

- April 13, 1 p.m. at St. John the Baptist, Starlight
- April 16, 7 p.m. at St. Mary, Navilleton

Seymour Deanery

- April 14, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County †

Lenten activities available online

Be sure to visit *The Criterion*’s Lenten Web page at www.archindy.org/lent.

The page consists of links to daily readings, archived Lenten columns by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features. †

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For information about rates for classified advertising, call (317) 236-1454.

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Employment



COORDINATOR OF LITURGICAL MUSIC

St. Joseph University Parish, an active parish of approximately 750 households and an active Campus Ministry, invites applications for the position of Coordinator of Liturgical Music, to begin July 1, 2014. The successful applicant will be a person of strong faith with experience in liturgical music ministry. Please request a job description and send current resumé to :

Search Committee
St. Joseph University Parish
113 South 5th Street
Terre Haute, IN 47807

Or e-mail to:
parishoffice@stjoeup.org

Application deadline is
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Education

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The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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- All 12 classes for a Certificate in Lay Ministry available online
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For more information, please log on to
www.archindy.org/layministry



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

AWARDS

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years of studying the language. That extra commitment reflects how he lives his faith



Larry Heil

through a diverse approach of service to others.

A former Peace Corps volunteer, he is involved in the parish's Honduras mission ministry. An engineer, he has done extensive construction work at Holy Spirit.

He is also a team manager for

the St. Vincent de Paul Society, an organization he has served for 25 years.

"When I go out on the St. Vincent de Paul trucks, there are youths helping, and some of them have lost their dads, so it gives me a chance to talk with them and do good work, too," says the father of three. "I see God there. Just to get those trucks out and serve the clients is an ongoing miracle because we're all volunteers."

He and his wife of 22 years, Teresa, have also been the lead couple for the parish's marriage preparation program for 15 years.

"I love meeting with the couples," he says. "I think it keeps my wife and I fresh to see these couples in love who have these challenges, and to share with them how normal those challenges are, and to be an encouragement to them."

"I feel like everything I'm doing comes from God challenging me. When I pray, God leads me to where I should go. I do believe God has things prepared for us. Our challenge is to listen and be responsive."

Billy Cross

While Cross continues to touch the lives of the elderly through his music at nursing homes, the 18-year-old Youth Spirit of Service Award recipient makes his biggest impact on children and teenagers.

He helps teach a Sunday morning religious education class for first to third grade children at St. Mark the Evangelist Parish in Indianapolis. He assists with retreats for the parish's eighth grade students and confirmation candidates. A longtime altar server, he teaches and oversees younger servers.

"I feel like helping kids know their faith is important," says Cross, the oldest of three children of William and Christine Cross. "A lot of adults tend to stray from their faith because they don't fully understand their faith. So teaching them about their faith will make them stronger in their faith when they are adults."

An extraordinary minister of holy Communion, he savors carrying the cross toward the altar at the beginning of Mass.

Billy Cross

"I'm carrying the symbol of our faith, what our faith is about."

He also lives that faith by babysitting at Holy Family Shelter in Indianapolis and volunteering at the Cathedral Soup Kitchen.

It's a commitment the senior at Southport High School is hoping to continue at Marian University in Indianapolis, where he plans to prepare for a future as a youth director.

While Cross is honored by the Youth Award, he views it as an extension of the inspiration for service that he has learned at St. Mark's.

"I don't do what I do to get an award or recognition," he says. "I do it because I think it's what God wants me to do. We are called to help people in their time of need, and that's the sole reason I volunteer."

Art and Ann Berkemeier

He says that she is "hands-on." She says that he is "analytical."

They both joke that their different approaches to service mean they don't see each other often.

Yet the reality is that Art and Ann Berkemeier seem to be a wonderful complement to each other, a bond marked by 40 years of marriage, four children, three grandchildren and a shared belief in the motto, "If you believe in something, get involved in it."

They have lived that belief in their volunteer efforts for the archdiocese, the community and their parish, St. Mark the Evangelist in Indianapolis.

Ann leads a group of about 20 retirees who volunteer weekly at the food pantry at the St. Vincent de Paul Society in Indianapolis, repackaging food from bulk pallets to individual packages for clients.



Art and Ann Berkemeier

Art coordinates the computer technology efforts at the pantry, and has established a computer training center there.

Art has served on the boards of the archdiocese's Serra Club, Catholic Community Foundation and the Bishop Simon Brute Seminary. Ann has been a volunteer greeter for the recent Super Bowl in Indianapolis, the chairperson for the parish's welcoming committee and a caretaker for parishioners in need.

Both Ann and Art have been involved in the parish's Catholic Youth Organization efforts. And they both have served in so many ways in the parish that its pastor, Father Todd Riebe, says, "Art and Ann have demonstrated the value of Christian charity through personal involvement. They don't just talk about it. They know how to get things done."

They also share a belief about how their service has blessed them.

"You get so much from helping others—the gratitude, the warm feelings," Ann says.

"It changes you," Art says. "You really start to see God in the people you help. There's great joy in that."

Michael and Mary Ann Browning

At a young age, Mary Ann Browning became influenced by many people "who worked tirelessly and donated their time or sometimes their entire lives to help people in need."

"Whether it was Mother Teresa or my neighbor next door, I felt strongly that they all made a difference in their own way," she says. "I was so moved by all I learned that I wanted to do more. We all need to help and set an example for our children to continue with our efforts."

That approach has guided Mary Ann



Michael and Mary Ann Browning

and Michael Browning in their extensive efforts to create a more caring and more vibrant community throughout the archdiocese and Indiana.

Their efforts have also earned the couple this year's Community Spirit of Service Award.

"In every charitable effort they have been involved with through the years, they have encouraged and modeled a spirit of Christian giving and service," says David Bethuram, agency director of Catholic Charities Indianapolis.

Parents of six children, the Brownings were instrumental in the capital campaign of Holy Family Shelter in Indianapolis. Mary Ann has been active on the boards of Meals on Wheels, the ALS Association of Indiana and Indiana University Purdue University at Indianapolis. She has also served on the advisory board of the archdiocese's Secretariat of Catholic Charities.

A 1968 graduate of the University of Notre Dame, Michael Browning has left his mark on the physical, economic and civic growth of Indianapolis as the chairman of Browning Investments, an Indianapolis-based real estate development company.

He led the negotiations which resulted in the relocation of the NCAA Headquarters to Indianapolis. He has also served on the boards of the Indianapolis Museum of Art, the Indianapolis Economic Development Commission and St. Vincent Hospital and Health Care.

The couple's Catholic faith has guided them in their efforts to make a difference.

"Faith in God has everything to do with helping others," Mary Ann says. "You put your faith in Jesus because you believe and trust that he is our life, and he is the son of our father in heaven." †

Spirit of Service Awards Dinner

April 30, 2014

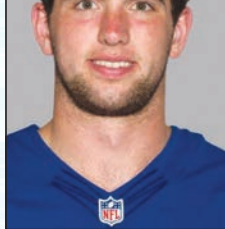
Indiana Roof Ballroom

5:30 p.m.

Andrew Luck will be featured speaker at Spirit of Service Awards Dinner

Criterion staff report

Indianapolis Colts' quarterback Andrew Luck will be the featured speaker at the archdiocese's Spirit of Service Awards Dinner in Indianapolis on April 30.



Andrew Luck

Luck will be part of the 16th annual event that will benefit and celebrate the efforts of Catholic Charities Indianapolis to help people in need.

The dinner at the Indiana Roof Ballroom is an opportunity for business, community and social service leaders to support the efforts of Catholic Charities Indianapolis. The event begins with a reception at 5:30 p.m., and dinner is at 6:30 p.m.

Tables for eight can be purchased at these levels: \$10,000 for a benefactor, \$5,000 for a patron and \$1,750 for a partner. Individual tickets are available at \$225.

Catholic Charities Indianapolis has strived

to improve the community of central Indiana by serving poor and vulnerable people for more than 90 years. The 12 programs of the agency provide services in crisis relief, shelter, eldercare, counseling, pregnancy and adoption services, and individual and family support.

The agency served more than 48,600 people during the past year, regardless of their religious affiliation or ethnic background.

"The people we serve are our neighbors who might otherwise be unknown, forgotten or marginalized people who have shown courage emerging from despair and humiliation into the hope and light of Catholic Charities," says David Bethuram, agency director of Catholic Charities Indianapolis. "We are grateful for the generosity of so many people who help us serve."

(Reservations for the Spirit of Service Awards Dinner can be made online at <https://secure.acceptiva.com/?cst=81ab67>. For more information about the event, call Valerie Sperka at 317-592-4072 or send an e-mail to her at vsperka@archindy.org.) †