



The

Criterion

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Benedictine Father Carl Deitchman, pastor of St. Paul Parish in Tell City, baptizes Rebecca Daum during the Easter Vigil celebrated on March 26 at St. Paul Church. Benedictine Father Kurt Stasiak, associate professor of sacramental and liturgical theology at Saint Meinrad School of Theology in St. Meinrad, said that the close connection between baptism and the Eucharist is suggested in the water and blood that flowed from the pierced side of Jesus after he died on the cross.

The Rite of Christian Initiation of Adults brings families closer through the Eucharist

By Sean Gallagher

(Editor's note: The Catholic Church is observing the Year of the Eucharist.

This article is part of a Criterion series exploring the importance of the Eucharist in all facets of the life of the archdiocese.)

A year ago, Andrew Kuhn was helping his daughter, Maggie, prepare for

her first Communion.

As her knowledge about the sacrament grew and the day on which she would receive it for the first time approached, Kuhn's appreciation of it expanded as well.

However, on her first Communion day, his admiration could only take him so far. Kuhn was a Presbyterian and could not join his daughter in the eucharistic feast.

Nearly a year later, he can be one in the Lord with his daughter and the rest of his family. Kuhn was received into the full communion of the Church at the Easter Vigil at Our Lady of Lourdes Church in

Indianapolis, where he is now a parishioner.

Last fall, Kuhn entered into the process of the Rite of Christian Initiation of Adults (RCIA) at the parish. His wife, Mary Anne, who had been raised as a Catholic, served as his sponsor.

Although he had considered for many years participating in RCIA over the course of the 15 years of his marriage, Kuhn said in an interview before the Easter Vigil that his daughter's first Communion was a turning point for

See RCIA, page 7

Pope offers silent Easter blessing and sends faithful written message

VATICAN CITY (CNS)—Pope John Paul II offered the city and the world his solemn Easter blessing in silence.

Although the 84-year-old pope had a microphone on March 27 and mouthed the words of the blessing, the only sound heard was his deep, rasping breathing.

Holy Week and Easter 2005 marked the first time since his 1978 election that Pope John Paul did not personally preside over the liturgies commemorating Jesus' last supper with his disciples, his suffering, death and resurrection.

In his annual Easter message, read by the Vatican secretary of state, Pope John Paul focused on how the risen Lord has remained among his disciples in the Eucharist and in the Scriptures.

The disciples on the road to Emmaus said to Jesus, "Stay with us, Lord," a request renewed each day by Christians around the world, the pope wrote.

Sitting in the window of his apartment overlooking St. Peter's Square, Pope John Paul turned the pages of his text as it was read by Cardinal Angelo Sodano.

The pope underwent a tracheotomy on Feb. 24 to ease breathing difficulties. The last time he spoke in public was March 13, a few hours before being released from Rome's Gemelli hospital.

In the text of the pope's Easter message, he prayed to Christ, "Stay with us, faithful friend and sure support for humanity on its journey through history.

"Living word of the Father, give hope and trust to all who are searching for the true meaning of their lives," he said.

"Bread of eternal life, nourish those who hunger for truth, freedom, justice and peace," the pope prayed.

Pope John Paul's message asked for special prayers for peace, especially in the Middle East and in Africa, "where so much blood continues to be shed."

Among the crowd in St. Peter's Square, Angela Dinan of Shannon, Ireland, said that for her 70th birthday present her daughter gave her the gift of a trip to Rome to celebrate Easter with the pope.

See POPE, page 7

Archdiocese's chrism Mass highlights unity while connecting the local Church to its past

By Brandon A. Evans

The annual archdiocesan chrism Mass, held this year on March 22 at SS. Peter and Paul Cathedral in Indianapolis, is a sign of unity and communion within the local Church.

It is one of the few times during the year when the Church in central and southern Indiana is most fully manifested—the archbishop, his priests, ministers and laity from every corner of the archdiocese are gathered in the cathedral.

It is also the evening that Archbishop

Daniel M. Buechlein blesses oils for sacramental use throughout the archdiocese in the coming year.

Representatives from each parish receive the holy oils to take back to their parishes, where they will eventually grace the heads of the newly baptized and will be used to impart a final grace to those leaving this world.

But more than a sign of the unity we share now, Archbishop Buechlein chose to stress another form of communion during the chrism Mass—communion with the Church

See CHRISM, page 8



Many boxes containing the oil of the sick, the oil of catechumens and the sacred chrism sit below a larger container of oil during the archdiocesan chrism Mass on March 22 at SS. Peter and Paul Cathedral in Indianapolis.

Schiavo given Communion; hopes dim for reinserting feeding tube

PINELLAS PARK, Fla. (CNS)—As March drew to a close, death seemed imminent for severely brain-damaged Terri Schindler Schiavo as recourse to courts and Florida Gov. Jeb Bush evaporated in efforts to get her feeding tube reinserted.

On Easter, nine days after the tube was removed, Schiavo was given Communion in the form of a drop of wine on her tongue at a hospice in Pinellas Park.

Prior to that, state and federal courts, including the Supreme Court, refused to order the feeding tube reinserted and Bush said he could no longer intervene given the numerous state and federal court rulings.

Supporters of reinserting the tube, meanwhile, held a news conference on March 28 in Washington to urge President George W. Bush and Congress to take action to get the tube reinserted.

The legislative and legal battles involve her estranged husband—who says his wife would not have wanted the feeding tube given her condition—and her parents, who want the tube reinserted.

Throughout, Catholic leaders have supported providing Schiavo with food and nutrition.

Schiavo should not be allowed to die through denial of food and water, said Baltimore Cardinal William H. Keeler, chairman of the U.S. bishops' Committee on Pro-Life Activities.

"God will call Terri Schiavo to himself when it is her time to die. It is not for us to determine when that time is," he said in a March 24 statement released at the Washington headquarters of the U.S. Conference of Catholic Bishops.

It was issued shortly before the U.S. Supreme Court declined a request by Schiavo's parents, Mary and Bob Schindler, to intervene so that the feeding tube could be reinserted.

The tube had been removed on March 18 after a decision by a Florida state judge allowed the husband, Michael Schiavo, to order doctors to take out the tube.

Terri Schiavo "is not in a coma, she is not on 'life support,'" the cardinal said.



Msgr. Thaddeus Malanowski offers a blessing for the crowd and for Terri Schiavo during the Good Friday service he conducted outside Woodside Hospice in Pinellas Park, Fla., on March 25. Schiavo, who resides at Woodside, was going into her eighth day without nutrition and hydration as her parents continued legal appeals to have her feeding tube reinserted.

"She needs only basic care and assistance in obtaining food and water."

The cardinal reiterated a statement by the Florida bishops that Schiavo is a defenseless human being who deserves care and respect.

Bishop Samuel J. Aquila of Fargo, N.D., said in a Good Friday homily on March 25 that Schiavo "is totally innocent and yet who would have imagined, even 25 years ago, that some judge would permit a person to be starved and to be dehydrated to death."

Pittsburgh Bishop Donald W. Wuerl wrote in the March 25 issue of his diocesan newspaper, *The Pittsburgh Catholic*, that Schiavo is entitled to basic human care which includes water and food.

"We are not dealing with extraordinary treatment such as a ventilator or dialysis," he said. No one is obliged to undergo extraordinary treatment if it would add to suffering and prolong death, he added.

The Pennsylvania bishops in a March 23 statement said withholding food and water from "a patient in the persistent vegetative state, who is not imminently terminal" amounts to euthanasia.

Quoting from a 1991 statement by the Pennsylvania bishops, they said that "this is euthanasia by omission rather than by positive lethal action, but it is just as really euthanasia in its intent."

Chicago Cardinal Francis E. George said "this case is not about letting a terminally ill woman die a natural death. It is about ending the life of a person with a significant disability prematurely."

The cardinal's comment was released on March 23 by the National Catholic Partnership on Disability. He is the moderator of the organization.

The 41-year-old Schiavo suffered brain damage 15 year ago after collapsing in her home in St. Petersburg due to what doctors believe was a potassium imbalance.

Her brain was deprived of oxygen for several minutes.

Michael Schiavo said his wife would have wanted the tube removed. Her parents said Terri Schiavo would have wanted to live based on her Catholic beliefs.

Several doctors have testified in court that Terri Schiavo is in an irreversible vegetative state. The Schindlers say that other doctors disagree.

The March 18 state court decision allowing the tube to be removed sparked rapid activity by Congress and President Bush to enact a law allowing the parents to present their case through the federal court system. But two lower federal courts refused the parent's request prior to the Supreme Court action.

An opinion piece in the March 24 *Newsday*, a daily newspaper published in the New York area, by Cathy Cleaver Ruse, spokeswoman for the bishops' pro-life secretariat, said there are many misconceptions about the case.

Schiavo is not brain-dead or terminally ill, said Ruse. "Her heart beats on its own and her lungs work without assistance," she said.

In recent weeks, Vatican and U.S. Church officials have repeatedly emphasized that it is obligatory to provide Schiavo with food and water.

A similar case occurred in the late 1990s. Hugh Finn, a newscaster in Louisville, Ky., was diagnosed as in a persistent vegetative state after a car accident. His wife wanted the feeding tube removed, but some of Finn's relatives did not. In the ensuing legal battle, the wife, Michele Finn, won.

At that time, Louisville Archbishop Thomas C. Kelly said he supported the wife's decision, but that the case involves a "gray area" in Catholic ethical teaching.

"Her decision is within the Church's realm of acceptable moral decisions" for such cases, said the archbishop in 1998 after the tube had been removed.

Other Catholic officials, however, said Finn's feeding tube should not have been removed. †

Pro-life supporters gather in Indianapolis to pray for Terri Schiavo

By Mary Ann Wyand

People with disabilities shouldn't be deprived of nutrition and hydration just because their minds or bodies don't function perfectly, said two pro-life supporters who prayed for Terri Schiavo during a March 23 prayer service outside the Federal Court Building in Indianapolis.

Bishop Chatard High School junior Karolyn Curran, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, said every person deserves to have food and water daily.

"I believe that even if people's minds don't function as well as everyone else's that God still loves them," Karolyn said after the prayer service, "and he still has a plan for them in his will."

Karolyn said her family has "been

praying the rosary for [Schiavo] every night at home."

Robert Rust, who is a member of St. John Parish in Enochsburg, drove from Greensburg to Indianapolis to pray the rosary for Schiavo.

Rust said his faith, his belief in the sanctity and dignity of every person from conception until natural death, and his concern about the denial of Schiavo's constitutional right to "her day in court" under the 14th Amendment motivated him to participate in the prayer service.

"One of the reasons I was there, in addition to praying for her," he said, "was to have the outpouring as a witness that she wasn't treated right constitutionally. She is an innocent and helpless human being who has been unjustly sentenced to death." †



Holy Rosary parishioner Amy Rheinhardt of Indianapolis, left, and Germaine Catton, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, pray for Terri Schiavo during a March 23 pro-life prayer service outside the Federal Court Building in Indianapolis.

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Msgr. Francis R. Tuohy served as vicar general and chancellor

By Mary Ann Wyand

Msgr. Francis R. Tuohy, a retired priest and former vicar general and chancellor of the archdiocese, died at about 8:30 p.m. on Holy Thursday, March 24, in the health care center at Marquette Manor in Indianapolis of complications from liver cancer. He was 69.

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass of Christian Burial at 10 a.m. on March 31 at Christ the King Church in Indianapolis.

Burial followed in the Priests' Circle at Our Lady of Peace Cemetery in Indianapolis.

Father William F. Stumpf, vicar of the archdiocesan Vicariate of Clergy and Parish Life Coordinators: Formation and Personnel, was the homilist.

"He was an extraordinary man," Father Stumpf said of Msgr. Tuohy in an interview on March 28. "He served the Church in the Archdiocese of Indianapolis extremely well in a lot of ways, not only in his leadership in administration, but also as a parish priest. He was a priest's priest, a great man."

Msgr. Joseph F. Schaedel, vicar general, praised Msgr. Tuohy's years of distinguished administrative and pastoral service to the archdiocesan Church during a retirement party held on July 7, 2004, at Christ the King Parish.

"Many of us know him as someone who has been, for a number of years and continues to be, a remarkable leader ... an archdiocesan leader," Msgr. Schaedel said. "Frank, you have served us well as chancellor, as vicar general, as a confidant, as a friend and, most of all, I think, as a mentor and a model for so many of us priests in the archdiocese."

Francis Richard Tuohy was born on Aug. 15, 1935, in Indianapolis. His parents, Joseph K. and Anna Helen (McNelis) Tuohy, were members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, where he received the sacraments of baptism and confirmation.

After graduating from Little Flower School, he studied for the priesthood at Saint Meinrad Seminary and was ordained by Archbishop Paul C. Schulte on May 7, 1961, at the Archabbey Church there.

Father Tuohy celebrated his first Mass on May 14, 1961, at St. Therese of the Infant Jesus (Little Flower) Church.

Following his ordination, he continued his studies at the Theological Union of The Catholic University of America in Washington, D.C., in 1961 and earned a canon law degree there on June 6, 1965.

While studying at Catholic University, Father Tuohy participated in the funeral

Mass of President John F. Kennedy in November 1963. He is pictured in a photograph taken during the president's funeral that was included in a videotaped program celebrating his 40th anniversary of ordination held in 2001 at Christ the King Parish in Indianapolis.

During 43 years of priestly service to God and the Church in central and southern Indiana, Msgr. Tuohy served at several Indianapolis-area parishes while providing many years of administrative work for the archdiocesan chancery and Metropolitan Tribunal.

Msgr. Tuohy served Archbishop George J. Biskup as both chancellor and vicar general. He was appointed interim administrator by the archdiocesan Board of Consultors after Archbishop Biskup's death on Oct. 17, 1979, and served in that capacity until Archbishop Edward T. O'Meara was installed on Jan. 10, 1980.

His first assignment was as associate pastor of Our Lady of the Greenwood Parish in Greenwood and as a notary and assistant to the Archdiocesan Curia in 1961.

After completing canon law studies, he was named assistant pastor of St. John the Evangelist Parish in Indianapolis and vice chancellor of the archdiocese on June 1, 1965. The following year, on May 16, 1966, he was appointed chancellor of the archdiocese.

On July 7, 1969, he was first named to the Board of Consultors.

While continuing as chancellor of the archdiocese, he was named pastor of St. Thomas the Apostle Parish in Fortville on July 14, 1971.

From 1972-76, 1979-84 and 1989-99, Father Tuohy was reappointed to the Board of Consultors. Also in 1973, he was appointed to the archdiocesan Ecumenical Commission for a three-year term.

Beginning on July 9, 1974, while continuing as chancellor, he resided at Our Lady of Lourdes Parish in Indianapolis.

He was appointed vicar general of the archdiocese on Sept. 29, 1975.

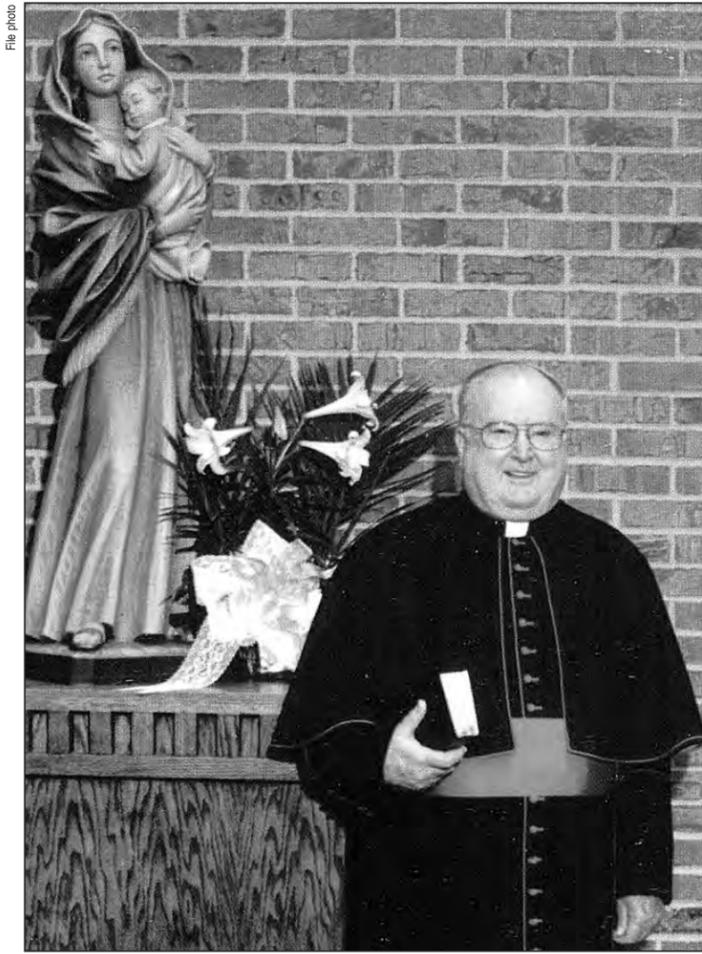
On March 26, 1979, Father Tuohy was elected archdiocesan administrator by the Board of Consultors and also assumed the office of *econome* as the financial administrator during the months of transition after Archbishop Biskup's death.

He was named a prelate of honor by Pope John Paul II on April 24, 1979.

On Jan. 9, 1980, Msgr. Tuohy was reappointed vicar general and chancellor.

He accepted additional responsibilities as pastor of St. Mark the Evangelist Parish in Indianapolis on July 8, 1981.

On May 14, 1984, he was appointed a judge for the archdiocesan Metropolitan Tribunal for a five-year term.



Msgr. Francis R. Tuohy retired as pastor of Christ the King Parish in Indianapolis on July 7, 2004, due to an extended battle with liver cancer. While pastor of the Indianapolis North Deanery parish, Msgr. Tuohy led a parish building campaign to construct a gymnasium and multipurpose center that was later named in his honor.

On July 10, 1985, Msgr. Tuohy was named pastor of St. Luke Parish in Indianapolis, while retaining his assignment as vicar general until July 1, 1988.

He was appointed to the Council of Priests on Jan. 1, 1989, and served on the council until Dec. 31, 1990, and again from 1996-97 and 2002-04.

On Aug. 8, 1994, Msgr. Tuohy was elevated to the rank of protonotary apostolic, the highest honor bestowed on a monsignor, by Pope John Paul.

He was named pastor of Christ the King Parish in Indianapolis on Feb. 15, 1995, and reappointed to a second and final six-year term there on Feb. 22, 2001, while continuing as an archdiocesan judge for the Metropolitan Tribunal until 2004.

On July 7, 2004, Msgr. Tuohy was granted permission to retire as he continued his struggle with cancer.

In a letter to Christ the King parishioners dated May 5, 2004, Msgr. Tuohy wrote, "After much deliberation, consultation and prayerful consideration, I have made the decision that the time has come for me to resign from the pastorate of Christ the King Parish and to take retirement. ... My health has not been good for several months now. ... My energy level is

very low."

Msgr. Tuohy also noted that, "Upon the retirement of Msgr. Kenny Sweeney in February 1995, the opening at Christ the King [Parish] afforded me a lovely assignment and a chance to remain geographically close to many of my relatives after being at St. Luke for 10 years.

"It has been a 'great and grand run' at Christ the King," he wrote, "and I have enjoyed every bit of it. ... You parishioners have been welcoming, supportive, responsive, constructive and cooperative. You even sometimes told me what you really thought! That makes a pastor's job easy and enjoyable, and I thank you. After 43 years, I do look forward to retirement."

A new gymnasium and multipurpose center built adjacent to the school during Msgr. Tuohy's pastorate was later named in his honor.

After retiring, Msgr. Tuohy resided at the St. Luke Parish rectory until he moved to Marquette Manor for hospice care in recent months.

He is survived by a sister, Bernadette Cunningham; two brothers, J. Joseph Tuohy and James L. Tuohy; and many nieces, nephews, great-nieces and great-nephews. †

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Editorial



CNS photo by Karen Callaway, Northwest Indiana Catholic

Father Tom Mischler, pastor of St. Mary of the Lake Parish in Gary, Ind., speaks to death penalty foes outside the Indiana State Prison in Michigan City on March 9. The vigil was held before Donald Ray Wallace Jr., 47, was executed for killing a couple and their two children, ages 4 and 5, during a 1982 robbery. The U.S. Conference of Catholic Bishops began a national campaign against capital punishment during Holy Week.

Abolish the death penalty

The United States Conference of Catholic Bishops have launched a new initiative to end the use of the death penalty in the U.S.

As reported in the March 18 issue of *The Criterion*, the bishops' new campaign is given significant impetus by a recent poll by the Zogby International Polling organization that shows a precipitous "plunge" of support for capital punishment among U.S. Catholics.

The Zogby poll, which surveyed nearly 1,800 Catholic adults, found that less than half (48.5 percent) of the Catholic adults surveyed support the death penalty, while 48.4 percent oppose it. In the past, Catholic support for the death penalty has been as high as 68 percent.

The poll also indicated that the intensity of support for the death penalty has fallen by half, from a high of 40 percent to 20 percent in the recent survey.

At a press conference called at the National Press Club to introduce the new campaign, Cardinal Theodore McCarrick, archbishop of Washington and a former supporter of the death penalty, said, "We cannot teach that killing is wrong by killing. We cannot defend life by taking life."

Cardinal McCarrick also pointed out that while the present campaign is a new initiative, the cause itself is not new. The conference of bishops has opposed the death penalty for 25 years.

Opposition to the death penalty is higher among Catholics who attend Mass often and among younger Catholics. One-third of the Catholics surveyed who once supported the death penalty—like Cardinal McCarrick—now oppose it.

The cardinal pointed out that the application of the death penalty in the U.S. is "deeply flawed." Present at the press conference was Kirk Bloodsworth, who spent nearly nine years on Death Row in Maryland. He was released after DNA testing proved that he was innocent of the crime for which he was convicted and condemned to death.

"Since 1973," Bloodsworth said, "more than 100 people have been exonerated from Death Row after

being cleared of their charges."

We welcome these recent survey results with a sense of hope. This newspaper has been vocal and forthright in its support of the Church's teaching on the death penalty—that the direct killing of anyone is only justifiable in a case of self-defense when there is absolutely no other way to protect oneself, another innocent person or society in general from violence or death. We believe that in this day and age, life imprisonment without the possibility of parole is an action sufficient to protect society from murderers. The *Catechism of the Catholic Church*, quoting Pope John Paul II, says that "cases in which the execution of the offender is an absolute necessity 'are very rare, if not practically non-existent'" (#2267).

Any number of solid reasons exist for doing away with the death penalty—the innate dignity of human life, the chance of repentance and reform of the guilty, the possibility of executing the innocent, the paradox of defending life by taking life, our own call to forgiveness and reconciliation, the need to control our own urge for revenge and retribution. The abolition of the death penalty is above all *entirely consistent* with the Church's stand in support of all human life—from the very moment of conception until natural death.

As Archbishop Daniel M. Buechlein has often pointed out, capital punishment does not honor the victims themselves, and it does not bring about true closure or freedom to the victims' families and loved ones. Only forgiveness can do that.

The U.S. bishops' renewed effort to abolish the use of the death penalty in our country deserves the prayerful and thoughtful consideration of Catholics and all persons of goodwill.

The United States, China, Iran and Saudi Arabia account for more than 80 percent of the executions recorded by Amnesty International. It is time that our beloved country joins the rest of the civilized world, where the majority of countries have eliminated the death penalty in law or in practice.

Now is the time. †

— William R. Bruns

Faith and Society/Douglas W. Kmiec

The Supreme Court and the juvenile death penalty

The U.S. Supreme Court recently declared the juvenile death penalty unconstitutional. Since on the surface this 5-4 decision moved one step closer to the pope's thoughtful teaching in the encyclical *Evangelium Vitae* that the death penalty should rarely, if ever, be employed, it was not surprising to see statements of praise from Catholic sources.



There is only one problem: As a matter of law, the court's action is illegitimate—arguably even hurtful to the sanctity of human life. Why? Because the court's method of reasoning mirrors the same disregard of constitutional text that it exhibited in its discovery of an abortion right in *Roe vs. Wade*.

In *Roe*, a majority of justices found the word "liberty" to include the right of a woman to take the life of her unborn child, though nothing associated with that word's historical usage suggested anything of the kind. When the 14th Amendment's guarantee of liberty was added to the Constitution in 1868, the vast majority of states dealt severely with abortion. Even when the case was decided in 1973, 31 states prohibited abortion except to save the mother's life.

In *Roper vs. Simmons*, striking down the juvenile death penalty, it was likewise clear that such punishment was not categorically "cruel and unusual" in 1789 when the Eighth Amendment was added to the Constitution. Based upon contemporaneous practice as well as the concurrent commentary of influential legal authorities, no one over 14 was exempt from capital sentence in an appropriately heinous case.

The original meaning of the Constitution matters—that is, its meaning at time of enactment—because only the text is law. Whether the justices happen to think the law of the Constitution represents good or bad policy should be of no consequence.

But like abortion, so capital punishment. Though the original meaning of "liberty" was not a license to kill the unborn, once a majority of justices saw it

as necessary to the "social and economic" well-being of women, so it came to be. Likewise, when five justices personally concluded that the modern 17-year-old is too immature to take moral responsibility, a constitutionally authorized punishment became unlawful.

Just as it found abortion permissible based on the evolving attitude of the American Medical Association and its survey of the laws of England, in invalidating the juvenile death penalty the Supreme Court relied on two similar sources to displace constitutional text: social science and world opinion. Neither is law, and both are questionable on their own terms.

After all, no study holds that all juveniles under 18 are unable to appreciate the gravity of their crimes. Christopher Simmons brutally tied up his pre-meditated burglary and murder victim, and pushed her from a bridge to drown, all the while smugly bragging he could "get away with it" because he was a minor.

Relying on international standard is fashionable, and there is good reason to make international reference when construing treaties, but in this instance it is simply a constitutional non sequitur.

As a matter of faith, it is appropriate for us—as a people—to heed Pope John Paul II's instruction that "nonlethal means [of punishment] are more in keeping with ... the common good and ... the dignity of the human person." What's more, the framers never intended the Constitution to be frozen in the 18th century. They left it up to us—we the people in legislative assembly and by amendment—to keep our basic charter up to date and anchored to objective morality.

If we surrender these lawful means of change to an unelected body, we may occasionally be pleased, but we also will be ratifying an illicit means of reasoning that just as easily can purport to authorize the sacrifice of innocent human life and with it truly universal and international precepts worth preserving—our inalienable rights.

(Douglas W. Kmiec is a columnist for Catholic News Service and is a professor of constitutional law at Pepperdine University School of Law in Malibu Calif.) †

Letters to the Editor

Have we become like Nazi Germany?

The dual atrocities committed in Nazi Germany are being repeated in "The Good Old U.S.A." In Nazi Germany, the first groups annihilated were the lame and mentally ill. Germany's war with Poland necessitated a need for hospital beds, and the lame and mentally ill patients were moved to vacant castles. There, they were left to starve to death. As the killing of the handicapped went unchallenged, Hitler next targeted a second "unwanted" group and murdered more than 6 million Jews.

Here, in the United States, the sequence has been flip-flopped. Our initial atrocity was the sanction of the killing of the unborn. This has resulted in the killing of more than 45 million little persons who have been denied their right of equal protection guaranteed by the 14th Amendment.

Our country has now reverted to Germany's first atrocities, and has targeted the lame and the mentally ill. Florida state courts now claim jurisdiction to decide which innocent persons shall live and which shall die.

There is a caveat to be learned from

the war trials in Nuremberg, Germany. When one is guilty of crimes against humanity, it is not an adequate defense to claim that there was a constitutional right for taking the lives of innocent persons. Not all of those people who were hanged at Nuremberg were in the military.

The U.S. Supreme Court committed fraud in *Roe vs. Wade* when they defined the word "person" in the 14th Amendment. No persons, not even justices of the Supreme Court, are above the law, and when Americans finally wake up and learn that they have been had, someone will have to pay the piper.

Paul S. Collignon, Indianapolis

The Church needs to return to the basics

I can't help but respond to the column written by Father Eugene Henrick in the March 11 edition of *The Criterion* (Young Catholic adults and Vatican II.) Although I read it several times, I was quite puzzled by the message he was trying to convey.

My wife and I are both young adults with five young children and have studied

See LETTERS, page 16

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

We all share in the mission of spreading the Good News

Easter is the ultimate celebration of life and a timely gift. The message of the Easter season has always been timely, but it can be treasured even more in our day.

Recently, Pope John Paul II wrote a letter to the bishops of France in which he spoke of an identity crisis that is affecting our modern society. It is a crisis of values and the lack of hope that can be observed particularly in Europe and in our own country as well.

Society is more and more dominated by secularism, a culture that intentionally seeks to isolate faith and religious values from "the real world." As this happens, societies tend to propose only one sort of life, a life founded on material well-being, which is unable to foster an understanding of the true meaning of life. Absent are the fundamental values that are needed to make the free and responsible choices that are a source of true joy and happiness.

If we have our eyes set on the meaning of life then we know that the goal is literally out of sight. Life as we know it is a pathway to the unseen Kingdom where every tear will be wiped away. We Christians walk this path by faith. We walk confidently with hope to our final goal because Jesus Christ has become the bridge from this earthly life to the Kingdom.

If we did not believe in the fullness of life after death, and if we did not believe that this gift has been won decisively for us by Jesus Christ, life would not be worth living. As one pastor once remarked bluntly in a funeral homily, "If we did not believe in life after death, we would be no different than running dogs in the street." Yet a secular culture leaves society degraded because there is nothing to hope for beyond death.

Pope John Paul II quotes the Second Vatican Council: "One is entitled to think that the future of humanity is in the hands of those men who are capable of providing the generations to come with reasons for life and optimism" (*Gaudium et Spes*, #31). Generations of people have fostered religious, spiritual and moral values since the early centuries of Christianity.

On Easter Sunday, we Catholics renewed our Profession of Faith and recalled once more the decisive gift of our life—our baptism. At that decisive moment of baptism, we set out on the pathway which will lead us to the eventual passage to the Kingdom and immortality.

With baptism comes the responsibility to hand on the Good News of Jesus Christ and the teachings of the Church that offer hope to our world. This is our Christian mission. This responsibility is

shared according to our particular roles in life.

Not only are our priests responsible for carrying on the Church's mission to our society, parents are responsible for the Catholic upbringing of their children. Grandparents and Godparents assist them. Catechists and teachers also share the responsibility with parents who entrust their children to them for religious instruction and formation. Priests, with the help of pastoral leaders, share the responsibility for spiritual direction, especially making the sacraments of the Church available. The sacraments of the Church empower and strengthen us for our shared mission.

Workers and professional people have a particular opportunity to infuse Christian spiritual and moral values in the workplace. Most often, this happens simply through the example of honestly living the Christian life according to the teaching of Christ and the Catholic Church. This requires a personal commitment to one's faith because it implies witnessing with words and deeds while intentionally living the Christian moral

and spiritual virtues.

Not long ago, a faithful Catholic woman completed her baptismal mission and passed over to the Kingdom, where surely Jesus, Mary and Joseph received her. Alma Worthington, an African-American, lived a long and not very easy life. She was a stalwart and faithful parishioner at St. Andrew the Apostle Parish on the near north side of Indianapolis. She was what I would call a natural evangelist of the faith. She was who she was and that meant, among other things, that she was a Roman Catholic woman. She was, intent on doing her part to make sure her Church and her parish lived up to the tenets of our faith. In a respectful, straight forward way, she made sure her archbishop did the same.

Alma was a good cook and that was a gifted part of her identity. The table she set became a place of evangelization, whether in her home or elsewhere. There, as elsewhere, her faith and her natural gifts coalesced in an unpretentious winning way. I believe that is a good paradigm for our shared mission. †

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.

Todos compartimos la misión de difundir la Buena Nueva

La Pascua es la máxima celebración de la vida y constituye un obsequio oportuno. El mensaje de la época de Pascua siempre ha sido oportuno, pero en nuestros días podemos valorarlo aun más.

El Papa Juan Pablo II escribió recientemente una carta a los obispos de Francia en la que les hablaba de una crisis de identidad que está afectando a nuestra sociedad moderna. Es una crisis de valores y de falta de esperanza que puede observarse particularmente en Europa y también en nuestro país.

La sociedad está cada vez más dominada por el laicismo, una cultura que intencionalmente procura aislar la fe y los valores religiosos del "mundo real". A medida que esto sucede, las sociedades tienden a proponer únicamente un tipo de vida, una vida basada en el bienestar material, incapaz de fomentar el entendimiento del verdadero significado de la vida. Los valores fundamentales necesarios para tomar decisiones libres y responsables que son la fuente de la verdadera alegría y felicidad, se encuentran ausentes.

Si tenemos la vista puesta en el significado de la vida, sabemos entonces que el objetivo se encuentra literalmente apartado de nuestra mira. La vida tal y como la conocemos es un camino hacia el Reino donde toda lágrima será enjugada. Los cristianos caminamos este sendero por la fe. Caminamos confiados con la esperanza de llegar a nuestro objetivo final ya que Jesucristo se ha convertido en el puente entre esta vida mundana y el

Reino.

Si no creyéramos en la totalidad de la vida después de la muerte y si no creyéramos que Jesucristo claramente ganó este obsequio para nosotros, no valdría la pena vivir la vida. Tal y como señaló contundentemente un pastor una vez en una homilía funeraria: "Si no creyéramos en la vida después de la muerte, no seríamos diferentes de los perros que corren por las calles." Sin embargo, una cultura laica es degradante para la sociedad porque en ella, después de la muerte no hay esperanza.

El Papa Juan Pablo II cita al Concilio Vaticano II: "Se puede pensar con toda razón que el porvenir de la humanidad está en manos de quienes sepan dar a las generaciones venideras razones para vivir y razones para esperar." (*Gaudium et Spes*, n. 31). Desde los inicios de los siglos del cristianismo numerosas generaciones han difundido los valores religiosos, espirituales y morales.

El domingo de la Pascua de Resurrección los católicos renovamos nuestra profesión de fe y se nos recuerda una vez más el obsequio definitivo de nuestra vida: nuestro bautismo. En ese momento crucial del bautismo se nos coloca en la senda que nos conducirá finalmente al Reino y a la inmortalidad.

Junto con el bautismo viene la responsabilidad de transmitir la Buena Nueva de Jesucristo y las enseñanzas de la Iglesia que brindan esperanza a nuestro mundo. Esta es nuestra misión cristiana. Compartimos esta responsabilidad dependiendo del papel particular que

desempeñemos en la vida.

No sólo los sacerdotes son responsables por transmitir la misión de la Iglesia a nuestra sociedad. Los padres son responsables por la crianza católica de sus hijos. Los abuelos y padrinos les ayudan. Los catequistas y maestros también comparten la responsabilidad con los padres quienes les confían a sus hijos para recibir instrucción y formación religiosa. Los sacerdotes, con la ayuda de los líderes pastorales, comparten la responsabilidad de ser guías espirituales, especialmente poniendo a su disposición los sacramentos de la Iglesia. Los sacramentos de la Iglesia nos habilitan y fortalecen para cumplir con nuestra misión compartida.

Los trabajadores y los profesionales cuentan con una oportunidad particular para difundir los valores cristianos espirituales y morales en sus lugares de trabajo. Por lo general esto sucede simplemente a través del ejemplo de vivir honestamente una vida cristiana de acuerdo a las enseñanzas de Cristo y de la Iglesia Católica. Esto exige un compromiso personal con la propia fe ya que implica dar testimonio con palabras y acciones, viviendo intencionalmente las virtudes cristianas espirituales y morales.

No hace mucho una mujer católica devota completó su misión bautismal y se

retiró al Reino donde seguramente Jesús, María y José la recibieron. Alma Worthington, una afro-americana, vivió una vida larga y no muy sencilla. Era una parroquiana incondicional y creyente de la parroquia Saint Andrew the Apostle (San Andrés Apóstol), cerca del norte de Indianápolis. Ella era lo que yo llamaría una evangelista natural de la fe. Ella era quien era, y eso quería decir, entre otras cosas, que era una mujer católica romana. Se empeñaba en colaborar para cerciorarse de que su iglesia y su parroquia vivieran de acuerdo a la doctrina de nuestra fe. De una forma respetuosa y muy directa, se aseguraba de que su arzobispo hiciera lo mismo.

Alma era una buena cocinera y ese era un aspecto privilegiado de su identidad. La mesa que ella sirviera se convertía en un lugar de evangelización, ya fuera en su casa o en cualquier otro lugar. Allí, como en todos los demás lugares, su fe y sus dones naturales se combinaban de manera humilde. Creo que este es un buen paradigma para nuestra misión compartida. †

Traducido por: 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!

Check It Out . . .

The Marian Center of Indianapolis and the archdiocesan Office of Pro-Life Ministry invite women of all ages to attend the second annual **Catholic Women's Conference**, "Treasuring Womanhood," from 8 a.m. to 4:30 p.m. on April 30 in the Sagamore Ballroom at the Indiana Convention Center in downtown Indianapolis. The keynote speaker will be internationally known Irish singer Dana. The day will also include a presentation by well-known author and speaker Mary Beth Bonacci titled "Outstanding Women of America," a Mass celebrated by Msgr. Joseph F. Schaedel, vicar general, and more. The cost is \$35 per person, which includes lunch. The registration deadline is April 1. Registrations received after April 15 or walk-ins may not be able to receive a lunch. For more information, call the Marian Center at 317-924-3982 or 317-888-0873.

The seventh annual archdiocesan **SPRED Liturgy** will be held at 3 p.m. on April 17 at St. Monica Church, 6131 N. Michigan Road, in Indianapolis. The Special Religious Education program of the archdiocese invites all participants, their families and their catechists to come to the event, as well as all those with special needs or anyone whose life has been touched by someone with a disability or special need. A reception will be held after the Mass. For more information, call the SPRED office at 317-236-1448.

A **Charismatic Mass** will be celebrated at 7 p.m. on April 4 at Mount Saint Francis Retreat Center, 101 St. Anthony Drive, in Mount St. Francis. The Mass will be celebrated by Conventual Franciscan Father John Elmer. Music will be led by Testify of Laneyville. All are welcome. For more information, call 502-239-0208.

"**Letting God in through Nature and Art: A Spring Retreat**" will be offered from 9 a.m. to 3 p.m. on April 23 at the Oldenburg Franciscan Center in Oldenburg. Franciscan Sister Ann Vonder Muelen, artist and spiritual director, will lead the retreat. The cost is \$50 per person, which includes lunch and art supplies. Registration is due by April 18. "**Let Your Light Shine**," a retreat day for adults with developmental disabilities, will be offered on May 1, beginning with a 9:30 a.m. Mass in the Convent Chapel of the Sisters of St. Francis of Oldenburg, and ending at 3 p.m. Sister Ann and Virginia Gilbert will lead the retreat. The cost is \$30 per person and includes lunch. Scholarships are available.

Registration is due by April 25. "**Contemplative Praying the Rosary**" will be offered from 1 p.m. to 2:30 p.m. on May 3, 10, 17 and 24 (the first four Tuesdays in May). Franciscan Sister Janet Born will lead the sessions. The cost is \$30 per person, and includes a book on praying the rosary. Registration is due by April 27. For more information or to register for any of these events, call the Oldenburg Franciscan Center at 812-933-6437 or e-mail center@oldenburg.osf.com.

The Knights of Columbus Mater Dei Council #437, 1301 N. Delaware St., in Indianapolis, is having an all-you-can-eat **chili supper** at 6 p.m. on April 1. The event will benefit the Gibault School for Children in Terre Haute. The cost is \$6 per adult or \$3 per child.

The **Catholic Business Exchange** is having its monthly meeting on April 15 at the Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. The meeting will begin with a 6:30 a.m. Mass, followed by networking, a buffet breakfast and a speaker. The program will conclude by 8:30 a.m. Indiana Attorney General Steve Carter will speak on "Religious Influences in the Performance of a Public Official's Duties." The cost is \$10. The Catholic Business Exchange is an opportunity for Catholic businessmen and women to meet monthly to share their faith and common interests in business. Registration is required. For more information, call Jim Liston at 317-469-1244 or e-mail jliston@finsvcs.com.

Several members of the archdiocese will be featured on the **radio program** *Shout It From the Rooftops* from 1 p.m. to 2 p.m. on April 8 on WLCR 1040 AM Radio. Those featured on the call-in program will be Father Paul Etienne, pastor of Our Lady of Perpetual Help Parish in New Albany; Judy McNulty, coordinator of the parish's Catholics Returning Home program; and Crit Fisher, a recent participant in the program.

The Ave Maria Guild is sponsoring a **rummage sale** from 8:30 a.m. to 2:30 p.m. on April 1 at St. Paul Hermitage, 501 N. 17th St., in Beech Grove. The sale is open to the public. All proceeds will benefit the hermitage. The guild is also sponsoring a **card party** from 11 a.m. to 2:30 p.m. on April 14 at the Benedict Inn Retreat and Conference Center,

1402 E. Southern Ave., in Beech Grove. The event will feature an ala carte luncheon. All proceeds will benefit St. Paul Hermitage. For more information, call 317-881-5818.

The Pro Arte Singers of Indiana University will give a **free concert** at 2:30 p.m. on April 3 in the Archabbey Church of Saint Meinrad Archabbey in St. Meinrad. The chamber choir performs Medieval, Renaissance and Baroque choral repertory. The concert is open to the public. Diane Rivera, a pianist from Bloomington, will present a **recital** at 7 p.m. on April 4 in St. Bede Theater. Rivera will play pieces by composers Maurice Ravel, Josef Hadyn and Frederic Chopin. The recital is also open to the public. For more information about these events, call Mary Jeanne Schumacher at 812-357-6501.

The **Ministry of Consolation Spring Gathering for Bereavement Ministers** will be held from 7 p.m. to 9 p.m. on April 20 in the Benedictine Room of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The topic will be "How to Talk to People Who are Seriously Ill or Dying." There is no cost for the event. Registration is required by April 18. For more information, call the archdiocesan Office for Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, or e-mail mhess@archindy.org.

St. Francis Hospitals and Health Centers will host a cancer workshop titled "**Look Good ... Feel Better**" for women undergoing radiation and/or chemotherapy from noon to 2 p.m. on April 18 at the hospital's Mooresville campus, 1201 Hadley Road. The workshop is designed to help women in cancer treatment to cope with appearance-related side effects, including hair loss and changes in complexion. The event is free. For more information or to register, call 317-782-6704. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Guess Who? (Columbia)
Rated **A-III (Adults)** because of some crude and profane language and sex-related humor.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Ice Princess (Disney)
Rated **A-I (General Patronage)**.
Rated **G (General Audiences)** by the MPAA.

Miss Congeniality 2: Armed and Fabulous (Warner Bros.)
Rated **A-II (Adults and Adolescents)** because of crass expressions, mild profanity, comedic action violence, gender cross-dressing and sexual innuendo.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

The Passion Recut (Newmarket)
Rated **A-III (Adults)** because of gory scenes of torture and crucifixion, a suicide and some frightening images.
Not rated by the MPAA. †



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RCIA

continued from page 1

him.

"I finally just said, 'I really need to make the commitment,'" he said. "I was very active in a lot of the things she did for [her first Communion]. And it just was a great experience."

In an interview before the Easter Vigil, Mary Anne Kuhn noted the greater unity in her family that she saw would be an outcome of her husband joining the Church.

"Before, I really did hate it, going up to Communion [without him]," she said. "He didn't partake of the Eucharist. And my daughter said, 'Daddy, why can't you come up here with us?' He's looking forward to all of us going up there together, and all of us receiving it and being more of a one-body family."

After the conclusion of the Easter Vigil at Our Lady of Lourdes Church, Kuhn was aglow in the delight of the moment.

"It was beautiful," he said. "It was kind of a culmination of everything. It's been a very rewarding experience."

After receiving Communion for the first time, Kuhn reflected on what impact his being able to join his family in the sacrament will have on their life together.

"I think that it will make a big difference," he said. "It just kind of makes it whole. It kind of brings everything together."

Although the Eucharist in a very real way is the culmination of RCIA for those who are received into the Church, a great amount of attention is also given to the sacrament of baptism.

And rightly so, for it is "the gateway to all the other sacraments," according to Benedictine Father Kurt Stasiak, associate professor of sacramental and liturgical theology at Saint Meinrad School of Theology in St. Meinrad.

"It's through baptism that two things

happen," Father Kurt said. "We're incorporated into Christ's world of grace and we're incorporated into the community of the Church. Once we get into the Church, once we get into that world of grace, then we take the next full step of celebrating the Eucharist."

Although Andrew Kuhn and many others like him received into the Church at the Easter Vigil had been baptized long ago in another Christian ecclesial community, RCIA is ordinarily intended for those who have not been baptized.

Therefore, there is a natural tendency for those participating in RCIA and those who are leaders in it to focus on baptism.

That does not mean, however, that there is not a close tie between baptism and the Eucharist, according to the Father Kurt.

"I think the Scriptures show us a very intimate connection between baptism and Eucharist," he said. "When in John 19:34, as Jesus' side is pierced with a lance, it's blood and water that flows out. The fathers of the Church have always kind of seen that as the symbol of baptism and of Jesus' sacrifice in the Eucharist. So that's there from the very beginning."

Years before she was fully initiated into the Church at St. Paul Church in Tell City, Rebecca Daum had been baptized as a member of the Jehovah's Witnesses. But because that religious tradition does not profess belief in the Trinity, her baptism was invalid in the Catholic Church.

While a Jehovah's Witness, Daum also on a yearly basis celebrated what that group describes as "The Passover." In it, a plate of bread is passed among the members, but few partake of it, according to Daum.

This is because among the Witnesses, only those who consider themselves part of the 144,000 they believe will be the only ones to go to heaven actually fully participate in the ritual.

Since Daum at the time of her membership in the Jehovah's Witnesses did not consider herself in that number, she only



Photo by Sean Gallagher

During the Easter Vigil celebrated on March 26 at Our Lady of Lourdes Church in Indianapolis, Benedictine Father Bede Cisco, archdiocesan director of the Office of Deacon Formation, gives Communion to Andrew Kuhn, who received the sacrament for the first time at the liturgy after being accepted into the full communion of the Catholic Church.

could look at the bread as it passed before her year after year.

Now that she is fully initiated into the Church, Daum can receive Communion alongside those who have been Catholic their entire lives.

In a telephone interview before the Easter Vigil, Daum spoke about her anticipation of receiving Communion in the Catholic Church for the first time.

"I think it's going to be awesome," she said. "I'm really excited about it. It makes me happy to know that I'm going to be involved in something that is so uplifting."

The enriching impact that the Catholic faith had on her husband, Ryan, and his family was one of the main factors that eventually led Daum to participate in RCIA.

This attraction to the Church was a change for her. When as a member of the Jehovah's Witnesses, she began to date her future husband, she was shunned by her fellow Witnesses. Daum's family soon ended their membership as well.

"When I came out of the Jehovah's Witnesses, I didn't feel comfortable even praying to God," Daum said. "And then when I went and saw their relationship [with the Church], it just made me feel so

much more comfortable.

"It weighed on my mind. And I just thought, 'Well, this is what I want to do because I do want to have a relationship with God.'"

In a telephone interview following her reception into the Church at the Easter Vigil, Daum spoke about her experience of receiving Communion for the first time.

"It just made you feel so much closer," she said. "It was so much more personable. You actually felt like you were a part of it. It wasn't something that you just passed by and then you didn't really think about. It's like when you consume it, it goes into your body."

Her relationship with God now made closer through the Eucharist, Daum said that she is looking forward to instilling a love of God in her young daughter.

Father Kurt said RCIA and its culmination in the Eucharist can bring families, like the Kuhns and the Daums, closer together.

"I think that's what we mean by a community of grace," he said. "That's an example of the communion of saints here on earth, where the good that we do does influence each other and does build upon God's grace." †

POPE

continued from page 1

She was not disappointed that he did not celebrate the Mass or proclaim the blessing.

"His presence was enough," Dinan said. "We are praying for him. He shows all people that in weakness they are still valuable."

The Booth family from Chicago—Kevin and Kim and their children, Brittany, Katherine and William—is not Catholic, but wanted to see Pope John Paul.

"You don't have to be Catholic to be moved by this," Kim said. "Everyone was holding their breath to see if he would make an appearance. We did not expect to hear him."

Ryan Rooney, a 19-year-old student at the Franciscan University of Steubenville, Ohio, attended the Mass with a group of his peers.

Rooney said Easter was the first time he had ever seen Pope John Paul in person and "it was wonderful.

"My prayer is not so much for him, but for the world to see who he is: the vicar of Christ on earth," Rooney said. "His being at the window, being present, says so much. He loves us so much that even though he is suffering he comes to the window."

Traditionally, the pope returns to his window on Easter Monday to lead the noon recitation of the *Regina Coeli* prayer.

Although hundreds of people had gathered in the square on March 28 hoping to see the pope, and although the Vatican television cameras shifted their focus from St. Peter's Basilica to the papal apartment at 11:50 a.m., the pope did not appear.

At the Vatican's Good Friday of the Lord's Passion liturgy, Capuchin Father Raniero Cantalamessa ended his homily giving voice to a thought on many minds: "Get well soon. Come back soon, Holy Father, Easter is not Easter without you."

Pope John Paul had watched the Holy Week and Easter liturgies on television, sending messages read at the beginning of each service, but disappointing the crowds that had hoped to see him in person.

In his message to the thousands of

people who gathered in the night on March 25 at Rome's Colosseum for the Stations of the Cross, the pope wrote, "I, too, offer my sufferings so that God's plan would be fulfilled and his word would spread among the nations.

"I, in turn, am close to those who are tried by suffering at this moment. I pray for each of them," the pope wrote.

Those gathered at the Colosseum and those watching on television knew the pope was watching as well.

Big screens set up at the Colosseum showed the pope, dressed in his white soutane and wearing the red stole he would have worn at the service, watching the Stations of the Cross on television in his private chapel.

The television cameras showed the pope only from behind and slightly to the side. His face was never shown in any of the repeated shots broadcast over the course of 90 minutes.

As he would have done had he been at the Colosseum, Pope John Paul held a crucifix during the proclamation, reading, meditation and prayer recited for the last station.

Cardinal Joseph Ratzinger, dean of the College of Cardinals and prefect of the Congregation for the Doctrine of the Faith, wrote the meditations for the Colosseum service and presided in the pope's name over the March 26 Easter Vigil in St. Peter's Basilica.

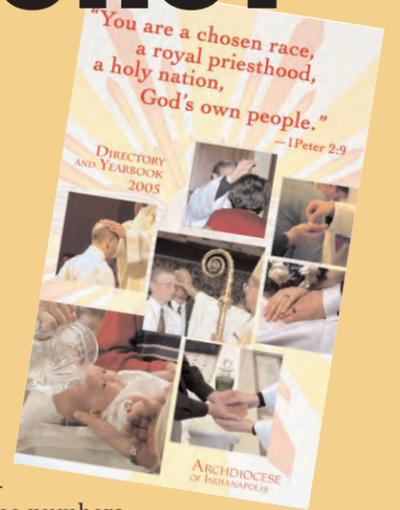
During the Mass, the cardinal welcomed into the Catholic Church—by baptizing, confirming and giving them the Eucharist—a 10-year-old Italian girl, two adult women from Japan, a woman from Congo and a woman from Peru.

In his homily, Cardinal Ratzinger said following Christ means listening to "the living word of God that corrects us, renews us and shows us the true values that are important for the world and society.

"Following Christ means having compassion for the suffering, having a heart for the poor; it also means having the courage to defend the faith against ideologies, having trust in the Church and in its interpretation and application of the divine word to current circumstances," the cardinal said. †

Got Questions?

Find the answers in the new, 2005 edition of the **Directory and Yearbook for the Archdiocese of Indianapolis.**



Just off the presses, the new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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CHRISM

continued from page 1

of the past.

Preaching to an overflowing cathedral bathed in warm light, the archbishop turned the thoughts of those present back to 1834.

That was the year that Bishop Simon Bruté became the first bishop of the new Diocese of Vincennes, which covered all of Indiana and eastern Illinois.

The local Church at that time was made up of one bishop, two priests and a few Catholic households over more than 52,000 square miles.

"We come from humble beginnings," Archbishop Buechlein said. "Our first Cathedral—in Vincennes—was only 100 feet in length. The walls were without plaster. Burlap was used to cover the windows. There was no heat."

In that sparse place, Bishop Bruté hung a single, eight-inch picture of St. Francis Xavier—the patron of the archdiocese—for the people who visited the Cathedral.

Still, the poverty of the time made little difference, the archbishop said.

"Our one, holy, catholic and apostolic Church took root there in all simplicity," he said. "In the humble beginning on the banks of the Wabash [River] here in Indiana, we inherited our Catholic faith."

It is good for us, he said, to remember that the unity that Catholics share today is not just with each other, but with their ancestors as well.

"The unity of our faith reaches back to our past—indeed back to Christ and the apostolic age," he said. "From there, our Catholic heritage came by way of Europe to Indiana and was especially gifted by courageous pioneers."

The archbishop offered special words of praise for Bishop Bruté and Blessed Mother Theodore Guérin, the foundress of the Sisters of Providence.

He also turned special attention to the nearly 100 priests of the archdiocese who had gathered at the Mass to publicly renew their promises of the priesthood.

"Brother priests," the archbishop said, "as we renew our ordination promises tonight, we do so as a *communio*—a presbyteral college. And it's fruitful for us to remember also that at ordination we were not only united to the priests of our archdiocese in our day. We can trace our communion back to the apostolic era, and we are in privileged communion with our first bishop and the 1834 small presbyterate of two priests."

The tradition of using holy oils is also something that marks us to our past.

"This chrim Mass and Holy Week point us to the roots of our Church and to the treasure of the sacraments," Archbishop Buechlein said. "The blessing of the holy oils calls us to deeper faith in the reality they sign and seal: in baptism, in confirmation, in Holy Orders, in the anointing of the sick."

"Let us pray for our unity with sincere and very grateful and joyful hearts," he said. "Let's pray with the humble spirit of Bishop Bruté. Let's pray with the holy determination of Blessed Mother Theodore. Surely, they join us in our mission still." †

Photos by Brandon A. Evans



Deacon William Williams, an archdiocesan seminarian to be ordained to the priesthood this year, proclaims the Gospel at the center of SS. Peter and Paul Cathedral in Indianapolis during the annual chrim Mass on March 22.



Archbishop Daniel M. Buechlein leads about 100 priests of the archdiocese and all present at SS. Peter and Paul Cathedral in Indianapolis in the Penitential Rite during the chrim Mass on March 22.

Chrim Mass

The archdiocesan chrim Mass is held once a year at SS. Peter and Paul Cathedral in Indianapolis on the Tuesday of Holy Week.

During the Mass, the oil of the sick and the oil of the catechumens are blessed and the sacred chrim is consecrated. The various oils are used in the sacraments of baptism, holy orders, anointing of the sick and confirmation.

After the oils are blessed by Archbishop Daniel M. Buechlein, they are distributed to representatives of all the parishes in central and southern Indiana.

The Mass is also a chance for the priests of the archdiocese to renew together the promise of their ordination to serve the people of God.

The roots of the chrim Mass date back to the eighth century, said Father Rick Ginther, director of liturgy for the archdiocese. It used to be part of three Holy Thursday liturgies (the Reconciling of Penitents is no longer a liturgy in use on Holy Thursday).

The use of oils in the sacramental life of the Church comes out of the Middle East and Mediterranean.

"It's the natural ingredient which easily symbolizes not only the sanctifying grace of the sacrament, but also signifies ... the natural needs of the person, [such as healing]," Father Ginther said.

"The chrim [oil] comes out of the ancient tradition of the anointing of priest, prophet and king—one who was anointed with that oil was set aside, dedicated," Father Ginther said.

The very same happens with Catholics in the sacraments of baptism and confirmation. †



Deacon Shaun Whittington, an archdiocesan seminarian to be ordained to the priesthood later this year, presents oil to Archbishop Daniel M. Buechlein during the annual chrim Mass at SS. Peter and Paul Cathedral in Indianapolis. The oil of the sick, the oil of catechumens and the sacred chrim were all blessed by the archbishop during the Mass.

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Christians should consider Sunday as a day of renewal

By Fr. Herbert Weber

Recently, I led a group of 11 high school students and several adults on a mission trip to Jamaica. On a Sunday morning, we visited a poor section of Kingston, spending time with families who lived in small houses in a cramped neighborhood. From there, we went to the Catholic church for Sunday Mass with some of the folks that we met there.

The Mass lasted more than two hours. All the people were dressed in their best. They joyfully sang each song, and participated throughout. They even hung onto every word of the 45-minute homily.

That evening, as our group met to process the day's experiences, student after student spoke of the Mass as the day's highlight. That was impressive and even extraordinary, especially considering that the afternoon was spent at a fishing village on the beach, where they enjoyed sunshine, while it was snowing at home in Ohio.

All these high school students are serious about their faith, but they don't always have the same enthusiasm about Sunday Mass at home. So I asked them to explain.

The best they could answer was that the liturgy they experienced with the Jamaicans was truly a celebration, a focus for their day and week. The Mass was energizing for them, full of vitality and somehow life-giving. One student said it helped her recommit to her own Catholic faith.

Sadly, Sunday Mass for many Catholics has lost some of its luster as the week's center. Often, individuals get trapped in the mentality of "fitting Mass in" their schedule.

Our parish's Pastoral Council decided to spend 2005 focusing on Sunday as the Lord's Day, trying to examine how our parish could better highlight Sunday Mass and the whole day of Sunday. We began by studying Pope John Paul II's 1998 apostolic letter "*Dies Domini*" ("The Day of the Lord").

In his letter, the pope called attention to Sunday as the day of the risen Lord. Our council first saw this simply as a reference to Jesus' resurrection taking place on a Sunday. Eventually, we realized that having a day for the risen Lord meant much more.

Resurrection is the epitome of celebrating life. In Jesus' resurrection, death and sin have been overcome. This is a message of hope and encouragement. It challenges all that is deadly or infected by sin.

Consequently, to accept Sunday as a day of the risen Lord, a parish has to believe that the celebration is about

life and hope. This means relating to the lives of those who are assembled and reflecting a life-giving message that goes beyond this earth.

Both the celebration of Mass and the observance of Sunday have to reflect the vitality that flows from appreciating the Resurrection. Perhaps in the past, calling Sunday a day of rest failed to illustrate the joyful recreation of this day. For young people, a day of rest is equated with boredom.

Would considering Sunday a day of renewal better articulate the vision?

A parish's approach to reclaiming Sunday has to begin with the way Sundays are observed at that church. Each Sunday Mass, regardless of how many there are, has to be treated by everyone as if it were the only one, with the homily well-prepared and the music the best it can be. Any semblance of rushing the Mass in order to quickly clear the parking lot starts to defeat the purpose.

And coming to church early enough to be ready to celebrate—even having looked over the day's Scripture readings at home beforehand—is a real value.

As for respecting Sunday itself, I recall listening to my sister-in-law complain that her parish divided the family by scheduling activities on Sunday that might have been scheduled for other times.

Parishes do people a favor by encouraging them to avoid doing their household chores on Sunday. There are instances, however, where doing a household chore, especially for others, is in keeping with acts of charity that are appropriately done on Sunday too.

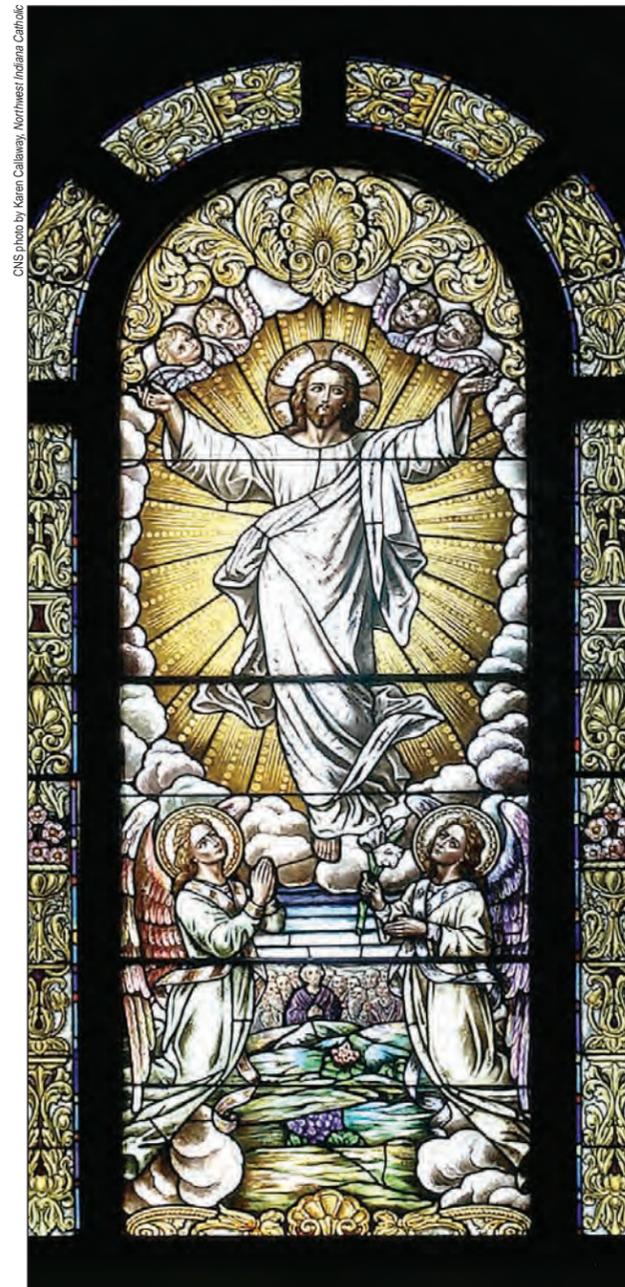
I don't want people to think that the only way to be restorative is to be self-centered. Perhaps the question we should ask ourselves is what we might do on the Lord's Day that would reflect a life-renewal experience.

The experience of the Mass that our group had in Jamaica came right after visiting the squalors of the ghetto. In a sense, my students received a taste of Easter resurrection after being in the suffering of Good Friday.

Perhaps that, too, is why the Mass meant so much both to the Jamaicans and to us as visitors from the United States. Even in the hardness of life's misery, the power of the risen Lord comes through with a message of hope.

It's a message needed every week regardless of where one lives.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †



The risen Christ is depicted in this stained-glass window at St. Stanislaus Kostka Church in Michigan City, Ind., in the Diocese of Gary. In Jesus' resurrection, death and sin have been overcome. This is a message of hope and encouragement.

Pope encourages people to serve others on Sundays

By David Gibson

A "tide of charity" flows from the Sunday Mass, inspiring how people live the rest of the day, Pope John Paul II said in a 1998 apostolic letter titled "The Day of the Lord" ("*Dies Domini*").

There are many ways for Christians to bring "the love of Christ received at the eucharistic table" into other people's lives, he said, to improve "family life, social relationships [and] moments of relaxation" as well as to help

the poor, the lonely and the sick to have happier and healthier lives.

The pope said Sunday gives people "an opportunity to devote themselves to works of mercy, charity and apostolate."

Pope John Paul suggested that on Sunday people "look around to find people who may need their help."

"It may be that in their neighborhood or among those they know," he noted, "there are sick people, elderly people, children or immigrants who precisely on

Sundays feel more keenly their isolation, needs and suffering.

"It is true that commitment to these people cannot be restricted to occasional Sunday gestures," the pope explained. "But presuming a wider sense of commitment, why not make the Lord's Day a more intense time of sharing, encouraging all the inventiveness of which Christian charity is capable?"

(David Gibson edits Faith Alive!) †

Discussion Point

Sunday is day for faith, family

This Week's Question

What does "Sunday" mean to you? What do you do that makes it the day of the risen Lord?

"I go to Mass and don't work. I generally hate to cook, but I make a big family dinner with in-laws and my sons and their girlfriends. We keep it as a family day. I don't shop on Sundays and wish stores weren't open." (Mary Kay Barrick, Catonsville, Md.)

"To me, it's a day to regroup. We always go to Mass. ... We relax and center on the Eucharist because it's what brings last week together, [and] what centers our life." (Linda Kelley, Ketchikan, Alaska)

"I've always believed that Sunday is that day of obligation, time to pray and give your time to the Lord. I miss that [society doesn't] give the day to the Lord by not working. It's a day to reflect on our soul." (Frank Waite, Burien, Wash.)

Lend Us Your Voice

An upcoming edition asks: How do couples today "make it work" when both spouses work outside the home?

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. †



CNS photo by Nancy Wrethec

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: He cast out demons

If modern Christians are embarrassed about Jesus' miracles (see last week's column), it's nothing compared to what they feel about the stories of Jesus casting out demons. Do we really have to believe that all those people were possessed by demons?



The quick answer to that question is no, but that needs qualification. The Catholic Church teaches that there indeed are demons. They were created as angels, but became evil after they rejected God. As pure spirits, they are powerful and they can possess humans. They can work on the brain to stimulate unworthy desires, they can move a person's arms or legs, and they can use a person's tongue to say things the person would not normally say. They can cause both physical and mental illness.

The Catholic Church has a rite of exorcism, and bishops grant certain priests the power to perform exorcisms

in which demons are expelled from persons or things. But this rite is used very carefully, and rarely, today. Every effort is made to be sure that demons are actually present.

But what about the Gospel stories? Most of the symptoms of those from whom Jesus cast out demons indicate mental illness epilepsy, or some physical ailment. The fact that Mary Magdalene had had seven demons cast out (Lk 8:2) probably indicates that she suffered from a mental illness of some kind, not that she was an immoral woman. The symptoms of the boy with a demon (Mt 17:14-18) strongly suggest epilepsy.

Jesus was working within the worldview of his time. As Scripture scholar Father Raymond Brown wrote, "Jesus, by driving out demons in his process of healing, is indicating that sickness is not simply a bodily ailment but is a manifestation of the power of evil in the world." He also wrote, "Clearly the New Testament writers shared the view of the Judaism of their time on the reality of the demonic; and subsequent Christian theology, until our own time, has regarded

that belief as serious and normative."

It's interesting that there are no exorcisms in John's Gospel; they are confined to the other three Gospels. I'm not sure, though, what to make of that.

Not all of Jesus' healings involved casting out demons. Sometimes he ordered demons out before he cured blindness, deafness or dumbness, while at other times he simply healed the illness through a command.

When he did expel demons, though, he was demonstrating the power of God's kingdom over Satan and his demons. As powerful as demons are, they are no match for God. More than that, Jesus was demonstrating his own power. He didn't ask his Father to expel the demons; he did it himself. He ordered them to leave and, although they might protest, they left.

One more quote from Father Brown: "If you are among those who do not think that [Jesus' exorcisms] are historical, you are not free to dismiss the religious import of the narratives. Such dismissal of significance is not a mark of sophistication but of superficiality." †

Cornucopia/Cynthia Dewes

It's time to play, in every way

One of the things we have more time to reflect on when we're older is the delight offered by each season of the year. The change of seasons in most parts of the country is impressive and energizing. And often this pleasure is interwoven with religious significance.



Thus, Christina Rossetti could rightly observe in her poem, *Easter Carol*, that "Spring bursts today for Christ is risen and all the earth's at play." Because of Easter, we enjoy a playful springtime of the soul just as our physical selves enjoy renewed warmth and the rebirth of nature. It's time to play, in every way!

The RCIA candidates who've been working toward this day all year may now claim joyous full communion with the Church. Lenten observers can relax whatever penances they've been practicing in favor of renewed spiritual purpose, and all can bask in the knowledge of God's mercy and love.

The coming of spring is also a bit like Jan. 1, without the obligatory exercise club membership. It's a time when

we feel like changing for the better. We clean the house or garage, and clean up our physical act with diet and workouts.

This is also a time for celebrating accomplishments or marking increments of achievement. Kids graduate from high school or college, and in these extravagant days, even kindergarten. They're promoted to the next grade, flown up from Brownie to Girl Scout, or presented at recitals that display their improvement in playing piano.

People take a critical look at their homes and gardens, marking their favorite choices in seed catalogs and circling bargains in paint store ads. Teenagers jump the gun on summer clothes, wearing shorts and tank tops whenever the temperature reaches 50 degrees. The voice of the turtle is heard in our land once more.

Speaking of which, spring brings the sound of all birds singing away, dispelling the silence of winter. In fact, all our senses remind us of refreshment and renewal. We feel the touch of warm breezes and smell that distinctive "green" fragrance of budding plants. We see the cheerful daffodils, tulips and hyacinths, which bring color to the gray, end-of-winter landscape. We almost feel as though we're sensing God's initial cre-

ation, with a hint of the Garden of Eden everywhere.

Now, the trick is to sustain this great feeling of renewed purpose. As the spring days meld into summer and the graduations, weddings and whatever other special events marking significant moments fade into memory, we may lapse in our noble efforts. We may fall into the mental and spiritual ruts that humans are so good at digging for themselves. What to do?

Maryknoll Father Joseph Veneroso has written, "Among God's many gifts to us, the most awesome—and scary—is free will." It seems to me that the spiritual impetus of Easter can carry us through the inevitable doldrums of human existence and help us make the best use of our free will, if only we allow it.

With the habits of constant prayer, spiritual reading and frequent reception of Christ in the Eucharist that we forged during Lent, we can make choices that follow God's will more closely. Our souls will continue to play forever in springtime.

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

Faithful Lines/Shirley Vogler Meister

To clip or not to clip: Is that the question?

During the years I attended college as a non-traditional student, my husband began calling me "the mad clipper." That's because I regularly clipped course-related items from publications. However, scissors and I had a serious relationship long before that. I began saving clippings since grade school.



Recently, I mentioned to Paul that he doesn't refer to me as "the mad clipper" much anymore. He claims I don't butcher papers and magazines as much either, but I really do. Just ask relatives or friends with whom I share them.

If I had saved the clips and scrapbooks of my youth, what a history lesson they would present today! My taste ranged then from movie stars to science to newspaper "paper dolls" to missionary/vocations/travel essay contests to word challenges, especially advertising "jingles."

As I matured, my interests matured—well, some of them did—but they still remained eclectic.

I am glad I disposed of most of that material, because I've accumulated even more during my adult years. I fight daily to whittle down the stacks of paper that keep growing despite good intentions and diligent efforts. (Let this be a lesson to readers, especially the young: Keep order from the get-go and let go of what is superfluous.)

However, there have been times that I think I missed my true calling. Did you know there are professional clipping services, where clippers like me do what I do for pay? I'm afraid if I followed in their footsteps, I would end up like a Catholic girl in a short story by award-winning author Alice Fulton. I read Fulton's story, "The Real Eleanor Rigby," in the winter 2003 issue of *The Gettysburg Review*. (Readers not knowing The Beatles' music won't recognize the name in the short story's title is a character in one of their songs. The short story features The

Beatles, but is not for youthful readers.)

Anyway, the fictional teen, Edna, was often "sequestered in her bedroom, which resembled a clipping service run by a poltergeist. The floor was a brittle strudel of back issues and loose paper. Narrow paths had been cleared between the door, bed and stereo." Compared to that, I am truly tidy. My clipping "madness" has never produced that kind of chaos.

Curious, I contacted the Catholic Press Association to see if the CPA has a clipping service. Mary Iapalucci with *The Catholic Journalist* assured me there is, and "customers are sent actual newspaper clippings of whatever it is they asked us to look for." A monthly fee provides 50 clips, but more can be purchased. (the CPA's website is www.catholicpress.org.)

Readers tell me they regularly clip and share items from *The Criterion*. To them, I sincerely say "Thank you!"

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Making a Difference/Tony Magliano

War is too easy for us

War is too easy for most Americans. Of course, I don't mean active



U.S. combat forces or their families. Nor do I mean the 3,000 Americans who perished on 9-11, and the many New Yorkers and Washingtonians who personally experienced that frightful day.

What I do mean is that for the vast majority of Americans, war is quite comfortable. Think about it. Nearly all of us go about our days as though we were at peace. We go to work as normal. Our children safely go to school. We kick off our shoes at the end of the day and watch television or read.

With the exception of poor Americans, whose benefits are being cut to help fund the wars, we are living quite well.

War is too easy for us. We don't feel any pain. In fact, we are not even inconvenienced. We are at war and, yes, we are comfortable.

What if our cities had experienced the "shock and awe" of endless bombardment, as in Iraq? What if 100,000 of our children, mothers, fathers, wives and husbands [according to a Johns Hopkins University study] had been killed? What if our clean water and sanitation facilities were destroyed, and food was in short supply? And what if we had to live constantly in fear?

If we were experiencing what the Iraqis are experiencing, I am certain most Americans would have a far different view of war. We would put aside primitive means of dealing with each other. We would learn to stretch our creative imaginations to find peaceful ways to resolve our differences.

It is foolish, insensitive and immoral to kill innocent people, destroy a nation, arouse immense resentment and waste billions of dollars in order to capture one brutal dictator. It defies logic and runs counter to the Catholic Church's social doctrine.

In the words of Pope John Paul II, "War is a defeat for humanity."

Japan's Catholic bishops, reflecting the feelings of a people who alone experienced the horror of nuclear war, wrote, "We ... declare that our fundamental position is opposition to all war. ... Violence is answered with violence. ... We must grope for a policy ... that will avoid the danger of war and seek peaceful solutions through diplomacy and cooperation."

Similarly, the Rev. Martin Luther King Jr. said that "the choice is no longer between violence and nonviolence, but nonviolence and nonexistence."

In the words of an African proverb, "The flames of a bush cannot be extinguished with fire."

Reflecting on the collapse of repressive regimes in Eastern Europe in 1989, Pope John Paul II wrote: "It seemed that the European order resulting from World War II ... could only be overturned by another war. Instead it has been overcome by the nonviolent commitment of people. ... I pray that this example will prevail in other places and other circumstances. May people learn to fight for justice without violence."

And may those of us who have been spared the horrors of war empathize with those who have not. Just as we would not invite the destructiveness of war to be unleashed on us, may we never again—for whatever reasons—unleash such horrors on others.

May we rise from the death of war to a new life in Christ, rooted in nonviolent courage, social justice and love for all!

(Tony Magliano is a columnist for Catholic News Service.) †

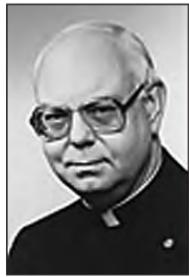
Second Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 3, 2005

- Acts 2:42-47
- 1 Peter 1:3-9
- John 20:19-31

With deep faith and faith-filled excitement, the Church continues the celebration that it began a week and a day ago of Easter, the Lord's resurrection and final victory over death and sin.



As is the case in almost every Mass of this season, the first reading this weekend comes from the Acts

of the Apostles.

Originally, Acts was seen to be a continuation of St. Luke's Gospel. Obscuring this fact for centuries has been the insertion of St. John's Gospel in all the translations and renditions of the New Testament between Luke's Gospel and Acts.

Nevertheless, the Gospel of Luke and Acts should be seen as unified. Together, they tell an uninterrupted story of salvation in Jesus, from Mary's conception to a time years after the Ascension.

This weekend's reading reveals to us what life actually was like in the time shortly following the Ascension. It provides information about the Church, geographically in the place where it first formed, and where Jesus lived, died, rose and ascended.

The reading describes the first Christians, most of whom likely knew Jesus, as reverently following the Apostles, of being together in a most realistic sense of community, of eagerly caring for the needy, of praying and of "breaking the bread," a term referring to the Eucharist.

Acts notes that each day new believers entered this community.

For its second reading this weekend, the Church offers us a passage from the First Epistle of Peter.

Clear and inspiring in this reading is the early Church's obvious and intense love for, and faith in, the Lord. It was a faith that hardly went unchallenged. The culture in which Christianity was born and grew in almost every respect either rejected the ideals of the Gospel or held them in outright contempt. So the mere presentation of these beliefs in this epistle show how steadfastly the first Christians held to what Jesus had taught.

John's Gospel provides the last reading.

It is one of the beloved, and most familiar, of the Resurrection Narratives.

In this reading is the story of the reluctance of the Apostle Thomas to accept that Jesus indeed had risen from the tomb. Then, as all recall, Jesus dramatically appears on the scene. He invites Thomas to believe. In awe, and the uttermost faith, Thomas declares that Jesus not only is teacher and Redeemer, but indeed that Jesus is God.

The Lord confers upon the Apostles that most divine of powers, the power to judge what is sinful and to forgive sin.

Reflection

This weekend is observed as Divine Mercy Sunday. It is the occasion to focus upon God's loving mercy for each of us, given in the coming of the Lord Jesus, and sealed in the Lord's humanity, life, death and triumph over death.

With Easter only a week ago, the Church this weekend hurries to tell us that, despite the intervening years, Jesus still is with us. So the mercy of God, offered to us in Jesus, still is available.

This mercy reaches us in very visible ways. It is through the Apostles. The Apostles and their successors bring us this mercy, this contact with Jesus, with God, and the hope of being forgiven. Christianity did not depart the earth at the Ascension. It remains in the Church, lovingly gathered around the Apostles.

We become part of the Church when we create within ourselves the faith of the first Christians and of Thomas. Through this faith, in the Church, with the Apostles, we are saved from our own death and sin. We receive the gift of eternal life. We experience the mercy of God. †

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Daily Readings

Monday, April 4

The Annunciation of the Lord

Isaiah 7:10-14; 8:10

Psalm 40:7-11

Hebrews 10:4-10

Luke 1:26-38

Psalm 34:2, 9, 17-20

John 3:31-36

Friday, April 8

Acts 5:34-42

Psalm 27:1, 4, 13-14

John 6:1-15

Tuesday, April 5

Vincent Ferrer, priest

Acts 4:32-37

Psalm 93:1-2, 5

John 3:7b-15

Saturday, April 9

Acts 6:1-7

Psalm 33:1-2, 4-5, 18-19

John 6:16-21

Wednesday, April 6

Acts 5:17-26

Psalm 34:2-9

John 3:16-21

Sunday, April 10

Third Sunday of Easter

Acts 2:14, 22-33

Psalm 16:1-2, 5, 7-11

1 Peter 1:17-21

Luke 24:13-35

Thursday, April 7

John Baptist de la Salle, priest

Acts 5:27-33

Question Corner/Fr. John Dietzen

St. Paul preached about the revelations of Jesus

Recently, there have been some interesting questions, both at home and in our Catholic education classes, about St. Paul.



The first question is about his self-described "thorn in the flesh" (2 Cor 12:7). I've heard that he was the first recorded stigmatic.

Second, where did he get his Christian training and authority?

He had a dramatic encounter with Christ, but never met him in person. He did not know the other Apostles until later.

Where did he acquire the background that he needed to teach Christian doctrine? (Indiana)

That's a very good question because Paul's history as a Christian authority is special. There's no one else like him mentioned in the New Testament.

The simplest answer to your question is that he received his "Christian education" and authority to preach the Gospel directly from Jesus—no one else.

Paul himself insists on this point. In his letter to the Christians in Galatia, he refutes attacks on his teaching with the claim, "I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ" (Gal 1:12).

Other information in his letters and the Acts of the Apostles supports that claim.

Born in Tarsus in Asia Minor of Jewish parents, Paul eventually went to Jerusalem, where he became a disciple of the illustrious rabbi Gamaliel.

Paul was a fervent rabbi himself and a rigid Pharisee. But neither this nor any other previous experience could prepare him for that kind of conversion.

After his famous encounter with the Lord on the road to Damascus, it seems that he went to "Arabia" for three years then preached the Gospel in Damascus before returning to Jerusalem, where he met the Apostles for the first time (Gal 1 and Acts 9).

Clearly, he did not vacillate about his authority as an Apostle, even to the point of challenging (and convincing) Peter and the Christians "reputed to be important" in Jerusalem about the need to be circumcised before baptism.

Key to Paul's conversion and theological formation, of course, was his mysterious personal confrontation with Christ as Paul was on his way to Damascus to attack the followers of Jesus.

Paul asked, "Who are you, sir?" The Lord answered, "I am Jesus whom you are persecuting."

For the rest of his life, those words remained alive in Paul as a fountain of theological learning. Practically all the dominant themes of his teaching flowed significantly from his reflection on what Jesus said at that moment, particularly his majestic image of the Church as the body of Christ.

On that day, Christ did not say: I am Jesus whose friends or followers you are persecuting. He literally identified himself with those who believe in him.

Over the years, Paul drew the conclusion that he expands on, for example, in 1 Corinthians 12 and 13. You have a variety of talents and gifts, he told them, bestowed by the one Spirit. But that Spirit of Jesus makes all of you one with him—you are together "Christ's body, and individually parts of it."

Another large element in Paul's formation, together with his mystical experiences (see for instance 2 Cor 12:1), is the conflict with the other Apostles, referred to above, over the requirement that Christian converts be held to traditional Jewish laws. The resolution of that struggle contributed much to the development of the major themes of Paul's theology.

There's no question that Paul's total and immediate transformation by Jesus Christ has no parallel in Christian history, perhaps in all the history of religion.

Speculation never stops about the "thorn in the flesh." Was it sickness? Disability? Temptation? Pain?

Interestingly, Hebrew Scripture sometimes uses that expression as we use "thorn in the side," referring to a person. The context of those words certainly is open to that possible meaning. But there's no way to know.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

My Dance with the Holy Spirit

So I am saved
by revelation, by redemption
saved by compassion and grace

And I say
God
I rejoice in your creation
I have seen you in the wood and
meadow
my forgiving God, Lord of the
universe
Father of power manifested in cloud
and rain.

From day to day
create my life
Lord of seas and mountains
create my life

Assemble all creatures of the world
let them dance shielded by your
eternal love

sorrow, pain, hunger
the cold biting winds of darkness
rip through the walls of my soul
the warmth escapes
—but I have hope.

The seed will take root
blade upon blade, fruit upon fruit
dependent upon fertile ground
—the harvest awaits.

You shape my earthly life, light
a warmth from your sun
an object of passionate gold
and let me dance with the Holy Spirit
my forgiving and compassionate
God
and leap for joy in the Trinity
my dance with you!

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington.)

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

April 1

Our Lady of Grace Monastery, Chapel, 1402 Southern Ave., **Beech Grove**. Catholic Charismatic Renewal, Mass, prayer meeting, 7 p.m. Information: 317-797-2460.

April 2

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Poetry Reflection Day," Providence Sisters Marie McCarthy and Rosemary Nudd and Congregation of Christian Brother Barry Donaghue, presenters. Information: 812-535-4531.

Oldenburg Franciscan Center, **Oldenburg**. "Taste the Goodness of Super Foods," 9:30 a.m.-1 p.m., \$20 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

April 3

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Dr., **Indianapolis**. Breakfast, 8 a.m.-1 p.m. Information: 317-240-3782.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Divine Mercy Sunday, silent adoration, 2-3 p.m., chaplet, 3-4 p.m. Information: 317-255-3666.

St. Bartholomew Church, 1306 27th St., **Columbus**. Feast of Divine Mercy, 3-4 p.m. Information: 812-379-9353.

St. Gabriel Church, 232 W. 9th St., **Connersville**. Divine Mercy Sunday Celebration, 1-3 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Feast of Divine Mercy, 2-4 p.m. Information: 317-888-2861.

St. Mary Church, 720 N. "A" St., **Richmond**. Divine Mercy Sunday, reconciliation, 12:30 p.m., service, 2:30 p.m. Information: 765-962-3902.

MKVS and DM Center, **Rexville**

(located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Divine Mercy Sunday, Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Divine Mercy Sunday, 2 p.m., Father Simon Stefanowicz, presenter. Information: 812-623-2964.

April 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Prayer service for continued renewal of Our Lady of Fatima Retreat House and its ministry, 5:30-6 p.m. Information: 317-545-7681.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. Free workshop for women with cancer, noon-2 p.m. Information: 317-782-7986.

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness Book Club, *The Amateur Marriage*, 7 p.m. Information: 317-865-5864.

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-825-7087.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Charismatic Mass, 7 p.m. Information: 812-923-8817.

April 5

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. "Catholics Returning Home," six-week series, session 1, 7:30-9 p.m. Information: 317-291-5376.

April 6

Bourbon Street Distillery, 361 Indiana Ave., **Indianapolis**. Theology on Tap, 7 p.m.

April 8

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priori Hall, Father Frank Pavone, founder and director of Priests for Life in Staten Island, N.Y., presenter, \$15 members, \$20 guests. Information: 317-919-5316.

St. Francis Hospital, 8111 S. Emerson Ave., **Indianapolis**. Natural Family Planning class, 7-9 p.m. Information: 317-865-5554.

April 8-10

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit marriage preparation, weekend retreat. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Heaven-Let's Go!" Benedictine Father Joseph Cox, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

April 9

Christ the King Parish, Msgr. Tuohy Hall, 1827 Kessler Blvd., E. Dr., **Indianapolis**. First annual Catholic Pro-Life dinner and concert featuring internationally known Catholic musician Tatiana in concert, 6:30 p.m., followed by dinner, 7 p.m., and program by Father Frank Pavone, founder and director of Priests for Life in Staten Island, N.Y., \$25 adults, \$20 students. Information: Archdiocesan Office of Pro-Life Activities, 317-236-1521.

St. Vincent Hospital, 2001 W. 86th St., **Indianapolis**. Natural Family Planning class, 9-11 a.m. Information: 317-865-5554.

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Annual spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

St. Malachy Parish, Noll Hall, 326 N. Green St., **Brownsburg**. Arts and Crafts Fair, food, crafts, quilts, 9 a.m.-3 p.m. Information: 317-852-3195.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, **New Albany**. Spring Prayer Breakfast for those who have lost a loved one, Father Terry Tatro, speaker, 9-11 a.m. Information: 812-945-2374.

April 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Spring Fling, \$6 per person. Information: 317-545-7681.

Holiday Inn, Conference Center, State Road 46 West, **Columbus**.

First annual Catholic Pro-Life dinner and concert featuring internationally known Catholic musician Tatiana in concert, 6:30 p.m., followed by dinner, 7 p.m., and program by Father Frank Pavone, founder and director of Priests for Life in Staten Island, N.Y., \$25 adults, \$20 students. Information: Archdiocesan Office of Pro-Life Activities, 317-236-1521.

April 11

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Catholics Returning Home, 7-9 p.m. Information: 812-945-2374.

Monthly

First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, **Indianapolis**. People of Peace secular Franciscan order, noon-2 p.m. Information: 317-955-6775.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Women: No Longer Second Class," program, 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and Exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Charles Borromeo Church, chapel, 2222 E. Third St., **Bloomington**. Adoration of the Blessed Sacrament, noon-6 p.m.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after

8:30 a.m. Mass-9 a.m. Sat., 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Mary Church, 212 Washington St., **North Vernon**. Adoration of the Blessed Sacrament,

9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m.

—See ACTIVE LIST, page 13

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Archdiocese to host fiscal management conference for parish leaders

By Brandon A. Evans

Parish leaders from around the archdiocese will have a chance to learn more about good financial stewardship this month.

The 2005 Fiscal Management and Discipleship Conference will be held from 8:30 a.m. to 2:30 p.m. on April 23 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove.

The cost of the event is \$30 per person, which includes lunch. The registration deadline is April 20.

The conference, which was first presented in 1996, has become a biannual event.

Archbishop Daniel M. Buechlein will present a keynote address on the financial challenges facing parish ministry and Denny Faurote, president of the Faurote Group, will give a keynote presentation on "Leadership in Today's Environment."

The day will also feature 13 workshops, and participants may choose to attend three sessions. The topics vary from "Best Practices for Growing Stewards" to "Making Quality Health Care Affordable" to "Hot Topics in Charity Gaming."

Julie Shewmaker, controller of the Office of Accounting Services for the archdiocese, said she is expecting more than

100 participants.

"The conference is designed to meet financial and stewardship training and information needs of administrators, finance council members, stewardship council members, business managers, bookkeepers and volunteers handling bookkeeping or stewardship functions," Shewmaker said. "We hope to provide a forum for our participants that

encourages good stewardship and fiscal accountability."

The conference will provide good information, she said, and also give participants networking opportunities.

The event can also be an important way for parishioners to be reassured that their parish is spending money wisely.

"In order to be good stewards of the resources provided by parishioners,"

Shewmaker said, "we have to be cognizant of relevant accounting techniques and new financial developments that affect parishes."

(For more information, call Bonnie Vollmer in the archdiocesan Office of Accounting Services at 317-236-1410 or 800-382-9836, ext. 1410, or e-mail bvollmer@archindy.org.) †

Walkathons will benefit homeless shelters

By Brandon A. Evans

A fund-raising walk titled "Homeward Bound" will take place in several cities around the state on April 10 and April 17.

Each event begins with registration at noon and greetings from dignitaries at 1:30 p.m. The walk starts at 2 p.m.

Walks in the archdiocese are scheduled on April 10 at the Veteran's Memorial Plaza in Indianapolis, April 10 at the Third Street Park in Bloomington and April 17 at Warder Park in Jeffersonville.

The walks will benefit dozens of agencies that work to serve the needs of the homeless, including the archdiocese's Holy Family Shelter in Indianapolis.

The event helps in a couple of ways, said Bill Bickel, director of the shelter,

which takes in families so parents do not need to live apart from their children.

"One, we desperately need the financial assistance," Bickel said. "... Secondly, if it pulls in folks that otherwise would not have any connection with the homeless issue, it's a wonderful educational piece.

"It's really, really important to us" to get more people to support the shelter, he said. Spring is one of the busiest times for the facility because landlords are more likely to evict families in warmer weather than during colder months.

Bickel said that the shelter has been involved with the Homeward Bound walk since it started three years ago, and each year has received more than \$1,000 in aid.

Participants can give money pledged to them to the general fund or to a specific

agency, such as Holy Family Shelter or Habitat for Humanity. Money given to the general fund is split among the agencies.

Representatives of the homeless agencies work on the event's steering committee, a role that has been filled this year by Valerie Sperka, development specialist and administrative assistant for Catholic Social Services of Central Indiana.

Sperka helped organize a team of walkers from the Archbishop O'Meara Catholic Center in Indianapolis who want to help Holy Family Shelter. She encourages parishes and schools to organize teams.

There is no registration deadline, and participants can sign up at the walks.

(For more information about these events, log on to www.homelesswalks.org.) †

The Active List, continued from page 12

Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 11 a.m., sign-interpreted.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

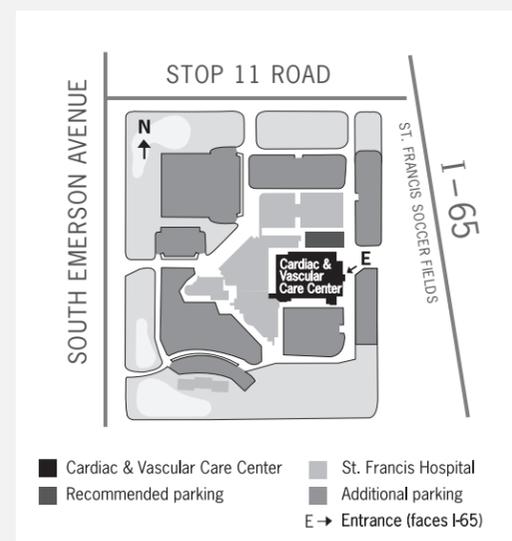
St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840. †

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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.

BAUERLE, Louis James, 83, Sacred Heart, Indianapolis, March 16. Husband of Stella Bauerle. Father of Janet Golden, Joan Keen, Jeanne Maupin, Judy Miller, Jane Monday, James, Jefferey, Jerry, John and Joseph Bauerle. Brother of Catherine Bauerle and Marie Mitchell. Grandfather of 27. Great-grandfather of 16.

BEAVER, Jacqueline J. (Boucher), 56, St. Lawrence, Indianapolis, March 13. Wife of Ed Beaver. Mother of Laura Peters, Melinda, David, Jamie, Michael and Steven Beaver. Sister of Marie, Fernande, Charles, Vene and Raymond Boucher. Grandmother of nine.

BERLIER, George A., 86, Holy Spirit, Indianapolis, March 19. Husband of Henrietta (Wollack) Berlier. Father of Marjorie Lindeman, Mary White and Michael Berlier. Brother of Mary Sudella. Grandfather of nine. Great-grandfather of six.

BUSBY, Theodore, infant, St. Luke, Indianapolis, March 7. Daughter of Mark and Adrienne Busby.

COLSON, Maria A., 71, St. Mary, Greensburg, March 21. Wife of Herschel Colson. Mother of Danny, Patrick, Ronald, Tony and Tracy Colson. Sister of Kunigunde Hughes, Roswitha Jammeh, Christine Schmidt and Raymond Gabel. Grandmother of 14.

DeBLECOURT, Josephine M., 72, St. Benedict, Terre Haute, March 12. Wife of Johannes H. deBlecourt. Mother of Joni Whelen, Ed, John, Leo and Lou deBlecourt. Sister of Ina Hagen, Thea Johnson and Joe Becking.

Grandmother of 11.
DeFUSCO, Alta (Houghtalen), 87, Christ the King, Indianapolis, March 16. Mother of Patricia Carmichael, Mary K. Silveus, Andrea Sperry, Joseph and Louis DeFusco. Sister of R. Joseph Houghtalen. Grandmother of 11. Great-grandmother of seven.

EADS, David L., 82, Sacred Heart, Indianapolis, March 16. Husband of Rita Eads. Father of Becky Hadley, Mary Ann, Susan, Christopher, Jack, Jim, Joe, Mark and Paul Eads. Grandfather of 14. Great-grandfather of 12.

FAULKNER, William J., 86, Holy Family, New Albany, March 18. Husband of Hazel (Baumgart) Faulkner. Father of Karen Carmickle and Vicki Krue. Brother of Mary Agnes Goffinet, Christina Hahus, Catherine Sellman, Albert and Edward Faulkner. Grandfather of three.

GLEASON, Isabel S., 86, St. Bartholomew, Columbus, March 14. Mother of Lorna Wilson and Clark Woodrow Gleason. Grandmother of two.

GORDON, Betty M., 81, St. Barnabas, Indianapolis, March 10. Wife of Gilbert Gordon. Mother of Martha Bullington, Linda Pierce, James and Patrick Gordon. Sister of Bertha Thatcher, Carl and Ronald Auberry. Grandmother of four.

GRAY, Tracey Lynn, 32, Christ the King, Indianapolis, March 13. Daughter of Joe and Patsy Jacoby. Sister of Michelle Plata, Jacob, Richard Jr. and Scott Gray.

HUSER, Ethel (Worthington), 91, Holy Name, Beech Grove, March 13. Mother of Ronald and William Huser. Sister of Madeline Baar, Norma Butler, Dolores Gray, Violet Hawley and Lawrence Worthington. Grandmother of 12. Great-grandmother of 20. Great-great-grandmother of one.

JOHNSON, David A., 43, Immaculate Heart of Mary, Indianapolis, March 17. Son of James and Diane (McCrocklin) Johnson. Brother of Amy

Edwards, Bob, Mike and Tom Johnson.

KELLEY, Katherine, 82, St. Anthony, Indianapolis, March 18. Wife of Robert Kelley.

KERR, William John, 90, St. Lawrence, Lawrenceburg, March 17. Husband of Hazel Kerr. Father of Janet Zielinski and Jerry Kerr. Brother of Elberta Kerr. Grandfather of six. Great-grandfather of 11.

KLUEMPER, Jeanette, 74, St. Maurice, Napoleon, March 15. Wife of Edward Klumper. Mother of Patricia Ferguson, Carlotta Gunter and Janet Orr. Sister of Ruth Cole, Diana Shelton, Leo and Roy Hardebeck.

LEY, Dorothy (Blackwell), 89, St. Roch, Indianapolis, March 16. Mother of Patricia and Jack Ley. Sister of Leora Attick and Frances Rice.

LYNCH, Arvella, 92, St. Vincent de Paul, Bedford, March 18. Wife of Patrick Lynch. Sister of Donna Woods. Grandmother of four. Great-grandmother of eight. Great-great-grandmother of six.

MALAD, Juanita, 75, St. Matthew, Indianapolis, March 16. Mother of Regina and Richard Malad. Sister of Hazel Payne. Grandmother of eight.

McCANN, Eleanor L., 70, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 14. Sister of Robert McCann.

McCARTHY, Francis A., 70, St. Lawrence, Indianapolis, March 14. Husband of Barbara McCarthy. Father of Kathleen Dilts and Michael McCarthy. Brother of Anne McTigue. Grandfather of two.

MOTTA, Michael S., 85, Holy Spirit, Indianapolis, March 14. Husband of Evelyn (Beneviges) Motta. Father of Gail Hintz. Grandfather of two.

NAUMAN, Eric E., 36, St. Joseph, Sellersburg, March 9. Husband of Cindy (Schroder) Nauman. Father of Halle and Max Nauman. Stepfather of George Budd. Son of Larry and Charlene Nauman. Brother of Robin Richardson, Dawn Wetzel and Dirk Nauman. Grandson of Jeanne McCrosky.

NELIS, Patricia A., 67, St. Barnabas, Indianapolis, March 12. Mother of Beth Anne Hiatt and Deb Nelis. Grandmother of four.

OBERMEYER, James J., 82, St. Louis, Batesville, March 19. Father of Barb Mundy, Elaine Nerht, Judith Smith, Nancy, David and Jamie Obermeyer. Brother of Esther Crusemeyer. Grandfather of 17. Great-

grandfather of four.

O'BRIEN, Bernice, 91, St. Vincent de Paul, Bedford, March 16. Mother of Mary McCreary and Mike O'Brien. Sister of Catherine Burton, Imogene Jones, Lillian Kopp and Clint Bledsoe. Grandmother of five. Great-grandmother of 10.

PENNEL, Gary B., 71, St. Pius X, Indianapolis, March 11. Husband of Carole (Mumm) Pennell. Father of Vickie Bastnagel, Lisa Sherer, Linda, Chuck and Mike Pennell. Grandfather of 10.

RAIRDEN, Jean, 67, St. Barnabas, Indianapolis, March 8. Wife of James L. Rairden. Mother of Melody Goodwin, Deborah Skorjanc, Daniel, James and Michael Rairden. Sister of Donald McClelland. Grandmother of five. Great-grandmother of five.

ROELL, Richard, 69, Sacred Heart, Indianapolis, March 8. Husband of Faye Roell. Father of Sue Baker, Debbie, Mark, Richard and Steven Roell. Son of Mary Roell. Brother of Linda Calvin, Ellen Ross and John Roell. Grandfather of eight. Great-grandfather of two.

SANTOS, Deann Marie (Doyle), 34, St. Barnabas, Indianapolis, Feb. 27. Wife of Ric Santos. Mother of Natalie and Benjamin Santos. Daughter of Edward and Frances Doyle. Sister of Elaine Bouchie and Carolyn Doyle.

SCHAUB, Louise R., 80, St. Philip Neri, Indianapolis, March 18. Wife of George Schaub. Sister of Bett Bullock. Aunt of two.

SCHAEFER, Mildred (Bir), 92, Holy Family, New Albany, March 20. Mother of Paul Schaefer. Sister of Claude and Norbert Bir. Grandmother of two.

SCHAEFER, Rita C., 79, St. Mary-of-the-Knobs, Floyds Knobs, March 20. Wife of Edward Schaefer. Mother of Susan Kerber, Dwight, Edward Jr., Greg and Mark Schaefer. Sister of Elmer Knable Jr. Grandmother of 11. Great-grandmother of six.

SCHULER, Anna Mae, 76, St. Joseph, Sellersburg, March 15. Mother of June Cooke, Barbara Nalley, Joanna Waggoner, Carl and Donald Schuler. Grandmother of 13.

SEHR, John J., 81, Holy Spirit, Indianapolis, March 15. Husband of Emily (Fellinger) Sehr. Father of JoAnn Short, Jean Scotten, Jayne Smiley and John Sehr. Brother of Betty Crofts. Grandfather of seven. Great-grandfather of seven.

STIPP, Mary I. (Kerstiens), 88, St. Benedict, Terre Haute,

March 12. Sister of Helen Garrigus and Paul Kerstiens.

SWANK, Carl, 77, St. Vincent de Paul, Bedford, March 21. Husband of Mary Jean Swank. Father of Carla Case, Donald, Kenneth and Thomas Swank. Brother of Robert Swank. Grandfather of six. Great-grandfather of one.

THACKER, Flora R., 83, Prince of Peace, Madison, March 15. Mother of Marsha and Charles Craig Jr. Sister of Nadine Wilson. Grandmother of five. Great-grandmother of seven.

UTTERBACK, Teresa L., 41, St. Barnabas, Indianapolis, March 9. Sister of Susan Dougherty, Sharon Jeffry, Timothy, Tom and William Utterback.

WEBER, Aileen C., 84, St. Pius X, Indianapolis, March 13. Mother of Martha Nicoloff, Debbie Rudolph,

Chris, Jerry and Stephen Weber. Foster mother of Mary Ann Kaplan. Sister of Bobeye Sweny, Father John Maxwell, Jim and Lester Maxwell. Grandmother of 12. Great-grandmother of five.

WEST, Agnes A. (Harris), 90, Holy Name, Beech Grove, March 15. Mother of Debbie Sue Doan. Grandmother of two. Great-grandmother of two.

WEST, Mary Jane, 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 15. Mother of Mike Falcon and David Lloyd. Sister of Dolores Forbes, Patricia Garrett, Marjorie Stevens and Joseph Filcer. Grandmother of four. Great-grandmother of five.
ZOELLERS, Antone J., 97, St. Mary-of-the-Knobs, Floyds Knobs, March 17. Husband of Irma Zoellers. Father of Mary Shawler. Grandfather of six. Great-grandfather of nine. †

Providence Sister Catherine Aloyse Butler taught school for 47 years

Providence Sister Catherine Aloyse Butler died on March 22 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 91.

The Mass of Christian Burial was celebrated on March 30 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Blanche Patricia Butler was born on March 17, 1914, in Chicago.

She entered the congregation of the Sisters of Providence on July 16, 1935, professed first vows on Jan. 23, 1938, and professed final vows on Aug. 15, 1943.

During 69 years in the order, she ministered as a grade school teacher for 47 years at schools staffed by the sisters in Indiana, Illinois and Maryland.

In the archdiocese, Sister Catherine Aloyse taught at St. Joan of Arc School in Indianapolis from 1942-43 and at the former St. Patrick School in Indianapolis from 1963-64.

In the Diocese of Evansville, she taught at St. Joseph School in Jasper, Ind., from 1943-46 and 1956-57, Holy Family School in Jasper from 1964-65 and Sacred Heart School in Evansville from 1952-56.

She retired to the motherhouse in 1984 and was active in the sisters' prayer ministry there from 1984-2005.

She is survived by a brother, Don Butler.

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

Franciscan Sister Ann Cyril Hermann ministered as a teacher and a librarian

Franciscan Sister Ann Cyril Hermann died on March 6 at St. Clare Hall, the health care facility for the Sisters of the Congregation of the Third Order of St. Francis, in Oldenburg. She was 92.

The Mass of Christian Burial was celebrated on March 9 at the motherhouse chapel in Oldenburg. Burial followed in the sisters' cemetery.

The former Mildred Augusta Hermann was born on Jan. 11, 1913, in St. Bernard, Ohio.

She entered the Oldenburg Franciscan community on May 3, 1936, and professed her final vows on Jan. 6, 1942.

Sister Ann Cyril ministered as a grade school teacher and a

librarian for 46 years.

In the archdiocese, Sister Ann Cyril served at St. Michael School in Brookville, St. Andrew School in Richmond, St. Mary School in Greensburg and St. Louis School in Batesville.

She also taught at Catholic schools in Ohio, Missouri and Illinois.

In 1984, Sister Ann Cyril retired to the motherhouse, where she organized the first cassette tape library of more than 2,000 cassette tapes.

Surviving are several nieces, nephews and cousins.

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

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Associate Director, Faith Formation-Adult Faith Formation and Evangelization

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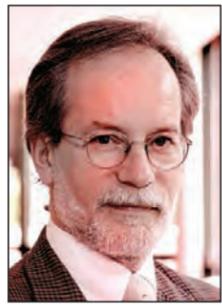
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Vatican didn't aim to sway U.S. election, CNS Rome bureau chief says

COLLEGEVILLE, Minn. (CNS)—Not everyone at the Vatican was displeased when the Catholic vote did not go to the Catholic candidate in the 2004 U.S. presidential election, according to John Thavis.



John Thavis

But if the Vatican affected the outcome of the election, it was not because of a concerted effort for or against any candidate, said Thavis, a 1973 graduate of St. John's University in Collegeville who heads the Rome bureau of Catholic News Service.

In a March 14 talk at St. John's in Collegeville on "Vatican II to the Blogosphere: Church and Politics Today," Thavis shared his understanding of the Vatican's actions during the 2004 U.S. presidential campaign.

A Rome-based assistant producer for ABC News before joining CNS in 1983, Thavis said that certain develop-

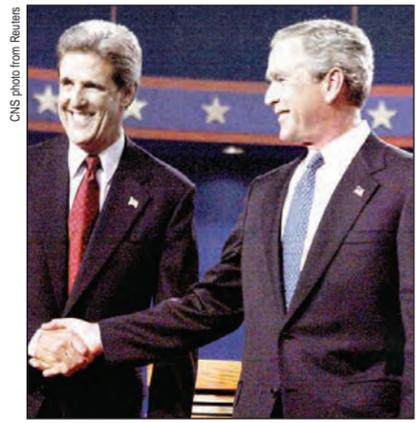
ments—including the release of two Vatican documents during the months prior to the election—have led some to infer the Vatican was working for the defeat of the Catholic candidate, Democratic Sen. John Kerry of Massachusetts.

Such was not the case, said Thavis, who described the Vatican—the pyramidal power structure headed by the pope—as having "no interdepartmental communication" and "no real organic form" and therefore no capability of launching and maintaining such a concerted effort.

Thavis said that, while life issues "are this pope's priorities," he does not call departmental meetings or set forth strategic plans regarding upcoming events—even events of such global significance as a U.S. presidential election. Instead, the Vatican "will react to events as needed," he said.

Despite being released during the campaign, the documents were "aimed at issues, not candidates," Thavis said, explaining that the groundwork for these documents had been laid by the Church's emerging political activism, which began with the Second Vatican Council.

Authored by Cardinal Joseph Ratzinger, prefect for the



Democratic presidential nominee Sen. John F. Kerry of Massachusetts shakes hands with U.S. President George W. Bush after their third and final presidential candidates' debate on the campus of Arizona State University in Tempe, Ariz., on Oct. 13, 2004.

Congregation of the Doctrine of the Faith, the two documents were a 2003 note on the duty of Catholic politicians to follow Church teachings on moral issues when they vote and a 2004 memorandum on voting for pro-choice candidates and worthiness to receive Communion.

Although many immediately connected these statements with Kerry's candidacy, they were actually intended to address "the cultural war: traditional Christianity vs. Western civilization" which began decades before the 2004 presidential campaign and is ongoing, Thavis said.

Explaining that the congregation has only 20 people on staff—"in terms of personnel, it is tiny"—Thavis said the Cardinal Ratzinger documents were likely in various stages of development prior to the campaign. Despite the timing of their release, Thavis said, the Vatican does not operate with "a supernatural sense of opportunism."

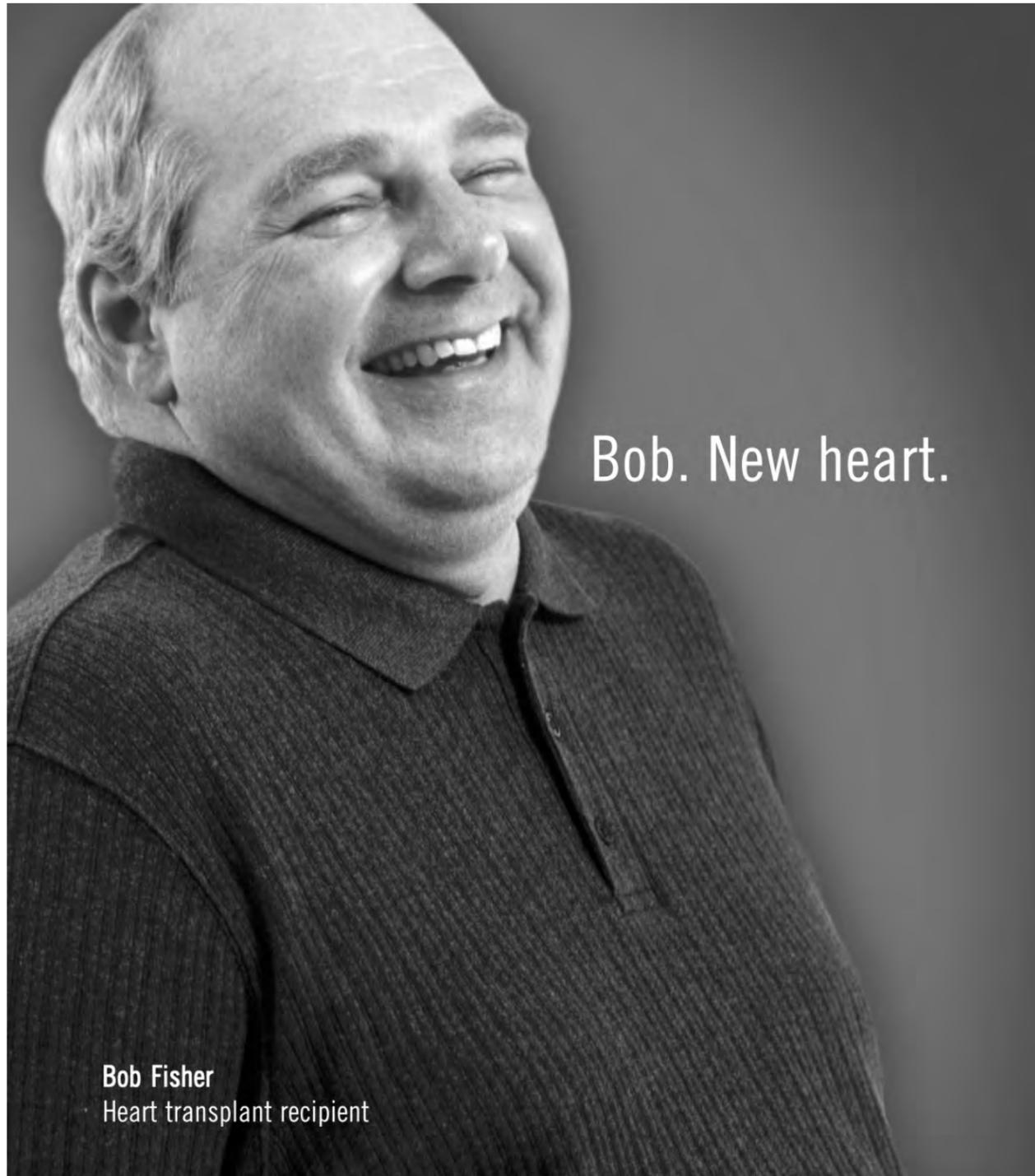
Thavis also spoke of President George W. Bush's meeting with Pope John Paul II in June 2004 at the Vatican. During the meeting, the pope criticized the president for the war in Iraq, but "most people just remember the photographs," Thavis said, adding that many people inferred from those photos a papal blessing on the president's bid for re-election.

Kerry's supporters also suspected a Vatican political ploy when it did not "rein in" Archbishop Raymond L. Burke prior to the election, Thavis said.

Archbishop Burke, who has led the St. Louis Archdiocese since January 2004, was bishop of the Diocese of La Crosse, Wis., in November 2003 when he signed statements regarding Catholic lawmakers in the diocese. The statements declared that lawmakers who continue to support abortion rights or euthanasia were not to receive Communion. If they presented themselves for Communion, they were to be refused.

Archbishop Burke was not censured "because the Vatican had been wanting bishops to speak out" on life issues, Thavis said.

Thavis' talk was sponsored by the Koch chair in Catholic thought and culture of the College of St. Benedict. †



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LETTERS

continued from page 1

the history of our faith and have come to a basic conclusion. The faith prior to Vatican II was centered on truly "worshiping" God. The entire faith, including the so-called "old Mass," was about the God the father. It wasn't all about us. It wasn't about forming a "feel good" community. The Church was a vibrant, legitimate community celebrating the true presence of Christ in the Eucharist.

Over the course of hundreds of years the Mass was a true sacrifice as God intended. The so-called "old Mass" was not an outdated practice of uncivilized, uncultured, uneducated peasants. Just like the Bible, the sacrifice of the Mass was timeless. Practiced as Catholics, the universal Church had a common culture throughout the world. The true presence of Christ in the Eucharist was respected and revered.

The Church prior to Vatican II was not an isolationist organization. The Church was vibrant and principled. Vatican II broke a basic and simple common law of any organization. In the spirit of trying to be all things to all people, the Church lost its identity and focus on what was really important. The focus is not us, it is Christ, and in the Father we will find eternal happiness.

The so-called "old practices and traditions" of the past were put into place because wise men, inspired by God, created the traditions that dealt with the human condition.

If you want to see the results of "embracing the modern world," open your eyes.

You will see a community unfamiliar with their faith, weak shepherds without staffs, and a scattered flock and sheep that are begging to be led.

We need to return to truly worshiping the Father as he deserves. We need to show him respect as a father is to be respected. We need to return to the basics and return to the table of the Last Supper.

When you go to Mass next Sunday, please observe what is taking place. Are you worshiping? Do you truly believe Christ is in your presence? Are you witnessing a sacrifice?

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