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Criterion

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Holy Week gathering

Archbishop Joseph W. Tobin calls faithful to renew society at annual chrisM Mass, page 9.

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A match made in heaven

Ten months after they meet as strangers through the IndyCatholic Young Adult Intramurals program, Katie Coonan and Matt Duffy became engaged. Their wedding is scheduled for July 25. (Photo by John Shaughnessy)

Wedding plans set for young couple drawn together by volleyball and Catholic faith

By John Shaughnessy

Considering that they first met on a volleyball court, Katie Coonan and Matt Duffy know that some people will call the young couple's upcoming marriage "a match made in heaven."

Besides, that's exactly how Katie and Matt feel about their love story so far—a love that began through their interest in sports and that has grown deeper through their mutually strong Catholic faith.

"It's divine intervention at its best," said Matt as he sat next to Katie in a coffee shop on the north side of Indianapolis.

Looking at Matt, Katie smiled and

added, "We just live four blocks away from each other, but we never would have met if it wasn't for being on the same intramural team."

Katie and Matt, both 26, were randomly assigned in early 2014 to the same volleyball team during the first season of the IndyCatholic Young Adult Intramurals program.

Started by the archdiocese's young adult and college campus ministry, the program reflects the desire to use sports and friendly competition to create a sense of community and a connection to the Catholic faith for young adults.

It's also led to another kind of deep, personal connection between Katie and

Matt, neither of whom imagined that they would be engaged to each other just 10 months after they met as strangers.

A setting of sports, friendship and faith

Two main interests guided Katie as she stepped onto the volleyball court for the team's first game last winter. She enjoyed sports, having played basketball and soccer at Bishop Dwenger High School in Fort Wayne, Ind., where she grew up. The 2011 graduate of Marian University in Indianapolis also hoped to make some new friends near her age who shared her Catholic faith.

"I just feel that as young adults,

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Humility is key to understanding Easter, sharing its joy, pope says

VATICAN CITY (CNS)—To enter Christ's empty tomb like the disciples and see that he has risen, Christians today also must "bend down," Pope Francis said in his Easter message.

"Love has triumphed over hatred. Life has conquered death. Light has dispelled the darkness," he told tens of thousands of rain-drenched pilgrims in St. Peter's Square on April 5.

Rain fell and fell hard throughout most of the outdoor Mass. While most people had umbrellas, their flimsy plastic ponchos were

no match for the wind and downpour. The ciboria used to distribute Communion to the crowd were covered with plastic wrap, only partially pulled back when the faithful approached.

Still, they stayed for the Mass and for the pope's solemn Easter blessing

"*urbi et orbi*" (to the city and the world).

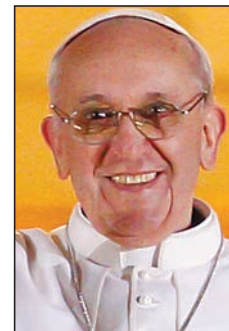
Pope Francis did not give a homily during the morning Mass, but his Easter message before the blessing picked up a theme he had begun at the Easter vigil the night before: The mystery of Easter cannot be understood—and the Christian faith cannot be lived fully—without humility.

"By his death and resurrection, Jesus shows everyone the way to life and happiness: this way is humility, which involves humiliation," Pope Francis said. "This is the path which leads to glory. Only those who humble themselves can go toward the 'things that are above,' toward God."

To enter into the mystery of God's love, he said, "we need to 'bend down,' to abase ourselves. Only those who abase themselves understand the glorification of Jesus and are able to follow him on his way."

Obviously, he said, that often involves being countercultural. Instead of putting ourselves first, he said, "Christians, by the grace of Christ, dead and risen, are the seeds

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Pope Francis

'Breakthrough moments' shape Spirit of Service winners

By John Shaughnessy

Call them "breakthrough moments"—moments that people can look back upon with the realization that their lives were changed forever.

Gene Hawkins, Steve Rasmussen, Zach Smith and Franciscan Sister Norma Rocklage have each experienced those breakthrough moments in their lives.

More importantly, those moments have led each of them to dedicate their lives to making a difference in their communities, their parishes and their Church. For their efforts, all four will be honored by the archdiocese's Catholic Charities Indianapolis during the Spirit of Service Awards Dinner on April 30 at the Indiana Roof Ballroom in Indianapolis.

Here are their stories.

Steve Rasmussen

Steve Rasmussen spent 37 years putting

out fires as an Indianapolis firefighter, but it was a call from a woman who wanted him to *set a fire* that has led him to give his heart to helping others—including assisting poor families in getting their own homes.

"My wife Nancy was a supervisor in fire control [for the Indianapolis Fire Department]," Rasmussen recalls. "A lady called there and said she wanted some brush burned that had come down during a storm. She said she was elderly and couldn't pay somebody to haul it away. Nancy came home and said, 'I offered your services.' I went out there and hauled everything away. I couldn't believe how appreciative the woman was."

Hooked by the woman's reaction, Rasmussen didn't mind when his wife also volunteered him to put in railings and wheelchair ramps for shut-in members of their parish, St. Monica in Indianapolis. He was already handy with tools from his second job as a landlord of rental houses.



Those volunteer projects reached a whole new level for Rasmussen when he and his wife occasionally went to Mass at the former Holy Trinity Parish in Indianapolis, the parish where Nancy went to school as a child. That's where Rasmussen met Father John McCaslin, its former pastor, who shared his idea of trying to transform the struggling neighborhood by

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FAITH

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we're in a limbo state of life. We're out of college, and we're starting our adult lives," said Katie, a third-grade teacher at St. Joan of Arc School in Indianapolis. "It's easy for young adults to not feel connected in their parish church. The young adult group in general builds a sense of community. And I thought the intramurals would be a good time with good people. And I like that we pray before and after the games."

Matt also had two reasons for joining the volleyball league.

After moving from Michigan to Indianapolis for his first job as a civil engineer in August of 2013, Matt still counted his dog, Master Toby, as his best local friend when the brutal winter of 2013-14 sent the city into a prolonged, deep freeze. Realizing that Matt needed more human connection, his librarian-mother looked online from her home in Michigan and learned about IndyCatholic Young Adult Intramurals.

"She told me, 'You're going to sign up,' I said, 'Yes, ma'am,'" Matt recalled with a smile. "I was desperate for friends. But it was also good to know I'd be surrounding myself with people who have similar beliefs and values."

A court leads to courtship

When Matt and Katie played for the first time on the court together, neither of them were thinking it would eventually lead to a courtship.

At the same time, the leaders of the intramurals program encourage the idea that teammates and other players should hang out together before and after games, emphasizing the social connections more than the sports competition.

As Matt and Katie individually joined those larger groups, it came out that Matt was involved in a long-distance relationship.

"I respected that," Katie recalled. "We

only saw each other in group settings."

Yet the more they were around each other, there was no denying there was an attraction between them.

"I started to like Katie for the qualities she has—her genuine kindness and loving nature, and she tries to include people in things, and her competitive nature," Matt noted.

Katie added, "I think what made a difference was hanging out before the games. I got to know him. He was funny, athletic, Catholic and cute. I always said that the guy I married, I wanted to be friends with him. I was drawn to him."

Their friendship continued in group settings after the volleyball season ended. And when the intramurals program had a sign-up for a kickball season, they decided to form a team together.

"I thought we were just being friends," Katie recalled about their relationship in the spring of 2014. "We didn't know how the other person was feeling."

When Matt knew his feelings for Katie couldn't be denied, he ended his long-distance relationship in May. A month later, he asked Katie for a date.

"June 22 was our first date," he noted. "I went back to Detroit two weeks after we started dating. I told my best man, 'I'm going to marry this girl.'"

Katie soon learned that his feelings were matching hers.

An unexpected proposal

"There was a time, a month into dating, when we went to see my family in Fort Wayne," Katie recalled. "On the way back, we had a really great conversation. And he told me that he loved me. He said, 'It's my choice to love you, and I want to help you get to heaven.'"

Matt nodded at the memory of those words and said, "I know that's what real love is. That's what I was feeling: 'I want to do this for you.'"

Katie added, "It's hard to explain how much Matt encompasses things I've always wanted in a relationship—the value of



Katie Coonan and Matt Duffy are all smiles during a photo session shortly after their engagement on Christmas Eve of 2014. Even though they live just four blocks from each other, they doubt they would have ever met if they hadn't signed up randomly for the IndyCatholic Young Adult Intramurals program. (Submitted photo)

marriage and the commitment of marriage."

Matt promised that commitment when he proposed to Katie on Christmas Eve after the midnight Mass at her family's church in Fort Wayne—St. Vincent de Paul Church.

"I wasn't expecting it," Katie recalled. "After Mass, he asked if there was a Nativity where we could pray for Christmas. We walked over to it together. As we stood in front of the Nativity together, he was telling me several moments from our relationship when he knew he was in love with me. He got down on one knee and said, 'I love you, and I want to help you get to heaven.'"

Katie said yes, and the celebration began as they were soon surrounded by her parents and many of her seven siblings. A phone call to Matt's delighted parents followed shortly.

They plan to be married in that same church on July 25, during a Mass concelebrated by two of her older brothers who are priests in the Diocese of

Fort Wayne-South Bend—Father Matthew Coonan and Father Terrence Coonan.

"To me, there is no other option than to be married in the Church," said Katie, a member of St. Joan of Arc Parish in Indianapolis, along with Matt. "The whole reason we're here is to get to heaven and bring as many people with us. I absolutely love my Catholic faith, and we need as much grace in our lives to help us out. We've always talked about Christ being the center of our marriage."

Matt added, "I want our marriage to be a testament to our beliefs. I believe that God made marriage part of his plan for us. I can't imagine being married in any other place. We want people to know this is what we believe."

Their shared belief includes the wonder and the joy of a journey that has taken them from strangers to teammates to friends to an engaged couple.

Looking at Matt, Katie said, "It's amazing how God has things work out for you." †

Sports program draws young adults to faith, friendship

By John Shaughnessy

Sometimes the game plan works just as you hoped it would.

Matt Faley has that feeling as the second year of the IndyCatholic Young Adult Intramurals program is underway. Started last year as a groundbreaking effort in the archdiocese, the program's emphasis on sports and friendship has already been successful in creating a sense of community and a connection to the Catholic faith for young adults.

"We offered volleyball as our first sport, kickball as our summer sport, and bowling as our winter sport," says Faley, the archdiocese's director of young adult and college campus ministry. "Across the three seasons, we had around 415 young adults join us. We have seen many, many new faces this past year that we had yet to meet."

Drawing new faces to a Church-related effort is one of the main goals for Faley and Katie Sahn, the archdiocese's coordinator of young adult ministry.

"It has allowed us to meet young adults where they are in life, instead of hoping against hope that they will come to the Church or come to an event that we host," Faley notes. "Through the natural bonding of sports,

relationships have been easily formed. Young adults are competing together, growing together and seeing each other on a weekly basis for 7-8 weeks. It's almost like relationships have been fast-tracked."

Relationships are just what the intramurals program is hoping to build—a relationship with other young adults, with the Church, and "ultimately with the person of Jesus," Faley says.



Matt Faley

"The intramurals program allows us to initiate invitations to go deeper," Faley says. "We plan our other ministries—like retreats, small groups and speakers—around our seasons so we have opportunities to invite young adults into them. This is where we have seen great things happen. Young adults accept the invitation, and we have a front row seat to watch the Lord work."

Krissy Vargo has seen the impact of the program on her and other young adults.

"I moved to Indy just over two years ago, and the intramural program has been a significant way for me to see

other young adults who are striving in their faith," says Vargo, 24, a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

"The Indy Catholic intramural league combines two things that I am passionate about—sports and the Catholic faith. It has allowed an increasing number of participants to benefit from the joy of staying connected, on and off the court."

Faley notes that the participants represent about 35 parishes. Others are still searching—either about their faith or for a parish to call home.

"Ultimately, we hope intramurals is an impetus for young adults to hear the invitation of Jesus, and to grow in deeper conversion," he says. "From there, we hope it leads them to be lifelong, active Catholics in our parishes."

(For more information about the IndyCatholic Young Adult Intramurals program or other opportunities involving the archdiocese's Young Adult and College Campus Ministry, visit the website, www.indycatholic.org. Questions can also be directed to Matt Faley at mfaley@archindy.org and Katie Sahn at ksahn@archindy.org. Registration for kickball season will open on April 13.) †

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Law clarifying Indiana's RFRA raises unanswered questions

By Brigid Curtis Ayer

Amid the national media firestorm over misperceptions of the effects of the newly



passed Indiana Religious Freedom Restoration Act (RFRA),

state lawmakers passed a bill on April 2 to clarify RFRA's intent. However, the clarification, which is popularly known as a "fix," raises questions about religious freedom for citizens and religious institutions.

"The Church supports the efforts to address and correct the mischaracterization of Senate Bill 101 as a bill that promotes discrimination," said Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who represents the Catholic Church in Indiana on matters of public policy. "Dialogue to help all understand that the bill establishes a legal standard for judicial review of disputes is important.

"Defending dignity of all people means both upholding religious freedom and opposing unjust discrimination," Tebbe added. "At the same time, people of faith should not be coerced to violate their conscience in their daily lives. The ICC continues to support Senate Bill 101, and believes it strikes the proper balance that has worked well in the federal RFRA for more than 20 years. While well-intentioned, the changes may undermine religious freedom."

The RFRA clarification bill, Senate Bill 50, prohibits a provider, including businesses or individuals, from refusing to offer or provide its services, facilities, goods, or public accommodation to any member of the public based on sexual orientation or gender identity, in addition to race, color, religion, ancestry, age, national origin, disability, sex, or military service.

Senate Bill 50 does not establish a defense to a civil action or criminal prosecution for refusal by a provider to offer or provide services, facility, use of public accommodations, goods, employment, or housing to any member or members of the general public on the basis of race, color, religion, ancestry, age, national origin, disability, sex, sexual orientation, gender identity or

United States military services.

The proposed language does exempt churches and other nonprofit religious organizations, including affiliated schools, from the definition of "provider." Senate Bill 50 exempts from the "provider" definition a rabbi, priest, preacher, minister, pastor or designee of a church or other nonprofit religious organization or society when the individuals are engaged in a religious function of a church.

Tebbe said the new language raises questions, such as, "What's the definition or limitation of a 'religious function'? Are professionals, such as physicians, included? Does a 'non-profit religious organization' include hospitals? Other questions include: "How will Catholic colleges and universities be classified, or how will independent schools not connected to a parish be defined?"

Following days of intense negotiation, House Speaker Brian Bosma, R-Indianapolis, and President Pro Tem of the Senate, David C. Long, R-Fort Wayne, reached an agreement on legislative language contained in Senate Bill 50 to make clear that the intent of Indiana's RFRA law is designed not for discrimination, but rather to require the state to pass a compelling interest test before it could restrict the free exercise of religion for any Indiana resident.

The announcement of the deal between business leaders, members of the lesbian, gay, bisexual and transgender (LGBT) community, House and Senate leaders, and the governor's office came during a April 2 press conference, followed by a conference committee meeting to approve Senate Bill 50.

"Every Hoosiers' rights are protected," Bosma said, "Gay, straight, black, white, religious, non-religious. We value each and every Hoosier."

Long said, "Religious rights and individual rights can coexist in harmony together." He added that Hoosier hospitality is more than just a saying. "It's a way of life here."

Following a swift passage of Senate Bill 50, Gov. Mike Pence promptly signed



Rep. Brian Bosma

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'Defending dignity of all people means both upholding religious freedom and opposing unjust discrimination. At the same time, people of faith should not be coerced to violate their conscience in their daily lives. The ICC continues to support Senate Bill 101, and believes it strikes the proper balance that has worked well in the federal RFRA for more than 20 years. While well-intentioned, the changes may undermine religious freedom.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC)

it. "I believe resolving this controversy and making clear that every person feels welcome and respected in our state is best for Indiana," he said.

Many Democrats, including House Minority Leader Rep. Scott Pelath, D-Michigan City, and Sen. Tim Lanane, D-Anderson, the Senate minority floor leader, said the "fix" didn't go far enough, and wanted the Republican leadership to either repeal RFRA or add sexual orientation and gender identity to Indiana's civil rights law. The Republicans were unwilling to make further changes.

Chris Douglas, a longtime member of the LGBT community in Indianapolis, who supports the clarification, said, "This statement is a stronger statement than a repeal" of RFRA.

Prior to the legislative clarification, the five Indiana bishops reiterated their support for RFRA, Senate Bill 101, by issuing their own statement on April 1.



Sen. David C. Long

In addition to affirming religious freedom, the bishops restated the Church's call for all people "to show mutual respect for one another."

"We urge all people of good will to show mutual respect for one another so that the

necessary dialogue and discernment can take place to ensure that no one in Indiana will face discrimination whether it is for their sexual orientation or for living their religious beliefs," the bishops said.

While Indiana's initial RFRA law did not mention sexual orientation, there were fears by the LGBT community that the law could potentially be used to deny services based on a person's sexual orientation.

In the final week of March, Indiana joined 30 other states to provide a state legal framework of the federal Religious Freedom Restoration Act (RFRA). According to the National Conference of State Legislatures (NCSL), this year 12 states in addition to Indiana are looking to add a state RFRA to their respective state's laws.

The original RFRA legislation, Senate Bill 101, which Governor Pence signed into law on March 26, prohibits state or local governments from substantially burdening a person's ability to exercise their religion, unless the government can show that it has a compelling interest and that the action is the least restrictive means of achieving it.

(A statement from the Indiana Catholic Conference regarding the law clarifying Indiana's Religious Freedom Restoration Act and more information about the ICC can be found at www.indianacc.org. Brigid Curtis Ayer is a correspondent for The Criterion.) †

Indiana bishops issue statement on state's religious freedom law

By Sean Gallagher

Indiana's five Catholic bishops issued a statement on April 1 regarding the state's Religious Freedom Restoration Act (RFRA), which Gov. Mike Pence signed into law on March 26.

In the days that followed, critics of the law across the state and around the nation claimed that it would open the door to discrimination against homosexuals or others. Defenders of the law subsequently argued that its purpose was solely to protect religious freedom from excessive government intrusion.

In response, Indiana legislative leaders negotiated a bill that clarified the law.

Legislators passed it, and Governor Pence signed the clarification law on April 2. (See accompanying article above for more information.)

In their statement, the bishops called for "mutual respect" to be shown in discussion of RFRA in order "to ensure that no one in Indiana will face discrimination whether it is for their sexual orientation or for living their religious beliefs."

The bishops went on to note that every person is created in the image and likeness of God and so has an inherent dignity—which includes religious liberty—that must be respected by all.

They also stated that "the rights

of a person should never be used inappropriately in order to deny the rights of another."

In conclusion, the bishops expressed their support for efforts in Indiana both to defend the dignity of all persons and the rights of all people of all religions to be free from "undue burden from the government" in the practice of their faith.

Glenn Tebbe, executive director of the Indiana Catholic Conference, which represents the Church in the state on matters of law and public policy, expressed concern about the "polarization" of the discussion about the law.

He said that the bishops' statement

"was an attempt to bring people to a dialogue to help each other know that we're not in conflict."

"As the statement indicates, this isn't an either-or kind of situation at all," Tebbe said. "The Church's support for religious freedom, as well as the dignity of all persons, is a fundamental principle of the Church. It's not a matter of one or the other. It's a matter of having both of them right beside one another."

(To share the statement of the five Catholic bishops of Indiana regarding the state's Religious Freedom Restoration Act, log on to www.archindy.org/archbishop/rfra-2015.html.) †

Indiana bishops' statement on Religious Freedom Restoration Act

"The recent passage of the Religious Freedom Restoration Act in Indiana appears to have divided the people of our state like few other issues in recent memory. We urge all people of good will to show mutual respect for one another so that the necessary dialogue and discernment can take place to ensure that no one in Indiana will face discrimination whether it is for their sexual orientation or for living their religious beliefs.

"The Catholic Church is convinced that every human being is created in the image of God. As such, each and

every person deserves to be treated with dignity and respect. This includes the right to the basic necessities for living a good life, including adequate healthcare, housing, education and work. The Catholic Church teaches that the principle of religious freedom also is rooted in the dignity of the human person. Religious freedom is one of the most cherished rights in the U.S. Constitution. The rights of a person should never be used inappropriately in order to deny the rights of another. We are called to justice and mercy.

"We believe that it is crucial that

religious freedom be protected. As Pope Francis wrote in his apostolic exhortation, 'The Joy of the Gospel': 'No one can demand that religion should be relegated to the inner sanctum of personal life, without influence on societal and national life, without concern for the soundness of civil institutions' (#183).

"We support efforts to uphold the God-given dignity of all the people of this state while safeguarding the rights of people of all faiths to practice their religion without undue burden from the government."

Most Rev. Joseph W. Tobin, C.Ss.R.
Archdiocese of Indianapolis

Most Rev. Timothy L. Doherty
Diocese of Lafayette-in-Indiana

Most Rev. Donald J. Hying
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Editorial



Pope Francis hears confessions during a Lenten penance service in St. Peter's Basilica at the Vatican on March 13. During the service, the pope announced an extraordinary jubilee, a Holy Year of Mercy, to be celebrated from Dec. 8, 2015, until Nov. 20, 2016.

(CNS photo/Stefano Spaziani, pool)

A Jubilee Year of Mercy

On this Sunday, April 12, the feast of Divine Mercy, Pope Francis will officially and solemnly proclaim an extraordinary holy year, a Jubilee Year of Mercy, in front of the Holy Door at St. Peter's Basilica. The year itself will begin on the feast of the Immaculate Conception, on Dec. 8, when the Holy Door will be opened, and will conclude on Nov. 20, 2016, the solemnity of Christ the King.

The pope made the announcement of the extraordinary holy year on March 13, the second anniversary of his election as pontiff, but the solemn proclamation, appropriately, will be this Sunday, on a relatively new feast. The Sunday after Easter was officially designated as the Sunday of Divine Mercy on April 30, 2000, when St. John Paul II canonized Polish Sister St. Faustina Kowalska.

Jesus appeared to St. Faustina on Feb. 22, 1931, as "King of Divine Mercy," wearing a white garment with red and pale rays emanating from his heart. He told her that he wanted his Divine Mercy image to be painted, and to be solemnly blessed on the Sunday after Easter.

St. Faustina was able to get a painting of the Divine Mercy image made by artist Eugene Kazimirowski, and she was present when it was first displayed in 1935, but she died on Oct. 5, 1938, at age 33.

Efforts to get the feast recognized by the Church were stalled—St. Faustina's writings (mainly her diaries) were even condemned by the Congregation for the Doctrine of the Faith—until Archbishop Karol Wojtyla of Krakow (the future Pope John Paul II) took up her cause. Now the feast has been officially observed by the universal Church for 15 years.

What could be more appropriate, then, for Pope Francis, who probably will go down in history as "the pope of mercy," to use this feast to proclaim his holy year as a Jubilee Year of Mercy?

Pope Francis has been preaching the God of mercy ever since he was elected. It was the theme of his first

public Mass as pope on March 17, 2013, and his first talk to the hundreds of thousands of people gathered in St. Peter's Square on that same day. He has praised Cardinal Walter Kasper's book on the subject of mercy, and he has returned to the topic frequently in his homilies and speeches.

Loyola Press has published a book titled *The Church of Mercy: A Vision for the Church* that consists of 39 of Pope Francis' talks or homilies on the subject of mercy. The book begins with the pope's homily for the Mass when he took possession of the Chair of the Bishop of Rome, his first words being, "What a beautiful truth of faith this is for our lives: the mercy of God! God's love for us is so great, so deep; it is an unfailing love, one that always takes us by the hand and supports us, lifts us up, and leads us on."

The Church has been observing holy years since 1300. It was originally planned to have them every century, but that was changed to every 25 years so every generation can experience at least one. This holy year will be the 30th, including 26 regular holy years and four extraordinary. The last extraordinary holy year was proclaimed by St. John Paul II in 1983 to commemorate 1,950 years of redemption. The last ordinary holy year was in 2000.

Each of the four major basilicas in Rome has a holy door that is opened only during holy years. Those at St. John Lateran, St. Paul Outside the Walls, and St. Mary Major will be opened after the one at St. Peter's. The opening of the doors symbolizes the idea that, during the Jubilee year, the faithful are offered an extraordinary pathway towards salvation.

It undoubtedly is no coincidence that the 14th ordinary assembly of the Synod of Bishops will take place shortly before the Jubilee Year of Mercy. The theme will be "the vocation and mission of the family in the Church and in the contemporary world," so there will be plenty of chances for the hierarchy to discuss mercy as it pertains to families.

—John F. Fink

Our Global Family/Carolyn Woo

The strangers who care for us

A recent incident reminded me of how much we operate in the care of strangers.



I realized I had left my purse in the taxi I took from the train station to my apartment. In it was the wallet that held my credit cards, passport, driver's license, health and auto insurance cards—almost everything

that allows modern life to function.

I didn't have a receipt, a taxi number, anything that would identify either the driver or the taxi. I went to my office, where my resourceful assistant immediately alerted the taxi companies to broadcast a message to their drivers. After an hour with no responses, I went about the business of canceling cards and notifying agencies.

Two hours later, deflated and exhausted, I went home. There was a message on the phone: "I am your taxi driver. I think I have your purse."

The driver had not noticed my purse in the back seat until a second passenger, a big man, was about to leave the cab with it. He challenged the passenger, telling him that if the purse didn't belong to him to leave it behind. He then drove to the place where he had left me, and went to several apartment houses to try to return the item. I was deeply touched by the trouble he went through. In my prayer that night, I became keenly aware of how much we rely on the integrity and care of strangers.

My beloved 96-year-old nanny, who has been with my family for 68 years, resides in a long-term care facility in Hong Kong. She is completely dependent on the staff, not just for proper care but also for how they joke with, affirm

and engage her. I can only visit twice a year, and am always humbled by the fact that I am entrusting her to them. In return, except for my deep gratitude and trust, there is little I can do, as gifts and gratuities are not allowed.

When I started at Purdue University in West Lafayette, Ind., as a terribly homesick student who knew no one, a generous professor and his wife opened their hearts and welcomed me into their home. In Malawi, when I had a nasty fall, a doctor attended to me immediately and declined payment as he was in the practice of free public care. There was an Easter Sunday when I left my family to travel and was in tears as I picked up my suitcase. A TSA agent at the airport asked what she could do for me.

In the book *Conjectures of a Guilty Bystander*, Trappist Father Thomas Merton described an epiphany he had one day while running errands for the monastery where he lived in Louisville, Ky. While in a shopping district, he found himself with a certain realization:

"I was suddenly overwhelmed with the realization that I loved all those people, that they were mine and I theirs, that we could not be alien to one another even though we were total strangers."

For me, this served as a Lenten reflection: We can never be strangers. We all are part of God's family. We also are the way he sometimes chooses to care for us. Separateness, divisiveness, polarization, competitiveness are the nails on Jesus' cross. Father Merton reminded us that when we see who we and others are in God's eyes, "there would be no more war, no more hatred, no more cruelty, no more greed."

God has spoken through the care of strangers. Harden not our hearts.

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

MEGA DRAW

International World Youth Day has attracted huge numbers of participants. Eleven countries have hosted the multiday Catholic event.



1987
ARGENTINA, Buenos Aires
900,000



2000
ITALY, Rome
2 million



1989
SPAIN, Santiago de Compostela
400,000



2002
CANADA, Toronto
800,000



1991
POLAND, Czestochowa
1.6 million



2005
GERMANY, Cologne
1 million



1993
USA, Denver
500,000



2008
AUSTRALIA, Sydney
350,000



1995
PHILIPPINES, Manila
4 million



2011
SPAIN, Madrid
1.4 million



1997
FRANCE, Paris
1.2 million



2013
BRAZIL, Rio de Janeiro
3.7 million



ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Jesus' resurrection frees us from the corruption of sin, death

Pope Francis makes a clear distinction between *sin*, which we're all guilty of, and *corruption*, which is a form of grave, spiritual death that the Holy Father says is "unforgivable." Does it surprise you to hear that the pope, who constantly emphasizes God's mercy, believes that there is such a thing as an unforgivable offense against God?

In St. Mark's Gospel, Jesus says, "All sins and all blasphemies that people utter will be forgiven them. But whoever blasphemes against the Holy Spirit will never have forgiveness, but is guilty of an everlasting sin" (Mk 3:28-29). Do you suppose that Pope Francis considers corruption to be a form of blasphemy against the Holy Spirit?

Like Jesus himself, Pope Francis is comfortable with sinners (which is not the same thing as condoning our sins), but he draws the line at hypocrisy, which he calls *the language of corruption*. "They were sinners, like all of us, but they took a step further," the pope says. "As if they had become consolidated in sin: they don't need God! But this is only an illusion, because in their genetic code this relation with God exists. And since

they can't deny this, they create a special god: they themselves are god, they are the corrupt!"

For Pope Francis, corruption means the death of the soul, the total perversion of our relationship to God. We are all sinners. We all turn away from God—sometimes in ways that are gravely serious or mortal.

But the corrupt take human sinfulness "a step further." According to Pope Francis, they have allowed the corrosion of evil, hypocritical attitudes and sinful actions to transform them into "the anti-Christ."

These are very strong words for the pope, who consistently proclaims God's mercy. As we prepare for the Second Sunday of Easter, Divine Mercy Sunday, let's look more closely at our freedom to totally reject God (thereby allowing ourselves to be corrupted by sin and death) and God's never-ending mercy. God always forgives us. We don't always accept his mercy.

St John Paul II, in his encyclical "*Dives in Misericordia*" ("Rich in Mercy"), reminds us that *mercy* is a distinguishing characteristic of the Jewish and Christian understanding

of who God is, how God relates to his people, and what he expects from us.

"Slow to anger and rich in mercy" is a phrase that is repeated over and over again in the Scriptures. The parables, teaching and example of Jesus consistently emphasize God's mercy (and his demand that we also show mercy.) There is something reciprocal about divine mercy. One who is loved and forgiven is expected to show compassion and forgiveness toward others. In the Lord's prayer, we implore God our Father to "forgive us our trespasses as we forgive those who trespass against us."

The passion, death and resurrection of Jesus represent the ultimate outpouring of divine mercy. "He saved us, not because of righteous things we had done, but because of his mercy," St. Paul tells us (Ti 3:5). But unless we acknowledge our own sinfulness and the mercy of God, which alone can set us free, we remain stuck in our sins, weighed down by the corruption of our minds and hearts, miserable people who cannot know Easter joy.

The resurrection of Jesus frees us from the corruption of sin and death. The Gospel for the Second Sunday of

Easter shows us the disciples who are gathered in fear behind locked doors. The Lord calms their fears and entrusts them with a mission. He shows them his hands and his side, which bear the marks of the passion, and tells them: "As the Father has sent me, even so I send you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (Jn 20:21-23). Jesus entrusted to them the gift of "forgiving sins," a gift that flows from the wounds in his hands, his feet, and especially from his pierced side. From there, a wave of mercy is poured out over all humanity.

Those who are so corrupt that they cannot accept, or share with others, the redemptive gift of God's mercy are in the throws of spiritual death. They have aligned themselves with liars, deceivers and hypocrites ("the anti-Christ").

The resurrection of Jesus frees us from the corruption of sin and death. God's mercy is extended to everyone—no matter how sinful or corrupt. The question is: Can we open ourselves to the liberation of God's grace? Can we say "yes" to God's merciful love and then be merciful to others? †

La resurrección de Jesús nos libera de la corrupción del pecado y de la muerte

El papa Francisco distingue claramente entre el pecado, del cual todos somos culpables, y la corrupción que constituye una forma de muerte espiritual grave que el Santo Padre tilda de "imperdonable." ¿Le sorprende escuchar que el Papa, quien constantemente hace énfasis en la misericordia divina, considere que existe algo que represente una ofensa imperdonable contra Dios?

En el Evangelio según San Marcos, Jesús dice: "Les aseguro que todos los pecados y blasfemias se les perdonarán a todos por igual, excepto a quien blasfeme contra el Espíritu Santo. Éste no tendrá perdón jamás; es culpable de un pecado eterno" (Mc 3:28-29). ¿Acaso el papa Francisco considera que la corrupción es una forma de blasfemia contra el Espíritu Santo?

Al igual que Jesús, el papa Francisco acoge a los pecadores (que no es lo mismo que justificar nuestros pecados), pero define el límite en la hipocresía a la que denomina *el lenguaje de la corrupción*. "Eran pecadores como todos nosotros, pero que dieron un paso más—expresa el Papa—. Se consolidaron en el pecado y no sienten la necesidad de Dios. O al menos, se creen que no la sienten, porque en el código genético existe esta tendencia hacia Dios. Y como no pueden negarlo, se hacen un dios especial: ellos mismos. He

ahí quiénes son los corruptos."

Para el Papa Francisco la corrupción significa la muerte del alma, la total perversion de nuestra relación con Dios. Todos somos pecadores; todos nos alejamos de Dios, a veces de formas graves o mortales.

Pero en cuanto al pecado, el corrupto "da un paso más." De acuerdo con el papa Francisco, han permitido que la corrupción del mal, las actitudes hipócritas y las acciones pecaminosas los transformen en "el anticristo."

Estas son palabras muy fuertes para un Papa que sistemáticamente proclama la misericordia de Dios. A medida que nos preparamos para el Segundo Domingo de Pascua, el Domingo de la Divina Misericordia, analicemos con mayor detenimiento nuestra libertad para rechazar por completo a Dios (con lo que podemos corrompernos por obra del pecado y de la muerte) y la infinita misericordia de Dios. Dios siempre nos perdona; pero nosotros no siempre aceptamos su misericordia.

En su encíclica "*Dives in Misericordia*" ("Ricos en misericordia"), San Juan Pablo II nos recuerda que la misericordia es una característica distintiva de la comprensión de Dios para judíos y cristianos, de cómo Dios se relaciona con Su pueblo y de lo que espera de nosotros.

"Lento para la ira y grande en amor" es la frase que se repite una y otra vez en las Escrituras. Las parábolas, las enseñanzas y los ejemplos de Jesús sistemáticamente enfatizan en la misericordia divina (y en nuestra obligación de demostrar misericordia). La misericordia divina tiene un aspecto de reciprocidad; se espera que aquel que es amado y perdonado demuestre compasión y perdón hacia el prójimo. En el Padrenuestro le imploramos a Dios nuestro Padre que "perdone nuestras ofensas así como también nosotros perdonamos a los que nos ofenden."

La pasión, muerte y resurrección de Jesús son la máxima expresión de la misericordia divina. "Él nos salvó, no por nuestras propias obras de justicia sino por su misericordia," nos dice San Pablo (Ti 3:5). Pero a menos que reconozcamos nuestra condición de pecadores y la misericordia de Dios—que es lo único que puede liberarnos—seguimos atrapados en nuestros pecados, arrastrando el lastre de la corrupción en nuestras mentes y corazones como personas miserables que no pueden llegar a conocer la alegría de la Pascua.

La resurrección de Jesús nos libera de la corrupción del pecado y de la muerte. El Evangelio del Segundo Domingo de Pascua nos presenta a los discípulos reunidos y atemorizados a puerta cerrada.

El Señor calma sus temores y les confía una misión. Les muestra sus manos y su costado que exhiben las marcas de la pasión y les dice: "Como el Padre me envió a mí, así yo los envío a ustedes. Reciban el Espíritu Santo. A quienes les perdonen sus pecados, les serán perdonados; a quienes no se los perdonen, no les serán perdonados" (Jn 20:21-23). Jesús les confió el don de "perdonar los pecados," un don que procede de las heridas en sus manos, sus pies y, especialmente, de su costado perforado. De ellos emana la misericordia para toda la humanidad.

Aquellos que están tan corruptos que no pueden aceptar ni compartir con los demás los dones redentores de la misericordia de Dios, se encuentran al borde de la muerte espiritual. Se han alineado con embusteros, impostores e hipócritas ("los anticristos").

La resurrección de Jesús nos libera de la corrupción del pecado y de la muerte. La misericordia de Dios se extiende a todos sin importar su condición de pecador, de corrupto. Sin embargo, la pregunta que debemos formularnos es: ¿Podemos abrirnos a la gracia liberadora de Dios? ¿Podemos decirle "sí" al amor misericordioso de Dios y ser misericordiosos con los demás? †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

April 11
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and older. Information: 317-784-4207.

April 12
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acafdi2014@gmail.com.

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

April 13-18
On WSPM 89.1 FM/WSQM 90.9 FM, Faith in Action radio show, **"St. Maximilian Kolbe,"** Leo deFillippis, 10 a.m. April 13 and 16, 4 p.m. April 14 and 17, 9 a.m. April 18, **"National Crime Victims Week 4/19-25,"** Michael Hurst and Kelly McBride, Legacy House, 4 p.m. April 14 and 17, 9:30 a.m. April 18.

April 14
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, National Volunteer Month, Mass**, 11 a.m., lunch following Mass. Information: 317-888-7625 or vlgmimi@aol.com.

April 15
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Archdiocesan Vocations Office and Our Lady of the Greenwood Parish, "Called By Name Men's dinner,"** men 14 years and older, Archbishop Joseph W. Tobin presenter, Mass 5:45 p.m., dinner and presentation 6:30 p.m. Information: 317-236-1490 or eescoffery@archindy.org.

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **Southside Catholic Business Professionals Breakfast Series**, speaker Gina Fleming, archdiocesan superintendent of Catholic schools, Mass 7 a.m., breakfast and speaker following Mass, \$5 non-members, \$3 members.

Information: Christy Wright, cmw_76_99@yahoo.com.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Radio, "Reaching Out to All People in All Walks of Life," dinner, silent auction**, speaker Father Francis "Rocky" Hoffman, executive director of Relevant Radio, 5:30 p.m., \$65 for an individual or \$450 for a table of eight. Information: 317-870-8400 or CatholicRadioIndy.org.

April 16
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Substance Abuse Ministry Mass**, 7 p.m., with refreshments following. Information: Joni LeBeau, jlebeau@archindy.org, 317-236-1475 or 800-382-9836 ext. 1475.

April 16-17
Mary, Queen of Peace Church, 1005 W. Main St., Danville.

Rummage sale, sponsored by the Women's Club, 9 a.m.-3 p.m. Information: Anna Wray, awray@mqpdanville.org or 317-745-4284.

April 17
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Faith, Family and Football," Joe Reitz, lineman, Indianapolis Colts, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

April 18
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**, Mass and Divine Mercy Chaplet at 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Indoor Garage Sale** benefiting youth programs, 8 a.m.-3 p.m.,

Women's Club, chicken and noodle dinner, 6 p.m. Information: 317-831-4142 or mshea@stm-church.org.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Earth Day Celebration,"** 11 a.m.-3 p.m., freewill donation. Information: 812-535-2932 or wvc@spsmw.org.

April 20-25
On WSPM 89.1 FM/WSQM 90.9 FM, Faith in Action radio show, **"Catholic Aviation Association,"** Tom Beckenbauer, 10 a.m. April 20 and 23, 4 p.m. April 21 and 24, 9 a.m. April 25. **"Knights of Columbus,"** Scott Cunningham, 4 p.m. April 20 and 23, 10 a.m. April 21 and 24, 9:30 a.m. April 25.

April 21
St. Matthew the Apostle School, 4100 E. 56th St., Indianapolis. **School tours**, 9 a.m.-2 p.m. Information: 317-252-3997, ext. 3913.

April 25
Castleton United Methodist

Church, 7160 Shadeland Station, Indianapolis, April 25. **Stephen Ministry Introductory workshop**, 9 a.m.-1 p.m., 8 a.m. check-in, \$15 per person, \$50 for four or more from the same congregation. Information: 317-428-2600 or stephenministry.org/workshop.

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

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

Retreats and Programs

April 25
Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **"Invitation to Prayer,"** Benedictine Sister Julie Sewell and Annie Endris, facilitators, 9 a.m.-3 p.m., \$45.50 per person, includes lunch and book *Paths to Prayer* by Patricia D. Brown. Information: 317-788-7581 or www.benedictinn.org.

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Praying with the Mystics Spring Session: Catherine of Siena, Julian of Norwich, Teresa of Avila,"** Providence Sister Cathy Campbell, presenter, 9:30 a.m.-3 p.m., \$35 per person includes lunch and materials, registration deadline April 11. Information: 812-535-2952 or provctr@spsmw.org.

April 26
Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **"Friendship Tea: Laughter and Joy,"** Benedictine Sister Sharon Bierman, facilitator, 1-3 p.m., \$20 per person. Information: 317-788-7581 or www.benedictinn.org.

April 28
Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **"Vatican II's Constitution on the Sacred Liturgy (Sacrosanctum Concilium),"** session three of four, Benedictine Father Matthias Neuman, facilitator, 7-8:30 p.m., \$15 per

session. Information: 317-788-7581 or www.benedictinn.org.

April 28-30
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. Midweek retreat, **"St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter, \$425 for single. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

April 30-May 3
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. Secretaries and Parish Administrators retreat, **"Sleeper Awake!,"** Benedictine Father Adrian Burke, presenter, \$320 single, \$470 double. Information: 812-357-6585 mzoeller@saintmeinrad.edu. †

May 1
Mount Saint Francis Retreat Center, 101 Mt. St. Francis Dr., Mt. St. Francis. **First Friday devotions and lunch**, 11:45 a.m. Information: 812-923-8817 or www.mountsaintfrancis.org.

May 4
Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **Personal Retreat Day: Spend a Day with God**, 9 a.m.-4 p.m., \$35 per person includes a room for the day and lunch, spiritual direction available. Information: 317-788-7581 or www.benedictinn.org.

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

Ignatius Retreat to be offered in Bloomington on May 17-25, registration deadline is April 24

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, in Bloomington, will offer an eight-day Ignatius Retreat on May 17-25.

An Ignatius Retreat is an intense spiritual retreat based on the *Spiritual Exercises of St. Ignatius of Loyola*. During the retreat, participants spend time meditating on Scripture passages, in discernment and in silence.

The retreat will be offered by Father Ben Luedtke. A former actor converted "through the Blessed Mother," Father Ben has worked as a missionary priest on three continents. He personally knew Blessed Teresa of Calcutta and was often her personal driver in Rome.

Father Ben is a sought-after speaker, spiritual director and confessor.

In order to reserve a spot, a \$150 registration fee is due on April 24. This is a non-refundable fee in the event of a cancellation after April 25. The fee will apply to the total cost of the retreat, which is \$620 and includes room and meals. The total cost is due at the beginning of the retreat on May 17. Should the retreat have to be canceled for any reason before May 17, then a total refund will be made to those who preregistered.

For more information or to register, log on to www.maryschildren.com or call 812-825-4642 and choose the extension for the guest house. †

Divorce support group to be offered in Connersville and Indianapolis

Divorce and Beyond, a six-session peer-ministry support group for all those who are separated or divorced, has been scheduled for April and May in Connersville and Indianapolis.

It will be offered for six consecutive Sunday evenings at St. Gabriel Parish, 232 W. Ninth St., in Connersville, beginning on April 12 from 6:30-8:30 p.m.

It will be offered for six consecutive Tuesday evenings at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, beginning on April 14

from 7-9 p.m.

The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness.

The cost of the six-week session is \$30, which includes a book.

For more information or to register, contact the Office of Pro-Life and Family Life at 317-236-1586 or 800-382-9836 ext. 1586, or e-mail dvanvelse@archindy.org.

Registration forms may be obtained by logging onto www.archindy.org/plfl/ministries-divorce.html. †

Jesuit author and magazine editor Father James Martin to speak via Skype at St. Bartholomew Church on April 13

Jesuit Father James Martin, an author and editor at large at the national Catholic magazine *America*, will speak via Skype at St. Bartholomew Church, 1306 27th St., in Columbus on April 13 from 7-8:30 p.m.

All are welcome to attend.

Father Martin will speak about his latest best-selling book, *Jesus: A Pilgrimage*. In a very touching, down-to-earth style, this book recounts his trip to the Holy Land. After reading the book, many people have commented that before reading it, they had never had a desire to travel to the Holy Land, but now they are looking forward to making a pilgrimage there.

He will also discuss matters from his Holy Land pilgrimage that are not in the book. He will recount some powerful insights readers have shared with him, and discuss how this experience has affected his spiritual journey.

There will be time for questions for Father Martin at the end of his talk.

Father Martin has also written other favorites such as *My Life with the Saints*; *Between Heaven and Mirth*; and *The Jesuit Guide to (Almost) Everything*.

For more information, contact St. Bartholomew religious education director Kathy Davis-Shanks at 812-379-9353, or at kdavisshanks_stb@yahoo.com. †

Sisters of St. Benedict elect new prioress



Sr. Jennifer Mechtild Horner, O.S.B.

Following an extended period of prayer and discernment, the Sisters of St. Benedict have elected Sister Jennifer Mechtild Horner as the eighth prioress of Our Lady of Grace Monastery in Beech Grove.

Sister Jennifer Mechtild is a native of South Africa. She has most recently served as the vocation director for the monastic community. She holds a bachelor's degree in elementary education and a master's degree in theology.

Sister Jennifer Mechtild entered the monastery of St. Gertrude in Cottonwood, Idaho, in 1989 and transferred to Our Lady of Grace in 2004. Her six-year term of office will begin with her installation in June.

(Submitted photo)

Latin Patriarch: Light of peace must emerge from war

JERUSALEM (CNS)—Christians in the Middle East are called to help the light of peace emerge from the violence and anguish of war in much of the region, drawing inspiration from the resurrected Jesus, Latin Patriarch Fouad Twal said in his Easter homily.

“Our future in this region and in the world is uncertain and even incomprehensible, but do not be afraid. Christ assured us, he is ‘with us always until the end of time.’” Patriarch Twal told the congregation at the Church of the Holy Sepulcher on April 5.

Following the darkness and death of Good Friday, Christians can “believe and sing, ‘Christ is risen,’” and relive “the miracle of the resurrection as did the Roman centurion at the foot of the cross and Jesus’ disciples who became joyful witnesses in suffering for Christ,” he said.

“Therefore, let us bury in the tomb of Christ our worldly inclinations, our contradictions, our religious divisions, our hostilities, our lack of faith and our fears,” Patriarch Twal said. “Believe in good, believe that peace is possible. From this tomb emanated light and peace. And here today, from this battered Holy Land, light and peace must spring out again. Let us pray for the grace of God for the Holy Land and the whole world.”

As people of faith struggle to find Jesus in the world, neither politics, business, nor familiar surroundings seem to “quench the thirst,” he said. And like the women at the tomb who came to anoint the body of Jesus and found it empty, fear pervades before the emptiness, he said.

“This tomb, where thousands of people are seeking God every day,

no longer contains the body of the Crucified. God is not necessarily where we seek him. It is not in obscure and isolate corners, it is right beside us, in our brother and sister, in our neighbor,” he said.

Patriarch Twal also recalled the plight of hundreds of thousands of refugees and internally displaced people in the Middle East. He said that “contemporary martyrs continue to bear witness to the resurrection of Christ,” even though political leaders and the international community seem less concerned with people’s freedom.

In their April 1 Easter message, the heads of Christian Churches in Jerusalem noted the hope which springs from Jerusalem as a Holy City.

“In the face of so much that threatens to devalue or diminish human life, the hope that springs from the Resurrection is rooted here in Jerusalem,” they said. “The message of Easter has shaped the very identity of this holy city over many centuries. Here is located the site of the empty tomb, the place where God’s sovereignty over death and the powers of darkness was manifested in the raising of Jesus from the dead.”

Citing attacks on ancient Christian and other minority communities in Egypt, Iraq and Syria, the leaders expressed concern with the excessive violence used in the name of religion in parts of the Middle East and elsewhere.

“There is no true religion which advocates violation of the human person or the victimization of minority groups in society, and we condemn such actions in the strongest possible terms. Those who engage in such barbaric behavior dehumanize not only their victims, but themselves,” the leaders said. †



Latin Patriarch of Jerusalem Fouad Twal leads the Easter procession in the Church of the Holy Sepulcher in Jerusalem’s Old City on April 5. Christians in the Middle East are called to help the light of peace emerge from the violence and anguish of war in much of the region, drawing inspiration from the resurrected Jesus, Patriarch Twal said in his homily. (CNS photo/Ammar Awad, Reuters)

“Therefore, let us bury in the tomb of Christ our worldly inclinations, our contradictions, our religious divisions, our hostilities, our lack of faith and our fears. Believe in good, believe that peace is possible. From this tomb emanated light and peace.”

— Latin Patriarch Fouad Twal

At Easter, Middle Eastern patriarchs encourage hope despite turmoil

BEIRUT (CNS)—Catholic patriarchs of the Middle East in their Easter messages urged the faithful to cling to the hope of the risen Christ amid raging wars, human suffering and the uprooting of Christians from their homelands in the region.

“We have spent 40 or even 50 days in fasting and prayer, that God may remove from our Eastern countries, especially Syria and Iraq, this evil spirit that can only go out through prayer and fasting,” Syrian-born Melkite Catholic Patriarch Gregoire III Laham said.

“We say to everyone in the East and in the West: dismiss any idea that this conflict is over religion,” he said.

“When I look at what is happening in our countries, it seems to me that Daesh [the Arabic acronym for Islamic State] has nothing whatever to do with religion.

ISIS is rather an instrument which takes on, very foolishly and insolently, the outward aspect and show of a religious movement. However, in reality they show Islam in a most hideous, deceitful and fraudulent guise,” he said.

The conflict, Patriarch Laham said, “has become a tool and a cover for proxy war in our region and at the cost of all its citizens.”

“Religious conflict has become marketable. Killing the innocent has become a commodity and instrument, and slaughtering Christians has become a tool,” he said.

Despite the violence and death, he called on the faithful to “strengthen our faith in life, in the risen Christ who has conquered death and bestowed life and calls us all to be children of the resurrection and life, to be bearers of the Gospel of life and work for success and the conquest of death by life, enmity by love, and hatred and revenge by forgiveness and reconciliation.”

Syriac Catholic Patriarch Ignatius Joseph III Younan acknowledged in his Easter message the years of suffering of Christians caused by the turmoil in Syria and Iraq.

“We, however, sons and daughters of the

Syriac Catholic Church, are so proud to model ourselves to the one who suffered carrying his cross, died and was risen for our salvation,” the patriarch said.

“We mean it when we recall the very words of our savior to the disciples of Emmaus,” he said, citing Luke 24:26: “Was it not necessary that the Messiah should suffer these things and enter into his glory?”

“Christ’s resurrection from the dead is the basis of our faith, the pillar of our hope,” Patriarch Younan explained, adding that “it gave us a firm reassurance and a strong reason for our own resurrection.”

Cardinal Bechara Rai, Maronite Catholic patriarch, called attention to the “enormous economic and social challenges” facing Lebanon, noting that one-third of Lebanese live in poverty and that the number is increasing.

Lebanon’s population stands at about 4 million, of which about 33 percent are Christian. The country has faced an influx of 1.5 million Syrian refugees and thousands of Iraqis, overwhelming the country’s economy and straining social relations.

Furthermore, Lebanon’s presidential vacuum has created a “political death” in the country, crippling the government and the parliament, Cardinal Rai said.

The presidential post is reserved for a Maronite Catholic under the country’s power-sharing system. Legislators have failed to agree on a successor since the term of President, Michel Suleiman, ended in May 2014.

As for the raging conflicts in the region, Cardinal Rai urged world and Arab leaders to stop supporting mercenaries and fighters with money and weapons, appealing to them to find peaceful solutions.

“And do not forget the suffering of our people in the Holy Land, Iraq, Syria and Yemen,” he continued.

“We seek for us and for all of them the peace of Christ.” †

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AWARDS

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buying run-down homes, rehabbing them, and then helping poor families buy them.

That idea became a non-profit



Steve Rasmussen

organization called Hearts & Hands of Indiana—an organization that called to Rasmussen's big heart and talented hands. He even loaned the money to purchase the first home. Since then, the man who had saved lives as a firefighter has

been trying to give a new life to families who never would have had a chance to own a home. Five families are already in these houses. Another four houses are being rehabbed.

Members of Hearts & Hands praise him for his "passion" and "his constant, knowledgeable and tireless work." Rasmussen deflects the praise.

"I've been blessed," says the father of eight and the grandfather of 22. "I'll tell you how blessed I am. There are religious sisters from Nigeria who live in the old rectory at Holy Trinity and help in the neighborhood. I'm there repairing stuff all the time. I tell Nancy, 'They give me hugs, an apple, and they say they'll pray for me.' It doesn't get better than that."

He laughs and adds, "I just like helping people. That's been my life for the past 30 years, and I thank Nancy for that. God's given me the ability to do things, people call, and Nancy volunteers me for everything. I can't say enough about her. This whole thing has been a partnership."

Zach Smith

Since he was born, 18-year-old Zach Smith has been challenged by a physical condition that has made him rely on crutches and a wheelchair to get around.

During his childhood, he also struggled with questions about his abilities and his place in the world: "Can I do this? Am I physically capable of being impactful?"

Then came his breakthrough moment when he was 13. His orthopedic doctor recommended that he take part in a program that takes youths with disabilities for a scuba-diving-certification trip to the Cayman Islands.

"That trip was monumental for me,"

says Zach, who will receive the Spirit of Service Youth Award. "Being able to scuba dive and go through all the exercises was the first real achievement I had on my own. That trip drove me to expect more of myself and do more in my community."

Still, even he is amazed at the list of



Zach Smith

ways he has tried to make a difference to others in the past five years.

He has served on the inclusiveness committee and taught in the Vacation Bible School at his parish, St. Mark the Evangelist in Indianapolis. He's given talks at

schools and churches about his life and his relationship with God.

During his years at Roncalli High School in Indianapolis, the senior has mentored other students with disabilities, helped out at the school's day care center, and participated in a club that helps at an animal shelter.

He plays violin during the school's Masses and for its theater productions. He's also a member of the youth board for Anna's Celebration of Life Foundation, a group that focuses on children with special needs. And he's part of the organization team for the Midnight Mile, "a glow-stick run" that raises money for equipment for children with disabilities.

"That's huge to me—to be helping kids similar to what I've been through," says Zach, the son of Jeffrey and Rebecca Smith.

"For a long time, I've always felt happier by making other people smile or trying to lighten their load in some way. Doing things for others has brought me a sense of peace and fulfillment."

Gene Hawkins

Gene Hawkins doesn't hesitate when he's asked to share a story of making a difference in someone's life.

"By far, youth mentoring is my favorite service effort. I was a Big Brother for someone for his whole time in high school. He was a freshman struggling in school, and he had discipline problems. I first met him at a counseling session. After we met, he never went to another session. It just goes to show you that if you have someone to talk with and hang out with, a lot of things take care of themselves. He's in college now."

Actually, Hawkins has been mentoring youths since he graduated in 1992 from

Hofstra University in Long Island, N. Y. It's his way of giving back.

"I don't have an older brother, but I remember the older guys in the neighborhood looking out for me," recalls Hawkins, who grew up in Queens, N. Y. "They spent time with me, let me be the



Gene Hawkins

sixth man on the basketball team, and told me about the guys to stay away from. And I saw they went to church."

Hawkins also learned from his parents.

"My parents were big time volunteers. My mom is deceased

now, but she was like the neighborhood mayor. My dad is 82, and he still volunteers. That's what we were raised to do."

Hawkins has followed that example with amazing dedication, especially since he became a member of Holy Angels Parish in Indianapolis in 1995. He's served as an usher, a lector, a confirmation catechist, a member of the parish council, and the executive director of the parish's capital campaign.

"I chose my home up the block from Holy Angels," says Hawkins, a father of two who has been married to his wife Michelle for 15 years. "I can walk there. I've been in everything I can think of at Holy Angels. It's good for me, my family and my kids. My wife knows where to find me when she's looking for me."

Hawkins also looks to make a difference by helping with voter registration and voter education programs through the NAACP. And he mentors youths through his involvement in the National Society of Black Engineers.

He describes his Catholic faith as the driving force in his service.

"I really enjoy being Catholic. Catholics are on the front line of being there for the poor and the disadvantaged. I've always equated my faith to being one of service to others."

Sr. Norma Rocklage, O.S.F.

Franciscan Sister Norma Rocklage learned the importance of reaching out to others when she grew up during the Great Depression, a time of devastating hardship and unemployment in the United States that left most families struggling.

"I was one of eight children raised by

parents who taught us we needed to share what we have," says Sister Norma, who will receive the Community Service Award. "If you can't share materially, you share with your service. All eight of us took turns going to the store for the senior citizens in our area. We learned to give what we can."



Sr. Norma Rocklage, O.S.F.

That same approach to life by the Oldenburg Franciscans led her to enter the order in 1951.

"Our whole community's mission is to reach out where there's a need," she says. "Our foundress, Mother Theresa Hackelmeier,

exemplified 'the courage to venture.' That's the spirit that guides us."

It's a spirit that continues to overflow from Sister Norma at 81. Striving for peace and justice as a member of Pax Christi of Indianapolis, she fasted for 72.5 hours in March in the hope of convincing the Indiana legislature to increase the state's minimum wage of \$7.25 an hour.

That effort in solidarity with the poor reflects the approach she takes as the executive director of education formation outreach for Marian University in Indianapolis. Sister Norma constantly strives to connect Marian's students, faculty and staff in interfaith efforts to improve the lives of the vulnerable.

She's followed that path in her own life as she has served in other roles for the archdiocese and her community.

Starting in 1953, she taught for three years at St. Mary School in North Vernon. From 1965 until 1974, she served at Marian as an assistant professor of classical language, dean of academic affairs and director of scholastics.

From 1974 to 1982, Sister Norma was a member of the general council for the Oldenburg Franciscan community. She was also the community's novice director for two years. In 1989, she returned to Marian as acting president for six months and then served as vice president for mission effectiveness until 2001.

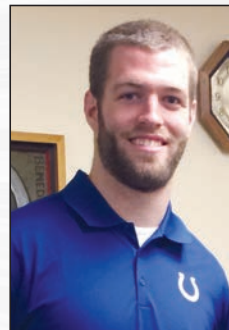
"It's the idea of really living out the call of God to help others," she says. "It's a moral imperative for us to share what we have with other people, to love each other not just in words but in giving what we have. The service we do helps us to come close to God and experience God.

"We can help transform the world." †

Colts' Jack Doyle will be featured speaker at Spirit of Service Awards Dinner

Criterion staff report

Indianapolis Colts' tight end Jack Doyle will be the featured speaker at the archdiocese's 17th annual Spirit of Service Awards Dinner in Indianapolis on April 30.



Jack Doyle

The dinner will benefit and celebrate the efforts of Catholic Charities Indianapolis to help people in need. It's also an opportunity for business, community and social services leaders to support Catholic Charities as it continues to improve the community of central Indiana by providing services to the poor and vulnerable.

The event at the Indiana Roof Ballroom

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.

"Funding from the Spirit of Service Awards Dinner supports our programs that lead people to a more independent life," said David Bethuram, agency director for Catholic Charities Indianapolis. "Often, it starts with direct services that lead to other programs to help stabilize families and individuals. We are always grateful to our donors whose gifts help their neighbors succeed."

(Reservations for the Spirit of Service Awards Dinner can be made online at www.archindy.org/spirit. For more information about the event, call Valerie Sperka at 317-592-4072 or send an e-mail to her at vsperka@archindy.org.) †

Spirit of Service Awards Dinner

April 30, 2015

Indiana Roof Ballroom

5:30 p.m.

Archbishop calls faithful to renew society at annual chrism Mass

By Sean Gallagher

Holy oils used in the Church's sacraments were blessed during the archdiocese's annual chrism Mass celebrated on March 31 at SS. Peter and Paul Cathedral in Indianapolis.

Representatives from parishes across central and southern Indiana then received oils that will be used to anoint people in the celebration of baptism, confirmation and the anointing of the sick in their faith communities during the coming year.

In his homily during the chrism Mass, Archbishop Joseph W. Tobin connected the blessing of the oils and sacraments that will be celebrated with them to the effect that this worship of God has in broader society.

"Because we have been anointed, our ministry will become a healing balsam that is poured out on a society that has been wounded by intolerance, hatred and a shrill and cynical indifference," said Archbishop Tobin. "Together, we will bear witness to Jesus Christ, himself the faithful witness, the firstborn of the dead and ruler of the kings of this Earth."

He noted that the 133 parishes of the archdiocese spread across 39 counties are "communities of the missionary disciples of Jesus Christ, nourished by the word of God and by the saving power of Jesus, the sole high priest. In that priesthood, all the baptized share."

Diana Bird received blessed oils for St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods at the far western end of the archdiocese.

She said that it was "overwhelming" to worship with people from many other parishes across central and southern Indiana.

"I'm from a very small parish," Bird said. "It's almost hard to remember sometimes that we're a part of so much more. It makes you feel proud that the faith is growing, getting stronger, and that we've overcome so much."

She also said that attending the chrism Mass deepened her experience of the solemn liturgies of Holy Week.

"After you've picked up the oils, you feel like there's so much more," Bird said. "You do not want to miss one of the Masses. You want to go to all of them. You want all of it. And you want more."

Also participating in the Mass were representatives of several religious communities located in the archdiocese, all of whom are observing the Church's Year of Consecrated Life.

Benedictine Novice Timothy Herrmann came to the Mass from Saint Meinrad Archabbey in St. Meinrad in the southwestern corner of the archdiocese. He was received as a novice at Saint Meinrad in January, shortly after the Year of Consecrated Life began.

"It's nice to be present here to understand better how we can pray for the archdiocese, and also be a witness to the people here of what consecrated life is and what it can be," said Novice Timothy. "We're not perfect, but it's nice to be able to share our witness with them and receive the witness of the people of the archdiocese."

Joe Cannello came to the chrism Mass from St. Patrick Parish in Salem at the southern end of the archdiocese. He appreciated how so many people from so



More than 130 priests who minister in central and southern Indiana join Archbishop Joseph W. Tobin in blessing chrism oil during the annual archdiocesan chrism Mass celebrated on March 31 at SS. Peter and Paul Cathedral in Indianapolis. The Mass featured the blessing of holy oils used in several sacraments and in the dedication of altars and church buildings. During the Mass, the priests also renewed their ordination promises. (Photos by Sean Gallagher)



Archbishop Joseph W. Tobin ritually breathes upon chrism oil during the chrism Mass. Chrism is used in the sacraments of baptism, confirmation, holy orders and in the dedication of altars and church buildings.



Deacon Robert Decker gives blessed oils to Benedictine Novice Timothy Herrmann of Saint Meinrad Archabbey in St. Meinrad during the chrism Mass. He received the oils for St. Martin of Tours Parish in Siberia.

many places can be brought together as one in worship.

"One of the things that I really like about being a Catholic is that, no matter where you go, Catholicism is the same," he said. "There are people from all over who are Catholic that go to the same Mass every Sunday and have the same readings."

Sue Girth received the blessed oils for St. Bartholomew Parish in Columbus near the geographic center of the archdiocese. It was her first time to participate in a chrism Mass. She looked forward to seeing more than 130 priests who minister in central and southern Indiana renew their ordination promises during the Mass.

"I'm looking forward to being a witness to that," Girth said. "It's rejuvenating to see their dedication and see them renew their vows and make that continuous

commitment that is a part of their lives."

Father Benjamin Syberg, associate pastor of St. Barnabas Parish in Indianapolis, near the northern end of the archdiocese, renewed his ordination promises for the first time since being ordained a priest last June.

"Those promises were much more clear to me—having been a priest for this past year," he said. "I was able to say, 'Yes,' so much more freely and so much more joyfully, even than I did a year ago."

Witnessing Father Syberg and so many other priests renew their ordination promises was his brother, transitional Deacon Andrew Syberg, who will make those same promises when he is ordained a priest in about two months.

"It was pretty moving, especially with my brother having been ordained last year," Deacon Syberg said of seeing the

priests renew their promises. "It's always a beautiful moment, but knowing that I'll be [renewing my promises] in a year made it a little bit more special."

In his homily, Archbishop Tobin reflected on the dedication of the priests ministering in the archdiocese who have remained faithful to their promises through many years of challenges and change.

"Those of you who have come this afternoon as representatives of your individual parishes are daily witnesses to the goodness, the generosity and sincerity of your priests," Archbishop Tobin said. "Let there be no doubt about it. We have great priests in the Archdiocese of Indianapolis."

(To view a gallery of photos from the annual archdiocesan chrism Mass, log on to www.CriterionOnline.com.) †



Norman and Judy Herzog, members of St. Michael Parish in Cannelton who have been married for 54 years, kneel in prayer during the chrism Mass.



Archbishop Joseph W. Tobin and more than 130 priests pray the eucharistic prayer during the chrism Mass. Catholics from across central and southern Indiana attended the liturgy.

HUMILITY

continued from page 1

of another humanity, in which we seek to live in service to one another, not to be arrogant, but rather respectful and ready to help.

“This is not weakness, but true strength!” the pope said. “Those who bear within them God’s power, his love and his justice, do not need to employ violence; they speak and act with the power of truth, beauty and love.”

As is traditional for the “*urbi et orbi*” message, Pope Francis offered prayers for an end to war and violence in specific countries, mentioning by name Syria, Iraq, the Holy Land, Libya, Nigeria, South Sudan, Congo, Yemen and Ukraine.

In better news, the pope said, “in hope, we entrust to the merciful Lord the framework recently agreed to” in order to prevent Iran from developing a nuclear weapon. The pope prayed that it would be “a definitive step toward a more secure and fraternal world.”

As he had at every Holy Week and Easter service, Pope Francis offered special prayers for persecuted Christians, asking that “Jesus, the victor over death,” would ease their suffering.

Pope Francis’ Easter celebrations began in the dark of a rainy night on April 4 in the atrium of St. Peter’s Basilica. Hot embers glowed until the Easter fire was lit and with it the paschal candle. As a deacon carried the candle into the church, Pope Francis followed with a large taper.

Although only the pope and the deacon had candles, the basilica was aglow with smartphone and tablet displays as people tried to get photos. However, as the pope neared the front of the basilica, the congregation—mostly nuns, priests, bishops, cardinals and ambassadors close to the altar—was more disciplined, and the impact of scattered lit candles grew.

While the pope was busy with the Easter liturgies, he sent Archbishop Konrad Krajewski, the papal almoner, out to the city’s train stations, shelters and streets with Easter cards for the homeless. He handed out about 300 envelopes, each of which included an undisclosed amount of money.

During the Easter vigil Mass, Pope Francis baptized, confirmed and gave first Communion to 10 people, who ranged in age from 13 to 66. Four were Italian, three were Albanian, and one each came from Cambodia, Kenya and Portugal.

Pope Francis rubbed the chrism oil all over their foreheads and, during the confirmation rite, tenderly gave each one a kiss on the right cheek.

The youngest of the new Catholics—



Pope Francis waves to the crowd during his Easter message and blessing “*urbi et orbi*” (to the city and the world) from the central balcony of St. Peter’s Basilica at the Vatican on April 5. (CNS photo/L’Osservatore Romano via Reuters)



Champa Maria Buceti from Cambodia holds a candle after being baptized by Pope Francis during the Easter Vigil in St. Peter’s Basilica at the Vatican on April 4. (CNS photo/Paul Haring)

Champa Buceti, a 13-year-old Cambodian, and Francesco Comegna, a 28-year-old Italian—brought up the gifts at the offertory.

As with his “*urbi et orbi*” message, Pope Francis’ homily during the Easter vigil, focused on the humility required of Christians.

The only way to enter into the Easter



Pope Francis baptizes Rachel Maria Khayesi from Kenya during the Easter Vigil in St. Peter’s Basilica at the Vatican on April 4. (CNS photo/Paul Haring)

mystery, he said, is with humility, “to come down from the pedestal of our ‘I’ which is so proud, of our presumption; the humility not to take ourselves so seriously, recognizing who we really are: creatures with strengths and weaknesses, sinners in need of forgiveness.”

“It is good for us, on this vigil night, to reflect on the experience of the women” who went to Jesus’ tomb Easter morning to anoint his body, he said. Entering the tomb is to enter “into the mystery which God has accomplished with his vigil of love.”

“We cannot live Easter without entering into the mystery. It is not

something intellectual, something we only know or read about,” he said. “It is more, much more!”

Entering the mystery means being able “to wonder, to contemplate; the ability to listen to the silence and to hear the tiny whisper amid great silence by which God speaks to us.”

To enter the tomb and enter the mystery takes courage, the pope said. It “demands that we not be afraid of reality, that we not be locked into ourselves, that we not flee from what we fail to understand, that we not close our eyes to problems or deny them, that we not dismiss our questions.” †

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Individual confession historically rooted in Irish monasticism

By Susan Gately

The sight of Skellig Michael rising majestically from the Atlantic Ocean to the sky is stunning. And when you climb the ancient stairway hewn in solid rock to its summit, you are transported to another age and world.

Irish monks lived on this wind-buffed and inhospitable island for nearly 600 years. They lived in finely built beehive huts, which a thousand years later still keep out the wind and rain. Free from the threat of “red” martyrdom, they chose what became known as “green” martyrdom, exiling themselves from home, family, the world. They embraced an austere, robust life of prayer, fasting and community.

From possibly as early as the sixth century, monks lived on Skellig Michael. There is no fresh water on the stone island, which is home to thousands of gannets and puffins. The monks prayed, fished, grew vegetables, collected rainwater and birds’ eggs, and lived, we suspect, a life of Gospel simplicity.

It is an extraordinary place and not surprisingly designated a UNESCO World Heritage site.

The monks remained on Skellig Michael until about the late 12th century, when storms and cold weather, and changes in the structure of the Catholic Church in Ireland, resulted in their leaving the island for good.

Many know of the monks on Skellig Michael, but perhaps we are not so aware of the amazing gift they made to the universal Church: the gift of individual confession.

In the early Church, confession—what we now call the sacrament of reconciliation or penance—was often a once in a lifetime event, administered by the bishop and normally in public. You stood up and proclaimed yourself a sinner. Typically a person would receive the sacrament toward the end of his or her life.

What became known as “Celtic penance” came from the monasteries following the example of the monks.

“We didn’t have the great cities that characterized mainland Europe, but we did have monasteries, centers of civilization which were places for the people,” said Msgr. Hugh Connolly of Maynooth, Ireland. “And so you had these concentric circles, the monks at the center. Beyond that, you had the people who lived in the

vicinity, and it was natural for them to take up the practice of the monastery.”

Each monk had an “*anam cara*,” or soul friend, to whom he would bear his soul. Seeing the way the monks lived, the people who lived close by wanted to share in this practice.

“Usually a senior monk was entrusted with a junior monk,” said Msgr. Connolly, “and he would conduct a review of life with the monk, and with people who asked for this, and he would reveal the areas of life where they needed to improve in the light of the Gospel.”

What was new about the practice was that it could be repeated. The “*anam cara*” accompanied the penitent, conscious of his sinfulness.

“It wasn’t helping from on high. It was the idea that all were engaged as human beings in the human condition,” said Msgr. Connolly.

The notion of restorative justice or satisfaction, so strong in traditional Irish law, became enmeshed in the practice of Celtic penance. If a man killed the breadwinner in a home, for example, he might be asked to provide for the family.

“There was a very strong sense that those going to confession should do something to undo some of the harm they had done,” said Msgr. Connolly, an expert in early Irish monastic penitence.

Another principle operating in Celtic penance was the principle of “contraries, in which every vice is countered with a virtue, with hopes of changing sinful behavior. If a person confessed to greed, the confessor would advise him or her to do something generous.

“They might say, ‘We expect you now to go and give to the poor because you are an avaricious person, and so we’ve got to get over this sense of hoarding and holding on and learn how to give and be someone who is generous.’”

Over time, senior monks drew up charts of sins and penances that younger monks learned by heart. The penances called for fasting and abstinence, but had humanizing elements, too.

Over time, the discipline and practices of the Irish monasteries were adopted across modern Western Europe.

“It really spread by people voting with their feet as the Irish monastic movement spread through the wanderings of these Irish monks who came from Ireland into a Europe which had grown cold in terms of its faith,” said Msgr. Connolly.



Pope Francis goes to confession during a Lenten penance service in St. Peter's Basilica at the Vatican on March 13. The practice of celebrating the sacrament of penance individually emerged historically out of Irish monasticism in the early Middle Ages. (CNS photo/Stefano Spaziani, pool)

“They became the sparks of light. But also the practices which they brought with them became little flames of light as well. And the older canonical model of penance literally gave way over time to the private penance.”

Msgr. Connolly said that, in penance, we might take a page from the

monks’ practices.

“If we are sorry, shouldn’t we try to express it in a way that actually undoes some of the harm and the hurt we caused?” he asked.

(Susan Gately is a freelance writer from Dublin, Ireland.) †

Confession in Bible includes affirming faith in God, acknowledging sins

By Daniel S. Mulhall

The word “confess” means to make a public avowal. Some may paint the word “confession” with negative meanings, as in confessing one’s sins or failures, or



A painting titled “The Return of the Prodigal Son,” by an unknown artist, is pictured at the Museum of Biblical Art in New York. The biblical notion of confession is broad, including both confession of sins and an affirmation of faith in God. (CNS photo/Bob Roller)

admitting to a crime. And, yes, in Mass, Catholics confess “to almighty God” that they have greatly sinned.

But there is another confession made during Mass, a confession of belief: “I believe in God, the Father almighty.” In fact, the Mass is a “confession” of our belief in God and in his saving mercy.

These two concepts of “confession” are found throughout the Bible in the Old and New Testaments. In many ways, the Bible is the story of how a people confessed faith and how they confessed their failures to live up to that faith.

The pattern is set in the first stories of the Bible found in Genesis. Adam and Eve eat the forbidden fruit and Cain kills Abel. In both cases, God gives an opportunity to them to confess what they have done so they can experience his mercy. Instead, they attempt to hide their deeds from God and so are made outcasts.

When we sin, we do so because we turn away from God. We are not faithful to God. That is when we do bad things. In the Bible, confession is always an affirmation of faith and not just a proclamation of sinfulness.

This theme is echoed in Leviticus 26 where God tells Moses that the people of Israel will be forgiven all of their iniquity and that of their ancestors if they will but make an

honest confession of their failures and make amends for them. As Leviticus is a book that lays out the law that God gave to his people through Moses, what is being asked here is a return to and a confession of true belief.

In Psalm 32:5, we hear the need for and importance of confession: “Then I declared my sin to you; my guilt I did not hide. I said, ‘I confess my transgression to the Lord,’ and you took away the guilt of my sin.”

The importance of confessing belief and confessing sin also are central tenets of the New Testament. Jesus illustrated this idea of confession of sin and belief in most of his parables but one in particular stands out: the parable of the Prodigal Son found in Luke 15.

After abandoning his father, the son returns and confesses, “Father, I have sinned against heaven and against you. I no longer deserve to be called your son” (Lk 15:21). In the parable, the father’s mercy is beyond all understanding, and the sinner’s confession is celebrated by all, except his older brother.

Like the father in the parable, our heavenly Father wants for nothing but our return to him in faith.

(Daniel S. Mulhall is a freelance writer and a catechist for adults. He lives in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

What we know about the early history of Christianity

(First in a series of columns)

Between Easter and Pentecost, the first liturgical readings during Masses are taken from the Acts of the Apostles. It tells how the Gospel was spread beyond Jerusalem, all the way to Rome, after the Holy Spirit descended upon the Apostles.

But Acts has its limitations, and weekly Massgoers really don't hear much of Acts during those seven weeks before Pentecost. Even daily Massgoers learn only a little about the early history of Christianity.

Although we like to think of Luke, who wrote both his Gospel and Acts, as an historian of the early Church, he really didn't try to cover everything that happened. For example, even though he probably wrote Acts sometime between the years 80 and 90, there's no mention of what happened to the Church in Jerusalem after the Romans destroyed the city in 70.

Luke also says nothing about the martyrdom of Peter and Paul. The



last time he mentions Peter was at the Council of Jerusalem, around the year 50, when it was determined that Christians didn't have to follow most of the Law of Moses. Acts ends with Paul in prison in Rome for the first time, in the year 60. Then what happened?

Or what about the other Apostles? The book is called the Acts of the Apostles, but it says nothing about the Apostles who spread the Gospel in directions other than northward and westward.

But, of course, the Church began in Jerusalem. The first Christian community developed on what is today known as Mt. Zion, a hill in the southwestern corner of Jerusalem. This is where the Last Supper took place, where the Apostles hid after Jesus' crucifixion, and where they still were when the Holy Spirit descended on them.

It's clear, from Acts, that Peter immediately assumed the authority given to him by Jesus. He presided at the meeting that chose a replacement for Judas, and he was the main speaker to the crowd on Pentecost and again after, in the name of Jesus, he cured a crippled beggar.

When he and John were arrested, Peter did the talking.

For about 12 years, the Apostles (or, at least, most of them) seem to have stayed in Jerusalem. Acts says that they met daily in Solomon's portico (Acts 5:12), which was part of the Temple, and they continued to be devout Jews, not yet realizing that they should also go to the gentiles.

But they also ventured out. For example, after the deacon Philip's mission in Samaria, Peter and John traveled there (Acts 8:14-15).

As the community grew in Jerusalem, Acts tells us about the appointment of deacons, including Stephen, and then the lengthy story of Stephen's martyrdom, witnessed by Saul.

It's possible that the Apostle James did not stay in Jerusalem because it's believed that he traveled to Spain to preach there. However, he was back in Jerusalem in the year 44, when he was beheaded by Herod Agrippa, and became the first Apostle to be martyred. Peter was imprisoned, but was miraculously rescued by an angel.

I'll begin next week's column with that story. †

Cornucopia/Cynthia Dewes

Is Jesus in there somewhere? Easter people say 'Yes!'

Meeting Jesus isn't always easy. That is, recognizing Jesus when we see him.



Think of the men on the road to Emmaus, or doubting Thomas, or those who saw Jesus immediately after the Resurrection. They couldn't, or wouldn't, believe their eyes.

We have the same problem. A Lenten reflection I read described Blessed Teresa of Calcutta as one of the rare people who did recognize Christ in everyone. And she taught her sisters and admirers to do the same, saying we must ignore the scent of death or any other distraction when we encounter another.

Frankly, I find that I can relate better to people who are poverty-stricken or socially unacceptable, or prisoners of addiction than I can to some others. I find it easier to empathize, or at least sympathize, with folks whom I see as pathetic. They stir my heart, and I can easily see Jesus in them.

I can even relate to stupid people, and by that I don't mean uneducated people. It's the mean and stupid, the willfully stupid ones who are hard to figure. The

criminals on the nightly news come to mind, those who mindlessly shoot people dead, rape them, burn their houses down, and you name it, all for a few dollars or drugs. Where is Jesus in such people?

Or how about the losers we see displayed daily on Dr. Phil's TV show. Most of them are not poor, or even stupid, but they appear to have no common or moral sense. Thus, their plights seem to be justified, rather than pitiful. Again, we wonder if Jesus could be in them somewhere.

Others who don't seem to fit our idea of Jesus are the public intellectuals who always know better than the rest of us do about anything. They appear to be idealists who know how extremely intelligent they are, which in turn makes them feel entitled to tell everyone else what's what.

They proclaim that they're in favor of the biggies like world peace and an end to hunger, as if the rest of us are unaware of such things. They've researched the subject, they've made their own superior analysis, and they've decided that their opinion must prevail regardless of human or physical realities.

But guess what? Hard as it is, we need to pretend we are Blessed Teresa and look

for Jesus in all these folks. As for me, I need to dump my prejudices about careless criminals or obnoxious know-it-alls. And we all need to get off our high judgmental horse, and realize that such people are also pathetic in another way. They've forgotten God in the flurry of everyday life.

They've forgotten that a truly satisfying life can only result from doing God's will. They've forgotten that it is God, not they, who is in charge. They've forgotten to ask for God's help, and be grateful for the grace that God bestows so generously upon us.

Unfortunately, such attitudes don't seem to be passing down from generation to generation these days. The murder rate rises everywhere, and abuse of every kind increases. Fractured family structures make good parenting almost impossible, and the decline of committed marriages threatens the stability of our entire society.

It seems to me that our job then is to look harder for Jesus in others, and to help our children do the same. If we're really an Easter people, that should be clear. †

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

Bruised, Hurting and Dirty/George Kane

Open your heart and listen for God's voice

One afternoon my friends Evan, Mary and Anne were out knocking on doors and sharing the Gospel with neighbors when, behind a closed door, a voice shouted, "Come in!"



Evan cracked the door open and peered inside. A woman sat blinking on a mattress on the floor. "We're Christians," Evan

said, introducing his trio. "I work third shift," the woman replied. "Now isn't a good time."

Evan apologized and was about to leave when a visitor to the house, a young mom with a stroller in tow, introduced herself as Moira. "You can come over to my house!" Moira said.

On the walk to her house, Moira explained that she'd done door-to-door street evangelism herself, and that people had often been "really mean," so she felt for Evan, Mary and Anne.

Evan asked Moira if she'd ever heard God speak to her. "No, but I would really like to!" she said. "Sometimes when my life gets crazy, I'll lock myself in the bathroom to pray and try to hear from him!"

The missionaries told Moira the story of

Pentecost, and how the Holy Spirit makes it possible for Christians to communicate with God in a special, direct way. Moira was eager to receive more of the Holy Spirit, so the missionaries laid their hands on her shoulders, praying out loud with Moira.

When they finished, Moira looked visibly brighter. Smiling, she stammered for words, saying, "Something just kind of...!" as she excitedly waved her hands up away from her chest.

The missionaries were excited too. They suggested some Scripture for her to learn more about the Holy Spirit. They followed up with her in the following weeks to encourage her, to teach her about prayer, and to share in fellowship with her. Moira's life and relationship with God really seemed to be improving.

Then without warning, Moira disappeared. For weeks, the missionaries sought her out, but to no avail. Unfortunately, this is a common occurrence in mission work: people often disappear for long periods of time. Sometimes they resurface in a better place with the Lord than when they started. Sometimes they don't.

Finally, the missionaries decided to try Moira's house once more. As they were knocking, a car pulled up, and Moira

jumped out. She ran to Mary, hugged her and wept. She explained that her boyfriend had a drug dealer friend whom they'd let room with them, even though they were afraid of relapsing into old habits. Sure enough, they'd both fallen back into drugs.

Then, in the midst of her relapse, Moira said, she heard God speak. "I heard God say, 'If you don't stop, you'll kill the life inside you.'" Moira ran out, got a pregnancy test, and learned that she was pregnant.

They kicked the drug dealer friend out that same day.

When it comes to hearing God speak, Pope Francis has taught that everyone, even a serious sinner, has the capacity to "Open up your heart and listen to what God is saying to you."

Moira may not have solved all the problems of her life, but with her heart open, she was able to hear God speak to her in a moment when hearing God really mattered.

(George Kane is a graduate of Indiana University Purdue University Indianapolis and a former member of St. John the Evangelist Parish in Indianapolis. You can read more of his columns at georgekane.wordpress.com.) †

Twenty Something/

Christina Capecchi

From the attic to the inbox, the American accumulation problem

Carly Poppalardo had blisters on her feet when she drove home from an eight-hour session of professional organizing last Thursday, threw a bag of Trader Joe's pre-cut veggies and simmer sauce on the stove, flipped on "The Real Housewives of Beverly Hills" and sank into the couch.

"I was high on adrenaline," Carly said, "but I was so tired I could barely move."

When she arrived at the client's three-story house at 9 o'clock that morning, the situation hadn't looked particularly dire. But she and the mother of three, a Southern woman with an affinity for matching dresses, managed to fill two truck beds and an SUV: four car seats, five bouncy chairs and enough toys to stock a preschool room.

One of the ironies of our age of excess is how the littlest among us come with such outsized equipment. And then there is the strange reality that Americans pay to store the things we cannot fit in our homes, driving demand for more than 78 square miles of rentable self-storage—more than three times the size of Manhattan.

The burden of sorting the stuff under our roofs increasingly has become the work of a professional, an outsourcing of the most personal nature with a humbling implication: Help me manage my life. Until the expert arrives, the truth is we often don't even know what we have. Carly once uncovered 27 spatulas in one home and, in another, seven jars of saffron.

"Clients tell me I'm kind of like a therapist," Carly said. "As we're getting rid of stuff, we're talking about why it accumulated in the first place."

The 27-year-old Catholic has no doubt there are spiritual ramifications to her work: a garage loaded with bulk items from Costco, a drawer stuffed with expired coupons, a pile of clothes with tags.

"It's a rabbit hole," Carly said. "People are looking to fill other needs when they buy things, especially when they overbuy. Once they develop that awareness, there's a mental shift, and they can focus on the more important stuff."

Hence, the statement on her Twitter profile: "I organize your life so you can live it."

Carly makes a point to keep her own life in order, which is why you'll find her at the 10:30 a.m. Mass at St. Agnes Parish in Arlington, Va., in her family's standard spot—right side, toward the back—for a weekly "regrounding and regrouping."

It was her trust in God that emboldened her to take the leap into self-employment at 23, turning down a job offer from a PR firm that once would've sounded like her dream job, but felt more like a trap. "I was miserable in the corporate world. The system didn't make sense to me: The interns were working 7 a.m. to 7 p.m. because they wanted to move up to be an assistant account executive to work even longer hours."

Since then, Carly has successfully built up her business. Armed with bins, shelving and a label maker, there's no basement she can't conquer. She jokes about spotting the *National Geographic*s—that recurring strip of canary yellow—and her 50 percent success rate of persuading the owner to recycle them.

Nearly all her clients hug her when she leaves, describing the weight lifted off their shoulders. It's amazing how the sight of a bare counter can fill your lungs and clear your mind.

In this season of spring cleaning, of open windows and Alleluias, of the pontiff who preaches simple living, now is the time to de-clutter—time to travel light, to give freely, to be empty handed and open hearted.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

Divine Mercy Sunday/Msgr. Owen F. Campion

Sunday Readings

Sunday, April 12, 2015

- Acts of the Apostles 4:32-35
- 1 John 5:1-6
- John 20:19-31

As almost always in the Easter season, the Acts of the Apostles furnishes the Liturgy of the Word with its first reading.



Acts is understood to be the work of the evangelist who wrote St. Luke's Gospel. Acts, therefore, may properly be seen as a continuation of the story presented in Luke's Gospel. It closes with the Ascension of Jesus.

Acts then begins at this point.

As it progresses, Acts traces the development of the infant Church over the course of several years, describing the plight of its first members. In so doing, it provides a fascinating insight into the formation of the Church's structure, as well as a powerful lesson in the basic beliefs that so compelled absolute loyalty and devotion from the early Christians whom Acts praises.

It also gives great examples of courageous faith—and of human ignorance and treachery.

In this weekend's reading, Acts presents the first members of the Church as being "of one heart and one mind." Love for the Lord and adherence to him were central to their lives. The Apostles bore witness to the Resurrection of Jesus. The Lord's first followers and students, whom Jesus commissioned to continue the work of salvation, literally had seen the Risen Lord. The first Christians revered the Apostles.

Love for others, in the model of Jesus, was more than a platitude or vague ideal. The early Christians assisted the poor. Indeed, they sold their property or houses and donated the proceeds to assist their fellow believers and the needy.

St. John's First Epistle supplies the second reading, defining what being a Christian means.

Believers must give themselves fully in love to God, through trust and faith in

Jesus. Because of this commitment, and because of the Lord's redeeming acts, each Christian is a child of God. This term means much more than merely earthly creation. It means eternal life.

Baptism in water symbolizes this absolute commitment.

The Gospel reading for this weekend is from St. John's Gospel. It is a resurrection narrative, and it is a story with which most Christians are quite familiar. Recall the dismay among the followers of Jesus when they found the empty tomb. Where had the body of the Lord been taken?

This reading answers the question. The body of the Lord has been taken nowhere. Jesus lives! He is risen! The encounter with the doubting, demanding Thomas affirms this fact.

Resurrection from the dead is stunning in itself, but Jesus further acts as God by conferring the very power of the Holy Spirit on the Apostles. He grants them the authority to forgive sins, a divine privilege as sins affront God. He sends them to the four corners of the world to bring redemption to all humanity.

Passing through locked doors as if they were thin air, Jesus greeted the Apostles with, "Peace be with you." Jesus makes clear that peace only is in God. The living Lord is the sole source of peace.

Reflection

This weekend, the Church calls its people to have faith and to rejoice. Resurrection and redemption in Jesus refer not to memories of times long ago, but to living realities for us to experience here and now.

It is time for us to find consolation and strength in Jesus, the crucified and risen Lord who is living still.

Thus, we observe Divine Mercy Sunday on this day. In and through Jesus, the Risen Lord, the Son of God, divine mercy is with us.

While sin and human limitation present obstacles, often considerable, in our progress toward God, the Lord left us the Apostles.

With their successors in the Church as our guides and the bearers of divine mercy, we literally find forgiveness and the light to see the way to follow Jesus. †

Daily Readings

Monday, April 13

St. Martin I, pope and martyr
Acts 4:23-31
Psalm 2:1-9
John 3:1-8

Tuesday, April 14

Acts 4:32-37
Psalm 93:1-2, 5
John 3:7b-15

Wednesday, April 15

Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 16

Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, April 17

Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, April 18

Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, April 19

Third Sunday of Easter
Acts 3:13-15, 17-19
Psalm 4:2, 4, 7-9
1 John 2:1-5a
Luke 24:35-48

Question Corner/Fr. Kenneth Doyle

The Church allows for general absolution only in exceptional circumstances

Our priest now has three parishes to take care of, so he is kept very busy. Can he be given permission to have a "rite three" penance service with absolution, perhaps once or twice a year? This would free up some time for him, and I also feel that it would help to bring some people back to Church. (Wisconsin)



A simple answer is "probably not." But let's explain. First, so that readers understand the question: "rite three" is a form of the sacrament of reconciliation in which penitents do not make an individual confession of sins. Instead, they simply indicate their sorrow, perhaps by reciting the "Confiteor" ("I confess") together and then are granted general absolution by the priest. This particular celebration of the sacrament is generally known as "general absolution." What is clear from the *Code of Canon Law* (in #960-61) is that this form is meant to be used only in specific and narrow circumstances and that individual confession and absolution is the ordinary way in which someone conscious of grave sin is reconciled with God and with the Church.

The *Code of Canon Law* provides for the use of general absolution either in danger of death or when the diocesan bishop has decided that a "grave necessity" exists. The most frequent examples offered for danger of death are a large troop of soldiers about to go into battle or passengers on a plane that is about to crash.

As for "grave necessity," a bishop's discretion is somewhat circumscribed by canon #961, which indicates that it is limited to emergency situations. (The canon says that the permission would not apply simply because a large number of penitents were to be gathered for a feast or pilgrimage.)

The code also specifies (in #963) that a penitent who has received general absolution for a serious sin must mention that sin in an individual confession as soon as is reasonably possible.

So the determination of "grave necessity," which would warrant general absolution, is ultimately the diocesan bishop's call, but the code seems to envision only emergencies that could not have been foreseen.

In the case of your pastor (for whose

workload, by the way, I have sympathy), he should extend the time period for confessions when he foresees a sizable crowd or recruit neighboring priests to help him conduct a penance service that would include the opportunity for individual confession.

I have a question with regard to the movie *Fifty Shades of Grey*. Is it a mortal sin to see that movie? Also, does the Church still rate movies, as it did in the past? And if so, where are those ratings listed? (Forest Hill, Maryland)

I have not seen the movie *Fifty Shades of Grey*, nor do I have any intention or desire to see it. So I am limited to telling you what has been said by people whose opinions I value who have watched the film.

The Religious Alliance Against Pornography is an interfaith group that includes leaders from a wide range of religions—Protestant, Roman Catholic, Orthodox, Jewish and Muslim. They have said that the theme of the movie "is that bondage, dominance and sadomasochism are normal and pleasurable."

The group went on to observe that "the contrast between the message of *Fifty Shades of Grey* and God's design for self-giving and self-sacrificing love, marriage and sexual intimacy could not be greater. The books and the movie undermine everything that we believe as members of the faith community."

As to whether seeing the movie constitutes a mortal sin, that depends to some extent on the person's motive for seeing it. If the purpose is a prurient desire for sexual gratification, it very well could be a mortal sin. (For purposes of review, a mortal sin requires serious matter, sufficient reflection and full consent of the will.)

My advice would be this: If the film could prove to be morally troublesome, why risk seeing it—especially if, as it seems, it is so bereft of any redeeming social value?

As to your question regarding movie reviews, Catholic News Service regularly reviews feature films in light of the background of the Church's teaching and values. This important resource is available in many Catholic newspapers, as well as by Googling "Catholic movie reviews."

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

My Journey to God

Winter to Spring

By Linda Ricke

The cold wind howled thru the trees
Wondering what happened to all the leaves.
They've blown down the street night and day
As if they were hurrying to be whisked away.

Then snow and ice covered the ground
And no footprints were to be found,
Till people start out and walk not to fall,
And street sounds of crunching, we hear it all.

Then God's sun starts to shine
And puts snow and ice behind.
It won't be long till winter's frost is gone
And little green sprigs will be on the lawn.



Linda Ricke is a member of St. Mary Parish in Greensburg. Flowers are seen in front of the Franciscan Monastery in Washington on March 20, 2012, the first day of spring that year.
(CNS photo/Bob Roller)

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.

ABEL, Margaret Lucile, 75, Immaculate Heart of Mary, Indianapolis, Oct. 26. Mother of Dawn DeDomenico and Frederick Abel Jr. Grandmother of seven.

ARIENS, Gertrude Cecilia, 87, St. Mary, Rushville, March 19. Sister of Rita Teal, Bernard and William Beyer.

BARRETT, William, 78, St. Andrew, Richmond, March 12. Stepfather of Donna Kitchel. Step-grandfather of three. Step-great-grandfather of four.

BECKMAN, William J., Sr., 82, St. Pius X, Indianapolis, March 18. Husband of Mary Gayle Beckman. Father of Mary Smith, Joseph, Timothy and William Beckman Jr. Brother of Virginia Ulliman and John Beckman. Grandfather of two.

CUMMINS, Rocky, Sr., 58, St. Michael, Brookville, March 17. Husband of Nioka Cummins. Father of Alyssa Brown, Shannon Foster, April,

Heather, Alex, Ben and Rocky Cummins Jr. Son of Imogene Cummins. Brother of Laura Westerfeld and Perry Cummins. Grandfather of 13. Great-grandfather of one.

DUDAS, Mary Kay, 72, St. Andrew, Richmond, March 20. Mother of Julie Vecera, Andy, Chris, Eric, Michael and Nick Dudas. Sister of Helen Meier, Bill, Bob, Jack, John, Ron, Sam and Tom Evans. Grandmother of 14.

ECKHART, Helen H., 91, St. Mark the Evangelist, Indianapolis, March 21. Mother of Rita Butler, Elaine Holloway, Joan Ripa, Anne Marie Saul, Jane Svarczkopf, Tim and Tom Eckhart. Sister of Judy Dezelan. Grandmother of 38. Great-grandmother of 62.

FLORA, Diane Marie, 65, Immaculate Heart of Mary, Indianapolis, Nov. 11. Wife of John Flora. Daughter of Lenora Briede. Sister of Ann Davis, Mary Klug, Bridget Momcilovich, David and Richard Briede.

GOOTEE, Norma Louise (Beplay), 79, St. Roch, Indianapolis, March 18. Mother of Theresa Stumpf, Daniel, Paul and Stephen Gootee. Sister of Gary Beplay. Grandmother of eight. Great-grandmother of eight.

GORDON, Nichole Ann, 11, Sacred Heart of Jesus, Indianapolis, March 8. Daughter of John and Amanda Gordon. Sister of Jessica, Lillian, Tierra,

Johnathon and Taylor Gordon. Granddaughter of Johnnie and Susie Conlin and Gerald Gordon.

HALL, David Lee, 61, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 21. Father of Kendra Chavez, Patricia Hall, Kimberly Rangel-Chavez and Nicholas Kern. Grandfather of five.

HICKEY, William Joseph, 85, Immaculate Heart of Mary, Nov. 20. Husband of Barbara (Neal) Hickey. Father of Rachael Charters, Pat Knoth, Kathy Silvey, Barbara Wiseman, Sue, Terry, Robert and William Hickey. Grandfather of several. Great-grandfather of several.

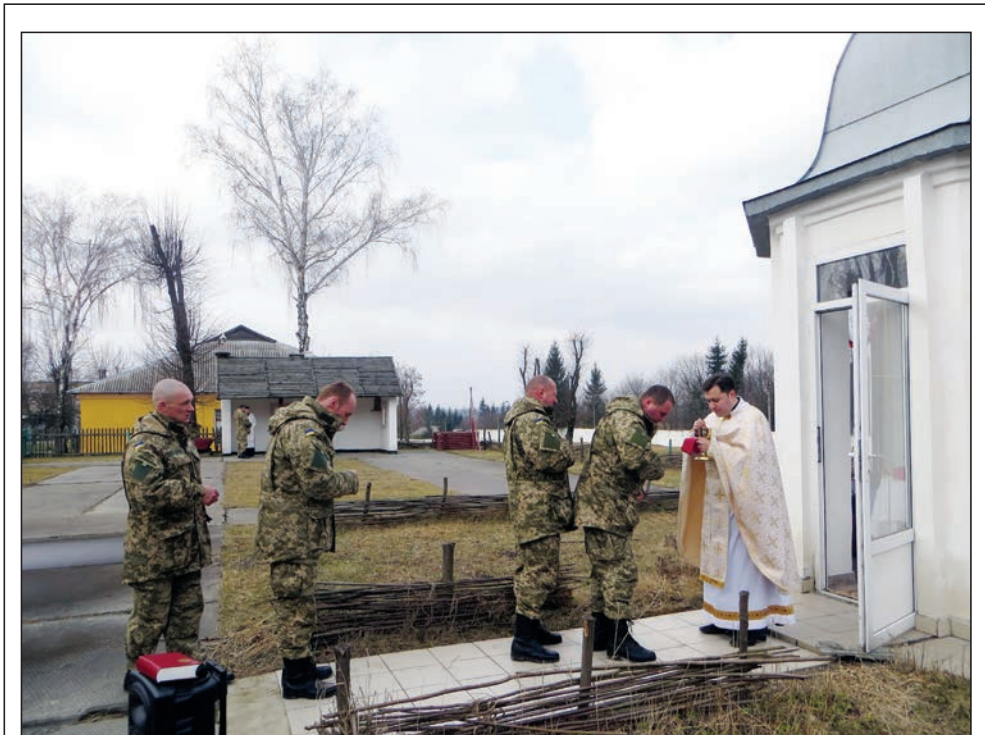
HILL, Hugh Daniel, 66 St. Michael, Brookville, March 20. Husband of Sandy Hill. Father of Ande Beasley and Dominic Hill. Brother of Jack, Jim and Paul Bischoff. Grandfather of three.

JOHNSTON, Elizabeth, 92, St. Mary, Greensburg, March 19. Mother of Carol and Ross Johnston. Aunt of several.

KORTZENDORF, Patricia J., 90, St. Jude, Indianapolis, March 17. Wife of George Kortzendorf. Mother of Donna Adrian, Mary Beaman, Judy Hammett, Carol Schenk and Thomas Kortzendorf. Sister of Dorthea Ilg and John Rucker. Grandmother of 10. Great-grandmother of 13.

KNUE, Lillian J. (Beneker), 80, St. Nicholas, Ripley County, March 20. Mother of Myra Endris, Judy Soots and Linus Knue. Sister of Francis Bischoff and Rita Stenger. Grandmother of eight. Great-grandmother of two.

NEWCOMB, Joseph Edward, 72, Immaculate Heart of Mary, Indianapolis, Dec. 6. Brother of Patricia and Thomas Newcomb.



Serving soldiers

Father Taras Mykhalchuk gives holy Communion to Ukrainian soldiers in Yavoriv, Ukraine, in March. (CNS photo/courtesy Mariana Karapinka)

NOONE, John Thomas, 80, Sacred Heart of Jesus, Indianapolis, March 21. Father of Kathleen Mickel, Denise Wood, Daniel, Joseph, Kevin, Paul, Timothy and Thomas Noone. Brother of JoEllen Eckstein, Betty Hoffman, Colette Philhower, Kay Woods, Francis and Stephen Noone. Grandfather of 20. Great-grandfather of one.

NOWAK, Walter, 90, Immaculate Heart of Mary, Indianapolis, Nov. 2. Husband of Lorraine (Theobald) Nowak. Father of Sara Emmick and Lisa Jerry. Grandfather of four.

SHANAHAN, Paul V., 85, Most Holy Name of Jesus, Beech Grove, March 21. Father of Sally Edington, Maureen Okerson, Terry Schonhoff, Kathy Weisenbach and John Shanahan. Grandfather of 18. Great-grandfather of eight.

SHAUGHNESSY, Janet, 81, Sacred Heart of Jesus, Indianapolis, March 18. Mother of Margaret and Mary Shaughnessy. Sister of Leslie Awbrey, Providence Sister Regina Shaughnessy, Dwight and George Cardoza.

SHEERIN, Marilyn (Bobbitt), 84, Immaculate Heart of Mary, Indianapolis, Dec. 25. Mother of Margaret Boss, Elizabeth Todd, Patricia, Jim and Joe Sheerin. Grandmother of 13.

SULLIVAN, William J., 95, Immaculate Heart of Mary, Nov. 6. Husband of Jacquie (Matney) Sullivan. Father of Catherine Dunwiddie, Mary Jo Fitzgerald, Margaret Price, Sue Ann Shepple, Mark and Stephen Sullivan. Grandfather of 23.

TEGARDEN, Scott Kenton, 64, Immaculate Heart of Mary, Indianapolis, March 18. Husband

of Suzanne Tegarden. Father of Amy Harville, Sarah Stockholm, Alli and Andrew Tegarden. Grandfather of three.

VanCAMP, Joseph W., Jr., 93, St. Pius X, Indianapolis, March 18. Father of Kay Hardin, Peggy Lynn, Anne, Jack and Dr. Joe VanCamp. Grandfather of 10. Great-grandfather of four.

WAGNER, Willa Mae, 77, St. Mary, Rushville, March 19. Mother of Mary Edwards, Regina Spaeth, Lori, Christopher and Robert Wagner. Sister of Gary Nixon. Grandmother of 12. Great-grandmother of 12.

WEISBACH, John A., 99, St. Mary, Greensburg, March 21. Father of Shirley Niese. Grandfather of two. Great-grandfather of five. †

Franciscan Sister Angela Benedict served in Catholic schools for more than 50 years

Franciscan Sister Angela Benedict died on March 29 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 104.

The Mass of Christian Burial was celebrated on March 31 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Angela Mary Benedict was born on Dec. 12, 1910, in Chicago Heights, Ill. She entered the Sisters of St. Francis on Dec. 27, 1929, and professed final vows on July 2, 1935.

During 85 years as a Sister of St. Francis, Sister Angela ministered as an educator for more

than 50 years in Catholic schools in Illinois, Indiana and Ohio. In the archdiocese, she served at St. Louis School in Batesville in 1942, and in Indianapolis at St. Lawrence School from 1951-52, the former Holy Trinity School from 1963-70, and St. Michael the Archangel School from 1970-85.

Sister Angela was also known for her musical talent, frequently playing violin solos during Masses in the parishes in which she served. She also sought to minister to the poor, sick and elderly in her ministry assignments.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †



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Billboards in Connecticut invite people to pray

BLOOMFIELD, Conn. (CNS)—Billboards along some Connecticut routes that invite drivers to pray, “I love you Jesus,” are all part of Father Edmund Nadolny’s prayer billboard campaign to form a parish without borders.

The blue and white billboards, which bear those words, a silhouette of Jesus and Father Nadolny’s name and telephone number, have been attracting attention for several weeks along state Routes 8, 9 and 89, Interstates 91 and 95, as well as some local roads.

“It can be read from two viewpoints. Either the driver is saying ‘I love you Jesus,’ or Jesus is saying, ‘I love you,’” explained Father Nadolny.

In either case, he said, it’s a prayer. “Prayer is banned in the schools, but these billboards, so far, have not been banned,” said Father Nadolny, who retired last June from the pastorate of Sacred Heart Parish in East Berlin and now lives at the Archbishop Daniel A. Cronin Residence in Bloomfield.

He said that the campaign to encourage prayer outside of schools is being funded by private donations to his Good News Fund, which also has supported his numerous other evangelization and charitable projects over the past 35 years.

Father Nadolny said he gets several calls a day, day and night.

“Drivers are calling to give thanks for a short reminder to pray. Many people

are calling for prayers, like a man with cancer or the mother who was filled with tearful hope after reading the billboard on her way to visit her son in the Hartford prison on drug charges,” Father Nadolny told *The Catholic Transcript*, newspaper of the Archdiocese of Hartford.

“A couple stood under the billboard while it was raining, and called in the middle of the night asking for shelter,” he added.

Anyone who calls the phone number on the billboard, which is (860) 335-2342, or e-mails Father Nadolny at fngoodnews@aol.com receives a small hand-held cross bearing the words, “I love you Jesus.”

Father Nadolny said he has 5,000 crosses to give away, and that he will acquire more if there’s a demand.

The billboard effort to build a parish without borders is just the latest of Father Nadolny’s many uses of the medium.

The priest, now 82, said he has been putting up billboards, on and off and to varying degrees, for 35 years.

The priest has been called “God’s salesman” by the *Republican-American* newspaper in Waterbury because his billboards have become such fixtures in the state.

Other billboards over the years have said, “Jesus, Mary, I love you,”

“Thank you Jesus” and “Lord, help me remember that nothing is going to happen



Shown is a billboard inviting people to pray, “I love you Jesus” near Hartford, Conn., on Jan. 17. The project to place billboards on several routes in Connecticut is spearheaded by a retired priest, Father Edmund Nadolny. (CNS photo/Bob Mullen)

to me today that you and I together cannot handle.”

“I did those when I had a parish, so now that I’m retired I’m building a different kind of parish, a parish without borders,” he said.

His website—fathernadolnygoodnews.com—lists a number of his Good News Fund’s current and past projects, including a donation of almost \$260,000 to churches and schools in Mexico, Chile and other countries.†

What was in the news on April 9, 1965? Changes to the local Catholic Charities agency, and rumors about mixed marriage laws

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 9, 1965, issue of *The Criterion*:

- Pontiff raps divisive elements in Church
- Lay board enlarged: Catholic Charities adopting new name

“The ‘updating’ process underway throughout the universal Church has reached still another major organization in the archdiocese—the Catholic Charities Bureau. Father Donald Schmidlin, M.S.W., archdiocesan director of Catholic Charities, this week announced a new name for the agency and the appointment of nine additional people to its board of directors. ‘Catholic Social Services’ has been chosen as the new title for the well-known ‘Catholic Charities Bureau,’ which has carried on humanitarian activities in Indianapolis since 1919. ‘The name Catholic Social Services more accurately describes our function,’ Father Schmidlin stated. ‘The agency is not simply a charitable organization to aid the needy. Our staff consists of trained social workers. They give skilled help to families and individuals who can’t solve their problems alone—and these problems can be of an infinite variety.’ ”

- Crucifixion is repeated, pontiff says
- Blessing of the palms will open Holy Week
- Job Corps program to get ACCW assist
- Slate first Mass in Franklin church
- Many parishes holding Lenten evening Masses
- Report denied

“VATICAN CITY—Vatican officials have denied a report that Pope Paul VI soon will issue a decree altering the present canon law on mixed marriages. The matter has been under study by canonists and theologians since it was brought up during the Second Vatican Council. But the council Fathers voted that the whole schema on matrimony should be turned over to the pope for his decision.”

- Recalled at St. Patrick’s: Pioneer teaching Brothers left deep, lasting impression on Indianapolis
- Clergy Conference for Negro Welfare schedule in Gary
- Catholic and Orthodox theologians to meet
- Collective absolution experiment is dropped
- Cogley joining *New York Times*
- Slate dedication of Shrine organs
- Notre Dame sets tuition hike of \$50 per semester
- Plan Palm Sunday cantata
- Sound of Music great despite minor flaws
- Editorial: Foot dragging
- Jesuits may limit term of top official
- LBJ stand applauded

- Cardinal Cushing leaves hospital
- 700 applications already filed for camping program
- ‘Aggiornamento’ role of seminary stressed
- Interfaith rites mark dedication
- Oppose Church changes: They’d rather fight than switch
- Find student interest in religion growing
- Nursing students present play
- Infirm priests allowed to concelebrate Mass
- Pope again boosts unity in Europe
- Grandfather of 16 ordained
- Assumption sets dual card party
- See new Bible focus in studies on Mary
- Dutch bishops issue norms for cremation
- New schema on missions completed



Read all of these stories from our April 9, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

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Cloister's restrictions allow them to be 'free for God,' say Carmelites

LOUISVILLE, Ky. (CNS)—Nestled beside St. Agnes Church and School, the Carmelite Monastery blends into the brick facades that line a busy stretch of Newburg Road in Louisville.

Carpooling families and dwellers of the Highlands area zip by at all hours rushing from one commitment to the next.

In contrast, behind the monastery's pale orange bricks, eight women religious—members of the Order of Discalced Carmelites—have only one commitment. They live a quiet, intense life of prayer in the tradition of St. Teresa of Avila, the 16th-century Spanish mystic and doctor of the Church.

On March 28, the nuns celebrated the 500th birthday of this saint who is credited with reforming the Carmelite Order and founding the branch of Discalced Carmelites, who include those living and working in Louisville.

About four dozen people attended the liturgy, including members of the Secular Order Discalced Carmelite Community of the Holy Spirit—a local lay organization—and Archbishop Joseph E. Kurtz of



Archbishop Joseph E. Kurtz

Louisville.

In his homily, the archbishop expressed his gratitude "for the gift of Carmelite Sisters."

He noted that St. Teresa was a "woman of contemplation and action."

"She proves that the farther we get

away from prayer, the less we do, because we are concerned about ourselves," he said. She "reminds us that in prayer, not only do we receive the joy of coming close to the Lord Jesus, but also we receive the power,

the energy for action and true concern in the world."

During the liturgy, the Carmelites worshipped from behind their full enclosure, or papal enclosure, as it is called. The nuns are permitted to leave the cloister only under special circumstances and with the proper permission.

At the Louisville monastery, what in most churches is the rear wall of the sanctuary serves as a divider for the sisters. They worship on the other side of that brick wall.

The altar stands against the center of this wall and the celebrant faces the sisters—with his back to the rest of the congregation—during the liturgy of the Eucharist. Neutral-colored metal bars separate the altar from the nuns' worship area.

The Carmelites live within their enclosure to safeguard the silence and solitude that make their contemplative lives of prayer possible, said the prioress, Mother John Baptist of the Lamb of God.

In the monastery's reception and visiting areas, the sisters speak to visitors through "the turn"—a half-barrel shaped wooden divider that rotates and has a grid of tiny holes through which voices can carry.

Close friends and relatives may visit nuns in "the speak," rooms that are divided by thick black grates—arranged in a grid of two-inch or so squares. Mother John and the sub-prioress, Sister Mary Teresa of Jesus, were interviewed by *The Record*, Louisville's archdiocesan newspaper, in "the speak."

The nuns said their monastery's restrictive appearance belies the utter freedom, warmth and simplicity they feel within their enclosure and its regimented life.

"My hands and feet know where they need to be so my head and heart are free



Seen through a divider of wood and metal bars, cloistered nuns sing vespers on March 30 in the chapel of the Carmelite Monastery in Louisville, Ky. On March 28, the nuns celebrated the 500th anniversary of the birth of their order's foundress, St. Teresa of Avila. (CNS photo/Marnie McAllister, *The Record*)

for God," explained Sister Mary Teresa.

Mother John, in a gentle, halting voice, said that St. Teresa of Avila, also known as St. Teresa of Jesus, envisioned a domestic life for Carmelites, one that had the same dynamics and atmosphere as family life.

Life at the monastery revolves around prayer amid ordinary chores, she said. Throughout the day—spent almost entirely in silence—the nuns move between solitary prayer in their cells, prayer as a community, and the work of the household.

Their schedule, seclusion and all the trappings of the life are designed to allow prayer to flow freely throughout the day.

Sister Mary Teresa noted, "We don't just experience God in moments. It's the very fabric of your life."

While everything else is regimented, their individual prayer has no prescribed form.

"The approach is conversational," said Mother John. "Prayer is intimate conversation with God. Our spirituality is very simple."

Monastic life, she said, comes with an "inner freedom to focus on the one thing that is most important—relationship with God."

While the sisters spend most of their time in solitary prayer, deepening their "friendship with God," two hours of the day are dedicated to silent or "mental" prayer in the chapel—as a community.

The nuns also share each evening in recreation, a time when they may speak and interact. This time is important, Mother John said, because it releases any tensions that may have arisen in the day and helps the nuns bond.

The nuns, however, don't discuss their spirituality. That is something deeply personal, said Mother John.

Work at the monastery is much like work in any home—but on a larger scale. The monastery was built for 21 sisters.

They try to be self-sustaining. Caring for the needs of older sisters has become more and more a part of the life. Mother John and Sister Mary Teresa are the youngest sisters, and they have reached the half century mark.

While the community is supported by donations, the nuns also support themselves by distributing altar breads. Most of the parishes in the Archdiocese of Louisville receive their hosts from the nuns. They also distribute the unleavened bread to churches in other states and Bermuda.

The monastery welcomes visitors to a daily 8 a.m. Mass. Visitors also are allowed to visit "the turn" from 9 a.m. to 5 p.m., where they can ask the sisters to pray for a special intention.

(Prayer requests also may be mailed to the Carmelite Monastery, 1740 Newburg Rd., Louisville, KY 40205.) †



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Pro-lifers criticize new abortion clinic offering spa-type of setting

CHEVY CHASE, Md. (CNS)—A new clinic in a Washington suburb that offers a spa-type setting for women seeking an abortion using RU-486 seems to be telling women "that abortion is not complicated at all," said a commentary posted on National Right to Life's online news site.

"A woman wants one. A woman [or a girl] gets one. She moves on—and woe be to anyone who dares to disagree that having an abortion is essentially indistinguishable from a quick trip to the spa for a pedicure," wrote Dave Andrusko, the pro-life organization's news editor.

He made the comments about a clinic called Carafem that opened on March 30 just outside of Washington in Chevy Chase. According to *The Washington Post*, its owners have created a "spa-like" experience for women with a very open and unabashed approach to pregnancy termination.

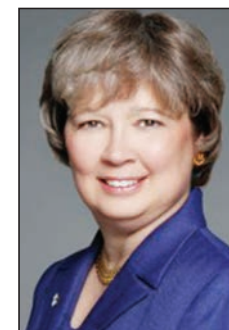
Carafem's website says it specializes in first-trimester abortions, up to about 10 weeks of pregnancy, using only the RU-486 medical abortion procedure. It charges \$400 for the procedure, about \$100 less than the average cost of a surgical abortion. The staff, led by board certified OB/GYNs, will "greet clients with warm teas, comfortable robes and a matter-of-fact attitude," the *Post* story said.

Carol Tobias, National Right to Life's president, said in a statement that "abortion is not pleasant," and trying to "to put pretty wrappings around the procedure isn't going to make any difference."

RU-486 is a two-day regimen used to terminate early pregnancies by blocking the hormone progesterone needed to sustain an unborn child. It involves two types of medication—RU-486 itself, which is mifepristone, and a prostaglandin, known as misoprostol, that stimulates uterine contractions, and that is taken two days later to expel the fetus.

Carafem staff will administer the first medication at the clinic to the client, who then will take the second part at home within a 72-hour period. If the Maryland clinic is successful, Carafem's president, Christopher Purdy, told the *Post* he hopes to expand to other states.

In his commentary, Andrusko called Carafem "the latest extension of the hey-abortion-is-no-big-deal mantra." †



Carol Tobias