“The Resurrection of Christ” is depicted in a 16th-century painting done by the Workshop of Italian artist Paolo Veronese. Easter, the feast of the Resurrection, is on April 24 in the Latin-rite Church this year.
Technology without God pulls humanity down, pope says on Palm Sunday

VATICAN CITY (CNS)—Celebrating Palm Sunday Mass at the Vatican, Pope Benedict XVI warned that technological progress must not lead people to think they can “become God.”

About 50,000 faithful waved olive branches and palm fronds in St. Peter’s Square on April 17 at the start of the liturgy that commemorated Christ’s triumphal entry into Jerusalem five days before his crucifixion.

The German pontiff, who celebrated his 84th birthday the day before, joined a procession that led to the Egyptian obelisk in the center of the square. He asked listeners to continue to prepare for Easter through penitence and acts of charity.

Holding a braided palm garland, he then rode in a jeep to the main altar for the two-and-a-half-hour Mass. It was the beginning of Holy Week, the busiest period of the year for the pope, with a demanding schedule of public appearances.

In his homily, Pope Benedict said the Palm Sunday procession must be understood as more than a “quaint custom.” It represents the spiritual ascent that all Christians are called to make, a journey “along the high road that leads to the living God,” he said.

Such an ascent is impossible without God’s help, he said, although men and women have long attempted to “attain the heights of God by their own powers.” All the inventions of the human spirit are ultimately an effort to become independent and completely free—but without God, this effort is doomed to failure, he said.

“Mankind has managed to accomplish so many things. We can fly. We can see, hear and speak to one another from the farthest ends of the Earth,” he said.

“And yet, the force of gravity which draws us down is powerful. With the increase of our abilities, there has been an increase not only of good. Our possibilities for evil have increased and appear like menacing storms above history,” he said.

The pope said that despite progress, human limitations have been evident in recent disasters that “have caused so much suffering for humanity.”

He described people as caught between two “gravitational fields”—the force of gravity that pulls people downward toward selfishness, falsehood and evil, and the force of God’s love that pulls people up.

The spiritual ascent to which Christians are called has some concrete elements, including purity, honesty and faith in God, he said.

“The great achievements of technology are liberating and contribute to the progress of mankind only if they are joined to these attitudes—if our hands become clean and our hearts pure, if we seek truth, if we seek God, and let ourselves be touched and challenged by his love,” he said.

In the end, he said, a spiritual ascent is effective only if people humbly acknowledge that they need God and “abandon the pride of wanting to become God.”

At the end of the Mass, the pope expressed greetings in seven languages to the thousands of young people in the square, and said he was looking forward to the World Youth Day celebration in Madrid in August.

The youths serenaded the pope with an abbreviated version of “Happy Birthday” in Italian.

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The Criterion

Inspired by Pope John Paul II? Share your story with The Criterion

On May 1, during a Mass at St. Peter’s Square at the Vatican, Pope Benedict XVI will declare that his predecessor, Pope John Paul II, is among the blessed in heaven. In Church terminology, Pope Benedict will beatify him—only six years after his death.

Hundreds of thousands of pilgrims from around the world are expected to fill St. Peter’s Square and the streets around it for the liturgy. Many of them, including some pilgrims from the Archdiocese of Indianapolis, will make their way to Rome to honor a man who meant and continues to mean much to them in their lives of faith.

In coming weeks, The Criterion plans to share stories from readers who felt a special connection to Pope John Paul II. Such a connection might have been made by having had the opportunity to meet the late pontiff, attending one of his liturgies or simply being inspired by his life and ministry.

If you have been inspired in your life of faith by Pope John Paul II, you may share your story with Sean Gallagher at sgallagher@archindy.org or by sending it to him at P.O. Box 1410, Indianapolis, IN 46206-1410.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

Pope Benedict XVI carries woven palm fronds as he arrives in procession to celebrate Palm Sunday Mass in St. Peter’s Square at the Vatican on April 17.

Below, people carry palm fronds and olive branches in procession at the start of Palm Sunday Mass in St. Peter’s Square at the Vatican on April 17.

Left, Pope Benedict XVI blesses a gift bearer during Palm Sunday Mass in St. Peter’s Square at the Vatican on April 17.

In the April 15 issue of The Criterion, it was incorrectly noted that the celebration of the Easter Vigil for St. John the Evangelist Parish and SS. Peter and Paul Cathedral Parish, both in Indianapolis, would take place at 9 p.m. on April 23 at St. John the Evangelist Church. The Easter Vigil will take place at SS. Peter and Paul Cathedral at 9 p.m. on April 23.
By Mary Ann Wyand

Father Joseph Kern, a longtime dean of Terre Haute Deaney

Father Joseph Kern, a retired priest who continued to serve as the dean of the Terre Haute Deaney and provide sacramental assistance at parishes, died on April 16 at the Cobblestone Crossing Health Campus in Terre Haute. He was 80.

The Mass of Christian Burial will be celebrated at 11 a.m. on April 26 at St. Benedict Church, 111 S. Ninth St, in Terre Haute. The visitation will be held from 3 p.m. until 9 p.m. on April 25 at St. Margaret Mary Catholic Church, 2405 S. Seventh St., in Terre Haute, with a vigil service at 7 p.m.

Bishop Christopher J. Coyne, the auxiliary bishop and vicar general, will be the principal celebrant for the Mass.

Father Rick Ginther, the pastor of St. Patrick and St. Margaret Mary parishes in Terre Haute, will be the homilist.

"As the dean, he was a gentle, effective leader from 1998 until the present," Father Ginther said. "He made it his business to get around to the parishes. He helped out in many parishes in the deanery after he retired in 2001. He was always willing to be of whatever help was needed."

Even after his retirement, Father Kern continued his sacramental ministry at the Terre Haute Deaney. He served as the archdiocesan retreat director and as the director of the Salesian news agency ANS.

Father Kern loved people, and he loved helping them. He enjoyed working with his brother priests and the parish life coordinators.

Father Kern wanted people to be active in the sacramental ministry at the Terre Haute Deaney and to provide sacramental assistance at parishes. He was always willing to be of whatever help was needed.

"On the contrary, the people are afraid," Father Kern said, "and always smiled at people and welcomed them.

Father Kirkhoff was "very interested in inter-parish cooperation," Father Ginther said, "and working together to be a better Church and of better service to the people."

St. Monica parishioner Robert Kern of Indianapolis said his younger brother was "such a nice guy."

Father Kern was a lifelong learner. Father Ginther said, "He loved to learn about anything, including physics and astronomy. He loved music and liturgy. He loved to lead the people of God in prayer. One of his basic principles was to encourage everyone to exercise their baptismal priesthood, … which was so much emphasized by the Second Vatican Council. He wanted people to be active and share their gifts (in the Church). He was a great collaborator. He liked working with lay people, and enjoyed working with his brother priests and the parish life coordinators.

Father Kern "loved his brother priests," Father Ginther said. "He genuinely cared for them and encouraged them [in their ministries]. … He ministered to us to the very last. … He loved people, and he loved helping them."

DUEKOUÉ, Ivory Coast (CNS)—The priest directing a mission where at least 30,000 refugees remain said he feared an outbreak of cholera if more aid is not provided.

Refugees from the city and dozens of surrounding villages streamed into the mission as army forces and militia supporting President-elect Alassane Ouattara attacked security personnel and mercenaries loyal to outgoing President Laurent Gbagbo, who refused to leave office after Ouattara was declared the winner of elections in November. French and U.N. forces in Abidjan arrested Gbagbo on April 11 as an assault on his residence. U.N. forces have guarded the mission since the violence erupted.

Refugees have started returning to nearby villages with the help of U.N. troops, but others have been required to pass through checkpoints set up by supporters of Ouattara, where they have been asked about their tribal affiliation, Father Grupeli said.

"This does not mean that there is more security," he added. "On the contrary, the people are afraid."
Christ has died. Christ is risen.

That headline, of course, is part of the proclamation of the mystery of our faith that we Catholics frequently make after the consecration at Mass. It is also what we are commemorating this weekend on Good Friday and Easter Sunday.

We also profess our beliefs when we recite the Apostles’ Creed or the Nicene Creed. In the former, we say that we believe that Jesus Christ “suffered under Pontius Pilate, was crucified, died and was buried… On the third day he rose again.”

Jesus, the Second Person of the Blessed Trinity, came to Earth as a human being precisely to die for our sins. God the Father sent his eternally begotten Son to Earth to restore the harmony with God that had existed before sin disrupted it.

Jesus sacrificed himself for us. “I lay down my life of my own accord,” he said (Jn 10:17). John the Baptist called him “the lamb of God who takes away the sins of the world” (Jn 1:29), a prophecy of things to come, because he was sacrificed like the lambs that the Jews offered to God in atonement for their sins. Indeed, Jesus died at the very hour when the lambs were being slaughtered for the Jewish feast of Passover. He was the true Paschal Lamb.

Yes, Christ has died. There is no doubt about that. A Roman soldier pierced his side with a lance to make sure that he was dead and, as an eyewitness wrote, “immediately blood and water flowed out” (Jn 19:34).

After his death, he was taken down from the cross, bound with linen burial wrappings, laid in a tomb. A huge boulder was rolled in front of the tomb and soldiers were assigned to guard it.

However, Christ is risen, the second part of our profession of faith. Jesus conquered death by rising. There is no doubt that Jesus died, but there is also no doubt that he rose from the dead, no matter how many skeptics there might be.

What other explanation could there be for the fact that he appeared to Mary Magdalene and other women, to the Apostles, to disciples on the road and to 500 people at one time?

One explanation proposed is that he didn’t really die. If he didn’t, we’re to believe that he awoke in the tomb in a severely weakened condition, somehow able to get out of the shroud that bound him, had the strength to push back the boulder in front of the tomb without the soldiers noticing it, and then made his appearances as a healthy man.

Or maybe the Apostles just made up the story of his resurrection. That’s hardly likely because all the Jewish and Roman authorities would have had to do would be to produce Jesus’ body.

The fact is that the Apostles refused to believe that Jesus rose until he appeared to them. When the women reported that Jesus had appeared to them, “Their story seemed like nonsense and they did not believe them” (Lk 24:11).

All the early Christians knew full well that Jesus rose from the dead. The Gospel accounts weren’t written until decades later, but the people who lived at the time of Christ knew it to be true. The Jewish and Roman authorities didn’t try to deny that the tomb was empty. Rather, they tried to explain it by saying that, while the soldiers were asleep, Jesus disrupted the state of the body. That was the explanation that was still prevalent when Matthew wrote his Gospel: “And this story has circulated among the Jews to the present day” (Mt 28:15).

In other words, we are supposed to believe that, after Jesus’ death, the Apostles got together and plotted how they could deceive everyone. Some would try to have Jesus remain dead and hide it. Then they could claim that he had been raised from the dead and appeared to them. Then they could fan out and preach about Jesus, even while knowing that doing so could mean that they would be killed as Jesus was. How plausible is that?

Yes, Christ has died. Yes, Christ is truly risen!

—John F. Fink

Be Our Guest/Joan Vanore

Dissociative identity disorder can be misunderstood to be demonic possession

The first time that I spoke to a “devil,” I was frightened. Especially since it pulled out all the stops—guttural voice, menacing tones and the ominous announcement, “I have absolute power!”

I had been warned by my psychotherapy client that she had a devil inside her, but was still able to laugh until I thought to ask, “Who told you that you were the devil?”

This “devil,” as it turned out, held the memory of childhood abuse. She had been told she was demonic, and had believed it. Imagine if she had taken her story to an exorcist, and the “devil” had emerged in the course of their conversation. Would they know how to ask to find out the truth?

The stories about possession and exorcism in the March 18 issue of The Criterion rightly point out that medical explanations must be ruled out before the Church diagnoses someone as “possessed.” However, they pass over the disorder most likely to be mistaken for possession as well as the dangerous implications of the criteria used to determine it.

Dissociative identity disorder (DID) is a condition caused by severe trauma, usually in early childhood. The vast majority of people with DID have suffered repeated sexual abuse. Instead of “forming a single, coherent sense of self, their different memories, feelings and behaviors are kept separate—‘disassociated’—so that they can live life as well as they can.”

In full-blown DID, these aspects of the self have different names, body images and functions. Even in less severe dissociative disorders, we sometimes find memories, traits and abilities compartmentalized according to the person’s particular emotional states.

Several of the criteria for “possession” are, in fact, common signs of dissociation.

People who dissociate use different neural pathways for different parts of the self, often not recalling in one state what was learned in another.

Thus, it is perfectly possible for someone with DID to have learned a language in one ego-state—and be unaware of it in others—or to have a psychosomatic disability in one state but not in another.

Persons with DID live with many symptoms that seem inexplicable until they understand their disorder. They commonly hear voices, sometimes commanding or abusing them. They may find objects misplaced in their homes or notes written to them that fail to have handwriting. They enter trances or become confused when under stress. They may have conversion seizures—sudden muscle contractions without medical explanation.

The most disturbing criteria for possession are those involving aversion or physical pain in reaction to Catholic symbols, prayers or sacraments. These symptoms point to something far more mundane—abuse in a religious context. If we bypass this explanation, looking instead at the victim’s immorality or occultism, we help to support and conceal abusive practices.

To focus on the devil draws us away from the real evil at the root of these conditions. Particularly in light of the clerical abuse scandal, the Church has a moral obligation to rethink its practices in light of growing knowledge about trauma. This might foster greater awareness and understanding of the evil of abuse—including religious abuse—in order to bring Good News to us. 

—Joan Vanore is a learned mental health counselor and psychotherapist in private practice in Indianapolis.

Letter to the Editor

Stories in April 15 issue of The Criterion bring Good News and inspiration to readers

I just finished reading the April 15 issue of The Criterion. Wow, so much inspiration, thoughtful commentary and interesting news. I will share many parts of it with friends and family.

The POW story was unbelievable. Guy Gruters’ honesty and gut-wrenching humility offer so much to ponder during Holy Week. Thank you for sharing that part of his life with all of us.

The Spirit of Service winners are amazing but so real. They make it seem as though anyone can do what they did. May we be inspired.

I appreciate the updates on the abortion law, the marriage amendment and what is going on in Ivory Coast.

Father John Dieterz’s explanation of the tearing of the temple veil allowed me some new understanding. May he rest in peace.

Thank you all so much for your work to bring Good News to us.

Colette Fike

Indianapolis

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Comunicato e Progressivo, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are always welcome.

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

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 17171, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.
Health challenge gives new meaning to Lent and Easter

E un hombre inspirado me es listo y sufre un accidente cerebrovascular, luego de sufrir

todo el día, es decir, que requiere mucha paciencia. Admiro a

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

Las contrariedades de salud dan un nuevo significado a la Cuaresma y la Pascua

18 de marzo, cuando me trasladé en ambulancia desde mi residencia hasta el hospital St. Vincent en Indianápolis, sufrí un

El arzobispo Timothy M. Dolan, en ese momento rector del seminario y hoy en día de Indianápolis, esta firmando a

Pensé en monseñor Bernard Yarrish, vicarcor de la Pontifical North American College (NAC) en Roma, quien desempeñó

Cuando se preparaba para retirarse del NAC, me escribió una carta en 2008 durante mi momento de debilidad.

El mensaje que ese alumno, Bryan Rush, me escribió es lo que mantengas siempre contenido.

Escribió: “La definición de valentía es

La Pascua de Resurrección también tiene un nuevo significado. Le pido a Dios para que los bendiga a todos con

El arzobispo Timothy M. Dolan, en ese momento rector del seminario y hoy en día de Indianápolis, esta firmando a

La segunda persona que me inspiró fue

2010. La rehabilitación es una tarea ardua que requiere mucha paciencia. Admiro a

Así como la bendición de mi momento de debilidad resultó una inspiración.

El alfiler de la ventana frente a mi computadora hay una plaqueta en la que se lee: “Mantén siempre contenido.”

Archbishop Buechlein’s intention for vocations for April

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

¿Qué tiene un nuevo significado. Le pido a Dios para que los bendiga a todos con

Lo que más nos gusta es que Dios nos tiene reservado. Sabemos que nos proporciona la ayuda que necesitamos. Dios nos ama y por consiguiente debemos “mantenemos siempre contentos”, tal como me recordó el amiguito de St. Roch.

La Cuaresma ha cobrado un nuevo significado. Le pido a Dios para que nos bendiga a todos con

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: que ellos realicen sus promesas como sacerdotes con júbilo y fe y den a

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Sacerdotes: que ellos realicen sus promesas como sacerdotes con júbilo y fe y den a

Siempre que te sientas tentado a pensar que yo era una mala influencia para la arquidiócesis, la anécdota de monseñor Yarrish al apoyarse en Jesucristo en su momento de debilidad resultó una inspiración.

En el alfiler de la ventana frente a mi computadora hay una plaqueta en la que se lee: “Mantén siempre contenido.”

Sigue siendo un mensaje oportuno y me contenta que Bryan haya escrito.

Cuando me sentí tentado a pensar que yo era una mala influencia para la arquidiócesis, la anécdota de monseñor Yarrish al apoyarse en Jesucristo en su momento de debilidad resultó una inspiración.

Así pues, monseñor Yarrish y un amiguito de St. Roch me brindaron inspiración en un momento importante.

Constituyen poderosos ejemplos del bien momentáneo. Deben existir).

Así como me recordó el amiguito de St. Roch.

Mi familia también les da las gracias. Veo toda esta experiencia como una oportunidad para ofrecerla como un testimonio del poder divino.

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

List of oración del Arzobispo Buechlein

Arquidiócesis de Indianápolis
1400 N. Meridian St.
P. O. Box 1410
Indianapolis, IN 46202-1410

La arquidiócesis de Indianápolis y les estoy apoyando de la gente de la arquidiócesis. Los traerán a la Cuaresma y la Pascua.

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### Events Calendar

#### April 22
American Legion Mall, North Street between Meridian and Pennsylvania streets, Indianapolis. **Knights of Columbus, 75th annual Way of the Cross.** noon. Information: 317-878-6439.

#### April 24
**Way of the Cross,** 10 a.m. Information: 812-393-7681 or deaconwayne@att.net

#### May 1
Indiana’s Ladies Auxiliary, Shrine of Mary Help of Christians. 3:45-7 p.m., $8 adults, $5 children. Information: 812-852-9694 or agehl@etczone.com

#### May 1
St. Meinrad Archabbey 200 Hill Drive, St. Meinrad. **St. Joseph’s Holy Family at St. Casimine Shrine pilgrimages, “Mary, The Greatest Human Success,”** Benedictine Father Godfrey Mullens, prayer. Information: 812-852-9694 or agehl@etczone.com

#### May 2-6

#### May 3-15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Toth Weekend,”** marriage preparation retreat. Information: 317-545-7681 or gfasina@archindy.org

#### May 3-9
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **“Reflections on the Book of Signs in the Gospel of John in the 1-12,”** Benedictine Brother John Glasenapp, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

#### May 10
Benedictinum Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **“Women’s Spirituality,”** session four Benedictine Sister Jennifer Mchedlidze Hunter, presenter, 6:30 p.m.-9 p.m., $25 per person includes dinner. Information: 317-788-7581 or www.benedictine.com

#### May 18-15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis—3 p.m. Divine Mercy chaplet service, 6 p.m. Divine Mercy chaplet service, sermon, eucharistic procession and Benediction, Msgr. Paul Koetter and deacon Wayne Mullen, presenter. Information: 812-923-8117 or www.mountstfrancis.org

#### May 19-17
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **“Spiritual Heroes—Finding God’s Word Alive in Our Neighbors,”** Benedictine Brother John Glasenapp, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

### Learning about the Lord’s Prayer

Members of the second-grade religious education class at St. Joseph University Parish in Terre Haute pose on March 27 in front of collages they made as they learned about the various phrases that make up the Lord’s Prayer. Families with children registered in the catechetical program worked on the collages together. More than 40 families participated in the project.

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**Bishop Christopher J. Coyne will be interviewed on Catholic Radio Indy**

An interview with Bishop Christopher J. Coyne, the auxiliary bishop and vicar general of the archdiocese, will be broadcast on Catholic Radio Indy’s website at 7 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to www.catholicradioindy.com and clicking on the “listen now” button. Podcasts of the interview with Bishop Coyne titled “Preaching the Gospel in Action” shows can be downloaded from Catholic Radio Indy’s website.

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**Divine Mercy Sunday services will be May 1**

Divine Mercy Sunday services are scheduled on May 1 at parish churches across the archdiocese. All services are open to the public.

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

Catholics are encouraged to go to confession and receive the Eucharist on Divine Mercy Sunday in order to obtain a plenary indulgence, consecrate themselves to the Sacred Heart of Jesus, and consecrate the world to the Sacred Heart of Jesus. Divine Mercy Sunday prayer services on May 1 reported to The Criterion are as follows:

- **St. Augustine Home for the Aged Chapel,** 2345 W. 86th St., Indianapolis—3 p.m. Divine Mercy chaplet service, sermon, eucharistic procession and Benediction. Information: 317-872-6420.
- **St. Michael the Archangel Church,** 3354 W. 30th St., Indianapolis—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy chaplet service, sermon, eucharistic procession and Benediction, Msgr. Paul Koetter and Father Varghese Malakilakkal, celebrant and presiders. Information: 317-926-7359.
- **Christ the King Church,** 1827 Kessler Blvd., East Drive, Indianapolis—3 p.m. eucharistic adoration, prayer under the Divine Mercy chaplet, 6 p.m. eucharistic adoration, Benediction and eucharistic procession, Father Stephen Jarrell, pastor. Information: 317-255-3666.
- **St. Mary Church,** 317 N. New Jersey St., Indianapolis—3 p.m. Divine Mercy chaplet sung in English, 1:15 p.m. Mass, eucharistic adoration then Divine Mercy chaplet service in Spanish following Mass. Information: 317-637-3983.
- **St. John the Evangelist Church,** 120 W. Georgia St., Indianapolis—2:30 p.m. Divine Mercy adult community, Divine Mercy Sunday, 5:30 p.m. procession, holy hour, 7 p.m. Mass, Father Rick Nagel, pastor. Information: 317-637-6314.
- **St. Barnabas Church,** 8300 Rahde Road, Indianapolis—2 p.m. Divine Mercy prayer service, eucharistic adoration, Divine Mercy chaplet and Benediction.
- **St. Faustina Kowalska,** a Polish sister, is depicted with an image of the Divine Mercy. Services to give thanks for Divine Mercy will take place at parish churches across central and southern Indiana on May 1.

Information: 317-872-0721.

- **St. Joseph Church,** 1306 27th Ave., Columbus—3 p.m. eucharistic adoration, sermon, procession, Divine Mercy chaplet and Benediction. Information: 317-498-1176 or deaconwayne@att.net.
- **St. Teresa Benedicta of the Cross Church,** 23670 Salt Fork Road, Lawrenceburg—4 p.m. eucharistic adoration and confessions, 6 p.m. Benediction and Divine Mercy celebration. Information: 812-656-8700.
- **St. Mary Church,** 212 Washington St., North Vernon—3 p.m. Divine Mercy prayer service. Information: 317-346-3044.
- **St. Charles Church,** 720 N. “A” St., Bedford—2:30 p.m. Divine Mercy prayer service and eucharistic adoration, reconciliation begins at 12:30 p.m. Information: 765-962-3902.
- **St. Nicholas Church,** 6461 E. St. Nicholas Drive, Summar—2:30 p.m. Divine Mercy and eucharistic adoration. Information: 812-623-8007.
- **St. Vincent de Paul Church,** 4218 E. Michigan Road, Shelbyville—2 p.m. Divine Mercy prayer service, eucharistic adoration, Benediction and Divine Mercy chaplet. Information: 817-399-4022.
- **St. Vincent de Paul Church,** 1723 S. “F” St., Bedford—2 p.m. confessions, 8 p.m. Divine Mercy prayer service. Information: 812-275-6539.
Defunding Planned Parenthood is not a hard budget choice, cardinal says

WASHINGTON (CNS)—At a time when federal budget decisions “involve hard choices and much shared sacrifice,” the decision on whether to fund the Planned Parenthood Federation of America “is not one of those choices,” the chairman of the U.S. bishops’ Committee on Pro-Life Activities told members of Congress.

Calling the federation “by far the largest provider and promoter of abortions nationwide,” Cardinal Daniel DiNardo of Galveston-Houston in an April 13 letter urged support for House Concurrent Resolution 4, which would amend federal appropriations bills for the current fiscal year to exclude any funding for Planned Parenthood or its affiliates.

The concurrent resolution, sponsored by Republican Reps. Diane Black of Tennessee and Martha Roby of Alabama, passed in the House by a 241-185 vote on April 14, but was defeated in the Senate, 58-42, later that day.

Cardinal DiNardo said more than 5 million children have been aborted at Planned Parenthood facilities since 1970.

“The organization’s involvement in abortion [now including chemical abortions using RU-486] has substantially increased in recent years, and its involvement in other services, such as prenatal care and adoption referrals, has declined markedly,” he wrote.

Planned Parenthood also has opposed “any meaningful limits on abortion, including modest measures, such as public funding bans, informed consent provisions and parental notice requirements on unemancipated minors,” the cardinal said, noting that one of the organization’s legislative priorities “is to oppose conscience clauses [which it calls ‘refusal clauses’] so that hospitals, physicians and nurses will not be allowed to serve the health care needs of women without taking part in abortion.”

Although some people argue that the debate over Planned Parenthood funding is about “the battle over access to basic health care,” Cardinal DiNardo said Catholic and other faith-based health care providers “generally do provide mammograms, comprehensive prenatal care and maternity care as well as other life-affirming medical care for women, while Planned Parenthood does not.”

“The extent to which Planned Parenthood does provide any legitimate health services for women, however, those services can be provided by others’ since the concurrent resolution would simply ban the funding of the organization,” he added.

“Therefore, the question at issue here is: When low-income women need those legitimate health care services, should the federal government insist that they receive them from the local abortion provider?” he asked.

“Low-income women generally oppose abortion more than other Americans, and therefore more deeply oppose being told that an abortion clinic is a ‘good enough’ place for them to receive their health care.”
Carrying a cross, seeking comfort
Lenten pilgrimage to honor his wife leads man to attend Mass at 40 churches in 40 days

When Jeff Williamson first had the idea, he viewed it as a way to honor his wife, Mary, who died in January. He also hoped that the remarkable journey during Lent would lead other people—especially those who are struggling with illness, job troubles and a personal loss—to seek a closer relationship with God.

So Williamson put on his inspiring plan—to attend Mass for 40 consecutive days at 40 different Catholic churches across central Indiana.

And every day, the 47-year-old father of two teenage daughters electronically shared with friends his thoughts and insights about his latest church visit—a daily account that included this poignant passage from the beginning of his pilgrimage:

"For over six years, there has been a darkness cast over our home and our hearts while Mary battled valiantly against ovarian cancer," Williamson wrote. "It is my intent not only for myself, but for those of you who may need spiritual healing and need to be led back to a place where you—that you can come along with me on my daily pilgrimage.
"More than 1,000 miles and more than 40 Masses and 40 churches later, Williamson's journey of the heart and the soul is scheduled to end on Easter Sunday in a setting that became symbolic and touching for him, his daughters, and his wife and mother as they miss so much.
Memorable moments in a faith journey
Williamson began his Lenten pilgrimage on Ash Wednesday at a Mass at Bishop Chatard High School in Indianapolis—the school where his daughter, Casey, is a senior, his sister, Carolyn, graduated in 2009 and his wife, Mary. Dornmann Williamson, graduated in 1982.

The second day of his spiritual journey led him to his parish church, St. Luke the Evangelist Church in Indianapolis, the church where he and Mary were married in 1989, where their two daughters, Mary and Jeff, were baptized and where the funeral Mass for Mary was celebrated.

From there, his church destinations became less predictable.
"You know how to make God laugh?" Williamson asks. "You wake up and tell him your plans. Then he laughs. He has had a plan for me to be at different places. One day, he said, he was to attend St. John's [the Evangelist Church] downtown, but the gate was closed and there was construction on all the streets, so there was no street parking. I drove around a couple times and gave up after I had decided that they were too far into Mass. So I went to Mass at St. Michael the Archangel Church. And every day, the 47-year-old father of two teenage daughters electronically shared with friends his thoughts and insights about his latest church visit—a daily account that included this poignant passage from the beginning of his pilgrimage:

"For over six years, there has been a darkness cast over our home and our hearts while Mary battled valiantly against ovarian cancer," Williamson wrote. "It is my intent not only for myself, but for those of you who may need spiritual healing and need to be led back to a place where you—that you can come along with me on my daily pilgrimage.
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"I miss her." Williamson says. "I don't think I needed a retreat, I just want to be able to run and play with my friends and children. The way I would have loved to be able to. So St. Peter, when I appreciate the offering of the most beautiful wings in all of heaven, would mind terribly if I could have a pair of new legs so that I can run around heaven without burden and strife.
"St. Peter was greatly humbled and granted her wish immediately. And through a hot, thick blur of tears, I have faith, which I cannot see, nor touch or hear. Yet I know that she is pain-free after Jesus called HER from the tomb.

"It's a place where I feel her spirit" This weekend, Williamson will end his pilgrimage by visiting two places that have a spiritual poignancy to him and Mary.

On Holy Saturday night, he will attend the Easter Vigil at St. Bernardette Church in Indianapolis. It's the home of the Cursillo Movement in Indianapolis, a Catholic lay movement that uses retreats to help people draw closer to God and closer to each other in a spirit of friendship. Williamson was deeply involved in the movement for 20 years.

"It feels like home when I'm there," he said, timing his pilgrimage to honor his late wife and inspire others to consider her spirit to fill that space.

On Easter Sunday, Williamson and his daughters plan to attend the 11 a.m. Mass in the chapel at IU Health Methodist Hospital in Indianapolis. Mary worked at the hospital for 20 years. She also was a patient there in the cancer unit.

Trying to put his thoughts of Mary and his Lenten pilgrimage into perspective, Williamson says, "I don't think I needed a turning point in my faith, but this has made my love for God and others increase. It's uplifted my soul and my spirit.

Still, the road to healing continues. He thinks of Mary and says, "I miss her."
Above, Pope John Paul II kisses a baby during a weekly general audience in this Nov. 28, 2001, file photo.

For Pope John Paul II, spiritual journey marked path to beatification

Our Lady of Fatima—the Polish pope experienced a brush with death that intensified his already strong devotion to Mary.

Mehmet Ali Agca, a Turk who had previously threatened the pope, shot and seriously wounded him in St. Peter's Square. The pope's life hung in the balance, and his recovery was slow. He credited Mary with saving him, and he later traveled to the Shrine of Our Lady of Fatima in Portugal, where he placed a bullet fragment removed from his body in the crown of a statue of Mary.

Years later, the pope published the "third secret" of Fatima, which described a period of suffering for the Church and the shooting of a bishop in white—a figure the pope believed was linked to the attempt on his life.

Pope John Paul's private prayer life was intense, and visitors who attended his morning Mass described him as immersed in an almost mystical form of meditation. He prayed the Liturgy of the Hours, he withdrew for hours of contemplation, and they always have at the heart of his prayer, and they always have at the heart of his prayer, and they always have at the heart of his prayer.

The pope beatified Sister Faustina Kowalska. Her special devotion to the divine mercy of God was a theme the pope himself took up in his 1980 encyclical "Divine Mercy in My Heart" ("Rich in Mercy").

The pope beatified Sister Faustina in 1993 and canonized her in 2000, proclaiming the second Sunday of Easter as Divine Mercy Sunday throughout the world. Pope John Paul's death in 2005 came on the eve of Divine Mercy Sunday, and his beatification on May 1 will be celebrated on the same feast. Pope John Paul canonized 482 people, more than all of his predecessors combined. Although the Vatican was sometimes humorously referred to as a "saint factory" under Pope John Paul, the pope was making a very serious effort to underline what he called the "universal call to holiness"—the idea that all Christians, in all walks of life, are called to sanctity.

"There can never be enough saints," he once remarked.

He was convinced that God sometimes speaks to the world through simple and uneducated people. St. Faustina was one, and he also admired St. Padre Pio, the Italian mystic, and St. Juan Diego, the Mexican peasant who had vision of Our Lady of Guadalupe.

The world knows about Pope John Paul largely because of his travels to 129 countries. For him, they were spiritual journeys. As he told his top advisers in 1980: "These are trips of faith and of prayer, and they always have at the heart the meditation and proclamation of the word of God, the celebration of the Eucharist and the invocation of Mary.

Pope John Paul never forgot that he was, above all, a priest. In his later years, he said repeatedly that what kept him going was not the power of the papacy, but the spiritual strength that flowed from his priestly vocation.

He told some 300,000 young people in 1997: "With passing of time, the most important and beautiful thing for me is that I have been a priest for more than 50 years because every day I can celebrate Holy Mass.

In his final years, the suffering brought on by Parkinson's disease, arthritis and other afflictions became part of the pope's spiritual pilgrimage, demonstrating in an unusually public way his willingness to embrace the cross.

With his beatification, the Church is proposing not a model pope but a model Christian, one who witnessed inner holiness in the real world, and who, through words and example, challenged people to believe, to hope and to love. †
It’s the Resurrection, not the Resuscitation

By John F. Fink

We call it the Resurrection, not the Resuscitation.

What happened on Easter was far more than just the resuscitation of a dead corpse. It wasn’t like what happens when a doctor brings a clinically dead person back to life.

It wasn’t even like what happened when Jesus raised the son of the widow of Nain (Lk 7:11-17) or the daughter of Jairus (Mt 9:22-24, 35-43) or Lazarus (Jn 11:1-44). Or, for that matter, when Peter restored Tabitha to life (Acts 9:36-43) and Paul raised Eutychus (Acts 20:7-12).

All these people returned to their previous lives, but all of them died again at some point. That wasn’t true of Jesus. The scriptural accounts of the Resurrection make it clear that Jesus had entered a new form of life.

He appeared to Mary Magdalene and the Apostles in his spiritual body. He’s the same person, yet he’s also different. And it’s true that the evangelists had some difficulty telling us exactly what that body was like.

First of all, these people, some of whom lived with him for the past three years, didn’t recognize him at first.

The disciples with whom he walked on the road to Emmaus didn’t recognize him until he broke the bread, but neither did Mary Magdalene, who thought at first that he was a gardener.

Even the Apostles who encountered him on the shore of the Sea of Galilee didn’t initially recognize him. After Jesus invited them to eat the fish that he was cooking, “None of the disciples dared to ask him, ‘Who are you?’ because they realized it was the Lord” (Jn 21:12).

Then there is the fact that Jesus was no longer bound by the laws of physics. He appeared in the room with the Apostles even though the doors were closed and locked. He appeared suddenly on the road to Emmaus then disappeared again, and he apparently appeared to those disciples at about the same time that he appeared to Peter.

At other times, though, to show that he wasn’t a ghost, he proved his physical existence by eating. St. Luke’s Gospel, in particular, tells us that after Jesus suddenly appeared, the Apostles “were startled and terrified and thought that they were seeing a ghost. Then he said to them, ‘Why are you troubled? And why do questions arise in your hearts? Look at my hands and my feet, that it is I myself.’” (Lk 24:37-39).

He then asked for something to eat. They gave him a piece of baked fish, and he ate it in front of them. He had also sat at table with the disciples going to Emmaus and presumably ate on the shore of the Sea of Galilee. Acts implies that he ate with the Apostles during his appearances to them during the 40 days before his Ascension to heaven.

Jesus obviously didn’t continuously live among the Apostles during those 40 days, but appeared to them from time to time. Acts says, “He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God” (Acts 1:3).

And St. John’s Gospel, after Jesus’ appearance on the shores of the Sea of Galilee, “This was now the third time Jesus was revealed to his disciples after being raised from the dead” (Jn 21:14). So why should we consider what Jesus’ resurrected body was like? Because some day we, too, will have a spiritual body. We, too, will be raised from the dead.

In his First Letter to the Corinthians, St. Paul linked our resurrection to that of Jesus. “If there is no resurrection of the dead, then neither has Christ been raised,” he wrote (1 Cor 15:13). But Christ has been raised, he said, “For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life!” (1 Cor 15:21-22).

In that letter, Paul also tells us what our resurrected body will be like. Comparing our body to a seed, he said, “It is sown corruptible; it is raised incorruptible. It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one” (1 Cor 15:42-44).

Pope Benedict XVI put it this way in his book, Jesus of Nazareth: Holy Week—From the Entrance into Jerusalem to the Resurrection, “Essential is the fact that Jesus’ Resurrection was not just about some deceased individual coming back to life at a certain point, but that an ontological leap occurred, one that touches being as such, opening up a dimension that affects us all, creating for all of us a new space of life, a new space of being in union with God” (p. 274).

John F. Fink is the editor emeritus of The Criterion.

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Recovering richness of Easter joy is key to new evangelization
By Marcellino D'Ambrosio

"We don't display the cross with Christ still hanging from it like you Catholics do," boasted the Evangelical teacher to the pastor in Father Stanley J. Konieczny's parish. "The children figured that the Lord must have had help rising from the dead." 

The mandatory thank-you pictures have arrived," reported one teacher. "But the next day, churches are virtually empty and everyone returns to business as usual. This is not the way things went in the early Church! Easter, from at least the early fourth century, went on for 50 days—from Easter Sunday through Pentecost. The first ecumenical Council of Nicea in 325, the one that gave us the Nicene Creed, issued a liturgical decree that is still observed in some Byzantine Catholic and Orthodox Churches. As a sign of rejoicing, the council prohibited kneeling in liturgical prayer until the end of the Pentecost celebration.

I don't advise that Catholics abandon kneeling during the Easter season since it is sign for Western Catholics of the Eastern Churches and for 50 days—the Lenten season—which wasn't until after the Easter Vigil liturgy.

We also discovered the beautiful Marian prayer specific to the Easter season, "Regina Coeli" ("Queen of Heaven, Rejoice, Alleluia"), learned it in both English and Latin, and recite or sing it together before bed each night of Eastertide. "The atheist philosopher Friedrich Nietzsche once said, 'If you Christians want me to believe in your redeemer, you need to look more redeemed!'"

The recovery of prolonged Easter joy is one of the keys not only to our own happiness, but also to the new evangelization! (Marcellino D'Ambrosio, who writes from Texas, conducts pilgrimages to Rome and the Holy Land. Contact him at www.crusaderinitiative.com) †

See the wonder and 'Good News' of Easter through the eyes of a child

Father Joe chuckled as he recalled the Easter flying saucers that invaded the rectory. It all started late one Lent as he visited the usually lively first-grade students at St. Helen School. The mood in the room was rather somber. "Why so gloomy?" he asked.

They told him of a great injustice: Every class in the school was planning a field trip of some sort except for the first grade.

"It’s not fair, Father," they pleaded.

The young associate pastor agreed. So, working with Miss Jill, the first-grade teacher, Father Joe made arrangements for a first-graders' pilgrimage to a nearby shrine and retreat center that had outdoor Stations of the Cross.

On Wednesday morning of Holy Week, Father Joe met the young "pilgrims" and their parent-chaperones. They started the Stations, each taking a turn as the leader who carried the crucifix from their classroom wall.

The lively youngsters listened attentively to each meditation, written expressly for children. They trudged up and down the hilly path lined with figures from Christ's Passion without complaint and only a few stray giggles.

After the 14th Station, the children were gently ushered across the gravel driveway to a well-manicured garden with flowering scrubs. There, the youngsters found a stylized tomb of Christ, a man-made cave with an oval opening that revealed an empty marble slab in front of a perpetual flame.

Standing on tiptoe before the gaping cave, the students stretched to touch the smooth, cold, flat stone. They remained solemn throughout the closing prayer then ran revitalized to the shrine’s picnic area.

Father Joe waved goodbye and hurried off to his Holy Week preparations. That evening, he found atop his cluttered desk an envelope. "The mandatory thank-you pictures have arrived," Father Joe thought, as he tossed the package aside for later, which wasn’t until after the Easter Vigil liturgy. When Father Joe returned that night to his office, he spotted the envelope. When he opened it, out fell more than a dozen crayon pictures of spaceships—or at least they looked like flying saucers to the weary priest. Messages of “Thank you, Father” and “Happy Easter” were scrawled around all sorts of oval, flying-saucerlike blobs and starbursts of color and sparkles.

Father Joe laughed out loud, mumbling, "That’s all I need after a week like this—an invasion of space creatures!"

The next morning, he saw Miss Jill and her family at Easter Mass.

“I opened my mail,” he reported, then asked, "Are you on a space unit in science because I received a packet full of flying saucer pictures?"

“Oh no," the teacher replied. "The children were trying to draw the empty tomb at the shrine. All the way back to school, they couldn’t stop talking about how neat the empty tomb was. It really captured their imaginations!"

“We had read the Way of the Cross pictures book each Friday of Lent and they saw images of the Lord’s Passion, but they could not visualize the empty tomb of the risen Christ—until they figured that the Lord must have had help rising out of the tomb with the aid of flying saucers!"

More than anything else, Father Joe was gratified that the children were learning to experience an Easter that transcended sugary treats and starbursts of color and sparkles.

He later prayed, "I hope that the children will maintain their awe and wonder, and continue to be Easter Apostles, like Mary Magdalene, John and Peter, sharing the ‘Good News’ of Easter.”

A smile crept across his lips as he wondered for a fleeting moment if the Apostles also had had to stand on tiptoe to peer into Jesus’ empty tomb on that first Easter morning.

(Father Stanley J. Konieczny is the pastor of rural parishes in St. Libory, Ill., and Lively Grove, Ill.) †
Thinking is difficult in today's world

According to a recent report, 38 percent of U.S. adults who are test-takers take an official test for United States citizenship failed to pass the examination. The reasons for such a failure include the requirements for citizenship. It deals with foreign-born Americans, the Constitution of the United States, American history, and civics and systems of government.

What to do with these failures? Send them back where they came from?

In fact, these 38 percent of test-takers are already American citizens. The test was done as part of a Newsweek magazine poll. Although nothing new, the results were discouraging at this time.

More people know the names of commodities on "American Idol" than members of the president's cabinet, just as decades ago when more people could name the members of The Beatles than justices of the Supreme Court.

The annual variance in civic knowledge since the 1970s has averaged less than a quarter of a point, slightly less than 1 percent, according to a study done by the Annenberg School for Communication.

It may not be new, but it is troubling at a time when reality is being defined more and more by reality television shows.

If ignorance is not increasing, the current level is hard to believe is a time of increasing globalization when it is important to understand how a tsunami in Japan will affect a local car dealer or a local car dealer in Seattle.

The new requirement adds one more year, requiring three years of philosophy studies to obtain an ecclesiastical bachelor's degree in philosophy.

The reason? The world is a more diverse and complex place. The culture that increasingly believes there is no such thing as permanent, objective truth.

We need more philosophers and fewer philosophers to find to that truth that gives direction to their lives," said the Vatican agency.

Not so fast. These 38 percent of people taking the official test is not as serious as the lack of ability to take unorganized, unexamined facts and use them to reach an understanding or conclusion.

That is why we are drowning in information, but starved for knowledge, John F. Kennedy said.

It is better to know why our faith teaches us as it does about such things as human suffering than by facts by rote. That is the difference between the question-and-answer Baltimore Catechism and the Catechism of the Catholic Church. The former provided facts, dutifully memorized. The latter is an integrated presentation of the whole of faith.

Much of philosophy is connecting the dots, identifying the nature of things and relating them to one another in its quest for truth.

On three days of study, to study to be a thinking voter, you don't need anybody with a card and a way to get to the big box store to buy a computer can "think." It is not difficult.

We need more philosophers and fewer voters to find to that truth that gives direction to their lives."

(Stephen Kent, now retired, was the editor of the archdiocesan newspapers in Omaha and Seattle. He may be contacted at stephenkent@email.com)
The Sunday Readings
Sunday, April 24, 2011

- Colossians 3:1-4
- John 20:1-9

Today, the Church celebrates Easter, the feast of the Lord’s Resurrection and the greatest day of the year.

These readings are proclaimed at Masses during the day on Easter Sunday. On Holy Saturday, the Church celebrates the Easter Vigil, which is surely one of its most dramatic and expressive liturgical moments. The first reading is from the Acts of the Apostles, a source that will be used often as the season of Easter progresses.

These readings, and certainly this reading, give us a glimpse into life in the early Christian community in Jerusalem, and into the lives of the 11 surviving Apostles after the Resurrection and Ascension of Jesus. It is apparent that the words of Jesus, the risen Lord, were fresh in the minds of the Apostles and the other members of the community.

Strong also was their wish to follow the Lord’s instructions and his holy example. In what today is called evangelization, the Apostles were committed to making the mercy of God in Jesus known to all people.

Here, St. Peter is the spokesman for all the Apostles. Indeed, throughout Acts, Peter appears as the head of the Apostles and of the Christian community in general.

For its second reading, the Church gives us a passage from St. Paul’s Epistle to the Colossians. According to Paul, Christians also have been raised to new life. Their new life is in the resurrected, living Christ. As Christ is in heaven, so thoughts of Christians must be on heaven.

St. John’s Gospel, with its moving Resurrection Narrative, provides the last reading.

Mary of Magdala was at the tomb, but found it empty. Upset, fearing that the Lord’s body had been stolen, she rushed to inform Peter. Reaching Peter, she anxiously explained that the Lord’s body had been stolen, she rushed to inform Peter. The disciple arrived first, but waited for Peter, another indication of Peter’s status.

Peter entered the tomb and saw that it was empty, but may not have realized that Jesus had risen, although the Gospel does not expressly say this. It does say that the other disciple “saw and believed” (Jn 20:8).

Reflection

These readings are powerful in their message. The centrepiece of, course, is the Gospel passage that highlights the experiences of Mary Magdalene, Peter, and the Beloved Disciple as they find the Lord’s tomb empty.

The Gospel is remarkably detailed. The reactions of the principal figures are understandable.

In an age that has been so dismissive of religion, how authentic is the Church’s—and the Gospel’s—message that Jesus rose?

Was the Lord’s body stolen? It is most unlikely. Other readings say that soldiers guarded the tomb specifically to safeguard the body from being taken, and that a heavy stone sealed the entrance to the tomb.

In John’s account, the burial cloths were neatly folded. No thief would have taken the time for such care.

Very convincing is the fact that all four Gospels—while written at different times, in different places and by different authors—all agree that Jesus rose from the dead. Furthermore, it was the constant view among the first Christians.

In this reading, the Beloved Disciple alone understands what the empty tomb reveals. He already has been presented as a model of faith. It reminds us that faith opens our eyes.

Faith is essential in our own coming to believe that the Lord has risen. It is more than accepting an intellectual proposition, however verified.

It is the acknowledgement that Jesus is the Lord of life, the source of life and the Son of God. Realizing that the Lord lives forever in all these roles is the ultimate wisdom. ♦

The Criterion  Friday, April 22, 2011

Easter Sunday/Feast of the Resurrection of the Lord/
Msgr. Owen F. Campion

The Sunday Readings

Daily Readings
Monday, April 25
Acts 2:14-22, 33-37
Psalm 16:1-2a, 5, 7-11
Matthew 28:8-15

Tuesday, April 26
Acts 2:36-41
Psalm 33:4-5, 18-20, 22
John 20:11-18

Wednesday, April 27
Acts 3:1-10
Psalm 105:1-4, 6-9

Thursday, April 28
Acts 3:11-26
Psalm 8:2ab, 5-9
Luke 24:35-48

Go Ask Your Father/Fr. Francis Hoffman

Pregnant woman does not need to fast before Communion if she feels faint

Q Are pregnant women exempt from the fast before the celebration of the Eucharist? If so, is there a time limit on when pregnant women feel faint or nauseous if they don’t eat frequently?

Also, if a pregnant woman feels queasy from morning sickness, is it best not to receive holy Communion?

A The guidelines for proper reception of holy Communion help us get the most grace out of this encounter with our Lord Jesus Christ. Practicing Catholics, in the state of grace, who have abstained for at least one hour from “food and drink, with the sole exception of water and medicine” may receive holy Communion (Canon #919).

That same canon points out “that the elderly, and those who are suffering from some illness, as well as those who care for them, may receive the blessed Eucharist even after the preceding hour they have consumed something” (Canon #920). I think it’s reasonable for a pregnant woman to consider herself exempt from the eucharistic fast if such a practice were to make her feel faint or ill.

If the feels “queasy from morning sickness,” it would be best to refrain from receiving holy Communion until she feels better.

The guidelines of the Church for proper reception of holy Communion are ecclesiastical laws, and therefore admit of exception.

Q I would like to know the official position of the Church on payment of tithes. Some parishes openly encourage it, while others are silent about it. Also, would there be anything wrong if I decided to send my tithe directly to an orphanage or a charity instead of giving it to the Church?

A The official position of the Church on payment of tithes is to be found in the words of St. Paul. “God loves a cheerful giver” (2 Cor 9:7). Other than that, it’s up to each individual to figure out how generous they can and want to be with God, the Church and others.

As for where you send your money, you could send part of it to an orphanage or a favorite charity, but you should still support your local parish where you receive the sacraments.

Q If a religious article is bought and blessed, does the reselling of this article remove the blessing? If so, why and who determines this action? Where do we get this information?

A The Church forbids selling sacred items—sacraments, indulgences, relics and the like.

If someone buys a religious article which is not per se sacred—such as a medal or a holy card—and has it blessed, he cannot resell it for more than he paid for it on account that it has been blessed. One never pays for a blessing per se.

Because of the confusion and scandal that can result from trading in blessed items, it would be best to avoid it entirely.

In the event that a blessed item is sold at fair market value—without any value added to the blessing—it is my opinion that the blessing remains.

Sacred places and things can lose their “blessing” if they are broken or are returned to “profane use” by proper ecclesiastical decree. Such would be the case when a parish is closed and the church property is sold.

The bishop would issue a decree to “desacralize” the building after all of the sacred items—the tabernacle, altar, etc.—have been removed.

Because of the pain that such a process causes, some Catholics suggest that the best thing to do is to demolish the church if it is going to be used for any purpose other than the sacred purpose for which it was built.

Q One day when I was attending a parish school in the 1950s, I started to make the sign of the Cross with my left hand, if for any reason, to be different.

A Nun quickly corrected me, and I never did that way again. Perhaps you could explain why making the sign of the cross with the left hand is unacceptable.

W. J. Hughes,

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

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

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

Readers may submit prose or poetry for faith column

My Journey to God

The Holiest of Weeks

“Holy Week. What do you ask of me?”

“Remain here and keep watch with me. Stay awake and aware. Be present and prepared. Keep watch and see, Really see, What Jesus has done for you.”

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis.)
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.


CONN, William Alan, 41, St. Francis of Assisi, Jeffersonville, April 3. Father of Jamie and Jacob Conn. Son of Donald Conn and Theodora Martinez. Brother of Patrick and Scott Conn.


LUC, Dennis Hayes. Brother of Doris Maines, Dale and David Lowe. Grandfather of eight.


LUC, Dennis Hayes. Brother of Doris Maines, Dale and David Lowe. Grandfather of eight.

The Mass of Christian Burial was celebrated on March 31 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters’ cemetery. The former Frances Maary McGrory was born on July 23, 1927, in Richmond.

She entered the Congregation of the Sisters of Providence on Feb. 2, 1946, professed her first vows on Aug. 15, 1948, and professed her final vows on Aug. 25, 1953.

Sister Frances Maureen earned a bachelor’s degree in education at Saint Mary-of-the-Woods College and master’s degree in education at Indiana State University at Terre Haute.

During 65 years of service as a Sister of Providence, she ministered in education for 48 years—including 27 years as a principal—at Catholic schools in Indiana and Illinois.

Sister Frances Maureen also served in administration for the congregation for nine years.

In the archdiocese, she taught at St. Susana School in Plainfield from 1953-58 and served as the principal at Nativity School in Indianapolis from 1958-64.

In 1971, she returned to the motherhouse and ministered in prayer with the senior sisters.

Surviving are a brother, Daniel McGrory of Chicago, and three sisters, Colleen Cunningham of Chicago, Maureen Meister of Palatine, Ill., and Daughter of Charity Jean McGrory of Taiwan.

Memorial gifts may be sent to the Sisters of Providence, 7901 St. Mary-of-the-Woods, 7901 St. Mary-of-the-Woods, IN 47876.


Decline of traditional marriage affects students' values, speakers say

WASHINGTON (CNS)—The decline of traditional marriage in America continues to affect students’ education and the future welfare of the Catholic Church, said a University of Virginia professor at a symposium at The Catholic University of America.

“The nation’s retreat on marriage has made it difficult for many children and young adults to learn and live intellectual virtues that will allow them to pursue an academic vocation to the fullest,” said W. Bradford Wilcox, an associate professor of sociology and the director of the National Marriage Project.

He spoke on April 12 at one of a series of events sponsored by Catholic University in honor of President John Garvey’s inauguration in January. The April 11-12 symposium was about how to apply intellect and virtue to campus life.

Along with Wilcox, speakers included Helen Alvare, an associate professor of law at George Mason University; John Crosby, a professor of philosophy at Franciscan University of Steubenville, Ohio; and Jeanne Heffernan Schindler, an assistant professor in the department of humanities and affiliate professor in the Villanova University School of Law.

Wilcox said that universities need to do a better job of preparing students for marriage, “a vocation that goes right to the heart of the welfare and future of the Catholic Church.”

Noting that although fewer Americans are getting married, divorce rates are much higher and cohabitation is on the increase around the world, marital happiness is surprisingly on the decline.

“The thought was if we made divorce easier from both a legal and normative perspective, then it would clear up all that dead wood, all those dead marriages,” said Wilcox.

Students from unmarried families are prone to more drinking and “hooking up,” or engaging in casual sex, Wilcox said. He cited polling by sociologist Mark Regnerus, saying that 40 to 60 percent of students report “hooking up” sometime in their college career.

Poor guidance about relationships on college campuses also affects education success, said Wilcox. He added that chaste women have fewer emotional problems and chaste men do better academically. Wilcox showed statistics reflecting that students who come from homes that are intact are more likely to graduate from high school and college.

He recommended that colleges support single-sex dorms, make the sacraments readily available to students, and support student groups seeking to educate their peers about sex and marriage.

Crosby said one way that Franciscan University of Steubenville supports chaste students is in households, fraternity-like communities centered on faith where students can pray, work and play together. He said it serves as an instrument of student evangelization.

Alvare said the Catholic Church has the advantage of many resources it can use to teach on sex, mating, marriage and procreation, and universities should use them to prepare students for their vocations.

She said this is a time of experimental change in family law related to the separation of sex from parenting and parenting from marriage.

The creation of the birth control pill has been one of the most monumental technologies that has changed society, Alvare said. She added that the morning-after pill has become the symbol of freedom from childbearing, and an aid to equality between men and women when it comes to sexual freedom.

“Since the advent of this technology, we actually have more out-of-wedlock pregnancies, more out-of-wedlock births, more abortions, more cohabitation, more divorce and sexually transmitted diseases,” said Alvare.

The government has set up programs encouraging sexual abstinence, but still hands out birth control, she continued, saying the attitude seems to be, “Let’s fix the symptoms, but not get to the fundamental problem.”

Wilcox said the decline in traditional families is affecting the future of the Catholic Church since the fortunes of the Church in the U.S. rise and fall with the fortunes of the intact married family.

About 33 percent of the decline of churchgoers is related to family issues, he said. Sixty-two percent of married couples with children attend church at least twice a month, while only 14 percent of married couples without children go to church, he noted, and unmarried families with children rarely attend church.

“It’s just one more sign that marriage is losing its power to shape the lives of adults and kids in this country,” said Wilcox.

Helen Alvare

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I know the Lord is with me
Young woman’s passion to make a difference leads her to Uganda

By Karen Stroude
Special to The Criterion

At a recent Lenten faith-sharing group, we discussed spiritual conversions, and I asked the group if my daughter, Anne Therese, might be experiencing a conversion.

I explained that Greg, my husband, and I have always tried to encourage Anne Therese to reach her full potential, that we had seen her realize her own desire to excel. During her sophomore year at Cathedral High School in Indianapolis, Anne Therese spent her spring break on a mission trip out of state volunteering with Healing Hands for Humanity.

While enrolled at Saint Mary’s College in Notre Dame, Ind., Anne Therese enjoyed participating in service projects. She returned to Cathedral as a retreat leader, and joined a mission trip to Honduras.

At Saint Mary’s, she met Holy Cross Sister Stella Maris Kunihira, a native of Uganda who came to America to be educated and return home to help the people of her country. Suddenly, it seemed that Anne Therese came to realize with her passion and desire to make a difference in the world. She talked about going abroad to do some type of mission work.

Anne Therese graduated with honors and then enrolled at Washington University in St. Louis to pursue a degree in social work as an advanced placement student. She frequently about going abroad to do some type of mission work.

She created a blog where she planned to periodically post entries about her adventures, and asked her readers to follow her and pray for her daily. Her hope is to hold you in my heart throughout my journey. "I know the Lord is with me," she wrote. "for he has called me to live among my people, our brothers and sisters."

The day came for us to take her to the airport. Watching her go through security and knowing that we would not see her for more than six months, was one of the hardest things we have ever done as parents. We stood there at the gate for 25 minutes hoping for one last glimpse of her.

Anne Therese never looked back. She has been at the Lourdes Community in Jinja, Uganda, for 10 weeks. She has access to the Internet so we send e-mails and occasionally get to use Skype to talk with her.

Anne Therese stays in a home with a couple whose children are grown. The home has electricity, but no indoor plumbing. She sleeps with a mosquito net over her cot.

Although English is the primary language in Jinja, the villagers speak their own language—Luganda—-and Anne Therese is already familiar with phrases such as “merciwa,” which means “white lady.”

Anne Therese has developed a questionnaire for all the 150 households in the community to help compile demographic data for grant writing. She is working on developing a website for the community so there can be worldwide exposure to their needs and progress. She also is designing a brochure titled “Crafts from the Heart” to promote the items handmade by the women to supplement their meager income.

Anne Therese has accomplished all this almost singlehandedly or through connections that she has made and maintained during her life. In the long term, Anne Therese envisions a school for the local children, but her goal now is to raise enough capital to allow the community to purchase a few acres for a communal garden.

She writes on her blog that her “hope is to address the problem of low production of both food and income,” and “help the women sustain themselves and their children and grandchildren.”

Our faith-sharing group’s Lenten study guide, Immersed in Christ: Through Immersion in the Mass by Father David M. Knight, defines conversion as “a greater openness and a clearer understanding of what Jesus calls us to believe and do.”

One of Anne Therese’s recent blog posts explains that, “Through these last few weeks, I have been finding my place among these beautiful people. Ensuring sustainability has always been my notion, but, ah, I have seen the light.”

Is Anne Therese’s calling to go to Africa a conversion? Or is the conversion in the change of the lives of the Lourdes Community who will benefit from her compassion? Or is it the number of lives she has touched “stateside” by her

Value poor people, don’t work to get rich of them, the papal nuncio tells Commission on Population

UNITED NATIONS (CNS)—The world must not view poor people as a commodity to be managed and controlled, but as unique individuals who need the help of the global community to achieve their full potential, the Vatican’s ambassador to the United Nations said.

“Instead of focusing political and financial resources on addressing demographic trends,” Archbishop Chullikatt said at a March 19 meeting of the Commission on Population and Development.

“Instead of focusing political and financial resources on efforts to reduce the number of poor people through methods which trivialize marriage and the family, and deny the rights of rights of the unborn and the disabled, let us instead focus on providing the promised development assistance to the approximately 920 million people living on less than $1.25 per day,” said the Indian archbishop, who heads the Holy See’s permanent observer mission to the United Nations.

Archbishop Chullikatt disputed a report from the United Nations’ Office of the Secretary-General that said rates of reproduction in developing countries must be slowed through greater access to modern contraception and safe abortions.

The U.N. report “promotes the tragic theory that if there were fewer poor children, there would be less need to provide education; that if there were fewer poor women giving birth, there would be less maternal mortality; and that if there were fewer people needing to be fed, then malnutrition would be more easily addressed and that greater resources could be allocated to development,” he said.

Archbishop Chullikatt said the international community should instead direct “greater financial, political and social influence” at initiatives to support the family.

“Through the adoption of policies which encourage marriages that are open to and welcome children, including those with large families, national policies can encourage a new commitment and openness to—life that will sustain a flourishing human family,” the archbishop said.