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A Promise to Keep

Colts player and wife encourage teenagers to make the right choices in life, page 3.

Celebrating a wonderful life



Students at St. Roch School in Indianapolis rejoice with Father James Wilmoth following a school-wide tribute on April 8 that celebrated their pastor. The school celebration recognized Father Wilmoth's selection as one of the 10 priests from across the United States who recently received the Distinguished Pastor Award from the National Catholic Educational Association.

Father James Wilmoth honored for his ministry and commitment to Catholic schools

By John Shaughnessy

His smile bursts into a laugh, and there's a definite bounce in his step as Father James Wilmoth passes the swings on the playground at St. Roch School in Indianapolis, crosses the parking lot and heads toward the church—all the time sharing the story about "Jesus and the little boy with the lunchbox."

The story comes from one of those "out-of-the-mouth-of-babes" moments, a moment that occurred during Father Wilmoth's Holy Week tradition of having one child from each grade share

their favorite Bible story during the school Mass.

Ready for her turn, the little girl walked to the front of the church, sat next to Father Wilmoth, and began weaving the wonderful tale of Jesus and the little boy with the lunchbox.

"She talked about how the little boy just had a few fish in his lunchbox," Father Wilmoth says, his eyes glowing with joy. "And she went on and on, and everybody is following her every word. She told us how Jesus fed everybody lunch from the fish that were in the boy's lunchbox. It was her way of telling the

story of the multiplication of the loaves and the fishes."

The joy continues to beam on the pastor's face as he enters the church to prepare for another school Mass with the children. After all, in his 45 years in the priesthood, the 70-year-old Father Wilmoth doesn't hesitate when he's asked about his favorite part of being a priest.

"It's celebrating Mass with the kids," he answers. "They sing. I engage them in the homily. It's a wonderful opportunity to bring the faith to them."

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Pope meets abuse victims, expresses shame and sorrow for their suffering

VALLETTA, Malta (CNS)— Pope Benedict XVI met with eight victims of



Pope Benedict XVI

priestly sex abuse in Malta, and promised them the Church would do "all in its power" to bring offenders to justice and protect children.

The pope was "deeply moved by their stories, and expressed his shame and sorrow over what victims and their families have suffered," a Vatican statement said after the private encounter on April 18.

"He prayed with them and assured them that the Church is doing, and will continue to do, all in its power to investigate allegations, to bring to justice those responsible for abuse, and to implement effective measures designed to safeguard young people in the future," the statement said.

"In the spirit of his recent letter to the Catholics of Ireland, he prayed that all the victims of abuse would experience healing and reconciliation, enabling them to move forward with renewed hope," it said.

The meeting at the apostolic nunciature in Rabat came after a group of victims had asked to meet with the pope to tell him of their ordeal and ask for an apology. The encounter was not part of the pope's official itinerary, and was only announced publicly by the Vatican after it had happened.

Participants said the victims cried as they told their stories, and that the pope had tears in his eyes as he listened.

"We now have peace in our hearts, even because the pope found time to meet us. We now look forward to the end of the court case, and closure of this chapter," one unidentified victim told the *Times of Malta*.

The Vatican spokesman, Jesuit Father Federico Lombardi, told journalists that the private meeting in the chapel of the nunciature lasted about 20 minutes. He said the pope, Archbishop Paul Cremona of Malta, Bishop Mario Grech of Gozo and

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Pope marks fifth anniversary, joining cardinals for lunch

VATICAN CITY (CNS)— Pope Benedict XVI marked the fifth anniversary of his election with a formal luncheon with 46 cardinals in Rome, thanking God and the cardinals for their help in carrying out his ministry.

"After five years, I can only say thank you, thank you especially to the Lord himself, who guides me, but also to all of you," he said at the end of the luncheon

on April 19 in the frescoed Sala Ducale of the Apostolic Palace.

The Vatican did not publish the entire text of the pope's remarks.

The remarks were brief, off-the-cuff and "everyone has a right to some moments of privacy in life, even the pope," Jesuit Father Federico Lombardi, Vatican spokesman, told Catholic News Service.

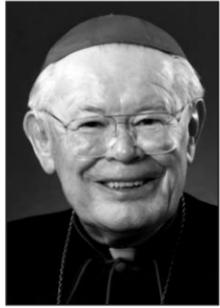
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Pope Benedict XVI cuts a cake presented to him by crew and staff from Air Malta on his return flight to Rome on April 18 after a two-day visit to Malta. The crew was honoring the pope for the fifth anniversary of his election. German Cardinal Joseph Ratzinger was elected the 265th pope on April 19, 2005, taking the name Benedict XVI.

Archbishop Borders, retired archbishop and Indiana native, dies

BALTIMORE (CNS)—Archbishop William D. Borders, who retired in 1989 as the 13th archbishop of Baltimore, died on April 19 at Mercy Ridge Retirement Community in the Baltimore suburb of Timonium.



Archbishop William D. Borders

A native of Washington, Ind., he was 96 and had been battling colon cancer. He was the fourth-oldest living Catholic bishop in the United States at the time of his death.

Renowned for his commitment to collegiality, social justice and a pastoral approach to leadership, Archbishop Borders led the archdiocese from 1974 to 1989. He continued to reside in Baltimore

throughout his retirement, maintaining an active priestly ministry well into the last year of his life.

“Archbishop Borders was a man of deep faith, great humility and great love for God, the Church and this archdiocese,” said Archbishop Edwin F. O’Brien, the current archbishop of Baltimore. “As a result, he was universally loved by the people of this local Church, by his brother bishops and priests, and by all who were blessed to call him Archbishop, Father, teacher, brother and friend.”

His funeral Mass was scheduled for 1 p.m. on April 23 at the Cathedral of Mary Our Queen in Baltimore, with entombment in the cathedral crypt to follow.

Pope Paul VI appointed Archbishop Borders to be the founding bishop of the Diocese of Orlando, Fla., in 1968. Just six years later, the pope transferred him to Baltimore—moving him from the nation’s newest diocese to its oldest.

Upon his arrival, Archbishop Borders was faced with several serious challenges. The archdiocese was suffering a budget deficit and a religious order funding scandal. Baltimore City was dealing with striking police and sanitation workers, and there was a court-ordered school busing plan that heightened tensions.

While dealing with those volatile issues, the new archbishop suffered a near-fatal heart attack while on retreat just a few months after arriving in Baltimore. He spent his first Christmas in Baltimore recuperating under an

oxygen tent.

“It caused me to be realistic as far as what I had to do and what I didn’t have to do,” Archbishop Borders said. “You have to recognize limitations. If you don’t, it’s going to catch up to you in any walk of life.”

In appointing leaders, Archbishop Borders followed a groundbreaking path. He reached out to women and African-Americans in a special way—naming them to key posts.

The archbishop’s concern for racial equality stretched back to the earliest years of his priesthood. When he became pastor of Holy Family Parish in Port Allen, La., in 1957, he struggled with how to desegregate his parish.

“There was a section roped off for black people,” Archbishop Borders remembered in a 1989 interview for a tribute magazine at his retirement. Worried about how he was going to get rid of the ropes “without causing a riot,” the archbishop “prayed some.”

“Then I bought a can of coal oil, took off the ropes and quietly burned them,” he said. Within six months, African-American parishioners gradually integrated throughout the Church.

Throughout his priesthood, Archbishop Borders was concerned with issues of social justice. He met with union leaders and civil rights activists such as Cesar Chavez. Among his many pastoral letters and statements written while in Baltimore included letters on the desegregation of Baltimore City public schools, women in the Church, housing for the poor, increased lay involvement in the Church, nuclear deterrence and human sexuality.

A strong supporter of Catholic Charities, Archbishop Borders oversaw significant expansion in the outreach agency’s work with the poor. Our Daily Bread, a downtown soup kitchen that grew to become Catholic Charities’ most well-known ministry, started during his tenure.

“Our Daily Bread was right next door to his house,” remembered Harold Smith, the retired executive director of Catholic Charities, whom Archbishop Borders hired. “I think he always felt very proud of the fact that the people were being served right next to his house. He would walk back to his house in the morning or at the end of the work

day and would always talk to people there.”

The third of seven children, Archbishop Borders was born at his parents’ home in Indiana during a flood that lifted the family’s house from its foundation.

He began his studies for the priesthood in 1932 in Indiana, but transferred to New Orleans’ Notre Dame Seminary in 1936. He was ordained to the priesthood in 1940 and served as an associate pastor in Baton Rouge.

In 1943, two years after Japan bombed Pearl Harbor, Archbishop Borders enlisted in the U.S. Army Chaplain Corps and served with the 91st Infantry in North Africa and Italy. He was awarded an honorable discharge in 1946, with the rank of major, and a Bronze Star for Valor for carrying a wounded soldier to safety while under fire.

Seeing men die in battle shaped Archbishop Borders’ humble, collaborative approach to leadership, according to Father Richard T. Lawrence.

“He had all the fear drained out of him in the first few years of his priesthood,” said Father Lawrence, pastor of Baltimore’s St. Vincent de Paul Parish, adding that the archbishop exhibited pure courage on the battlefield and that was how he ministered as well.

After the war, Archbishop Borders was assigned as the associate pastor at Our Lady of Prompt Succor in Westwego, La. He earned a master’s degree in education at the University of Notre Dame in 1947.

Upon completing his studies, he resumed parish ministry and was sent next to Our Lady of Lourdes in New Orleans. He served as assistant chaplain and then chaplain of Louisiana State University.

He was also the pastor of Holy Family Church in Port Allen, La., and the rector of St. Joseph Cathedral in Baton Rouge, La.

Early in his retirement, Archbishop Borders was a much-sought lecturer. He also wrote a book about spiritual living in a secular society, published by Cathedral Foundation Press.

Until recently, the archbishop visited his office at the Catholic Center in Baltimore once a week to answer correspondence and visit old friends. He celebrated the sacraments at Mercy Ridge, where he had lived for several years. †

Catholic displaced during 1948 war lights torch for Israeli celebrations

JERUSALEM (CNS)—Yossef Mtanes said it was not an easy decision to agree to be one of the symbolic torch lighters at the April 19 opening of Israel’s 62nd Independence Day celebrations.



Yossef Mtanes

An 82-year-old Maronite Catholic, Mtanes was born in the northern village of Biram, which was destroyed during Israel’s 1948 war of independence.

But Israel wanted to honor Mtanes for his actions as a 19-year-old, when he worked in the offices in the then-British-run refinery. When a riot broke out in

November 1947, Mtanes hid his six Jewish co-workers, protecting them from injury and possible death.

Since then, he also has worked to ensure that ethnic Jews and Arabs live peacefully together.

“I want to emphasize that it was not an easy decision to take, it was not comfortable,” said Mtanes, who today lives in Haifa, where he worked for more than 40 years and raised his six children. “It is not easy for me and the people of Biram. But I know it is a private honor for me personally and out of respect for me, for something I did before the establishment of the state.”

Mtanes said his deep religious faith has directed his actions throughout his life.

“I believe in God and I believe that it is forbidden to kill an innocent man,” he said. “What else could I have

done? These were innocent people who had nothing to do with the violence going on outside. I am very proud that they have remembered me after 63 years and want to [show their respect] for me.”

On April 15, five days before the opening ceremony, Mtanes came to Jerusalem along with the 13 other torch lighters. They were honored with a medal in a special lunch at the Knesset and took part in the dress rehearsal of the official independence ceremony.

His son, Kamil Mtanes, 52, said his father is a prominent member of the Maronite community in Israel, and has been very active preserving its history.

“I am very proud to be the son of such a father,” he said. “He has always been a guiding light for us.”

Biram, Mtanes’ native village, was destroyed by fledgling Israeli forces after the residents left voluntarily when they were promised they would be able to return within a short time.

Although the Israeli Supreme Court has ruled that the villagers were wrongfully removed from their village and many successive Israeli governments have supported the return of Biram’s residents, no government has actually taken action to move the case forward.

In Haifa, Mtanes has seen the fruits of his co-existence work in the shape of numerous projects, including the annual winter Festival of Festivals, which attracts tens of thousands of visitors to the mostly Arab neighborhood of Wadi Nisnas, where years before Jews were afraid to enter.

But yet, he said, he cannot be optimistic about the future of the country or region.

“In Haifa [co-existence] is working, but not so much so in the rest of the country,” he said. “From what I hear in the streets, I am pessimistic. People are always talking about peace, but there is no peace. The way the situation is today I am afraid there will be a disaster in all of the Middle East. Now everybody has missiles and the borders are irrelevant.”

“Who knows where we are headed. Only God knows,” he added. “And I trust in him.”

He said that while Arab citizens of Israel are afforded social services similar to those offered Jewish citizens, work still needs to be done to assure equal treatment in other areas, such as education and employment.

One place where Arab citizens have excelled, he said, is the health care field.

“I live in this country and it does help us with social rights, such as health insurance and national social security, ... and I never dreamed that the hospitals would be staffed by Arabs,” he said. “I see on television how Arabs in Arab countries live, and we here have a higher quality of life, but still it is difficult, ... still there are things which can be improved.”

As he talked about the present and the future, Mtanes remembered his past, and he mused that at least the church and cemetery in Biram were left intact, and refugees were permitted to visit the church for weddings and religious ceremonies.

“I already know where I will be in the end. I will return [to Biram]. At least the dead are allowed to return,” he said. †



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Colts player and wife encourage teenagers to make right choices in life

By Mary Ann Wyand

Christianity—not football—defines who he is as a person, Indianapolis Colts center Jeff Saturday told teenage peer mentors for the archdiocesan chastity education program on April 15 at the Archbishop O'Meara Catholic Center in Indianapolis.

Saturday and his wife, Karen, were the keynote speakers for the archdiocesan Office of Catholic Education's A Promise to Keep: God's Gift of Human Sexuality annual volunteer recognition luncheon honoring the high school students who present the Church's abstinence education curriculum to middle school students at Catholic grade schools and parish religious education classes.

Their presentation on "Living Out Marriage as Christian Men and Women of Faith" focused on the importance of living a moral lifestyle dedicated to Christ, family and service to others.

They are the parents of three children—Jeffrey, Savannah and Joshua—and members of Every Nation, a Protestant faith community in Carmel, Ind.

"We wanted to be here to be an encouragement to you," the Colts' offensive lineman told the teenagers. "We're so proud of each and every one of you for being here, and for what you stand for. We just want to tell you, from our hearts, how grateful we are for you [as chastity peer mentors]. We pray to God that our children act like you act. This is where we want our children to be sitting in the next five to 10 years. This is truly what we want our daughter and two sons to be a part of, and to understand how important what you're doing is. We're behind you 100 percent."

His job as a member of the Super Bowl XLI championship NFL team "doesn't really have anything to do with what defines me" as a person, Saturday said. "That's what I do for a living. I'm so thankful and grateful to God for what my job is. I love to go out and play football. ... But what truthfully is important to me is that I have a purpose with which God gave me the platform. ... That is what defines me—that I'm willing to get up and share my faith in Christ. You're not ever just defined by what you do, but as who you are."

During his freshman year at Shamrock High School in Atlanta, Saturday said, an ultimatum from his coaches convinced him to make the right choice to reject peer pressure from the wrong kind of friends then work hard as a student and athlete.

That defining moment in his life led him to become a student-athlete at the

University of North Carolina, he said, and later a Christian, husband, father, community volunteer and member of the National Football League.

"I made the choice to live [the] right [way]," Saturday said, "and I thank God every day that I made it."

Jeff and Karen Saturday have been friends since high school, dated for seven years and were married in 1999. They urged the teenagers to search for and wait for a loving and faithful spouse.

As a teenager, she said, "I didn't have any role models. I didn't live a Christian life. I didn't have Christian parents. I didn't have Christian friends. ... When Jeff and I decided to change our lives and live for Christ, our friends changed."

She urged the high school students to set moral boundaries and stick to them.

"Know where you're headed in life," she said. "There is grace under Christ. Hold on to your faith and your boundaries. ... Your role models need to be teachers, principals, and people like us who have been there and can tell you it's worth it to wait. ... Your spouse should share your morals and goals in life."

Think about your future when you make important decisions, he said. "You have to set a goal of what you want to look like in 10 years and work to meet that goal. You can't let other things distract you. You have to be bold and strong in your stance. ... Everybody here knows that when you start drinking, you make bad decisions. ... You need to have people around you that encourage you to live right."

"The Bible talks about how brief our lives really are in the whole scheme of things," he said, "but if we think eternally, how Christ wants us to think, sharing our witness and our faith with other people, how important our lives can be. ... The Bible talks about how we can only serve one God, one master."

Archbishop Daniel M. Buechlein also thanked the teenage peer mentors for their volunteer service to younger students.

"I want to thank you personally for your [Christian] witness," Archbishop Buechlein said. "I want to tell you that I'm proud of you, and your commitment to the virtues of purity and chastity. That's a marvelous gift to



Indianapolis Colts center Jeff Saturday and his wife, Karen, of Carmel, Ind., praise the teenage peer mentors for the archdiocesan A Promise to Keep: God's Gift of Human Sexuality chastity program for their volunteer service as role models during an annual awards luncheon on April 15 at the Archbishop O'Meara Catholic Center in Indianapolis.

our local Church. I want to encourage you to support each other as peers, and surround yourself with like-minded people. We're thankful for what you've done for our local Church. You're very important. I pray for all of you."

Chastity peer mentors from several schools also addressed the teenagers.

"I think it's too easy for younger kids to be bombarded with media influences that tell them that having sex before marriage is the norm, and drinking or doing drugs is a part of 'living up your high school experience,'" Roncalli High School senior Lauren Ezell of Indianapolis explained. "As mentors, we are literally a physical, in the now, example of how you can abstain from these things and stay true to your values, and still have many friends and be well-liked and have a great high school experience."



Lauren Ezell

Bishop Chatard High School senior Cassie Bormann of Indianapolis said the A Promise to Keep program "teaches great wisdom and morals," and she

has "enjoyed telling others why it is important to remain chaste in actions, clothing and thoughts. ... It is important to stay true to your values and yourself. This educational program has helped me and others to be strong when making decisions and deciding what is important in life."



Cassie Bormann

Cathedral High School senior Kristin Probst said the A Promise to Keep program "is so important and needed nowadays because of all the [bad] peer pressure we see on television, in magazines and from those among us. ... It is important to remember to love and respect ourselves, others and this amazing gift [of sexuality] that God has given us." †



Kristin Probst

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Brief audio and video clips of the meal were distributed by the Vatican Television Center, and included the pope's thanks to the College of Cardinals and to all Vatican staff members, who help him fulfill "the Lord's mandate to Peter to confirm the brothers in

the faith, to proclaim his resurrection and to be witnesses of God's love."

In its report on the meal, the Vatican newspaper said the pope also cited the words of St. Augustine, who spoke of the Church being on a pilgrimage through the tribulations of the world, supported and consoled by God.

"In that context, the pontiff accented the sins of the Church, recalling that the Church—wounded and sinful—still experiences the consolation of God," the newspaper,

L'Osservatore Romano, reported.

The luncheon was hosted by Cardinal Angelo Sodano, dean of the College of Cardinals.

"We cannot forget the challenges that the modern world poses for each disciple of Christ, and even more for us pastors, but we always are strengthened by the light of Christian hope with the certainty that the Lord's grace continues to work in our midst," the cardinal told the pope. †

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Editorial



Young people pray during the Religious Education Congress in Anaheim, Calif., in 2009. A Wisconsin federal judge last week ruled that the National Day of Prayer in America, held each May, is unconstitutional.

Support the National Day of Prayer in 2010 and beyond

The Rev. Billy Graham was the driving force behind the initiative and planted the seed.

And presidents Harry Truman, Ronald Reagan, George W. Bush and other commanders in chief supported it.

But thanks to a Wisconsin federal judge's recent ruling, the future of the National Day of Prayer in America is uncertain beyond this year.

From its roots traced back to 1952 when Rev. Graham led a rally in Washington calling for a special day for Americans to pray and meditate so that the United States would experience a "great spiritual awakening," the National Day of Prayer has been a staple of American society since President Truman signed a National Prayer Day proclamation in 1953.

President Reagan later made it a permanent event, and President Bush annually hosted a high-profile event to mark the day at the White House.

Despite the overwhelming support the event has had over the years, we knew it would only be a matter of time before a group of secularists challenged this time-tested celebration that the majority of Americans—across all walks of life—support.

Enter the Wisconsin-based Freedom from Religion Foundation, a group of atheists and agnostics, which filed a lawsuit against government officials in 2008.

In their suit, the group argued that the day violated the separation of Church and state because it said that, in observing the day, government officials too often adopted the religious perspective of the National Day of Prayer Task Force based at the headquarters of Focus on the Family in Colorado Springs, Colo.

In her April 15 ruling, U.S. District Judge Barbara B. Crabb of Madison, Wis., sided with the Wisconsin organization, saying that the federal law designating the day and requiring a presidential proclamation for the day violates the First Amendment prohibition against laws respecting an establishment

of religion.

The decision is not expected to affect this year's presidential proclamation, scheduled for May 6, because Crabb postponed enforcement of the decision until all appeals are exhausted.

The U.S. Department of Justice said it was reviewing the judge's ruling before deciding on a next step. It has 60 days to appeal.

The White House said President Barack Obama would make his 2010 proclamation as planned.

We certainly disagree with Judge Crabb's decision, and think Archbishop Jerome E. Listekki of Milwaukee had it right when he said last week that the ruling was a "missed opportunity to acknowledge our nation's identity, which was founded on our dependence on God."

We only need to look to the Declaration of Independence and U.S. Constitution, to add historical context to the situation, to see how important our Founding Fathers viewed our God and Creator.

For more than 200 years, the majority of Americans have embraced these principles and what they stand for. To put it simply, they help form the fabric of who we are as a nation.

Thankfully, the ruling does not affect the annual National Prayer Breakfast, hosted by a private organization in Washington on the first Thursday of February, or the National Catholic Prayer Breakfast, which will take place in September.

What it does do, though, is open our eyes again to how a misguided viewpoint can potentially dismantle what has been a time-honored tradition.

Now is the time for people of faith to stand up and let the Justice Department know that, despite the work of those behind the "religion of secularism," as Archbishop Listekki aptly puts it, we support continuing the National Day of Prayer.

This year, in 2011, 2012 and beyond.

—Mike Krokos

Parish Diary/Fr. Peter Daly

My mom at age 90

My mother turns 90 this month. If you talk to her, she says that she is the same today as she was when she was 50.



However, she has noticed that all of her eight children have certainly gotten older.

I drove up to see her in Baltimore at Easter.

She was tired from going to the Easter Vigil the night before.

I asked her, "How are you, Mom?"

She told me that she had broken the frames of her glasses and her hearing aids weren't working.

"Well," she said sarcastically, "I can't hear and can't see. But apart from that I'm alright."

It was nothing serious. A spot of Super Glue® fixed the glasses. It turned out the hearing aid batteries were in backward.

Mom still lives in her own apartment, but it can hardly be said she "lives on her own."

When you are 90, you have staff. Her permanent staff consists of her eight children. She says the reason for having eight children is so that you never have to go into a nursing home.

She lives on the 11th floor of a high-rise. My brother, Kevin, lives one floor below. He takes care of her medicines and bills.

Together with my sister, Maureen, who lives a few blocks away, he drives Mom to church, the doctor, the hairdresser and everywhere else. They get the "caregiver award."

Besides the children, Mom has two paid caregivers, one in the morning and one in the evening.

The morning visitor is generously paid for by the state under Medicaid. It is a program intended to keep people out of nursing homes, which would cost the state much more.

The evening visitor Mom pays out of her own savings.

Each visitor stays about an hour. They change the bed and help Mom bathe. The morning worker gets her up and makes breakfast. The evening worker gets her to bed.

Mom also has Meals on Wheels, which brings a hot lunch and a cold dinner five days per week. Even in the terrible snowstorms this winter, they came faithfully.

Currently, the meals are delivered by a nice young man in his 20s. Every day, Mom tells him he is a nice-looking boy.

Mom is definitely low-income. She lives on Social Security, a tiny pension and her savings. Every month, her savings diminish a little. But, hey, that's what they are for.

Every six weeks or so, Mom comes to stay with me for a week. It gives her a break in "the country house," as she calls the rectory.

She does not want to live out in the country. "Too boring," she says.

She also goes to visit my sisters, Brenda, Rena, Deirdre and Brigid at their houses. The peripatetic Mrs. Daly!

Every day, Mom receives telephone calls from her children in diaspora from New York to Illinois to Florida.

No matter how old you are, you call your mother.

Every day, she prays. She was never a traditional Catholic exactly. She was always a thinker and a questioner. She keeps her own prayer ritual from her days as a Third Order Dominican. She reads the Scriptures with a critical mind and a poetic heart.

At 90, Mom has peace. She lives in the present. She forgives—and forgets—the past. She hopes for the future and heaven. She enjoys the little things, like chocolate milkshakes. But she values the big things—life, family, faith and love.

Happy birthday, Mom. You go, girl!

(Father Peter Daly writes for Catholic News Service.) †

Be Our Guest/Lori Lowe

Catholics need to support bishops in national marriage initiative

"What have you done for your marriage today?"

That is the question posed by Archbishop Wilton Gregory on downtown Atlanta billboards. In fact, the question is a key message of the U.S. bishops' National Pastoral Initiative for Marriage.



TV, radio and billboard ads are broadcasting as public service announcements from the Catholic Church, and a Web site offers ideas and tips for strong marriages.

The media push is part of a larger public service campaign—aimed not just at Catholics, but at the larger community—to encourage couples to remember the little things, the everyday expressions of affection, respect and love.

Archbishop Gregory was recently featured advocating for "healthy, loving, giving, life-giving marriages," and offering support for couples undergoing rocky times.

It is encouraging to see the Church stand up publicly for strong marriages. We as lay people also have important roles in promoting lifelong sacramental marriages.

After all, when our Church families are fractured—and almost half of them are—our Church is fractured. If our children don't experience successful marriages and families, why would they choose that path?

Here are some ways you can be a marriage-builder right where you are—in your home, parish and community:

- Model a genuinely loving marriage and family to those around you. Generation X grew up during a doubling of the divorce rate. Many people in that generation and younger have not had many positive marriage role models.

- Provide support and mentoring for young married couples, three-fourths of whom leave the Church until they are expecting their first child.

- Pray for marriages and for families in jeopardy, and offer support to those you know.

- Be a positive voice for marriage in our culture.

- Help teach children and adolescents about the value of marital sex and lifelong marriage. Explain why this is God's plan, and how it leads to joy.

- Set aside prayer time with your spouse. Praying as a couple has been shown in research to improve relationships.

- Work to improve your marriage skills. Marriages, just like cars, need regular maintenance. The Web site www.foryourmarriage.org, sponsored by the U.S. Conference of Catholic Bishops, offers tips on managing finances, careers, prayer and more.

- Be aware of resources to help local marriage ministries, such as the Association of Marriage and Family Ministries at www.amfmonline.com.

(Lori Lowe is an author and marriage advocate who blogs at www.lifegems4marriage.com. She and her husband, Ming, and their two children attend St. Simon the Apostle Parish in Indianapolis.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Graces of sacraments give us hope in dark times

Like everyone else, I do not seek illness or suffering, and I do not relish it.

Yet as it happens and is well known around the archdiocese, I have another problem following a two-year succession of health issues. As I look at my problems, I am reminded of my mom.

One Sunday afternoon, she drove from Jasper to Saint Meinrad to tell me in person that she had “another problem.”

In addition to advancing arthritis, she had been informed that she had diabetes and glaucoma.

Without drama, in a straightforward way, she said, “Mark [my baptismal name], I have a problem.” I have always been impressed by the way Mom accepted her lot, and I try to follow her serene lead.

By the time this issue of *The Criterion* goes to press, I should be undergoing surgery to remove a mass from my stomach. It was discovered when a CT scan was performed to locate a kidney stone.

The tumor is expected to be benign, but must be removed. It is entirely unrelated to Hodgkin’s lymphoma, which I had two years ago and from which I am still in remission.

With hindsight, I can say the kidney stone was a blessing in disguise. Without the scan, I would not have known of the tumor for some time.

In the past, I have said that I prayed to

understand the meaning of the succession of health problems I have had during the last two years. I wasn’t sure I could figure it out. But I think Jesus has given me a new light.

During early sleepless hours one morning, I experienced “an overwhelming sense of privilege in joining my suffering to that of Jesus.” I felt “a profound joy that I can do this for real.” There was also “a flood of humble gratitude that Jesus would choose me.” These unexpected thoughts, admittedly pious and yet profound, have stayed with me.

I think these simple convictions grew out of the impact on my attitude by a touching note from a sixth grader, Ian. I mentioned him before. Recall that he began his note: “Archbishop, I love God with all my heart.” His words have become a refrain in my prayers throughout the days—and nights—since then.

Ian wrote about a problem, and I have responded trying to help him. Probably more than usual in recent weeks, I have become more keenly aware that I am not the only one who has a problem.

When possible on Friday mornings during Lent, I helped hear confessions at St. John the Evangelist Church in downtown Indianapolis.

People, some in tears, recounted tragic problems of their own. Some folks are angry, some at the Church. Others are anxious for an estranged child, a son who says he doesn’t need God, the return of a

brain tumor, worry that a grandchild is being kept from the faith.

So many folks carry anxious problems in their hearts. Yet I was encouraged that these people were seeking the consolation of the sacraments of penance and the Eucharist.

It is springtime, and we are in the glow of the Resurrection. Jesus has won the awesome victory over sin and death. His victory is real, and it is for every one of us.

We need to claim our ownership of his victory. Of course, our challenge is to keep our ultimate goal—union with Jesus in the House of the Father—before our minds and in our hearts.

It is helpful in those wakeful hours and sleepless nights that come our way to choose to pray a simple word to Jesus. Not always, but sometimes we are surprised by an inspiring response.

Like the penitents that I encountered during Lent, we need to choose the sacraments in order to receive moral and spiritual strength—and consolation. Jesus gave them to us for precisely the reasons we need them. The unseen graces of the sacraments are there to give us hope in the dark times.

Confident peace comes with an

awareness of our union with Jesus that may be as close by as a visit to our parish church. Sickness and suffering need not rob us of inner peace. Awareness of Jesus at our side can be a source of serene joy.

Yes, we feel the sting of the splinters that come from our day-to-day crosses. And yes, some crosses are heavy, but we don’t have to carry them alone. It helps to notice that the cross of Jesus radiates the promise of eternal glory.

I pray that you who are weighed down with worries or sickness or sufferings of any kind find yourselves confident that Jesus cares, and that he invites you to walk closely with him on the way to the House of the Father. †

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

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

Archbishop Buechlein’s intention for vocations for April

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

La gracia de los sacramentos nos brinda esperanza en las épocas difíciles

Como todo el mundo, no busco la enfermedad ni el sufrimiento ni me deleito en él.

Sin embargo, ocurre y es bien sabido en la arquidiócesis que tengo otro problema después de una serie de dos años con padecimientos de salud. Cuando analizo mis problemas, recuerdo a mi madre.

Un domingo por la tarde, condujo de Jasper a Saint Meinrad para decirme en persona que “tenía otro problema.”

Además de una artritis avanzada, le habían informado que tenía diabetes y glaucoma.

Sin dramatismo, de forma muy directa, me dijo, “Mark [mi nombre bautismal], tengo un problema.” Siempre me ha impresionado la forma en que mi madre aceptaba su destino y trato de seguir su ejemplo.

Para el momento en que esta edición de *The Criterion* se imprima, yo estaré sometido a una cirugía para eliminar un tumor en el estómago. Lo descubrieron cuando me hicieron una tomografía para localizar un cálculo renal.

Se espera que el tumor sea benigno, pero debe ser eliminado. No está relacionado en lo absoluto con el linfoma de Hodgkin que he tenido durante dos años, y del cual aún me encuentro en remisión.

En retrospectiva, puedo decir que el cálculo renal fue una bendición disfrazada. Sin la tomografía, no habría tenido conocimiento de la existencia del tumor.

En el pasado, he expresado que oraba para comprender el significado de la sucesión de problemas de salud que he padecido durante estos dos últimos años. No estaba seguro de poderlo descubrir. Pero

pienso que Jesús me ha dado una nueva luz.

En las horas de desvelo de una madrugada, experimenté “una avasallante sensación de privilegio al poder unir mi sufrimiento al de Jesús.” Sentí “el gozo profundo de que puedo hacerlo de varias.” También experimenté “una avalancha de gratitud humilde porque Jesús me eligiera.” Estos pensamientos inesperados, sin duda piadosos y profundos, han permanecido conmigo.

Pienso que esta simple convicción se originó en el impacto que tuvo en mi actitud una nota emotiva que recibí de Ian, un estudiante de sexto grado. Lo he mencionado antes. Recuerdo el comienzo de su nota: “Arzobispo, amo a Dios con todo mi corazón.” Sus palabras se han vuelto un estribillo en mis plegarias a través de los días—y las noches—desde entonces.

Ian me escribió sobre un problema y le respondí tratando de ayudarlo. Probablemente más que lo habitual en las semanas recientes, me he dado cuenta vivamente de que no soy el único que tiene problemas.

Cuando era posible en las mañanas de los viernes durante Cuaresma, ayudaba a escuchar las confesiones en la parroquia San Juan Evangelista en el centro de Indianapolis.

Las personas, algunas de ellos con lágrimas en los ojos, relataban sus problemas trágicos. Algunos están enojados, algunos hacia la Iglesia. Otros sienten ansiedad por un hijo que se encuentra alienado, otro por un hijo que dice que no necesita a Dios, el regreso de un tumor cerebral, la preocupación de que un nieto se aleje de la fe.

Tanta gente está apesadumbrada por problemas y ansiedad en su corazón. Y sin embargo, me animó que estas personas estuviesen buscando el consuelo de los sacramentos de la penitencia y la Eucaristía.

Es primavera y todos nos hallamos en el resplandor de la Resurrección. Jesús ha ganado la sobrecogedora victoria sobre el pecado y la muerte. Su victoria es real, y es por cada uno de nosotros.

Necesitamos reclamar lo que nos pertenece de Su victoria. Naturalmente, nuestro reto es conservar nuestra meta fundamental—la unión con Jesús en la Casa del Padre—en nuestras mentes y en nuestros corazones.

Cuando transitamos esas horas de insomnio y desvelo en las noches es útil elevar en oración una simple palabra hacia Jesús. No siempre, pero a veces nos sorprende una respuesta que nos inspira.

Como los penitentes que encontré durante la Cuaresma, necesitamos elegir los sacramentos para recibir fortaleza moral y espiritual, así como consuelo. Jesús nos los entregó precisamente por las razones por las cuales son necesarios. Las gracias invisibles de los sacramentos están allí para brindarnos esperanza en las horas difíciles.

La concienciación de nuestra unión con Jesús nos brinda una paz que puede estar tan cercana como una visita a la iglesia de nuestra parroquia. La enfermedad y el sufrimiento no deben robarnos nuestra paz

interior. Tener conciencia de que Jesús está a nuestro lado puede ser una fuente de gozo sereno.

Sí, sentimos los pinchazos de las astillas que tienen nuestras cruces de todos los días. Y sí, algunas cruces son pesadas, pero no tenemos que llevarlas solos. Nos ayuda saber que la cruz de Jesús irradia la promesa de la gloria eterna.

Rezo porque aquellos que están abrumados con preocupaciones, enfermedades o sufrimientos de cualquier naturaleza encuentren en ustedes mismos la confianza de que Jesús se ocupa, y que les invita a caminar con Él hacia la Casa del Padre. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en abril

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

Events Calendar

April 23
St. Pius X School,
7200 Sarto Drive, Indianapolis.
Annual art show, 7-9 p.m.
Information: 317-418-5113 or
cwagner@spxparish.org.

April 23-May 29
Saint Meinrad Archabbey,
library, 200 Hill Drive,
St. Meinrad. **Art exhibit**,
Benedictine Brother Martin
Erspamer, artist. Information:
800-682-0988 or
www.saintmeinrad.edu.

April 24
St. Rita Church,
1733 Dr. Andrew J. Brown
Ave., Indianapolis. **Catholic
Charismatic Renewal, praise
and worship**, 7 p.m., Mass,
7:30 p.m. Information:
317-632-9349.

Lane Williams Park, 940 S.
Locust Lane, Brownsburg.
St. Malachy Parish,
"Walk with Haiti,"

5K Walk-a-Thon, registration,
10 a.m., walk, 11 a.m., \$25 per
person, \$80 per family.
Information: 317-407-2384 or
blewis@stmalachy.org.

St. Maurice Parish, 8874 N.
Harrison St., Napoleon.
Smorgasbord, 4:30-7 p.m.,
\$8 adults, \$3 children
7-12 years old. Information:
812-852-4394 or
agehl@etczone.com.

Our Lady of Perpetual Help
Parish, 1752 Scheller Lane,
New Albany. **Spring Prayer
Breakfast, for those who have
lost a loved one**, 9-11 a.m.,
no charge. Information:
812-945-2374.

St. Joseph Parish, 1875 S.
County Road 700 West,
North Vernon. **"Four Corners
Craft and Garden Show,"**
9 a.m.-2 p.m. Information:
812-346-8685 or

hauerhaus@hotmail.com.

April 25
St. Lawrence Parish, 4650 N.
Shadeland Ave., Indianapolis.
"Creative Acts of Worship,"
Sisterhood Christian Drama
Ministry and St. Lawrence
parishioners, presenters,
2-3:30 p.m., free-will donation.
Information: 317-546-4065 or
317-546-1057.

St. Nicholas Parish, 6461 E.
St. Nicholas Drive, Sunman.
**Wholehog sausage and
pancake breakfast**, 7:30 a.m.-
noon, free-will offering.

MKVS, Divine Mercy and
Glorious Cross Center,
Rexville, located on 925 South,
.8 mile east of 421 South and
12 miles south of Versailles.
Mass, noon, on **third Sunday
holy hour and pitch-in**,
groups of 10 pray the
new Marian Way, 1 p.m.,
Father Elmer Burwinkel,

celebrant. Information:
812-689-3551.

April 26
Archbishop Edward T.
O'Meara Catholic Center,
1400 N. Meridian St., Indian-
apolis. Archdiocesan Office of
Worship, **"Understanding the
Liturgy-Liturgical Renewal,"**
session three, Charles Gardner,
presenter, 6:15-9 p.m.
Information: 800-382-9836,
ext. 1483, 317-236-1483 or
ctuley@archindy.org.

SS. Francis and Clare Parish,
5901 Olive Branch Road,
Greenwood. **"Ensuring Your
Children Will Follow the
Gospel Values,"** Dr. Greg
Sipes, presenter, 6:30 p.m.
Information: 317-215-2826 or
angie@gillilandfamily.com.

April 28
Saint Mary-of-the-Woods,
St. Mary-of-the-Woods.
Sixth annual "Women in

Leadership" luncheon, noon,
no charge, reservations due
April 14. Information:
812-535-2800 or
kscott@spsmw.org.

April 29
University Place Conference
Center, Auditorium, 850 W.
Michigan St., Indianapolis.
Randall L. Tobias Center for
Leadership Excellence,
**"Keeping Religion in its Place
in Public Life—Two Views
from a Politician and a
Preacher,"** 7-8 p.m.
Information: 317-278-2800 or
tcle@iupui.edu.

May 1
St. Vincent Hospital,
Schaefer Rooms, A, B and C,
2001 W. 86th St., Indianapolis.
"Safe Sitter" class, 9 a.m.,
\$45 per person. Information:
317-338-4437.

St. Francis Hospital,
Cancer Center, 8111 S.

Emerson Ave., Indianapolis.
Skin cancer screenings,
9 a.m.-noon, free, reservation
required. Information:
317-782-4422.

St. Rose of Lima Church,
114 Lancelot Drive, Franklin.
**"Musical Recital of Disney's
Cinderella,"** 7 p.m., free-will
donation, no registration
required. Information:
317-738-3929.

May 2
Saint Meinrad Archabbey,
200 Hill Drive, St. Meinrad,
to Monte Cassino Shrine,
one mile east of the Archabbey
on State Road 62, St. Meinrad.
Monte Cassino pilgrimage,
**"Blessed Mother—Show Us
the Way,"** Benedictine Father
Gabriel Hodges, homilist,
2 p.m. Information:
812-357-6501. †

Retreats and Programs

April 25
Oldenburg Franciscan Center, Oldenburg.
**"Coffee Talk—My Children Don't Go to
Church,"** Jeanne Hunt, presenter, 9:30 a.m.-noon.
Information: 812-933-6437 or
center@oldenburgosf.com.

April 28
Benedict Inn Retreat and Conference Center,
1402 Southern Ave., Beech Grove.
**"A Thomas Merton Seminar—Bridges to
Contemplative Living: Writing Yourself into
the Book of Life,"** session one of four,
Benedictine Sister Julie Sewell, presenter,
6:30-9 p.m., \$65.95 per person includes book and
supper. Information: 317-788-7581 or
benedictinn@benedictinn.org.

Our Lady of Fatima Retreat House, 5353 E.
56th St., Indianapolis. **"Morning for Moms,"**
8:30 a.m.-1 p.m., \$30 per person includes
continental breakfast and lunch. Child care is
provided, but space is limited. Contact
Cheryl McSweeney for child care at
317-545-7681, ext. 15, or
cmcsweeney@archindy.org. Information:
317-545-7681 or spasotti@archindy.org.

April 29
Our Lady of Fatima Retreat House, 5353 E.
56th St., Indianapolis. **"Come Away and Rest
Awhile,"** 8 a.m.-4 p.m., \$25 per person.
Information: 317-545-7681 or
spasotti@archindy.org.

April 30-May 2
Saint Meinrad Archabbey, 100 Hill Drive,
St. Meinrad. **"Monastic Practices—Drawing
Everyday Wisdom from the Monastic Life,"**
Benedictine Brother John Mark Falkenhain,
presenter. Information: 800-581-6905 or
MZoeller@saintmeinrad.edu.

Mount Saint Francis Center for Spirituality,
101 St. Anthony Drive, Mount St. Francis.
"Serenity Retreat," Gary Brown, presenter.
Information: 812-923-8817.

May 5
Benedict Inn Retreat and Conference Center,
1402 Southern Ave., Beech Grove. **"A Thomas
Merton Seminar—Bridges to Contemplative
Living: Writing Yourself into the Book of
Life,"** session two of four, Benedictine Sister
Julie Sewell, presenter, Mass, 5:15 p.m., supper,
6 p.m., session 6:30-9 p.m., \$65.95 per person

includes book and supper. Information:
317-788-7581 or benedictinn@benedictinn.org.

May 7-9
Saint Meinrad Archabbey, 100 Hill Drive,
St. Meinrad. **"Aging Gracefully—A Retreat for
60s and Over,"** Benedictine Father Noël Mueller,
presenter. Information: 800-581-6905 or
MZoeller@saintmeinrad.edu.

May 11
Benedict Inn Retreat and Conference Center,
1402 Southern Ave., Beech Grove.
"Woman Talk—Women of Wisdom," session
four of five, **"Women's Drug Issues,"**
Denise Rush, R.Ph., B. Pharm, presenter,
6-9 p.m., \$25 per person includes dinner.
Information: 317-788-7581 or
benedictinn@benedictinn.org.

May 12
Benedict Inn Retreat and Conference Center,
1402 Southern Ave., Beech Grove. **"A Thomas
Merton Seminar—Bridges to Contemplative
Living: Writing Yourself into the Book of
Life,"** session three of four, Benedictine Sister
Julie Sewell, presenter, Mass, 5:15 p.m., supper,
6 p.m., session 6:30-9 p.m. \$65.95 per person
includes book and supper. Information:
317-788-7581 or benedictinn@benedictinn.org.

May 13
Our Lady of Fatima Retreat House, 5353 E.
56th St., Indianapolis. **"Celebrate the Feast Day
of Our Lady of Fatima,"** day of reflection,
8:30 a.m.-2:30 p.m. Msgr. Joseph F. Schaedel,
vicar general, presenter, \$35 per person includes
breakfast and lunch. Information: 317-545-7681
or spasotti@archindy.org.

May 18
Our Lady of Fatima Retreat House, 5353 E.
56th St., Indianapolis. **"Come Away and Rest
Awhile,"** silent, non-guided reflection day,
8 a.m.-4 p.m., \$25 per person includes breakf ast
and lunch. Information: 317-545-7681 or
spasotti@archindy.org.

May 19
Benedict Inn Retreat and Conference Center,
1402 Southern Ave., Beech Grove.
**"A Thomas Merton Seminar—Bridges to
Contemplative Living: Writing Yourself into
the Book of Life,"** session four of four,
Benedictine Sister Julie Sewell, presenter, Mass,
5:15 p.m., supper, 6 p.m., session 6:30-9 p.m.
\$65.95 per person includes book and supper.
Information: 317-788-7581 or
benedictinn@benedictinn.org. †



Diaconate ordination

Ordained a transitional deacon just minutes earlier, Deacon Dustin Boehm kneels in front of Archbishop Daniel M. Buechlein to promise obedience to him and his successors. The ordination took place on April 10 at the Archabbey Church of Our Lady of Einsiedeln at Saint Meinrad Archabbey in St. Meinrad. Deacon Boehm, a member of Our Lady of the Greenwood Parish in Greenwood, is expected to be ordained a priest in June 2011. Assisting Archbishop Buechlein are, from left, Deacon Uwem Enoch and Deacon Steve Hohman of the Diocese of Owensboro, Ky., and Benedictine Father Gabriel Hodges, a master of ceremony at the liturgy.



Year for Priests dinner

Eight priests who minister in the Batesville Deanery enjoy a dinner in their honor on Jan. 15 at St. Lawrence Parish in Lawrenceburg. They are, from left, Msgr. Harold Knueven, Capuchin Franciscan Father Bernard Varghesi, Father Phillip Aung Nge, Father Lucas Amandua, Father Babu Kuriyan, Father John Hartzler, Father Peter Gallagher and Father Stephen Donahue. The event was sponsored by the Msgr. William J. Kreis Council #1231 of the Knights of Columbus in Lawrenceburg. Approximately 100 people attended the Year for Priests banquet.

Sisters of St. Benedict to sponsor summer camps in southern Indiana

The Sisters of St. Benedict of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese will sponsor two sessions of Camp Marian for girls this summer.

Girls currently in grades 5 and 6 can attend on June 7-9. Girls enrolled in grades 7 and 8 can attend on June 10-12.

The overnight camps, which will include outdoor games, crafts and

liturgies, will take place by Lake Marian on the campus of the monastery.

Registration for the camps is \$40, including a \$10 deposit. The camps are limited to 44 campers.

For more information or to register, call 812-367-1411, ext. 2831, send an e-mail to vocations@thedome.org or log on to www.thedome.org. †

EWTN host offers help to parents at Catholic Radio Dinner

By Sean Gallagher

People involved in Catholic radio know from experience how it can be an effective tool of evangelization.

Marcus Grodi has seen this during his 13 years as the host of "The Journey Home" program broadcast on the Eternal Word Television Network and EWTN's radio service and, more recently, as host of "Deep in Scripture," which is broadcast on EWTN radio.

Grodi also knows that evangelization needs to happen from person to person, especially in families.

He knows this as the father of three sons, but also from overseeing The Coming Home Network, an apostolate that gives spiritual support to Protestant Christians considering coming into the full communion of the Church.

Grodi was a Presbyterian minister before becoming Catholic in 1992.

He was the main speaker at the sixth annual Catholic Radio Dinner, a fundraising event for WSPM, Catholic Radio Indy 89.1 FM, held on April 8 in Indianapolis, which was attended by nearly 250 people.

In his presentation, Grodi shared seven ways for parents to make sure their children remain Catholic.

First, he said, parents need to make sure that they themselves are truly Christian and have a deep relationship with Christ.

"The danger of our faith is that we can look great on the outside as Catholics. But what's on the inside?" Grodi asked his audience. "We can go to Mass every Sunday and say the beads, be baptized, confirmed. And yet have we surrendered to Jesus Christ?"

To build that relationship with Christ, Grodi suggested prayerfully reading from the Gospels every day.

Next, Grodi said that parents should be consciously Catholic Christians, and help their children know not only what the Catholic Church teaches but why.

Grodi emphasized the importance of this

task because he said that, as a Presbyterian minister, he often led people out of the Catholic Church because of their lack of catechesis.

"One of the ways that I would pull Catholics out of the Church was challenging them on their faith," Grodi said. "Catholics would give me what they believed. But if I pushed them, they often couldn't go beyond what they had memorized, especially teenagers."

So he challenged his audience.

"When your children look at you, will they see what it means to be Catholic?" Grodi asked. "Do you know your Catholicism? Are you Catholic out of habit because you inherited this faith? Or do you know it? Do you understand it?"

In order to grow in that understanding, Grodi suggested reading short sections from the *Catechism of the Catholic Church* on a daily basis.

Grodi told his listeners that, in order to pass on the faith to children, you need to be open to life.

"We can be blind to the ways in which we have adopted our culture's pro-choice values," Grodi said. "We can believe that really 1.2 kids is just enough because there's a danger of a population explosion, which is a myth."

Grodi said parents need to be active to make sure their children are truly Christian, and that they have a growing and deepening relationship with Christ. They should not presume that priests, religious, and parish staff members and volunteers will take on the whole of this task that belongs first to parents.

"I believe that what God is calling us to do is to basically share with our children what we know of him," Grodi said. "It's hard. And I've failed at it."

"It's just taking time to sit down with our children and say, 'I need to talk to you about the most important person in my life.' Can we do that? Can we talk to them about Jesus? They need to know our Lord or else none of the other things in the Church are going to make sense over time."

The fifth point that Grodi made was similar to his second point. Parents need to make sure

their children are Catholic Christians.

"I want to make sure that my children not only know Jesus, but know him correctly," he said. "And to do that, they need the Church and the graces of the sacraments. That's why we need to make sure that our children experience all that, of course, but [also] understand it."

Despite parents' actions to ensure their children's faith, Grodi said, their efforts are not a fail-safe guarantee of success.

"We can plant seeds," he said. "We can nurture the soil. ... But, in the end, we have to let them go. But my main warning is don't let them go without prayer."

Parents must pray for their children, Grodi said, which is absolutely essential.

"We think we pray for our kids all of the time, but do we really?" he asked. "Honestly, and I'm talking to me, the greatest sacrifice that we can make on a day-by-day basis for the rest of our lives, next to loving them, is praying for them."

The last way Grodi proposed that parents can help make sure their children remain Catholic was to make the Church better for their children than it was for them.

"God has called every one of us and given us gifts and the means to help the Church where we have been planted," he said, "because the Church that we leave into our children's hands is part of our responsibility."

Catholic radio, Grodi said, can be an effective means for people, including children, to learn more about the faith and grow closer to Christ.

"They turn on the radio and, all of a sudden, they hear about Christ," he said. "They hear about the Church. They hear about the importance of life. And even our children, when they turn on the radio, will



Marcus Grodi, the host of EWTN's "The Journey Home" and "Deep in Scripture," speaks about how parents can keep their children Catholic during the sixth annual Catholic Radio Dinner, a fundraising dinner for WSPM, Catholic Radio Indy 89.1 FM. About 250 people attended the April 8 event.

discover Jesus and his Church. The radio can teach people how to pray."

Kristen Riley, a member of St. Simon the Apostle Parish in Indianapolis, attended the dinner and talked to *The Criterion* about the importance of Catholic radio in her life.

"You hear about the new Catholic media, and I think it's very important," she said. "I'm a person who doesn't have time to sit down and read and study the way that I would like to. I think that listening when you can, when you're in the car or to podcasts, is very helpful to me. I can learn a lot, a lot of things that you wouldn't just find on your own."

Riley, who has a son in the first grade at St. Simon the Apostle School and is caring for a niece who is a sophomore at Cathedral High School in Indianapolis, said Grodi's suggestion that parents speak about Christ to their children challenged her.

"That's something that I've been shy about, I guess," Riley said. "I think that's something that I'm really going to go home and try to do."

(To learn more about Catholic Radio Indy 89.1 FM or to listen to it online anywhere, log on to www.catholicradioindy.org. For more information about the Coming Home Network, log on to www.chnetwork.org.) †

Despite shaky economy, donations to Catholic Radio Indy are increasing

By Sean Gallagher

The future is bright for Catholic Radio Indy if donations continue to grow, said Robert Teipen, the station's chairman of the board, during its April 8 fundraising dinner in Indianapolis.



Robert Teipen

Teipen gave a report on the station, which operates wholly on donations, to the nearly 250 supporters who attended the annual dinner.

He said that donations to Catholic Radio Indy over the past year were "higher than in any 12-month period since we've been on the air."

Teipen told his listeners that Catholic Radio Indy was unable to

meet a March 1 deadline for a balloon payment that would have completed its purchase of the station it has been leasing since it began broadcasting in 2004.

He said that a new agreement to continue leasing the station was made that would allow for its purchase in four years. However, the monthly lease payments will be increased due to added interest payments.

"Under the circumstances, it seemed like a reasonable deal for the station so that we could keep the programming on the air as we have had without any modification," Teipen said. "That was our prime objective."

He shared his encouragement for the growing donations during a time of economic hardship for many people.

"When we have a period of uncertainty in charitable giving and in the economy as we have experienced recently, I find the fact that the support that we have received is very heartening," Teipen said. "We need to continue to receive the support. We're certainly appreciative of what you have

done in the last six years. And if we continue on and build that up a little bit more, we should be able to pay off the contract in a reasonable period of time."

Teipen, a former longtime member of St. Lawrence Parish in Indianapolis, who is now a member of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese, also spoke about the importance of Catholic radio and how it reaches out to the broader society.

"I believe that Catholic radio is a beacon of light in our rather toxic environment," he said. "We're continuing to get responses from people. The ones that surprise me the most, frankly, are from non-Catholics. ... I'm always amazed at how many non-Catholics there are out there listening to us and, in some cases, [the y] donate."

(To support Catholic Radio Indy, log on to www.catholicradioindy.org and click on the "Support CRI" link or call 317-870-8400, ext. 21.) †

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Pope urges Malta to hold fast to its Christian roots, values

VALLETTA, Malta (CNS)—On a 27-hour visit to Malta, Pope Benedict XVI met with sex abuse victims, encouraged Maltese Catholics to keep the faith and walked in the footsteps of St. Paul.

In the midst of a worldwide storm over how the Church has handled clerical sex abuse, the pope met privately with local sex abuse victims on April 18, assuring them the Church was doing everything in its power to bring perpetrators to justice and to prevent further abuse of young people.

The victims said they were pleased with the encounter, and one said he felt “freed of a great weight” and was reconnected with his faith.

The shadow of sex abuse cases didn’t dampen the local population’s outpouring of enthusiasm nor did it obscure what the pope said was his main mission on the Mediterranean island—to reconfirm the faith of one of the most Catholic countries in the world and encourage the Maltese to fully live out their Christian identity and values.

Vans filled with youths waving giant Vatican flags coursed through the streets, humble stone homes had banners and pictures of the pope hung from their balconies, and tens of thousands of faithful and the curious lined city streets and squares to cheer and get a glimpse of the pope.

Celebrating the 1,950th anniversary of St. Paul’s arrival in Malta, the pope was able to hold the Apostle up as an example or inspiration in his talks to politicians, Catholics, young people and even journalists.

In remarks to the Vatican press corps aboard the papal flight from Rome to Malta, the pope said St. Paul shows how life’s tragedies can become an opportunity to

do good.

Just as St. Paul’s shipwreck on the island became the seed that planted Christianity in Malta, so too “life’s shipwrecks can be part of God’s plan for us, and they may also be useful for new beginnings in our lives,” he said.

In his homily during Mass in Granaries Square on April 18, the pope said St. Paul urged his companions to confront the stormy seas by placing their complete trust in God. To save their troubled craft, they had to cast all their supplies overboard and pray that God would protect them from harm, the pope said.

People today also must shed their excess cargo—that is, superfluous possessions, vain accomplishments and dependence on technology as a cure-all—because the real key to happiness and human fulfillment is one’s relationship with God, he said. With God “we can do all things. Without him, we can do nothing.”

The pope even evoked St. Paul’s arrival by sailing across Malta’s Grand Harbor before his meeting with young people on April 18.

He rode together with a group of teens aboard a large white catamaran named “San Pawl.” Navigating the choppy waters, his boat was flanked by every kind of sea craft imaginable from military ships and million-dollar yachts to traditional wooden boats and rubber dinghies.

On stage before the nearly 40,000 people stretched along the fortified waterfront, the pope used the example and teachings of St. Paul to respond to young people who spoke of their experiences and questions about faith.

The pope said, “God rejects no one. And the Church rejects no one.”

God knows people intimately—all their strengths and weaknesses—and yet he loves his children so much that he challenges people to purify themselves of their sins and faults, he said.

“When he challenges us because something in our lives is displeasing to him, he is not rejecting us, but he is asking us to change and become more perfect,” he said.

One challenge facing

He then spoke of how St. Paul turned the tragedy of being shipwrecked on Malta into a positive opportunity when he decided to heal the sick and preach the power of Christ. Out of tragedy can come a new beginning, and “life’s shipwrecks can be part of God’s plan for us and they may also be useful for new beginnings in our lives,” the pope said.

Father Lombardi told journalists aboard the plane that the pope’s comments were in reference to the sex abuse crisis facing the Church.

Archbishop Cremona had met on April 13 with a group of victims, including Grech, at their request. That meeting, which lasted two and a half hours, was “a great help” to the victims, Grech told reporters. Grech said Archbishop Cremona listened carefully to each victim.

Grech said his only wish was that the meeting with Archbishop Cremona had happened earlier. Grech has been critical of the length of time it has taken his case and others to be handled by the Response Team established by the Church in Malta to look into sex abuse.

“We have been waiting for seven years for our case to end, but justice has not yet been done,” he told reporters on April 16.

Welcoming the pope at Malta’s international airport on April 17, President George Abela said “the Catholic Church remains committed to safeguarding children and all vulnerable people, and to seeing that there is no hiding place for those who seek to do harm.

“It is therefore the Church and even the state’s duty to work hand in hand to issue directives and enact legislation so that effective, transparent mechanisms are set up, together with harmonized and expeditious procedures, in order to curb cases of abuse so that justice will not only be done but seen to be done,” he said.

A group of 10 victims announced on April 16 that they had been granted a meeting with the promoter of justice in the Congregation for the Doctrine of the Faith, Msgr. Charles Scicluna. The meeting with the monsignor, who handles the cases local dioceses have brought against allegedly abusive



Pope Benedict XVI talks with young people on a catamaran as he makes his way to a larger gathering of youths at the waterfront in Valletta, Malta, on April 18.

Malta is the influx of illegal immigrants who end up on its shores on their way to other European countries. The country has been criticized by human rights advocates for its forced detention policies and the sometimes abysmal conditions of its detention centers.

The pope told young people that it is their duty as Christians to care for the vulnerable, and “be attentive to the needs of immigrants and asylum seekers.”

But in a number of talks, the pope said the problem could not be solved by Malta alone.

In his farewell speech at the Luqa airport, the pope told President George Abela and other government leaders to strive to continue to welcome the world’s “strangers” as the ancient Maltese welcomed St. Paul.

With the help of other European states and international organizations, Abela said, Malta will act to aid “those who arrive here and to ensure that their rights be respected.”

The pope praised the way Malta has been able to build a nation founded on Christian values, and praised the country’s defense of the unborn and of the traditional family based on marriage between a man and a woman.

Abortion and divorce are illegal in Malta, and the pope asked President Abela in his welcoming address that the nation “continue to stand up for the indissolubility of marriage” and the “true nature of the family.”

As part of his spiritual journey

commemorating St. Paul, Pope Benedict prayed in Rabat at the grotto where tradition holds the Apostle lived for the three months he was stranded in Malta. The pope greeted some 250 Maltese missionaries in St. Paul’s Church and called on his audience to “live out your faith ever more fully” at home, work and in society.

The world needs credible Christian witness, especially given the many threats facing human life, traditional marriage and the “moral truths which remain the foundation of authentic freedom and genuine progress,” he said.

Thousands of children packed into St. George’s Square in Valletta on April 17 to sing the pope a belated “Happy Birthday” in English, German, Italian and Maltese. The pope smiled, waved and blessed the children when he appeared on the balcony of the presidential palace. The pope turned 83 on April 16. (See related story on page 10.)

The Maltese didn’t forget the fifth anniversary of his pontificate either, which fell on April 19. On the flight back from Malta to Rome on April 18, the crew of the Air Malta flight gave the pope a traditional Maltese cake made of ground almonds, which was shared with the papal entourage and the Vatican press corps. The cake had yellow and white frosting—the Vatican colors—and Pope Benedict’s coat of arms. †



Pope Benedict XVI prays inside St. Paul’s Grotto in Rabat, outside Valletta, Malta, on April 17. It is believed that St. Paul lived at the grotto site during the three months he and his companions were shipwrecked on the island.

POPE

continued from page 1

eight male victims of abuse began the encounter kneeling in silent prayer.

The pope then stood by the altar and met with each victim one by one to hear his story and to speak with each privately, Father Lombardi said. The victims were in their 30s and 40s, Father Lombardi said.

At the end of the meeting, participants said a prayer together in Maltese and the pope blessed the victims. One victim said the pope gave each of them a rosary and promised them they would be in his prayers.

One of the victims, Lawrence Grech, told the Maltese paper that the two bishops with them shed tears during their meeting. Another said the pope had tears in his eyes.

“I admire the pope for his courage in meeting us. He was embarrassed by the failings of others,” said Grech.

Grech, one of the victims who had asked for the papal meeting, has said he and others were abused as boys by four priests at the St. Joseph Orphanage in Santa Venera.

The meeting came after the pope returned from a public Mass to the nunciature, where he has been staying during his April 17-18 pilgrimage to Malta. Father Lombardi had told journalists before the trip that any eventual meeting with abuse victims would not be announced in advance, and would take place out of the media spotlight to guarantee “the real chance of listening and private conversation.”

During his public events in Malta, the pope did not refer explicitly to the problem of the sexual abuse of minors by priests. He did make two subtle references to the problem when he spoke to journalists aboard the papal flight from Rome to Malta.

Speaking about the vitality of the Catholic faith in Malta, he said even when the body of the Church “is wounded by our sins, God loves this Church, and its Gospel is the true force that purifies and heals.”

priests, was to take place sometime in June at the Vatican.

Grech said of the planned meeting at the Vatican: “This is very good news for us. It shows that the Maltese Church and now the Vatican are now taking our case and our pain seriously.”

In an extensive interview with the *Times of Malta* on April 11, Msgr. Scicluna, who is from Malta, said the Church is still “on a learning curve” concerning the handling of sex abuse allegations and that they “should learn to do things more expeditiously.

“I think that efforts to render the process more transparent will only help the Church,” he said.

He said the doctrinal congregation has had to deal with “the frustration some of them [cases of abuse] made us feel because justice was not meted out as it should be.”

Justice has not always been served, he said, “because of a misplaced sense of protection of the institution—the mentality that you don’t criticize the clergy because otherwise you’re going to betray the institution,” he said.

The fear of criticizing exists on all levels within the Church and includes “even the inability of certain people to denounce abuse against minors,” he said.

While he has said there is “a culture of silence” in Italy, he added that the same culture of not speaking out about abuse exists in all parts of the world.

The Archdiocese of Malta has said that, since it was set up in 1999, the Response Team has received accusations against 45 priests in connection with more than 80 allegations of sexual abuse against minors.

Since 1999, three priests have faced criminal trials in civil courts after the victims decided to go to the police because they were unhappy with how the Response Team was handling the case.

The Archdiocese of Malta said that of the 45 cases investigated by the Church’s Response Team, 19 were found to be baseless, 13 were still ongoing and cases against 13 members of the clergy have been forwarded to the Vatican. †

At five-year mark, pope's teaching mission hits some obstacles

(Editor's note: April 19 marked the five-year anniversary of Pope Benedict XVI's election.)

VATICAN CITY (CNS)—At the five-year mark, two key objectives of Pope Benedict XVI's pontificate have come into clear focus—creating space for religion in the public sphere, and space for God in private lives.

In hundreds of speeches and homilies, in three encyclicals, on 13 foreign trips, during synods of bishops and even through new Web sites, the German pontiff has confronted what he calls a modern “crisis of faith,” saying the root cause of moral and social ills is a reluctance to acknowledge the truth that comes from God.

To counter this crisis, he has proposed Christianity as a religion of love, not rules. Its core mission, he has said repeatedly, is to help people accept God's love and share it, recognizing that true love involves a willingness to make sacrifices.

His emphasis on God as Creator has tapped into ecological awareness, for which he has been dubbed the “green pope.” He has presented the faith as a path not only to salvation, but also to social justice and true happiness.

Elected on April 19, 2005, Pope Benedict has surprised those who expected a doctrinaire disciplinarian. As universal pastor, he has led Catholics back to the basics of their faith, catechizing them on Christianity's foundational practices, writings and beliefs, ranging from the *Confessions* of St. Augustine to the sign of the cross.

But Pope Benedict's quiet teaching mission has been frequently overshadowed by problems and crises that have grabbed headlines, provoked criticism of the Church and left the German pontiff with an uphill battle to get a hearing.

The fifth anniversary of his election is a case in point. It was viewed by many in the Vatican as an opportunity for the pope to stand in the media spotlight, underline the essential themes of his pontificate and prepare the world for the second volume of his work, *Jesus of Nazareth*.

But in recent weeks, fallout from the priestly sex abuse crisis has muted the celebratory atmosphere at the Vatican and placed papal aides on the defensive.

In a letter to Irish Catholics in March, the pope personally apologized to victims of priestly sexual abuse and announced new steps to heal the wounds of the scandal, including a Vatican investigation and a year of penitential reparation.

Vatican officials viewed the letter as an unprecedented act of transparency by a pope who, even as a cardinal, pushed for harsher penalties against abusers. For critics, however, the papal letter was merely more words. Soon the Vatican was denying accusations that the pope himself, as a German archbishop, failed

to adequately monitor a priest abuser.

Other controversies have eclipsed the pope's wider message during his first five years. Visiting his native Bavaria in 2006, he upset many Islamic leaders when he quoted a medieval Byzantine emperor, who said the prophet Mohammed had brought “things only evil and inhuman, such as his command” to spread the faith by the sword.

The pope later said he was merely citing and not endorsing the criticism of Islam, but he conceded that the speech was open to misinterpretation. Then he began a bridge-building effort with Muslim scholars that eventually led to a major new chapter in Vatican-Muslim dialogue.

During a late 2006 visit to Turkey, the pope prayed at Istanbul's Blue Mosque next to a Muslim cleric, a gesture of respect that resonated positively throughout the Islamic world. At the same time, he continued to insist that all religions must reject violence carried out in their name.

Liturgy has been a major focus of Pope Benedict. It is one of the areas where he wants to better balance the renewal launched by the Second Vatican Council with the Church's tradition—a process he calls “innovation in continuity.”

In 2007, the pope's removal of restrictions on use of the traditional Latin Mass, the Latin-language liturgy that predates the Second Vatican Council, was in part, a concession to traditionalists and part of a push toward an agreement with the breakaway Society of St. Pius X.

But when he lifted the excommunications of four of the society's bishops in early 2009, that reconciliation project nearly derailed. One of the four, Bishop Richard Williamson, had three days earlier provoked outrage with assertions that the Holocaust was exaggerated and that no Jews died in Nazi gas chambers.

The pope moved to repair damage with Jewish groups, and in a remarkable letter about the episode he thanked “our Jewish friends” who helped restore a sense of trust. In the same letter, however, he expressed sadness that some Catholics seemed willing to believe he was changing direction on Catholic-Jewish relations and were ready to “attack me with open hostility.”

Although he never planned to imitate his globetrotting predecessor, Pope Benedict has traveled to six continents on 13 foreign trips during his first five years. The 14th came in mid-April when he visited Malta, the first of five trips planned for 2010.

One of his most successful journeys was to the United States in 2008, when he visited Washington and New York, and addressed the United Nations. In speeches and homilies, he set forth a moral challenge to the wider U.S. culture on issues ranging from economic justice to abortion, but without coming across as doctrinaire or bullying—and the reception was unusually positive.

The pope also expressed his personal shame at the priestly sex abuse scandal that had shaken the Church in the United States, met and prayed then with a group of abuse victims. It was a gesture that he would repeat three months later on a trip to Australia for World Youth Day.

The pope's most demanding trip was his Holy Land pilgrimage in 2009, which took him to holy places in Jordan, Israel and the Palestinian territories. Visiting a mosque in Jordan, the pope was able to build more bridges with Muslim communities in the Middle East. In Jerusalem, where he was thrust into the politics of the long-simmering Israeli-Palestinian conflict, he prodded both sides, supporting Palestinians' right to statehood but urging them to reject terrorism.

The list of Pope Benedict's other accomplishments includes documents, meetings and spiritual initiatives:

- His three encyclicals have placed love and charity at the center of Church



Pope Benedict XVI prays silently after laying a wreath in the Hall of Remembrance at Yad Vashem Holocaust memorial in Jerusalem on May 11, 2009. During his trip to the Holy Land, the pope met with leaders of the Jewish community and reaffirmed that the Catholic Church is committed to the path chosen at the Second Vatican Council for reconciliation between Christians and Jews.



Pope Benedict XVI walks through the gate of Auschwitz, the former Nazi death camp, in this May 28, 2006, file photo. Benedict made 13 trips outside Italy in his first five years as pope. His visit to Poland paid tribute to his predecessor, Pope John Paul II.

life. In 2006, the encyclical “God Is Love” described the faith as charity in action, and said God cannot be shut out of personal and social life. “Saved by Hope” in 2007 presented Jesus Christ as the source of love and hope in eternal salvation, the “great hope” that can sustain contemporary men and women. “Charity in Truth” in 2009 said social justice was inseparable from the concept of Christian charity, and called for reform of international economic institutions and practices.

- His book, *Jesus of Nazareth*, which has sold more than 2 million copies, emphasized that Jesus was God, not merely a moralist or a political revolutionary or a social reformer. In calling for a personal relationship with Jesus, it touched on a point the pope has made elsewhere: “One can never know Christ only theoretically.”

- The pope has presided over three synods of bishops—on the Eucharist in 2005, on Scripture in 2008 and on Africa in 2009—and has convened one on the Middle East for October. He streamlined the format of these encounters to allow for more exchange of

opinion, and has sometimes joined in the discussions. There is much interest in his post-synodal document on Scripture, expected this spring, because the pope has insisted that familiarity with the Bible is essential to living the Christian life.

- The “Year of St. Paul” in 2008-09 familiarized Catholics with the man considered the model of Christian conversion and the archetypal evangelizer. It sought to rekindle a missionary awareness throughout the Church.

- In calling the “Year for Priests,” which ends in June, the pope said the Church must acknowledge that some priests have done great harm to others, but must also thank God for the gifts that the majority of priests have given to the Church and the world.

- The pope's letter to the Church in China in 2008 was a landmark attempt to reconcile the divided Catholic community there, and launch a platform for dialogue with civil authorities. It attempted to disentangle the knot of ecclesial and political problems in China by presenting a clear vision of the Church and its mission, and a strong case for the respect of religious freedom. †



Pope Benedict XVI waves to the crowd as he departs Yankee Stadium after celebrating Mass in New York on April 20, 2008.

U.S. foundation members deliver birthday cake to Holy Father

VATICAN CITY (CNS)—Pope Benedict XVI received a cake on his 83rd birthday from the U.S.-based Papal Foundation, which also presented him with a list of the projects they have funded in his name this year.

The 120-member group—including Cardinals Justin Rigali of Philadelphia and Theodore E. McCarrick, retired archbishop of Washington—sang “Happy Birthday” to the pope as they presented him with the fresh strawberry and kiwi custard cake. Written on top was the message, “Happy Birthday, Holy Father.”

There were no candles to blow out so the pope responded to the song by giving the group his blessing.

In his formal speech to foundation members, the pope spoke about the joy of the Easter season, which is built on knowing that “evil never has the last word, that love is stronger than death, and that our future and the future of all humanity lies in the hands of a faithful and provident God.”

The Papal Foundation was established in

1990 and, in the name of the pope, has given about \$60 million in grants for the building of churches, seminaries, schools, hospitals and other projects for the care of the poor around the world.

James Coffey, foundation vice president, said this year the foundation distributed 95 grants and 60 scholarships worth a total of \$6.2 million. The scholarships help priests and nuns studying at the pontifical universities in Rome.

The members also gave the pope a copy of the book, *Peter's Partners*, which marks the 20th anniversary of the Papal Foundation.

The “practical witness of holiness and charity” by Catholics around the world allows the Church to continue to proclaim the message of hope, he said.

“The Papal Foundation has advanced this mission in a particular way by supporting a broad spectrum of charities close to the heart of the successor of Peter,” the pope said.

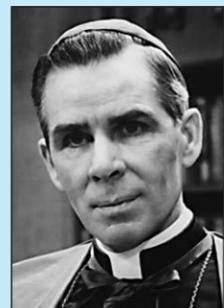
Pope Benedict asked the foundation members and staff “to pray for the needs of the universal Church and to implore a renewed outpouring of the Spirit’s gifts of holiness, unity and missionary zeal upon the whole people of God.” †



Pope Benedict XVI is presented with a birthday cake on his 83rd birthday at the Vatican on April 16. At left is Bishop Michael J. Bransfield of Wheeling-Charleston, W.Va.

New film biography of Archbishop Sheen released for parish screenings

PEORIA, Ill. (CNS)—His teaching inspired millions in the 20th century, and now producers of the documentary *Archbishop Fulton J. Sheen: Servant of All* are hopeful their film will introduce the famed media pioneer and his message to new generations.



Archbishop Fulton J. Sheen

The newly released film biography of Archbishop Sheen had its broadcast debut on Easter Sunday on public television station WTTW in Chicago. After airings later in April in Peoria and Washington, the documentary will be marketed nationally through public screenings at the parish and regional levels.

“Archbishop Fulton J. Sheen is one of the most influential voices of the 20th century,” said Msgr. Stanley Deptula, executive director of the Archbishop Fulton J. Sheen Foundation, who also served as the film’s executive producer.

In remarks opening the documentary, Msgr. Deptula added that “today few seem to understand or remember the tremendous impact he made on our nation and in our world.”

The film seeks to remedy that through a fast-paced retelling of the life story of Archbishop Sheen. A priest of the Diocese of Peoria, Archbishop Sheen became known around the world through his radio and television programs—including “Life is Worth Living”—as well as

numerous books, and promotion of Catholic efforts in mission lands.

The documentary opens with a digital version of how Archbishop Sheen opened his shows—the scrawling of the initials “J.M.J.” (for Jesus, Mary and Joseph) on a chalkboard.

Archbishop Sheen, a former bishop of Rochester, N.Y., died in 1979. His cause for sainthood was introduced by the Peoria Diocese in 2002, and is “moving along exceptionally well,” according to Father Andrew Apostoli, a Franciscan Friar of the Renewal, who is vice postulator for the cause.

Father Apostoli is one of 30 friends, family members and admirers of Archbishop Sheen interviewed in the making of the documentary. Others included Archbishop Timothy M. Dolan of New York, Sheen biographer Thomas Reeves and television veteran Regis Philbin.

Their reflections are woven among numerous clips from Archbishop Sheen’s television work and preaching, as well as dozens of historic photos, to produce a film portrait of Archbishop Sheen that viewers at a recent private screening for priests of the Peoria Diocese called “gripping” and “moving.”

“He really was one of the most important evangelists in the history of the United States,” said Bishop Daniel R. Jenky of Peoria in describing Archbishop Sheen during the documentary. “He may have more souls to his record than anyone else in our nation.”

Archbishop Sheen “was John the Baptist in the 20th century,” added Msgr. John Kozar, national director of the Pontifical Mission Societies in the United States.

Archbishop Dolan noted Archbishop Sheen’s intense

prayer life. “For every one minute he spoke, he spent one hour in prayer,” he said. Philbin marveled at how Archbishop Sheen’s impact went well beyond “the Catholic family.”

“Frankly, there hasn’t been anyone to equal him since,” said Philbin.

Filming was done in Peoria, Milwaukee, New York and Houston, according to Msgr. Deptula, who also serves as director of the Office of Divine Worship for the Diocese of Peoria. He began sharing his vision for the film after he was named executive director of the Sheen Foundation two years ago.

Plans for a 30-minute film soon expanded to an hour. “And there’s still so much on the cutting room floor,” said Msgr. Deptula. “This could have been a miniseries.”

While the documentary is a “tight one-hour film,” Msgr. Deptula would be more than happy to update it in the near future should Archbishop Sheen be beatified.

“We need a saint like Fulton Sheen today,” said Father Apostoli in the film’s closing comments, inviting viewers to offer prayers and financial support.

(Editor’s note: Information on setting up a screening of *Archbishop Fulton J. Sheen: Servant of All* is available by calling the Maximus Group at 877-263-1263 or the Archbishop Fulton J. Sheen Foundation at 309-671-1550. A DVD version of the film will be available for purchase at screenings. More information on the project, including a two-minute promotional trailer, is available at www.sheenfilm.org.) †

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Lay ecclesial ministry reshapes the face of the Church

By Edward Hahnenberg

The next time you're skimming through a parish bulletin take a moment to read the front cover. In the names listed under "Parish Staff" you will catch a glimpse of the ministerial transformation that has quietly been reshaping the face of the Church.

It used to be that parishes were led by a pastor and one or more associate pastors, with nuns in the school and a few lay people hired as organists or janitors. Now most parish offices house a team of ministers—priests, deacons, directors of religious education, youth ministers, business managers, coordinators of liturgy and directors of outreach.

A 2005 study found that more than 30,000 lay ecclesial ministers were employed in U.S. parishes, more than the number of diocesan priests. With approximately 19,000 parishes nationwide, that puts the ratio of lay ecclesial ministers to parishes at about 1.5 to 1.

These paid professionals have become a standard feature of contemporary Church life. Their leadership inspires and helps coordinate many more thousands of the lay faithful who volunteer or serve more occasionally in direct ministries on behalf of the Church.

Most Catholics assume that the rise of lay ecclesial ministry came as a response to the priest shortage. Certainly, the staffing of our parishes today is profoundly shaped by this reality, but the first professional forms of lay ministry emerged in the 1960s, well before the clergy shortage began to be felt widely.

Instead of a stopgap response to fewer priests, lay ecclesial ministry grew out of a renewed spirit of participation brought on by the Second Vatican Council. These new ministers were responding to a different kind of need.

Following the council, liturgical reforms needed implementation and explanation. Religious education expanded beyond the parochial school to a variety of parish programs. Newly emerging questions about civil rights, war and poverty were recognized as concerns that parishes needed to address. Adult Catholics sought opportunities for sharing faith, study and direct service.

In the midst of all these changes, people offered their help. Pastors began to

hire their best volunteers. The success of this model led to the creation of many roles on the parish staff, roles that many pastors actively promoted.

Indeed, one of the great untold stories of the rise of lay ecclesial ministry is the crucial part played by parish priests in encouraging, supporting and opening up space for this new form of ministry.

Reflecting on this history, the bishops of the United States concluded in their document, "Co-Workers in the Vineyard of the Lord," that the rise of lay ecclesial ministry has been the work of the Holy Spirit. These ministers represent a vivid example of what Pope Benedict XVI recently called the laity's growing recognition of our shared responsibility for the life and mission of the Church.

All of this change has come quietly. The steady progression and official endorsement of lay ecclesial ministry might cause us to overlook the profound historical significance of the present moment in ministry.

In fact, a case could be made that the emergence of lay ecclesial ministry over the last 50 years stands out as one of the top three or four ministerial shifts of the past 2,000 years.

The transformation can arguably be compared to the changes in the Church brought on by the rise of communal forms of monasticism in the fifth century, the birth of mendicant orders in the 13th century or the explosion of

women's religious communities in the 19th century.

It is this kind of ministerial transformation that we have been living through.

Part of the trouble in making this

comparison is that most of us do not appreciate how radical those earlier ministerial transformations were. We tend to assume that the birth of new forms and new families of religious life were all simply slight variations on the monastic model.

But when we look at the different kinds of ministries carried out by these religious orders—the Dominicans, Jesuits, Sisters of Mercy and countless others—we realize how original each major wave of religious life was.

Who could imagine, prior to St. Francis or St. Dominic, mobile friars who were free from the monasteries, and who lived in the

cities and begged for a living? Not even the ever-adaptable St. Ignatius of Loyola could have anticipated the plethora of new ministries his companions would invent.

Each new religious order brought a richness of ministry, a new way of being a minister, an original form of serving the reign of God. And each wave made a lasting contribution to the Church.

Our present experience of lay ecclesial ministry brings a similar richness. We have among us, not the founders of a new religious order, but pioneers of God's grace in the present—a new wave that is carrying our Church forward, calling us all to join in, and to take our part in serving the present and future reign of God.

(Edward Hahnenberg is the author of *Ministries: A Relational Approach*, published by Crossroad, and *Awakening Vocation: A Theology of Christian Call*, forthcoming from Liturgical Press. He teaches theology at Jesuit-run Xavier University in Cincinnati.) †



Msgr. James McNamara, pastor of Holy Cross Parish in Nesconset, N.Y., talks with pastoral associate Judith Pickel in the parish office on Aug. 25, 2009. The emergence of lay ecclesial ministry over the past half century has transformed the face of the Church.

... a case could be made that the emergence of lay ecclesial ministry over the last 50 years stands out as one of the top three or four ministerial shifts of the past 2,000 years.

Discussion Point

Lay ministers fill many parish roles

This Week's Question

Who are some lay ecclesial ministers in your parish, and what do they do?

"We have the usual business manager, facilities manager, office administrator and maintenance. But one of those in the office is the liturgical and religious education coordinator. She directs the education of the children and has a lot of responsibility for special liturgies, such as those in Holy Week. Also, our youth minister is involved [in] leading a very active Life Teen program." (Marla Rauch, Ypsilanti, Mich.)

"When you talk about the Catholic Church, the thing converts notice is the warmth and welcoming spirit. ... The head of the Sunday school, youth ministers [and] religious education directors have and wear the mantle of the Church. ... Their actions reflect back on the Church." (Barbara Williston, Baltimore, Md.)

"Our parish just hired a youth ministry director. ... He's important in serving the needs of the younger age

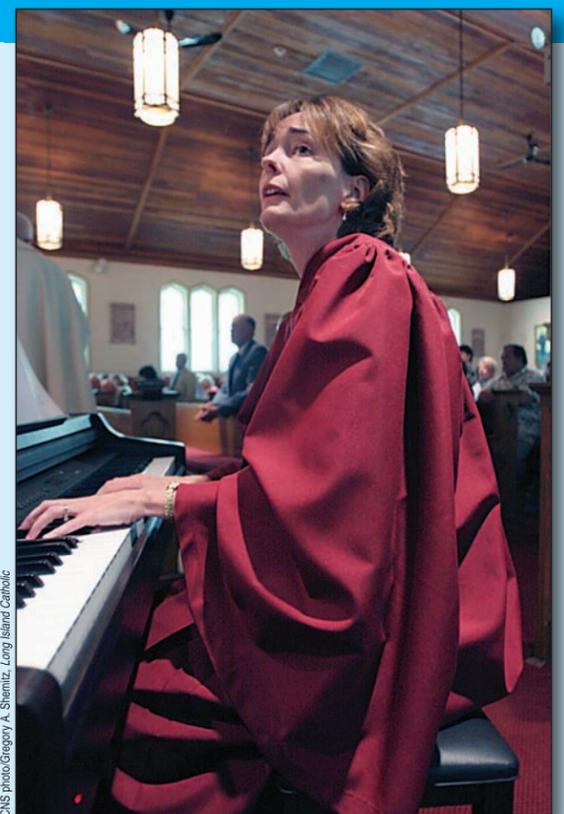
groups in our really large and young parish. Another important staff [member] is the principal of the parish school where I teach. She sees that the school is very intertwined with the Church. They serve each other and rely on each other." (Eileen Green, Lafayette, La.)

"We have an administrator, music ministers and youth ministers. There's a whole layer of people. I don't even know how many. In one way, that makes the Church more secular, which I don't always like because decisions don't always seem so spiritual. But they're vital to the parish because of their special skills and the fact that the pastor just can't do everything." (Tina Creegan, Cedarburg, Wis.)

Lend Us Your Voice

An upcoming edition asks: Have you ever venerated a relic? What was the experience like?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Some of the other psalms in the Psalter

(Eleventh in a series of columns)

So far in this series of columns about the psalms, I've written about the penitential psalms, hymns of praise, laments, the cursing psalms, psalms of confidence and thanksgiving, the psalms that seem to foretell the passion of Christ, wisdom poems and those written as acrostics. But there are still other types of psalms.

There are the historical psalms—Psalm 78, Psalm 105 and Psalm 106. All three are lengthy recitals of Jewish history, telling how their ancestors at times rejected God and were punished by him.

Psalm 106 cites eight instances of the Israelites' sins followed by God's judgment and then forgiveness.

In every case, God remained faithful, repeating the promise that he made of giving the people their land. If you are not completely familiar with Jewish history, you can get a sort of *CliffsNotes* version

Cornucopia/Cynthia Dewes

Unconditional love means love in every season

In spring, we tend to think about new life, the quickening of natural rhythms, renewed energy and hope.



Of course, Easter is all about this. God has thoughtfully provided us with the natural seasons of the year to help us maneuver our life journey, and the Church follows this pattern in her calendar.

Thus, we have the glory of summer in Ordinary Time, the reflective Advent of autumn and the Lenten penance of winter.

But it is spring that we often love best. It provides empirical evidence of God's promise at Easter because it illustrates eternal life.

We see mama birds building nests for their anticipated chicks, and little spotted fawns peeking around their cautious moms at the edge of the woods. Grass, trees and shrubs are greening, flowers are blooming, and the days lengthen with more and more sunshine.

Now, not all human babies are born in the spring, but they might as well be because babies personify Easter's hope. They are the true innocents starting life with no personal sin, the time when every good thing is a possibility. As Jesus said,

Emmaus Walk/Debra Tomaselli

Seeing and believing during the uncertainty of our lives

Sometimes the Resurrection comes in ways we don't recognize.



Mary, sobbing outside the tomb, thought the risen Christ was the gardener.

The men walking to Emmaus assumed he was a stranger who knew nothing of the recent events that had taken place in Jerusalem.

The Apostle Thomas wouldn't believe that his friends saw the resurrected Savior, even though Jesus identified himself.

Just like us. Things happen in life to cloud our vision.

A woman at my church was diagnosed with cancer.

"I didn't expect this," she sobbed.

A friend's business is failing in this current economic climate.

"Now that the last kid left home, this was supposed to be our time," she wrote. "We should be enjoying life, going on cruises and taking vacations. Instead, we're pinching pennies to pay the bills."

from those psalms.

Another group of psalms—Psalm 47, Psalm 93 and Psalms 96-99—are known as "enthronement psalms." They're hymns of praise, but specifically to God as the universal king. Some scholars believe that they were composed for an annual celebration of the feast of the Enthronement of the Lord, much as we Catholics celebrate the feast of Christ the King. However, there is no mention in the Bible of such a feast.

There are also royal psalms that pertain specifically to the king. Since there was no separation of Church and state in the kingdoms of Judah and Israel, their kings held important places in religious ceremonies. How much they actually participated, though, might be another matter because there were both good and bad kings, those who did good deeds and those who, as the Books of Kings said so often, "did evil in the Lord's sight."

The royal psalms include coronation hymns (Psalm 2, Psalm 72, Psalm 101 and Psalm 110), an anniversary hymn (Psalm 132), a royal wedding song (Psalm 45), petitions in behalf of the warrior king (Psalm 20 and Psalm 144), and

prayers of thanksgiving for the king's successes (Psalm 18 and Psalm 21).

The Church assigns three of those psalms (Psalm 2, Psalm 110 and Psalm 45) to Christmas in the Liturgy of the Hours. The kings of Judah and Israel were anointed, and the word "messiah" means "the anointed one." Naturally, when the Church recites them and applies them to Jesus, they take on new meanings.

There are psalms that were obviously sung or used during liturgical processions around Jerusalem and into the Temple. Psalm 100, for example, invites the people to "enter the temple gates with praise, its courts with thanksgiving" (Ps 100:4).

Psalm 15 is a scrutiny. Those wishing to enter the Temple courts had to ask the Temple official what conduct is appropriate there. The official replies, with emphasis on virtues relating to one's neighbor.

Psalm 24 was also apparently sung during a ceremony of the entry of God into the Temple, followed by his people. And Psalm 95 is a call to the people to praise and worship God: "Enter, let us bow down in worship; let us kneel before the Lord who made us" (Ps 95:6). †

we must all become like little children.

This is not to say that babies are perfect role models. Someone once said that if babies weren't so darn cute we would do away with them soon after birth. That's because they are often tiring, annoying and unreasonable, not to mention helpless and needy. We should have babies during the spring of our lives because raising them will take a lot of energy, if not increasing grace.

The relationship between parent and child is a reflection of our relationship with God the Father. It offers real joy and fulfillment because it is based on unconditional love. Part of the maternal need to nurture and the paternal need to protect are apparently built in to our biology, but the rest of parenting comes from personal effort. We will to love.

Lately, we have been treated to an avalanche of memoirs written by people from dysfunctional families. Their parents were alcoholic or abusive or absent. They were given no affection or respect or were relocated so often that they couldn't develop friendships. Their educations were spotty, and stability was not part of their childhood experience.

Even when their pain was caused directly or intentionally by their parents, these writers loved them. As we know from horrendous news stories almost

every day, children love their parents no matter what. They always hope for a better future. If I do this, they will love me. If I'm quiet, they won't punish me. Children always try to love us, apparently without qualifications.

As children grow to adulthood, they seem to lose this natural ability to love without question. They begin to suspect ulterior motives or power plays among those around them. They are cautious before they allow themselves to trust, and cynical if trust fails. They find it hard to forgive and even harder to forget real or imagined slights. They are in a hunker-down mode rather than the generous sharing of love.

Beyond feeding, clothing, housing and educating our kids, the will to love them includes many things that don't cost money or even much time. Really listening to what they tell us or learning about their interests or merely sitting with them during their favorite TV shows all say, "I love you."

Spring brings longer days, feelings of optimism and, somehow, more incentive to love our kids and others unconditionally. Yay, spring!

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

For the Journey/Effie Caldarola

Marks of great priests who deserve our thanks

A letter can be a powerful vehicle of communication. Some Catholic school children in Alaska wrote letters to their priests as part of a convocation of the state's clergy.



Wrote one student: "Dear Father Jack [not his real name], Thank you for being a priest. I like your homily. It's

sometimes funny. Doing confession with you is a lot of fun. I like you reading from the Gospel. You are the best priest I know. I think you could be the best priest in the world. I think you are very kind. You are also very loving."

Father Jack is a man of great and gentle humor. I can see why a grade school student, who might use the word "fun" as synonymous for "inspiring" or "positive," would find reconciliation with him a wonderful experience.

This is the Year for Priests. I, for one, hope we soon have a Year for Nuns since those ladies deserve huge thanks.

But since we are into the Year for Priests, I say we do it up right. Let's follow the lead of those schoolchildren and write a letter of thanks to a priest who has made a difference in our lives. Every Catholic has at least one.

This would serve more than one purpose. The first reason would be that the man to whom you write would surely get a huge boost out of your letter. And what good priest doesn't deserve that?

The second purpose would be that it would help us in these troubled times to define what a good priest really is. What attributes of priesthood matter the most to us Catholics? That's an important issue to ponder in this age of declining numbers of priests.

Here's another letter for Father Jack: "Sometimes when you sing, you close your eyes, your nose twitches. When you do that, it makes me giggle. I like you because you are nice. You are also funny. You are my friend."

And another: "I like when you bless me because you wink at me. ... You help us feel better when we are sad. You're great."

And yet another: "I like the way you can actually sit and have a conversation."

And from an older student, a Russian Orthodox who also mentioned his own priest: "You guys are the reason that there is still hope and peace in this world. We all see a piece of God in our priests."

When my son received his first Eucharist, his father and I walked to the altar with him. When we got to the priest, the one to whom I am going to write my letter, I became tearful, and when the priest and I looked at each other, he had tears in his eyes, too.

Empathy: the mark of a great priest.

When my brother committed suicide and later when my mom died, this priest was in another parish, but he got in touch.

"Whenever you want to talk, whenever you're ready, just give me a call. I'll be here," he said. Not pushy, not full of platitudes or unsought advice, just available.

Presence: the mark of a great priest.

This priest is down to earth. He would never consider putting himself on a pedestal, and would firmly refuse any pedestal offered. This helps him as a great confessor, someone who understands human frailty.

Humility: the mark of a great priest.

I am ready to write a note of thanks. How about you?

(Effie Caldarola writes for Catholic News Service.) †

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 25, 2010

- Acts of the Apostles 13:14, 43-52
- Revelation 7:9, 14b-17
- John 10:27-30

The Acts of the Apostles supplies the first reading.

It gives a glimpse into the way of life of St. Paul as he moved across Asia Minor proclaiming the Gospel of Jesus.

Evidently, he first went to synagogues, which is not surprising. He was Jewish—of Jewish descent and background—and was well educated in the Jewish culture and religion of the time.

Quite likely, he would have been more comfortable, but also more likely to be heard, in such surroundings as synagogues.

It also is clear that he was not always met by universal acceptance, although it would not be accurate to say that he attracted no converts from among the Jews whom he met. He drew many of the Jews into the ranks of the Christians. He also attracted Gentiles.

But these details are only secondary to the story.

The point of this reading is that the word of God, pronounced by Jesus, continued to be spoken and received long after the Ascension.

Moreover, it was proclaimed by an Apostle, and also by Barnabas, who was a disciple of an Apostle.

Salvation went on, and still goes on. Through the Apostles, Jesus continued to speak to the people.

The Book of Revelation furnishes the next reading.

It is filled with symbolism, but its meaning is clear. Among those saved by Jesus are people from every nation. Their number is great. They are baptized, wearing the white robes of baptism. They carry the palm branches of martyrs. They have kept their faith despite persecution. Their sins have been washed away by the Lord, precisely by the sacrificial blood shed by the Lord on Calvary.

The Good Shepherd leads them. He rescues them from the heat of the day and the dryness of earthly life.

St. John's Gospel provides the last reading.

This Gospel reading, read immediately after the passage from Acts, also presents Jesus as the Good Shepherd.

For an audience overwhelmingly agrarian, as was the audience to which Jesus preached, imagery built on sheep herding and shepherds was easily understood by the people.

This reading states that the sheep know the shepherd. In turn, the shepherd knows them. It implies a relationship of closeness and trust. No one can snatch any sheep away from the shepherd.

In a great testament of self-identity, Jesus proclaims oneness with the Father. The sheep belong to the shepherd because of the Father's will—and his love—to keep them near and protect them from peril.

Moving beyond symbolism, the readings say that the shepherd gives eternal life. His sheep will never perish.

Reflection

This weekend, the Church once again calls us to celebrate the Resurrection as it begins the fourth week of proclaiming the exciting news that it first pronounced at Easter. Jesus Christ lives! Alleluia!

Through the readings this weekend, and through those of the preceding weeks of Easter, the Church essentially makes two points.

The first point is that Jesus lives, and in the sublime fact of the Resurrection is evidence that Jesus is God, the Son of God, the eternal Father.

Resurrected, Jesus is totally unique among humans. As God, Jesus is the bearer of life, truth, peace and joy. There is no substitute for the Lord.

The second point, which was made this weekend and in past weeks, is that the word of Jesus, and salvation in Jesus, continues today. They did not cease with the Ascension or the end of the first generation of Christianity.

Jesus lived in the preaching and good works of the Apostles, such as Paul, and of their followers and successors, such as Barnabas.

Through them all, Jesus touched, and still touches, people.

Emphasizing these points, the Church presents us with its basic belief that Jesus is God. In Jesus are truth and life. He is with us still. †



Daily Readings

Monday, April 26

Acts 11:1-18
Psalms 42:2-3; 43:3-4
John 10:1-10

Tuesday, April 27

Acts 11:19-26
Psalm 87:1b-7
John 10:22-30

Wednesday, April 28

Peter Chanel, priest and martyr
Louis Mary de Montfort, priest
Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, April 29

Catherine of Siena, virgin and doctor of the Church
Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, April 30

Acts 13:26-33
Psalm 2:6-11b
John 14:1-6

Saturday, May 1

Joseph the Worker
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

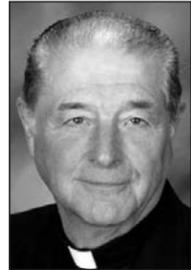
Sunday, May 2

Fifth Sunday of Easter
Acts 14:21-27
Psalm 145:8-13
Revelation 21:1-5a
John 13:31-33a, 34-35

Question Corner/Fr. John Dietzen

Catholic Church has not approved apparitions in Medjugorje as valid

Q What is the Catholic Church's present position on the appearances of Our Lady at Medjugorje?



Some Catholics seem to have great devotion to the shrine, but priests that I've asked say the appearances are not approved by the Church. (Louisiana)

A The Vatican itself has made no declarations about Medjugorje.

Local bishops and Church officials there have conducted a series of investigations since the early 1980s when some children allegedly began seeing and speaking with the Blessed Virgin Mary at the site in Bosnia-Herzegovina. Official reports have not been favorable.

The latest word on the subject, to my knowledge, is from Bishop Ratko Peric of the diocese that includes Medjugorje.

In June of 2009, Bishop Peric told young people of a parish whom he was about to confirm not to behave as if the alleged Marian apparitions were real. He posted this homily and the texts of his letters to the Franciscan pastor of the Medjugorje parish on his Web site.

Bishop Peric reported that, during a visit to the Vatican early in 2009, top officials of the Congregation for the Doctrine of the Faith confirmed that the Catholic Church has never recognized these apparitions as authentic.

"If, as Catholics, devoted sons and daughters of the Church," he said to the confirmation class, "we want to live according to the norms and the teachings of the Church, glorifying the Holy Trinity, venerating Blessed Mary ... and professing all the Church has established in the creed, we do not turn to certain alternative 'apparitions' or 'messages' to which the Church has not attributed any supernatural character."

Thousands of Catholics visit the "shrine" in Medjugorje, and apparently many people find some spiritual consolation there.

But after long investigation, the official position of the local Church is that no evidence exists that the alleged events are authentic.

In March of this year, at the request of the bishops of Bosnia-Herzegovina, the

Vatican established an international commission to study the alleged apparitions. No report of the commission's findings is available at this time.

Q My question concerns those of us who were in a valid Catholic marriage, and are now divorced and remarried without an annulment.

Can we serve in our parish as a sacristan, extraordinary minister of holy Communion or religious education teacher? (Texas)

A Your inquiry is a difficult question for which there is no easy, one-size-fits-all answer.

First of all, let's be clear again that Catholics in your situation are not excommunicated.

You remain members of the Catholic faithful even though, according to Catholic discipline, you have chosen to be separated from the Church's sacramental life through the remarriage outside the Church.

In many parishes, divorced and remarried Catholics who remain faithful to Catholic practice as much as possible serve in various parish capacities, even some connected with the Eucharist. Sacristan would certainly be one.

Some functions, however, would probably not be appropriate.

For example, since divorced Catholics who have entered another marriage outside the Church, by present Church regulations, ordinarily do not receive the Eucharist, it would be at least rather awkward for them to be extraordinary ministers of holy Communion.

Specific local practices will differ, depending on appropriate policies established by the bishop or pastor.

Most pastors, I believe, try to be as inclusive as possible of those who are in invalid marriages but, as I said, try to live as faithfully as they can in their married and religious life.

(Catholic Q&A: All You Wanted to Know About Catholicism is a 560-page enlarged and updated collection of columns by Father John Dietzen, published by Crossroad Publishing Company in New York. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Sinful Man

If angels could, they would have cried
The day God's Son was crucified.
Yet in their wisdom, they all knew
For man's redemption the Lamb was slew.

For a promise, the Father to Adam gave
A savior He would send; saintly souls
He would save.

God's other creations, those with no soul,
In the heavens above and on Earth below,
Reacted vehemently toward sinful man
With his ugly abuse to the Sacrificed
Lamb.

Sun's bright face hid behind a
black cloud,
Lightning burst furiously, thunder boomed
loud.
The ground convulsed and opened wide
On that holiest of days, the day Jesus
died.

Alas, man ignores still this gift from



CNS photo/Mike Crupi, Catholic Courier

above,
And continues in vices of pride and
self-love.
Sternly wise angels warn sinful man,
Change your hearts now! Repent
while you can!
The warning's repeated again and
again,
Change your hearts now! Repent
while you can!

By Jean Grubbs

(Jean Grubbs is a member of St. Michael Parish in Greenfield. Clergy and parishioners assist one another on April 2 as a large cross is transferred from one person to another during the Stations of the Cross in Reparation for Abortion, an annual Good Friday procession that starts at McQuaid Jesuit High School in Rochester, N.Y., and ends at a nearby abortion clinic.)

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.

BEDEL, Alberta C., 83, St. Anne, Hamburg, April 9. Sister of Alfreda Peters, Coletta Prickel and Ferdinand Bedel. Aunt of several.

BICKERS, Dr. William G., 88, St. Bartholomew, Columbus, April 4. Father of Bill, Patrick and Terry Bickers. Grandfather of four. Great-grandfather of one.

BLANDFORD, John R., 91, St. Bartholomew, Columbus, March 29. Father of Mary Spitzer, Jim and Tim Blandford. Brother of Mary Goetz, Marie Ward, Bernard and Vird Blandford. Grandfather of five.

BROOKBANK, Gerald M., 79, St. Lawrence, Lawrenceburg, April 7. Husband of Nadine Brookbank. Father of Rochelle Carlton and Randy Brookbank. Brother of Vera Boatright. Grandfather of five. Great-grandfather of two.

BUECHLER, Clara Mae, 86, St. Mary-of-the-Knobs, Floyds Knobs, April 6. Mother of Sharon Draughn and Larry Buechler. Sister of Frances Beckham. Grandmother of four. Great-grandmother of seven.

CRONE, George T., Jr., 76, St. Mary, New Albany, March 26. Husband of Winifred Crone. Father of Beth Jones, George III and Matthew Crone. Brother of Eugene, Marion and Ralph Crone. Grandfather of five.

DELLAVALLE, Genesis F., 86, Holy Spirit, Indianapolis, April 2. Husband of Colette DellaValle. Father of Corrine Jones,

Anna Marlin, Gene and Guy DellaValle. Brother of David DellaValle. Grandfather of eight.

EBERHARDT, John F., 76, St. Mary, Greensburg, April 13. Husband of Rosemary Eberhardt. Father of Sue Adams, Marianne Kritzer, David, Jeff and John Eberhardt. Brother of Jean Merriman, Jude and Mark Eberhardt. Grandfather of nine.

GOFFINET, Mary Anna, 94, St. Isidore the Farmer, Bristow, April 7. Mother of Sarajane Damin, Harriet Neill and Lucy Ubelhor. Sister of Hettie Dauby. Grandmother of four. Great-grandmother of four.

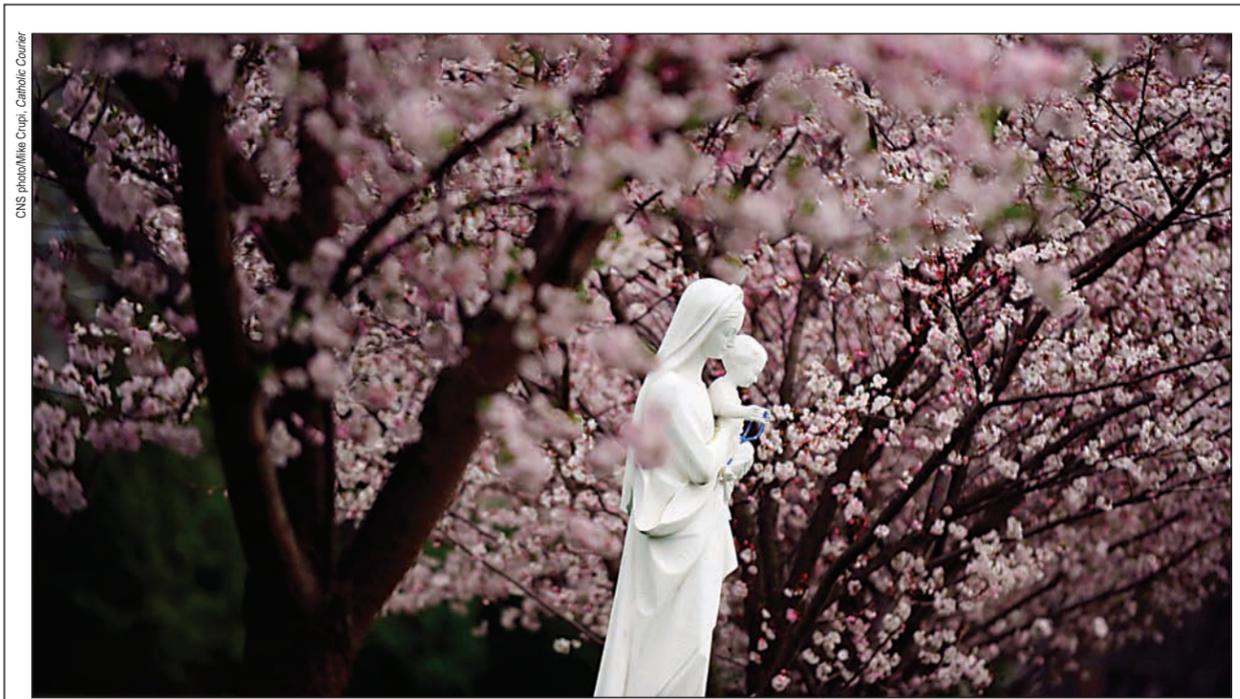
G'SELL, Eva May, 93, St. Bernadette, Indianapolis, March 28. Mother of Anne Fuller, Susan Hicks, Catherine Higgins, Patricia, John, Robert and William G'Sell. Grandmother of 28. Great-grandmother of 24. Great-great-grandmother of four.

HAAKINSON, Roanne I., 55, St. Louis, Batesville, April 6. Wife of William Haakinson. Mother of Elizabeth, Margaret, Andrew, Brian and Matthew Haakinson. Daughter of Joanne McClelland. Sister of Lori Dapoz, Deborah Graves, Blanche Myers, Andrew, David and Steven Cihon. Grandmother of two.

HASSFURDER, Mildred M., 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 1. Mother of Joyce McMullen, Phyllis Wilson and Michael Hassfurder. Grandmother of six. Great-grandmother of 14. Great-great-grandmother of one.

HENNESSEY, Thomas William, 87, St. Anthony of Padua, Clarksville, March 26. Father of Lisa Merchant, Dale, Keith and Stephen Hennessey. Grandfather of eight. Great-grandfather of one.

HUBER, Adella M., 85, St. Lawrence, Indianapolis, March 30. Mother of Jean Davis, Julia James, Mary Houk, Patricia



Cherry blossom time

Cherry blossoms provide a colorful backdrop on April 8 for a statue depicting the Blessed Virgin Mary holding the Child Jesus, which is outside St. Thomas More Church in Brighton, N.Y.

Strachan and Edward Huber. Grandmother of 13.

JORDAN, Marilyn K., 73, St. Joan of Arc, Indianapolis, April 6. Mother of Christopher and Jeffrey Jordan. Sister of Dalene, Elinor, Maureen, Frederick and Thomas Mahaffey.

KESSANS, Elda, 76, St. Paul, Tell City, April 2. Stepmother of Randy Kessans. Sister of Allen Poehlein.

KUZEL, Helen L. (Strasser), 93, St. Andrew the Apostle, Indianapolis, March 26. Mother of Margie Dugan and Kathy Roth. Sister of Harold Strasser.

LASLEY, Agnes C., 85, Holy Spirit, Indianapolis, March 27. Mother of Donna Haas and Judy Holder. Sister of Mary Jane Tracy. Grandmother of six. Great-grandmother of 13.

LUCAS V, Virgil Downey, 17, St. Roch, Indianapolis, April 9. Son of Mary (Nelson) Lucas. Brother of Leanna and Garrett Lucas. Grandson of Linda Lucas, Cathy Nelson, and Carl and Karen Nelson. Great-grandson of

Charles and Mary Hodges, Virgil Lucas and Francis Nelson.

MAURER, Mary E., 84, St. Andrew, Richmond, April 1. Mother of Joan Mikesell, Diane, Charles, Kenneth and Raymond Maurer. Sister of Martha Dickman, Hilda Herold and Father John Luerman. Grandmother of 17. Great-grandmother of 15.

McCLINTOCK, Ronald, 68, St. Jude, Indianapolis, April 2. Husband of Rose Ellen McClintock. Father of Michelle Hogue, Melissa Larsen, Marianne Phillips, Kathleen, Tracy, Joe, Ron and Zach McClintock. Brother of Carolyn Montgomery, Jerry and Tom McClintock. Grandfather of nine.

MCDONALD, Bruce D., 61, St. Christopher, Indianapolis, March 31. Husband of Diana (Cress) McDonald. Father of Christine Keller, David and Douglas McDonald. Grandfather of two.

MELBERG, Herbert C., 78, St. Paul, Tell City, March 28. Husband of Marietta (Klueh) Melberg. Father of Lori Dauby, Sheila Daugherty and Herbert Melberg. Brother of Ann Williams.

MOSES, Mary Jane, 78, St. Bartholomew, Columbus, March 28. Wife of Jack Moses. Mother of Jon Akin, Julie Graham, Cassie Hill and Tracy Moses. Sister of five. Grandmother of nine. Great-grandmother of eight.

MURPHY, Justin O., 86, St. Paul, Tell City, March 26. Father of Kathleen Amos and John Murphy. Grandfather of three.

POEHNER, Robert W., 76, St. Joseph, Shelbyville, March 31. Husband of Janet (Krekeler) Poehner. Father of Theresa Kamleiter, David, Glenn and Gregg Poehner. Grandfather of seven. Great-grandfather of nine.

RUSSELL, Geraldine Ann (Barr), 84, St. Mary, New Albany, April 5. Mother of Sharon and Stephen Russell. Sister of Bea Becht. Grandmother of two. Great-grandmother of two.

SCHENK, Michael C., 72, St. Christopher, Indianapolis, April 3. Husband of Mary Ann (Rosner) Flanary-Schenk. Father of Heather Roush-Schenk, LeeAnn, Sharon, Chris, Joe, Michael and Scott Schenk. Stepfather of Lisa O'Connor and Jeff Flanary. Brother of Mary Davis, Rita Schenk-Warren, Helen and Edward Schenk. Grandfather of 25. Great-grandfather of two.

SCHNETZER, James R., 87, St. Lawrence, Lawrenceburg, April 7. Father of Eric and Stephen Schnetzer.

SEITZ, Marie Philomena (Edwards), 93, St. Lawrence, Lawrenceburg, April 2. Mother of Marti Capizzi and Terri Seitz. Sister of Nora Flynn. Grandmother of one.

STUPECK, Gertrude L., 89, St. Malachy, Brownsburg, April 4. Wife of Robert Stupeck. Mother of Mary Ann Olson. Sister of Theresa Bochnowski. Grandmother of two. Great-grandmother of one.

TEX, Anna, 71, St. Mark the Evangelist, Indianapolis, April 9. Wife of Richard Tex. Mother of Kevin Tex. Sister of Joan Casey, Mary Galvin, Noreen McAllen and Michael Sheehan.

TREFRY, Arthur H., Jr., 86, Our Lady of the Greenwood, Greenwood, April 8. Husband of Bonnie (Shaw) Trefry. Father of Dawn Bruce, Theresa Evans, Nancy Miller, Cheri Moschell, Arthur III and Timothy Trefry. Brother of Jean Shirey. Grandfather of 13. Great-grandfather of nine.

URSITS, Walter W., 96, St. Mark the Evangelist, Indianapolis, April 7. Father of Sherry Brett, Barbara Taylor and Mary Ursits. Grandfather of four. Great-grandfather of one.

WILSON, James F., 75, Sacred Heart, Clinton, March 27. Father of Doug, J.D. and Shawn Wilson. Brother of Theresa Wilson. Grandfather of two.

ZAHN, C. Mike, 81, Sacred Heart of Jesus, Indianapolis, April 6. Husband of Jane (Forestall) Zahn. Father of Jennifer Carmichael, Bethanne Wolfred, Christopher, Kevin and Timothy Zahn. Grandfather of nine. Great-grandfather of two. †

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Seven women religious communities sponsor 'nun run'

By Sean Gallagher

Seven communities of women religious, who are either based in the Archdiocese of Indianapolis or whose members minister here, recently came together to form a committee to foster women's vocations to religious life in central and southern Indiana.

The first event they organized was a "nun run" in which five women open to a possible religious vocation visited members of those communities who live in Beech Grove or Indianapolis during a 24-hour period on Feb. 26-27.

Those communities were the Oldenburg-based Congregation of the Sisters of the Third Order of St. Francis, the Daughters of Charity, the Little Sisters of the Poor, the Sisters of Charity, the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove and of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, and the Sisters of Providence of Saint Mary-of-the-Woods.

Providence Sister Jenny Howard, the vocations director of her community, said there has been the perception in the past that religious communities are sometimes in

competition for prospective new members.

"That's not been my experience as a vocations director," she said. "We, as women's religious communities, work very collaboratively because the goal is to invite women and help them find the religious community that most matches their spirit rather than feeling like we need to compete for members."

To kick off this renewed collaboration, the committee chose to sponsor a nun run, which some of the vocations directors had been involved with previously in Chicago.

"I found them very effective," said Daughter of Charity Theresa Sullivan, the vocations director for a Midwestern province in her order. Members of her order minister at St. Vincent Hospital in Indianapolis.

Theresa Mills, 26, a member of St. Boniface Parish in Lafayette, Ind., in the Lafayette Diocese, participated in the nun run and also found it effective.

"It was very informative," she said. "I always knew that there were different religious orders, though I wasn't clear on what exactly made them different. So this gave me a brief view of [seven] different orders and what each one was about. I can't say after only one day that I now know what I am called to do or called to be, but it was a first step."

The nun run started on the evening of Feb. 26 with Mass celebrated by the archdiocesan vocations director, Father Eric Johnson, at Our Lady of Grace Monastery in Beech Grove.

That evening, the participants met with the Benedictine sisters of that community and of Monastery Immaculate Conception.

After spending the night at the monastery in Beech Grove, the participants visited and had breakfast on Feb. 27 with members of the Sisters of Providence in Indianapolis. They later had lunch with Franciscan sisters at Marian University in Indianapolis.

In the afternoon, they met with members of the Daughters of Charity and Sisters of Charity at their convent adjacent to St. Vincent Hospital then with members of the Little Sisters of the Poor at their St. Augustine Home for the Aged in Indianapolis.

"I thought that the women that participated really immersed themselves in the experiences," Sister Teresa said. "And each of the communities welcomed the women, and were able to share a glimmer of their life with them."

"I'm glad I went," Mills said. "It's helpful to take a weekend out of your life from time to time and go on a retreat. And though there weren't a lot of us who attended that weekend, it was good to see other women in my peer group who were also questioning the religious life." †



Sister Judith Meredith, left, the superior of the Little Sisters of the Poor in Indianapolis, speaks with Theresa Mills and Annie Girresch about her religious community on Feb. 27 at the order's St. Augustine Home for the Aged in Indianapolis. The visit was part of a "nun run" in which Mills, Girresch and three other women visited members of seven religious communities in Beech Grove and Indianapolis. The nun run was organized by the communities as a way to promote religious vocations.

Want to learn more about the religious communities behind the 'nun run'?

To learn more about the seven women religious communities that sponsored the Feb. 26-27 "nun run" in Indianapolis, log on to the following Web sites:

- For the Oldenburg-based Congregation of the Sisters of the Third Order of St. Francis, log on to www.oldenburgfranciscans.org.
- For the Daughters of Charity, log on to www.doc-ecp.org.
- For the Little Sisters of the Poor, log on to www.littlesistersofthepoor.org.
- For the Sisters of Charity, log on to www.srcharitycinti.org.
- For the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, log on to www.benedictine.com.
- For the Sisters of St. Benedict of Monastery Immaculate Conception in Ferdinand, Ind., log on to www.thedome.org.
- For the Sisters of Providence, log on to www.sistersofprovidence.org.



Sr. Jenny Howard, S.P.



Sr. Theresa Sullivan, D.C.

Jesuits say Haitians themselves give country best chance for recovery

WASHINGTON (CNS)—The development and reconstruction of Haiti will succeed only if the Haitian government, with involvement of the wider society, takes on a broader decision-making role in international bodies, such as the United Nations and the World Bank, said two of the country's leading Jesuit priests.

In an April 15 interview with Catholic News Service during a visit to the nation's capital, Father Kawas Francois and Father Wisnith Lazard said access to education and literacy training will give Haitians the ability to become involved in decisions directing their future as the country recovers from the devastating Jan. 12 earthquake.

"If you want people to participate, then education and people learning how to read and write, that would be a good challenge at schools and even in the Church," said Father Lazard, director of the Jesuit Refugee Service in Haiti, which assists Haitians along the border with the Dominican Republic in the northeastern part of the country.

The agency has expanded its work to the earthquake zone in southern Haiti, assisting some of the 1.1 million people who were left homeless by the magnitude 7 temblor. Overall, the program works in seven camps containing an estimated 21,000 people.

The Jesuit priests were in Washington on April 13-16 in cooperation with Jesuit Refugee Service/USA to meet with congressional staff members, State Department officials, aid agencies and Haitian diaspora who have settled in the Washington region to plead their case for additional support of the earthquake recovery efforts.

Father Lazard said the country's reconstruction will best be managed by Haitians as long as the process is transparent, decision-making is decentralized, decision-makers are held accountable and projects are sustainable. He said centralized decision making in Haiti's past led to corruption and the siphoning off of aid by government officials.

"Before the earthquake, we had international cooperation, but people did not see the results," he

explained. "They are afraid the millions of dollars [of redevelopment] aid will go to the pockets of the experts and the government, and not to the people of Haiti."

"We want the civil society to participate," Father Lazard said.

The Jesuits also are promoting the need for increased security for the country, especially for people remaining in hundreds of makeshift tent camps in the earthquake zone. Women are particularly vulnerable, said Father Francois, president of the Jesuit Interprovincial Committee for the Reconstruction of Haiti.

Under the National Committee for Reflection and Action started by Father Francois, the needs of women are stressed to men of all ages. Discussions at weekly meetings in the camps focus on privacy concerns, gender equality issues and gainful employment for women to move them along the road to financial independence.

The meetings also help displaced people develop their own recovery and redevelopment plans. †

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WILMOTH

continued from page 1

An honor of a lifetime

That conversation from the school to the church offers a glimpse of a man who has been described by longtime friends as “one of the happiest priests you will ever meet.”

It also helps explain why Father Wilmoth was one of the 10 priests from across the United States who recently received the Distinguished Pastor Award from the National Catholic Educational Association.

Beyond that glimpse, there is the larger perspective of a priest who has always asked to be assigned to a parish that has a school.

“Just think if we didn’t have a Catholic school, I wouldn’t have the same opportunity to be with the children, the parents and the families,” he says. “Every day, we’re able to teach them the message of Jesus. We help the kids realize how important the Church is in their lives and how important they are to the Church. Our Catholic schools help our kids learn that, appreciate that and live that.”

And so after he celebrates Mass at 7:15 a.m. on a school day, he takes the shortcut through the parking lot and the playground to team up with St. Roch principal Joseph Hansen to greet every student, starting at 7:45 a.m.

As the parents line up their vehicles to drop off the 255 children who attend the school, Father Wilmoth opens the passenger doors, says hello to each student by name and greets their parent by name, too. He’s there every morning, even in the snow, the rain and the bitter cold.

Shortly after 8 a.m., he’s walking through the school, greeting staff members by name and stopping in classrooms to talk to the children. Sometimes he even delivers the day’s announcements over the public address system, greeting the students with a roaring “Good morning, Rockets!” And he celebrates Mass with the school children every Monday, Wednesday and Friday at 9 a.m.

“He has a great soul,” says Jack Madden, 14, an eighth-grade student. “You can hear him coming down the hallway with his great laugh. He tries his best to get to know everyone. I serve funerals with Father, too. Every funeral, he’ll tell us so much about the person, how he knew them and how great they [were].”

Each morning, Father Wilmoth also drives to nearby Roncalli High School, where he serves as the chaplain, filling his time there talking with the students and celebrating another Mass. For the past year, he has also led the fundraising for a new chapel for the school.

“There are about 1,100 kids at Roncalli, and I know about 600, 700 of them,” he says, almost apologetically. “I don’t know all of the freshmen.” Then he brightens and says, “But I will by the time they’re seniors.”

“He does more before noon than I do all day,” says Mary DeArmond, a teacher at St. Roch School and a longtime friend of Father Wilmoth. “This is his life. The kids give him life. It doesn’t matter if they’re in kindergarten or high school. He loves them. He’s like a kid himself.”

She pauses for a moment and adds, “He’s our heartbeat.”

He’s also a priest that parishioners and friends enjoy so much that they unflinchingly and affectionately share humorous stories about his occasional misadventures.

Finding the humanity in each moment

DeArmond shares one of those stories from the summer trips to Minnesota that Father Wilmoth makes with her family—



Father James Wilmoth celebrates a school Mass every Monday, Wednesday and Friday morning with the school children at St. Roch Church in Indianapolis. Here, the pastor processes from the church with two seventh-grade students who are altar servers, Renee Buckel, left, and Paul Annee.

trips during which the priest loves to fish for northern pike and large-mouth bass.

“There was this one morning when no one else was up,” she recalls. “I got this frantic call for help from him. He was hung up on some rocks in a pontoon boat he rented. My husband had to wade up there in water up to his waist to help him.”

DeArmond laughs and then adds, “I think that’s the only time he’s needed help. He’s usually giving it to others.”

The stories of his humanity are legendary.

After Hurricane Katrina devastated Louisiana in August of 2005, Father Wilmoth decided that the money raised from the annual St. Roch School Walk-a-Thon—more than \$24,000—would be used to help rebuild two Catholic schools in Louisiana, even though it put a strain on St. Roch’s budget.

“We’ll make it work,” he said. “We’ll find a way.”

Those words define his approach to life, friends say.

“Only God knows how many children have been able to go to a Catholic school because of the money that Father Wilmoth

put out from his own pocket,” says Bonnie Schott, a friend whose nine children have attended both St. Roch and Roncalli schools. “And there are thousands more who had lower tuition rates because of the money Father raised.

“He has also funded class field trips, pro-life trips, athletic equipment, shoes, groceries, medical and funeral expenses, and any other need that God presented to Father’s attention. If Father receives a little cash for celebrating a wedding Mass, it will be in some poor person’s hand for food within 24 hours.”

And if he’s needed by someone sick or dying, he has the reputation of being there for them at any hour—similar to the way he was there for people in times of tragedy when he was a chaplain for the Indianapolis Fire Department for 29 years and the Marion County Sheriff’s Department for 17 years.

“I know there were times he had vacations planned—tickets already in hand—and there were calls saying someone was sick in the hospital, and he didn’t want to take the chance that something would happen while he was gone,” says Dick Gallamore, a fourth-grade teacher, youth ministry coordinator and director of religious education at St. Roch Parish. “He’s a priest first. And he’s one of the happiest



As the chaplain of Roncalli High School in Indianapolis, Father James Wilmoth shares a moment of levity with members of the school’s boys’ basketball program. Besides sharing his faith and counsel with students, Father Wilmoth supports them by attending many of their activities from athletic contests to choir performances.

priests you will ever meet.”

Celebrating a wonderful life

Father Wilmoth’s happiness level kept soaring during a three-day period in early April.

On April 6, he was honored by the National Catholic Educational Association during its annual convention in Minnesota. Then when he returned to Indianapolis on the night of April 7, he was greeted at the airport by a cheering crowd of children, parents, teachers and staff members from St. Roch. And the celebration continued during the afternoon of April 8 with a party at the school for the pastor.

The love fest was a fitting tribute for a priest who always makes time to support and cheer the students at St. Roch and Roncalli schools in their extracurricular activities—being present for everything from athletic contests to show choir performances.

“It’s an opportunity to bring Christ to them in their extracurricular stuff,” says Father Wilmoth, who always wears his priest collar to events because he loves representing the Church in every situation. “And I just enjoy it. Sometimes it’s a schedule buster, but I just enjoy it so much. You just have to work things in. The kids give you so much energy with their smiles, their friendliness and their laughter that you just want to keep doing it.”

He flashes another smile and his eyes dance as he speaks—the joy continuing to flow. He doesn’t need the Distinguished Pastor Award to confirm that joy, but he does cherish the significance of that honor.

“It just means a lot,” he says. “To me, it’s a wonderful recognition of how important our schools are. Think of how Mother Theodore Guérin came here in 1840 and started Catholic schools in Indiana. Think of all the thousands and thousands of people since then who have been a part of this, and how important our



Every school day at 7:45 a.m., Father James Wilmoth welcomes the students of St. Roch School in Indianapolis. Standing in the school’s parking lot, no matter what the weather conditions are, Father Wilmoth and principal Joseph Hansen greet the school’s 255 students by name and with a smile.

Catholic schools are to so many people. And I’m a part of that.”

So he gets ready for another day—a day when he will make the time to celebrate three or more Masses, to welcome children to school, to talk to students about their lives and their concerns, to counsel parishioners through their struggles, to share their joys, to help an engaged couple get ready for their wedding and their marriage, to do all the countless duties that a pastor does to keep a parish alive and thriving.

For Father Wilmoth—who will celebrate his 45th anniversary as a priest on May 2—it’s all part of the wonderful life that God has made possible for him. It’s all part of the wonderful life he always tries to make possible for others.

“It’s fun,” he says, smiling, again. “As long as God will let me do this, I’ll keep doing this. I love what I do. I just do.” †