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Easter message

Pope says risen Christ vanquished darkness of sin, death, page 3.

Photo by John Shaughnessy



CAROLYN'S children

'Second mom' lives her faith by helping others

A mother of eight grown children, Carolyn Mueller was recently honored by Indianapolis television station WFYI as a 2008 Child Care Provider of the Year for the care and love she has given to her "second family" of children for the past 34 years. A member of Christ the King Parish in Indianapolis, Mueller reads a book to 3-year-old Maggie Smith.

By John Shaughnessy

Sometimes a good Mother's Day story can't wait until May.

Consider the story of Carolyn Mueller, a mother of eight who managed to be active in her parish even as she reared her growing children.

As a young mother and a member of Christ the King Parish in Indianapolis, Mueller was on the parish council and the school's board of education. She was one of her parish's original extraordinary ministers of holy Communion, took Communion to the sick and shut-ins, and helped to start the parish group that organizes meals for families after funerals.

Asked how she did it all while caring for eight children, Mueller responded with a laugh, "I was younger then."

Turning serious, she noted, "That was a part of my faith—doing for others."

It's the story of her life, a story that's captured repeatedly in the poems, photographs and thank-you notes that cover the walls of a room in her home—signs of love and appreciation from her "second family" for the past 34 years:

"I will never forget all that you did for me," reads one note.

Another framed message compliments her for these traits: "Cooks great meals, always hugs us, one of a kind, loves us. You are the best."

During those 34 years, Mueller has been a "second

mom" to many children on the north side of Indianapolis, opening her home as a daycare center. Recently, she was honored by WFYI-TV in Indianapolis as one of five people chosen as a 2008 Child Care Provider of the Year.

She first opened her home as a daycare so that one of her sons could have a playmate. Then she expanded it when her husband lost his job because the company he worked for closed.

The unexpected layoff was initially a setback for the family, but it also created a situation that changed lives for the better—for Mueller and the children who came to her home.

Just ask Kathleen Roesinger.

She first arrived at Mueller's door when she was a 2-month-old baby—22 years ago. Mueller cared for her often for five years. And the connection was so tight that through grade school and high school, Roesinger would call Mueller on her days off to see if she needed help with the latest group of small children.

Roesinger also represents the tradition among "Carolyn's children" who have invited her to their first Communion, birthday parties and graduation celebrations—moments that Mueller has always tried to attend.

"She's such a loving person," said Roesinger, a member of St. Pius X Parish in Indianapolis who partly credits Mueller with her decision to

See CHILDREN, page 12

Chrism Mass renews the Church in its mission

By Sean Gallagher

Laity, religious, deacon candidates and seminarians, deacons and priests from all corners of the archdiocese filled SS. Peter and Paul Cathedral in Indianapolis to overflowing on March 18 for the annual celebration of the chrism Mass during Holy Week.

It was a liturgy marked by long processions of more than 110 priests, the renewal of their commitment to priestly service, the blessing of oils to be used in several sacraments and distribution of the oils to representatives of parishes from all 11 archdiocesan deaneries.

But although it was a liturgy where the body of the local Church was represented by so many members, it was the head of the body, Archbishop Daniel M. Buechlein, who was conspicuous by his absence.

The archbishop's continued chemotherapy treatment for Hodgkin's lymphoma has greatly curtailed his public ministry.

Archbishop Thomas C. Kelly, archbishop emeritus of Louisville, was the liturgy's primary celebrant.

At the start of the Mass, Msgr. Joseph F. Schaedel, vicar general, read a statement from Archbishop Buechlein.

See more photos, page 16.

"I deeply regret that I am unable to be with you, especially for the renewal of the commitment by our priests. Needless to say, I am with you in spirit and in prayer."

Some of the parish representatives at the Mass appreciated seeing so many priests concelebrate and renew their commitments.

At least one man who attended is discerning if God may be calling him to be a priest.

"I have thought about a vocation to the priesthood. And I've been talking with Father Guy Roberts, who's our parish administrator," said Douglas Hunter, a member of St. Joan of Arc Parish in Indianapolis. "He's introduced me to various aspects of the diocesan priesthood. He thought it would be a good idea for me to come down here."

Others were excited by the chance to worship in the cathedral and being asked to take the holy oils back to their parishes.

"It's the most thrilling thing," said Marilyn Wilson, a member of Sacred Heart Parish in Clinton in the Terre Haute Deanery. "All the priests come. And I've always wanted to come to the cathedral."

With so many people from across the archdiocese representing so many vocations, Archbishop Kelly exhorted those present to see the chrism Mass as a moment to renew their commitment to the Church's mission of evangelization.

"Thanks to the faithful witness of Jesus, someday all nations will worship God," he said. "Our vocation, as the baptized, is to join with him as witnesses, kings and priests ourselves." †



Transitional Deacon Joseph Newton holds up the book of the Gospels during the annual archdiocesan chrism Mass celebrated on March 18 at SS. Peter and Paul Cathedral in Indianapolis.

Photo by Sean Gallagher

Catholic educators descend on Indianapolis



Paul Parker, left, an administrator at Carrollton School of the Sacred Heart in Miami, Gwenn Roche, Gloria Fellers and Kathy Cain, educators at Holy Cross Elementary School in Champaign, Ill., sing during the opening Mass of the 2008 National Catholic Educational Association Convention at the Indiana Convention Center in Indianapolis on March 25. See next week's issue of *The Criterion* for full coverage of the convention.



Left, Archbishop Daniel E. Pilarczyk of Cincinnati, principal celebrant, delivers the homily during the opening Mass.

Photo by Sean Gallagher

Meet our future deacons



Permanent Deacons

Archdiocese of Indianapolis
FIRST ORDINATION CLASS

On June 28, history will be made at SS. Peter and Paul Cathedral in Indianapolis when 25 men from central and southern Indiana become the first permanent deacons ordained for the Archdiocese of Indianapolis.

This week's issue of *The Criterion* continues a series of profiles of these men that will be published in the weeks leading up to that important day. These men have been in deacon formation since 2004. †

Donald Dearman



Age: **57**
Spouse: **Carol Ann**
Home Parish: **St. Rita Parish in Indianapolis**
Occupation: **Retired Juvenile Corrections Officer and Substance Abuse Counselor**

Age: **54**
Spouse: **Ana**
Home Parish: **St. Mary Parish in Greensburg**
Occupation: **Physician**



Dr. Arthur Alunday

Who are the important role models in your life of faith?

Without a doubt, my wife, Carol Ann (McKay) Dearman, and the Rev. Dr. Kenneth L. Hamilton.

Why do you feel that God is calling you to become a deacon?

No one knows what God has planned for him or her. Every member of the Church is an intellectually gifted human being called to use his or her gifts for the betterment of the community and the transformation of society.

In September 1995, I became a candidate to join the Catholic Church.

In September 2004, I became a candidate in the first archdiocesan deacon formation program. After many years of doubting and self-promises, it really hit me that the will of God would not take me anywhere [that] the grace of God would not protect me.

How will being ordained a deacon have an impact on your life and family?

Ordination will acknowledge that I have been granted the tools to properly

minister to the faithful and the seeking. It will allow me to minister to a variety of people throughout the archdiocese outside of my home parish. My family understands that I will be called to minister to all people.

I have experienced a spiritual renewal. My faith journey through prayer has reaffirmed my understanding of the cultural diversity in the Church. I can relate and share my spiritual journey with any and all, affirming my place in religion as a practicing Roman Catholic and, most important, as a child of God.

How do you hope to serve through your life and ministry as a deacon?

I will continue to visit the sick in their homes and in nursing homes. It is my intention to keep visiting and ministering to the elderly forever. I have developed a sincere interest in prison ministry. I feel it is a necessary element from which the entire Christian community can very well benefit. †

Who are the important role models in your life of faith?

My mother has been the most prominent role model in the development of my faith and spirituality. She was a woman who truly loved the Lord. From her, I learned how to pray the rosary and other devotions and novenas. But most of all, I observed God's love through her in how she treated and related to others. I saw how she would offer her trials and tribulations up to the Lord.

What are your favorite Scripture verses, prayers and devotions?

I have a special devotion to the Blessed Mother, St. Jude, St. Francis of Assisi and St. Anthony of Padua. I call upon their intercession during my times of need and troubles. But I also offer prayers of thanksgiving for prayers that were answered and blessings received. My favorite Scripture passages are Psalm 25, Psalm 143 and John 1:1-18.

Deacons often minister to others in the workplace. How have you experienced that already, and how do you expect to do that in the future?

My profession as a physician calls me to attend to the health needs and issues of my patients and community. With my growing

knowledge of God, the Church and my role as a future permanent deacon, I have become more aware of the spiritual needs and issues of people. I feel that I will be able to address not only the physical ailments, but also recognize and hopefully help with their spiritual ailments and problems.

Why do you feel that God is calling you to become a deacon?

We answer God's call in different ways. We all have unique strengths, weaknesses and talents. I have opened myself up to God so that he might utilize me in whatever way he desires. My role as a husband, father, physician and soon-to-be permanent deacon are all for the glory of God by spreading his Word and ministering to his people.

How will being ordained a deacon have an impact on your life and family?

Being a deacon will bring new responsibilities and demands on my life and that of my family. I know that it will make my busy life even busier. My wife and family, however, are very supportive and encouraging in this new endeavor and life-changing role. †

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Pope says risen Christ vanquished darkness of sin, death

VATICAN CITY (CNS)—In the darkness of night in St. Peter's Basilica as well as under dark skies unleashing torrents of rain on St. Peter's Square, Pope Benedict XVI said the risen Christ vanquished the darkness of sin and death.

"It is true: In the solemn Easter Vigil, darkness becomes light, night gives way to the day that knows no sunset," he said on March 23, giving his Easter blessing "*urbi et orbi*" (to the city of Rome and the world) in St. Peter's Square during a storm.

"We pray that joy will be present among us despite these circumstances," he said at the end of the blessing, which capped a Mass punctuated with thunder and lightning.

"Even this darkness today is like light," the pope said of the slate black sky.

Tens of thousands of people packed into St. Peter's Square armed with umbrellas. Members of the Swiss Guard stood at attention despite the rain dripping off their helmets and sending red dye trickling down their backs from the helmets' soggy red plumes.

The night before, Pope Benedict celebrated the Easter Vigil in St. Peter's Basilica, lighting a fire and the large Easter candle in the darkened church.

During the Mass, he baptized five women and two men, including an Italian journalist who was born in Egypt to a Muslim family.

Magdi Allam, 55, attended Catholic schools in Cairo and moved to Italy as a young adult. Although he has described his published writings about Islam as a criticism of fundamentalism and terrorism, many Muslims have seen in them a misunderstanding of Islam and a criticism of the religion as a whole.

In an Easter Sunday letter published in *Corriere della Sera*, the Italian newspaper for which he writes, Allam said, "Last



Pope Benedict XVI baptizes Magdi Allam as he celebrates the Easter Vigil in St. Peter's Basilica at the Vatican on March 22. Allam, 55, a Muslim-born convert and an Italian journalist, was among the five women and two men baptized by Pope Benedict during the Mass.

night I converted to the Catholic Christian religion, renouncing my previous Islamic faith."

He said his conversion was "the healthy and mature fruit" of a long and deep reflection: "The miracle of the resurrection of Christ has reverberated in my soul, freeing it from the darkness of a preaching in which hatred and intolerance for the 'different,' uncritically condemned as an enemy, has primacy over love and respect for one's neighbor."

The Vatican did not release the names of the other six adults who joined the Catholic Church at the pope's Easter vigil

Mass, but said they came from Italy, Cameroon, China, the United States and Peru.

Regarding Allam's conversion, Jesuit Father Federico Lombardi, Vatican spokesman, said, "For the Catholic Church every person who asks to receive baptism after a deep personal search, a fully free

choice and an adequate preparation has a right to receive it."

During his homily at the vigil, Pope Benedict said that in baptism, Jesus "comes to you and joins his life with yours, drawing you into the open fire of his love," and, therefore, into communion

See POPE, page 15

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"Christianity will go. It will vanish and sink. I needn't argue about that; I'm right and will be proved right. We're more popular than Jesus Christ right now."

—John Lennon

"I figured that the only thing to do was steal their kids. I still think it's the only thing to do... I'm not talking about kidnapping... but about changing young people's value system."

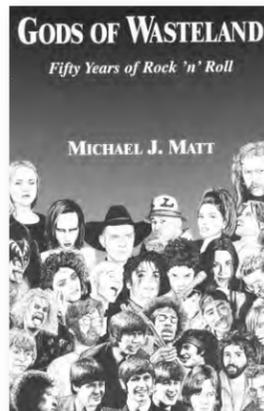
—David Crosby

"I think organized religion is a crutch. It's a huge abuse to teach children that God is not within themselves. That God is bigger than them. That God is outside them. That's a lie. Nobody has the right to tell anyone else what to think or believe. Especially the Catholic Church, with the amount of murdering and pillaging that it's done."

—Sinead O'Connor

"Rock has always been the Devil's music."

—David Bowie



Due to the sensitive nature of this presentation, it is recommended that small children should not attend.



Back in the 1950s and '60s, Catholic priests and Protestant ministers spent a great deal of effort

combating what they believed was a morally lethal new form of music, which was being marketed specifically to young people.

Michael Matt, editor of *The Remnant* and author of the book *Gods of Wasteland*, delves into the history, attraction, importance and destructiveness of rock music—a destructiveness that drives children from their parents, families from their roots and society from God Himself. Matt's discussion provides invaluable insight into what's wrong with rock music and how one goes about separating himself from it forever.

Admission is free but free will offerings are accepted to defray expenses



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



Benedictine Father Julian Peters, administrator pro-tem of SS. Peter and Paul Cathedral Parish in Indianapolis, blesses his parish's Easter candle at the start of its Easter Vigil on March 22. Transitional deacon Aaron Jenkins holds the candle.

Building on Easter

The scene is similar every year. The pews are packed several minutes before Mass begins.

By the time the first notes of the opening hymn ring out, a standing-room-only crowd of worshipers young and old also line the inside of the church.

You look around, and there are the familiar faces, but also some people you don't readily recognize.

In some cases, there could be a family member or friend who doesn't attend Mass regularly sitting next to you.

"Alleluia! He is risen!" your pastor proclaims.

"He is indeed risen!" the congregation responds.

Welcome to Easter Sunday Mass at many parishes around the United States.

Whether it was an early-morning Mass or a celebration later that day, we have learned that Catholics traditionally come out in great numbers to celebrate the Resurrection of our Lord.

The wall-to-wall congregation at most Masses could cause one to think: Imagine being in a standing-room-only parish church every Sunday.

Pastors and people of faith would tell you that's what being Church is all about—coming together in community.

What we have also learned as Catholics in recent years is, that at many parishes, we can count on our churches being filled two days a year: Christmas and Easter.

On those holy days of obligation, "C&E" Catholics, the phrase sometimes used for our brothers and sisters in faith who attend Mass on only Christmas and Easter, come and worship with us.

And as disciples of Christ, we are more than happy to welcome them.

Many of us wonder what draws these individuals to Mass only a few times a year, and, let's be honest, some of us also wonder why they can't make it to Mass every Sunday.

If we asked them why they do attend on those two holy days, we'd no doubt hear a variety of reasons.

Some do it to be with family on these occasions. Others do it to please a spouse or loved ones.

Some visitors to our parish might be considering joining our the Church.

Still others might be mulling over the

prospect of coming home to the Catholic faith.

While it may be human nature to judge others, in times like these, it is critical for us to welcome these brothers and sisters of Christ with open arms.

The simple hospitality shown to someone could be an important step in bringing them back to the faith or into the Church.

The seeds planted could bloom in ways we never imagined—if we just open our hearts to others wherever they are on their journey without being judgmental of their circumstance.

We've heard plenty of stories through the years about what's wrong with our Church.

The Easter and Christmas seasons present opportunities to show what is right with it.

As we continue celebrating this Easter season for the next several weeks, we are all challenged as an Easter people to demonstrate the risen Christ in everyone we meet.

It's not too late to extend a welcoming hand to a family member or someone else who crossed your path at Easter Mass who isn't a regular at Sunday Mass.

Thank them for sharing in the celebration of Christ's Resurrection, and tell that person or persons they are always welcome at your parish.

Take it a step further and invite them back in the very near future.

As Catholics, we are all disciples of Jesus and members of the body of Christ.

We must also remember that our mission in life includes evangelization—bearing witness to the message and work of Christ so that others may believe in him.

Let Christ's Easter light of faith shine through you. Build on the Easter message that we are stewards of the living God who can be his instruments on Earth.

Help build up Christ's Church in your parish and in our world.

Make it a point to do that this Easter season and beyond.

—Mike Krokos

See related column by Sean Gallagher, page 10.

Parish Diary/Fr. Peter Daly

Honoring our faith so people can die a happy death

My Aunt Pat died recently. She was a few days short of her 91st birthday.

A lot can be said about her long and satisfying life, but it is her dying that I want to focus on. Her death reminds us of how important the presence of the Church can be in our living and dying.

The first thing to note about her death is that she was fortunate to be visited by a priest. I anointed her twice. It helps to have a priest in the family.

Two days before Aunt Pat died, I got a call from my cousin Mike. He asked me to go anoint his mother and pray with her. In the phrase of my generation, he asked me to "give her the last rites."

Today it is nearly impossible to be sure that every Catholic is seen by a priest. There just aren't enough priests.

In some dioceses in the Midwest, more than half of the parishes have no resident priest. In my own experience, I probably anoint three or four people per week, sometimes more. I have a nursing home and a hospital in the boundaries of the parish. I have 3,000 parishioners. I can't be present to every person.

The second thing to note is that people wait too long to call the priest. Often they wait until the person is unconscious or even dead.

Sacraments are for the living, not the dead.

The "last rites" include confession, communion and the anointing of the sick. Two of these "rites" require consciousness.

I was glad that my aunt was still able to appreciate what we were doing. While she could not swallow, at least we could touch the Eucharist to her tongue.



She was also able to pray along with us. When we made the sign of the cross, she followed. She joined hands and said the Lord's Prayer with us. She held out her hands for the sacrament of the sick. She knew she was dying. She accepted it stoically, but she wanted the sacraments.

The third thing about my aunt's death is that she was surrounded by those who love her as she went to God. Often this is not the case.

I was also glad that we had enough notice to allow me time to pick up Aunt Pat's sister, my mother. Mom is nearly 88. These two old women needed to see each other before death separated them. After all, they had nine decades of shared life. Only they could bring and receive the comfort of a lifetime to each other.

Catholics pray to St. Joseph for a happy death. By that we mean that we should die in a state of grace surrounded by those who love us.

My aunt had a happy death. But many do not.

Often people die alone. Recently I was called to the bed of a woman in a nursing home. She was alone. No family members visited her. She spoke only Polish.

The staff told me that she was noncommunicative. But I suspected that she was dehydrated. So I took a straw and put a few drops on her tongue. She moved. I put more drops on her tongue. She swallowed. Then she spoke weakly.

I started the prayers. She made the sign of the cross. She was not noncommunicative. She was ignored.

It is a great comfort to be recognized as a person when we are dying. We have a history. We have a faith. It should be honored, so as many as possible can die a happy death.

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

Abortion Laws in Europe

Abortion is illegal or restricted only in a few European countries.

- abortion on request
- permitted in most cases
- permitted in limited cases*
- only to save a woman's life
- banned

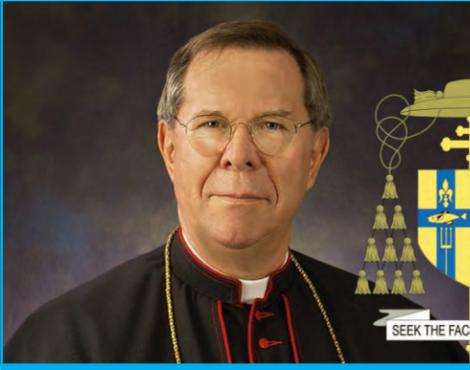


Cases in which an abortion can be performed vary by country, but many include to save a woman's life, to preserve physical health, to preserve mental health, in cases of rape or incest, in cases of fetal impairment.

Source: United Nations "World Abortion Policies 2007"

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Confirmation brings an increase of baptismal grace

The Easter season is the traditional time in which we highlight the three sacraments that are called the sacraments of initiation.

Baptism makes us a member of the Body of Christ. The sacrament of confirmation brings an increase and a deepening of baptismal grace. The Eucharist perfects our union with Christ and “makes the Church.”

The importance of baptism and the Eucharist is pretty well understood. The sacrament of confirmation is not so easily understood.

In fact, a significant number of people have never been confirmed. I don't think they understand what they are missing. Some who have received the sacrament may have only a partial idea about its meaning.

It is easy to think that receiving the sacraments in general is all about us and our doing. It is important to remember that the sacraments are a gift from God given to us at his initiative.

Sacraments of the Church confer God's grace. They are outward signs of God's gift to launch us on the way to the Kingdom of heaven to be with him, to give us strength and power “to stay the course” on the journey—and to advance in holiness.

The call to holiness comes from God, not us. God loves us first; we respond to his love, and without his love, we would be powerless.

Our tendency is to think otherwise. We are so accustomed to making things happen

on our own—or at least with the help of other human persons—that almost unconsciously we think that we have to become holy on our own steam.

God empowers us through his Holy Spirit. To be sure, we have a part to play; our task is to be open to, to seek and to accept his grace.

Some candidates for the sacrament of confirmation write to me about their intentions in receiving the sacrament. Sometimes they seem to think they have to make their call to holiness work by themselves. Often enough, they see the sacrament as their task to decide they want to continue to be Catholic. That may be a good intention, but it is not the whole story.

A letter from a young man, Ben, comes close to embracing the fuller meaning of the sacrament. He wrote:

*Dear Archbishop Buechlein,
I am writing to you to ask a very important question. Will you accept me to become a full member of the Catholic Church? As I have grown older, I have wanted to become more involved in the Church. I want to further my faith in order to benefit others.*

The Church has been the foundation for my values and my beliefs. I try to keep my thoughts pure. Also at school, I try to stay away from people who are troublesome.

In April, the youth of our church are going on retreat. Hopefully this will be a good experience.

Some day, I will be an adult. As an adult, I want to be a Christian because my

conscience guides my habits and my habits are influenced by my morals. My morals come from the Church.

Sincerely, Ben

Ben writes a good letter. He seems to understand that confirmation completes the fullness of his baptism, and that the sacrament also completes the fullness of his relationship to the Church.

He expresses a mature awareness of his membership in the Church. I'm confident that he understands that the Father, Son and Holy Spirit are represented by the Church.

He also understands that the gifts of the Holy Spirit are given in order to help him “benefit others.” In other words, the Spirit empowers him to help spread the faith.

Ben counts on the sacrament to strengthen him to live a good life and, though he doesn't use the words, to become holy.

In the section on the sacrament of confirmation, *The Catechism of the Catholic Church* describes what we mean when we say “Confirmation brings an increase and deepening of baptismal grace:

- it roots us more deeply in the divine filiation which makes us cry ‘Abba Father!’;
- it unites us more firmly to Christ;
- it increases the gifts of the Holy Spirit in us;

- it renders our bond with the Church more perfect;

- it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly and never to be ashamed of the Cross” (#1303).

“Although confirmation is sometimes called the ‘sacrament of Christian maturity,’ we must not confuse adult faith with the adult age of natural growth, nor forget that the baptismal grace is a grace of free, unmerited election and does not need ‘ratification’ to become effective” (#1308).

Otherwise, Ben's letter is a good reflection of the *Catechism*.

(If you wish to be confirmed, please talk to your pastor.) †

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

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

Archbishop Buechlein's intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.

La Confirmación ofrece un crecimiento de la gracia bautismal

La temporada de la Cuaresma es tradicionalmente la época en la cual destacamos los tres sacramentos que se denominan los sacramentos de la iniciación.

El bautismo nos hace miembros del Cuerpo de Cristo. El sacramento de la Confirmación acrecienta y profundiza la gracia bautismal. La Eucaristía perfecciona nuestra unión con Cristo y “conforma la Iglesia.”

La importancia del bautismo y de la Eucaristía es algo que está bastante bien asimilado. El sacramento de la Confirmación no es algo que se asimile tan fácilmente.

De hecho, un número importante de personas no ha recibido nunca la Confirmación. Me parece que no comprenden su significado. Puede que aquellos que hayan recibido el sacramento tengan sólo una idea parcial de lo que representa.

Resulta muy fácil pensar que, en general, recibir los sacramentos es algo que tiene que ver con nosotros y nuestras acciones. Es importante recordar que los sacramentos son dones de Dios que recibimos por Su propia iniciativa.

Los sacramentos de la Iglesia confieren la gracia de Dios. Son signos exteriores del don de Dios para impulsarnos en el camino al Reino del Cielo para estar con Él, para proporcionarnos fuerza y energía “para mantenernos en el camino,” en la travesía, y para avanzar hacia la santidad.

El llamado a la santidad proviene de Dios, no de nosotros. Dios nos ama primero; nosotros respondemos a Su amor y sin Su amor, seríamos indefensos.

Nuestra tendencia es pensar lo contrario. Estamos tan acostumbrados a hacer que las

cosas sucedan por cuenta propia, o al menos con la ayuda de otras personas humanas, que casi inconscientemente pensamos que podemos lograr la santidad por nuestra propia iniciativa.

Dios nos concede facultades a través de su Espíritu Santo. Con toda seguridad, tenemos un papel que desempeñar: nuestra tarea es estar abiertos a Su gracia, buscarla y aceptarla.

Algunos de los candidatos al sacramento de la Confirmación me escriben sobre sus intenciones al recibir el sacramento. A veces pareciera que consideran que deben poner en marcha su llamado a la santidad por sí solos. Con mucha frecuencia ven el sacramento como si les correspondiera a ellos la tarea de decidir si desean continuar siendo católicos. Puede que sea una buena intención, pero no es toda la historia.

Una carta escrita por un joven, Ben, llega a estar cerca de abarcar el significado completo del sacramento. Escribió:

*Querido Arzobispo Buechlein:
Le escribo para hacerle una pregunta muy importante. ¿Aceptaría usted que me convirtiera en miembro completo de la Iglesia Católica? A medida que he ido creciendo, he querido participar más en la Iglesia. Deseo profundizar mi fe para beneficiar a los demás.*

La Iglesia ha sido la base de mis valores y mis creencias. Trato de mantener puros mis pensamientos. También en la escuela trato de mantenerme alejado de aquellos que causan problemas.

En abril los jóvenes de mi iglesia asistirán a un retiro. Esperemos que sea una buena experiencia.

Algún día seré un adulto. Como adulto, deseo ser cristiano porque mi conciencia guía mis hábitos y mis hábitos están influenciados

por mis valores morales. Mis valores morales provienen de la Iglesia.

Atentamente, Ben

La carta de Ben es buena. Pareciera entender que la Confirmación perfecciona la plenitud de su bautismo y que además el sacramento perfecciona la plenitud de su relación con la Iglesia.

Expresa una conciencia madura sobre su participación como miembro de la Iglesia. Estoy seguro de que entiende que la Iglesia es la representación del Padre, el Hijo y el Espíritu Santo.

Asimismo, entiende que los dones del Espíritu Santo se entregan para ayudarlo a “beneficiar a los demás.” Es decir, el Espíritu lo faculta para ayudarlo a difundir la fe.

Ben cuenta con que el sacramento lo fortalecerá para vivir una vida positiva y, si bien no dice estas palabras, para hacerse santo.

En la sección sobre el sacramento de la Confirmación, el *Catecismo de la Iglesia Católica* describe el sentido de lo que queremos expresar cuando decimos “la Confirmación confiere crecimiento y profundidad a la gracia bautismal:

- nos introduce más profundamente en la filiación divina que nos hace decir ‘¡Abbá, Padre!’
- nos une más firmemente a Cristo;
- aumenta en nosotros los dones del Espíritu Santo;
- hace más perfecto nuestro vínculo con la Iglesia;

- nos concede una fuerza especial del Espíritu Santo para difundir y defender la fe mediante la palabra y las obras como verdaderos testigos de Cristo, para confesar valientemente el nombre de Cristo y para no sentir jamás vergüenza de la cruz” (#1303).

“Si a veces se habla de la Confirmación como del ‘sacramento de la madurez cristiana,’ es preciso, sin embargo, no confundir la edad adulta de la fe con la edad adulta del crecimiento natural, ni olvidar que la gracia bautismal es una gracia de elección gratuita e inmerecida que no necesita una ‘ratificación’ para hacerse efectiva” (#1308).

Fuera de ello, la carta de Ben refleja muy bien el *Catecismo*.

(Si desea recibir la Confirmación, le ruego que hable con su pastor.) †

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

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

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

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

Events Calendar

March 28

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-885-5098.

March 30

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., Mass, 2 p.m.**, on third Sunday holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

March 31

Our Lady of Fatima Retreat

House, 5353 E. 56th St., Indianapolis. **Mass**, 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or www.archindy.org/fatima.

Our Lady of Perpetual Help Parish, St. Joseph Room, 1752 Scheller Lane, New Albany. **“Catholics Returning Home,”** six sessions, 7:30-9 p.m. Information: 812-945-3112 or e-mail arhayes8246@msn.com.

April 1

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **“Divorce Recovery Workshop,”** eight sessions, 7-9 p.m., \$25 per person. Information: 317-846-8459 or 317-696-4077.

April 2

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Seniors, **Catholic, educational, charitable and social singles 50 and over**, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

St. Bartholomew Parish, 1306 27th St., Columbus. **Evangelization program, “Welcome Home Catholics,”** five sessions, 7 p.m. Information: 812-379-9353, ext. 240.

April 4

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priori

Hall, Ken Ogorek, director of adult catechesis for the Archdiocese of Indianapolis, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

St. Francis Hospital, Swisher Conference Center, 1201 Hadley Road, Mooresville. **Free seminar for cancer patients and their families**, lunch included, noon-2 p.m. Reservations: 317-782-4422.

April 5

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Black Catholic Caucus, “Black Marriage Day” celebration**, Andrew and Terri Lyke, presenters,

\$25 per couple includes continental breakfast and catered lunch, 8 a.m.-4:30 p.m. Information: <http://www.archindy.org/family/marriage-resources.html>.

Holy Name of Jesus School, 89 N. 17th Ave., Beech Grove. **Spring rummage sale**, 8 a.m.-3 p.m. Information: 317-784-5454, ext. 2.

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Spring smorgasbord**, 4:30-7 p.m., \$8 adults, \$3 children 7-12, \$1.50 children 3-6. Information: 812-852-4394.

April 6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **“Double Delight: An Afternoon to Inspire Your**

Soul and Tickle Your Tastebuds,” 35-minute one-woman performance of “Magdalene,” Rev. Miki Mathioudakis, presenter, chocolate buffet, \$30 per person. Reservations: 317-788-7581.

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **The Master’s Chorale of Central Indiana, “Concert of Sacred Baroque Music,”** Priestly Fraternity of St. Peter Father Michael Magiera, soloist, 3 p.m., no charge. Information: 317-255-4534.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Choral concert by VOCE**, 3 p.m. CDT, no charge. Information: 812-357-6501. †

SPRED to host eighth annual dinner dance

The archdiocesan Office of Catholic Education’s Special Religious Education Program (SPRED) will host its eighth annual dinner dance starting at 6:30 p.m. on April 12 at the Marten House Heritage Ball Room, 1801 W. 86th St. in Indianapolis.

The dinner dance will also be a celebration of the 10th anniversary of the

beginning of SPRED in the archdiocese.

Kevin Gregory, WRTV Channel 6 chief meteorologist will serve as the event’s master of ceremonies.

The event will include a silent auction, raffle, dinner and dancing.

Tickets are \$60 per person.

For more information, call 317-858-8762 or e-mail stephanie@pierceplace.com. †

April 4 events to commemorate Kennedy and King

On April 4, 1968, Martin Luther King Jr. was assassinated.

Robert F. Kennedy, a presidential candidate at the time, was campaigning in Indianapolis that evening, and gave a speech about King’s life and legacy at a near-north side neighborhood park.

The speech was later credited with maintaining peace in Indianapolis on a day when riots caused the deaths of 76 people in cities from coast to coast.

On April 4 this year, the 40th anniversary of Kennedy’s speech, a series of public events to commemorate the lives of Kennedy and King will take place at 3 p.m. at Public School #27, 545 E. 19th St., in Indianapolis.

Following these events, there will be a free public premiere of a new documentary titled “A Ripple of Hope.”

The film, which was written and produced by Anderson University’s Covenant Productions, chronicles first-person accounts of the historic evening when Kennedy spoke in Indianapolis.

The documentary will start at 7:30 p.m. at the Madame Walker Theatre, 617 Indiana Ave., in Indianapolis. It will be followed by a panel discussion.

The Indiana Catholic Conference is a community sponsor of the day’s events. †

Priest to be soloist for April 6 concert

The Master’s Chorale of Central Indiana will present a concert of sacred Baroque music at 3 p.m. on April 6 at St. Pius X Church, 7200 Sarto Drive, in Indianapolis.



Fr. Michael Magiera, F.S.S.P.

The concert will feature Priestly Fraternity of St. Peter Father Michael Magiera as a guest soloist.

Father Magiera, who is associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, was a professional vocalist for 32 years before being ordained to the priesthood in 2005. He sang in concerts and operas throughout the United States, Germany and Switzerland.

The concert will include the works of such Baroque composers as J.S. Bach, Antonio Vivaldi, G.F. Handel and Tomas Luis de Victoria.

There is no charge. Refreshments will be served following the concert. †

Two monks transfer vows to Saint Meinrad

Two monks from other Benedictine monasteries completed their transfer of stability to Saint Meinrad Archabbey in St. Meinrad on March 10.

Benedictine Father Louis Hacker transferred from Corpus Christi Abbey in Sandia, Texas, and Benedictine Brother Zachary Wilberding transferred from St. John’s Abbey in Collegeville, Minn.

Fr. Louis Hacker, O.S.B.

particular community in which they profess their vows.

For a variety of reasons, a monk is allowed to transfer his stability from one Benedictine monastery to another with the

consent of both abbots and the solemnly professed monks of the receiving monastery, which is known as a chapter. A probation period of one year is required before the transfer of stability is completed.

In 1975, Father Louis joined Corpus Christi Abbey. He professed his final vows in 1977 and was ordained a priest in 1985. In 1997, he was elected abbot of Corpus Christi. He resigned in 2002 after the closing of the monastery.

Brother Zachary joined St. John’s Abbey in 1996 and professed final vows in 2000. While at St. John’s Abbey, he was director of field education, director of lay spiritual formation and involved with prison ministry. †

‘Black Marriage Day’ is April 5 in Indianapolis

“Black Marriage Day,” a Christian retreat designed for African-American married couples, will feature two nationally known presenters on April 5 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis.

Andrew and Terri Lyke of Chicago are marriage coaches, and have led marriage preparation and marriage enrichment programs for more than 20 years.

He is the coordinator of marriage ministry for the Archdiocese of Chicago. They are co-directors of Lyke to Lyke Consultants and write for Catholic News Service.

The retreat will help couples refresh their relationship, deepen their spirituality

and discover ways that their marriage is part of God’s plan.

The program begins at 8 a.m. with a continental breakfast then continues with the morning session at 8:30 a.m., lunch at noon, the afternoon session at 1 p.m. and the closing Mass at 4:30 p.m.

It is sponsored by the Black Catholic Caucus, Office of Family Ministries and Office of Multicultural Ministry in the Archdiocese of Indianapolis.

(The registration fee is \$25 per couple. For more information or to register, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.) †

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Rates will increase after April 27, 2008

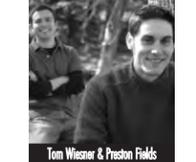
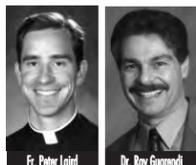
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Legislators pass adult stem cell, anti-pornography bills

By Brigid Curtis Ayer

Property tax reform was not the only accomplishment made during the 116th session of the Indiana General Assembly.

Two proposals supported by the Indiana Catholic Conference—a proposal to encourage adult stem-cell research and another to limit pornography in Indiana—will soon become law.

Increasing access to an ethical source of adult stem cells through the creation of a public umbilical cord blood bank was the goal of legislation authored by Rep. Peggy Welch (D-Bloomington), which passed the Indiana General Assembly on March 13.

The proposal requires the state's Family and Social Service Administration agency to 1) create a governmental nonprofit corporation to establish and operate an umbilical cord blood bank; 2) establish an umbilical cord blood donation initiative; and 3) promote public awareness concerning the medical benefits of umbilical cord blood.

The two most common sources of stem cells are embryonic and adult stem cells, but a lesser known source comes from postnatal tissue which is discarded after the birth of a child. The postnatal tissue includes the umbilical cord, the cord blood, the placenta and the amniotic fluid.

Stem cells also can be taken from adult tissues and organs, such as bone marrow, fat from liposuction, regions of the nose and even cadavers up to 20 hours after death.

Rep. Welch explained that people would donate cord blood to a public cord blood bank the same way people currently

donate blood.

"When a person donates blood, they do so in order that someone else may benefit from it. That would be the same motivation for donating to a public cord blood bank," Rep. Welch said. "The priority of the cord blood bank would be for transplants. The secondary purpose would be for research."

Dr. Scott Goebel, who is a stem cell transplant doctor responsible for cord blood transplants at Riley Hospital for Children in Indianapolis, said, "We have children and adults in Indiana as well as around the country who die each year from the lack of a suitable hematopoietic stem cell [marrow or cord blood] donor, which is both regrettable and correctable with more cord blood banking."

Only two out of 10 cord blood donations are of transplantable quality. The other eight would have research value.

"What is exciting about this legislation is [that] Indiana will be receiving hundreds of thousands of umbilical cord blood units with postnatal tissue for transplants and research," Rep. Welch said.

"The goal is that we will increase the number of transplantable stem cells, help save lives of cancer patients, provide more research quality stem cells, and improve the quality of life for Hoosiers, both physically and financially," she added.

Rep. Welch anticipates a public blood bank will bring more researchers and a significant amount of research dollars to Indiana, further helping the state's economy. She said it is estimated that the public cord bank would be self-supporting in two to three years from its inception.

Private and public umbilical cord blood banks have proven

invaluable to the medical community. Many blood and immune diseases have been successfully treated using cord blood. Doctors use cord blood cells to treat about 70 diseases, mostly anemias or cancers of the blood, such as leukemias and lymphomas.

An anti-pornography proposal authored by Rep. Terry Goodin (D-Crothersville) also passed the Indiana General Assembly.

A store which opened in Rep. Goodin's district gave residents the impression it would be selling books, movies and snacks. But when the store opened, it was selling sexually graphic materials.

"Had the residents been notified, they could have petitioned to keep the retailer out," he said.

Rep. Goodin's bill was not only a response to this incidence, but also is designed to create stronger, more consistent pornography regulation statewide.

The anti-pornography legislation requires that a person or business intending to sell sexually explicit materials, products or services must register with the Secretary of State. The bill imposes a \$250 filing fee and requires the Secretary of State to notify certain local officials in the county where the new business will be located.

A person that offers for sale or sells sexually explicit materials without registering and filing the statement of intent commits a Class B misdemeanor, which can result in up to 180 days in jail or a \$1,000 fine. The bill will apply to businesses established after June 30, 2008, or any existing business that moves to a new location. It is not retroactive to existing businesses that remain in the same location.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †



Rep. Peggy Welch



Rep. Terry Goodin

Office promoting John Paul II's sainthood cause seeks testimonies in English

ROME (CNS)—The office in charge of promoting Pope John Paul II's sainthood cause is looking for English speakers who have a story to tell about their meeting with the late pope, their prayers for his intercession or graces received after asking for his help.

In a March 17 statement, the Rome diocesan office for the sainthood cause said English submissions to the cause's Web site were seriously falling behind those in Italian, Polish and French.

The Web site—www.vicariatusurbis.org/Beatificazione/English/credits.htm—also has space set aside for testimonials in Spanish and Portuguese.

A spokeswoman for the office said: "It does not have to be a miracle or something extraordinary. We would like to hear and share stories about an encounter or a grace received or a hope.

"This part of the site is very active in other languages, but few English speakers seem to know we have a site and a magazine where they can send these things," she said.

The monthly magazine is called *Totus Tuus* (Latin for "All Yours"), Pope John Paul's motto.

Pope John Paul died on April 2, 2005.

Testimonials submitted for publication should be no more than one page in length, single-spaced. They may be sent by e-mail to postulatio@vicariatusurbis.org, with the subject line stating, "I am giving my personal testimony." †

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Speaker: Bring gifts to your tasks and honor God in doing them

By Mary Ann Wyand

Every person is God's work of art.

Internationally known author and inspirational speaker Kathy Coffey of Denver discussed ways to live an artful and faithful life in her keynote address during the sixth annual Catholic Women's Convocation on March 8 at St. Christopher Parish in Indianapolis.

Coffey based her talk for the Lenten day of reflection on a Scripture passage from St. Paul's Letter to the Ephesians about how we are God's work of art (Eph 2:10) as well as her new book, *The Art of Faith*, which examines how "art helps close the gap between faith and reality."

Living "an authentic faith-filled life is an artwork," she writes, that is "permeated by the astounding grace of God."

Her book explains the process of how faith "invites us to bring all our gifts to our tasks and honor God in doing them."

Coffey also describes how "art lifts us up to the beauty we were born for, ... [and] reminds us that we belong to God and nothing less will ever fulfill us."

She challenged the women to consider the influence of art in their faith journeys.

"All of what we do can be art," she said, if it is done in positive, uplifting and nurturing ways.

"What looks like a mess," she said, "has the makings of a Monet [painting]."

Because we are made in God's image, Coffey said, "our truest nature is to create [beauty]. All great art is made in partnership with God."

Art captures both the light and the dark in the human experience, she said, and faith helps us find our way in daily life.

"God pours into creation beauty and truth and goodness, making all creation a work of art," Coffey explained. "Then God leaves a personal stamp on human beings because we are made in God's image, and God crafts us with the same painstaking care that God made the solar system or the mountains or the oceans. So we thus become God's work of art."

Friendship is a form of art, she said, that creates beautiful memories.

When a close friend died, Coffey recalled, the woman's friends carried her casket during the funeral, which was symbolic of how they had helped carry her throughout her cancer journey.

Gardening, cooking, sewing, exercise and even housework

are creative acts, she said, comparable to traditional art forms of painting, sculpture, music and literature.

During a recent women's faith-sharing discussion, Coffey said, her longtime friend, Iris, noted that, "Things that we have seen only as mundane chores actually celebrate our faith."

Therese, another friend, cheerfully replied, "I will never again empty the dishwasher the same way. Now it's a symphony."

Another friend, Kathleen, said she believes that "faith has been bandied about a lot" in scientific ways, but now "we're learning the art of faith."

Reading from the Old Testament Book of Proverbs, Coffey asked the women to reflect on this passage: "The Lord created me at the beginning of his work, the first of his acts of long ago. ... Before the mountains had been shaped, before the hills, I was brought forth. ... When he established the heavens, I was there. ... then I was beside him, like a master worker; and I was daily his delight, rejoicing before him always, Rejoicing in his inhabited world and delighting in the human race" (Prv 8:22, 25, 27, 30-31).

Then she asked the women to imagine "sitting next to God, being daily God's delight, playing next to God."

Consider the metaphor of a mother who is a potter and gives her child a lump of clay to play with while she is working, Coffey said, or a mother who is baking and offers her child a bit of dough to form into a pastry.

"I think that's how we stand in relationship to God," she said, "that we are the apprentices, and we play and we create and we delight beside God."

St. Elizabeth Ann Seton had a difficult life after her husband died when she was 29, Coffey said. She raised their five children alone as well as her husband's siblings. Two daughters died at young ages, and her sons were cause for worry.

"She concluded her life by saying, 'I marvel not that I have lived, but that I have lived through it,'" Coffey said. "[Parenting] can be a work of art."

A great Shakespearean play transforms tragedy into beauty, she said, and provides insight into mystery.

"How do we enter into mystery?" Coffey asked. "Through



Author and inspirational speaker Kathy Coffey of Denver discusses ways to live an artful and faithful life on March 8 at St. Christopher Parish in Indianapolis. A painting by Los Angeles artist John August Swanson is displayed in the background.

art and through spirituality."

We need to make time for prayer and reflection so we can "stand back from the canvas" of life, she said, because when we're too close we can't see it clearly.

The complexity and beauty of human anatomy is truly a work of art, Coffey said. "God loves variety and paints with a whole spectrum of colors. Why would God be limited to just one?"

God intends for us to be Christ's hands, heart and feet in this world, she said, and to give others a glimpse of divine beauty.

"One other art form that I think is accessible to all of us is the art of transformation," she said. "... Another art we can all master is that of appreciation. ... What are we grateful for?"

Nancy Meyer, a pastoral associate at the Indianapolis West Deanery parish, said Coffey's presentation was "an enriching, creative way to look at how we go about faith, [how] ... we are continuing to be created by God in faith." †

Protesters charged with felony for disrupting Easter Mass in Chicago

CHICAGO (CNS)—Six young people—all between the ages of 18 and 25—were charged with felony criminal defacement of property and simple battery after spattering fake blood on themselves and nearby worshippers during the 11 a.m. Easter Mass in the auditorium at Holy Name Cathedral's parish center in Chicago on March 23.



Cardinal Francis E. George

Easter Masses, the Easter Vigil and all Holy Week services were celebrated in the auditorium and other nearby locations because the cathedral has been closed for repairs since Feb. 26.

On March 24, a Cook County judge set a minimum of \$25,000 for bail for each protester, according to the *Chicago Tribune*, which also reported that if they are found guilty the six could be sentenced to up to five years in prison.

The three men and three women, calling themselves "Catholic Schoolgirls Against the War," yelled slogans in support of ending the war in Iraq before they were removed by

security guards and handcuffed by police.

The disruption came shortly after Cardinal Francis E. George of Chicago started his homily, when the six moved from their seats into the aisle and yelled statements decrying the deaths of 4,000 U.S. service members in Iraq and untold thousands of Iraqi citizens.

They then shouted that to demonstrate opposition to the war Cardinal George should not have met earlier this year with Chicago Mayor Richard M. Daley and President George W. Bush, whom they called "the chief architect" of the war. On Jan. 7, the cardinal, Bush and the mayor met while the president was in Chicago to mark the anniversary of the passage of the federal program No Child Left Behind.

As the protesters were removed from the auditorium, they shouted, "Even the pope calls for peace," according to parishioners.

Cardinal George responded, "And so should we all call for peace," and he continued his homily.

After the Mass, Cardinal George told reporters, "We should all work for peace, but not by interrupting the worship of God. It's an act of violence to come among a group of believers and try to manipulate worship to your own

purposes, no matter how noble and good they are."

Both the Vatican and the U.S. Conference of Catholic Bishops, which Cardinal George heads as president, have opposed the Iraq War since it began.

The six people arrested and charged are: Donte D. Smith, 18, of Chicago; Ephran Ramirez Jr., 22, of Chicago; Ryne Ziemba, 25, of Chicago; Mercedes Phinaih, 18, of Bloomington, Ill.; Regan Maher, 25, of Chicago; and Angela Haban, 20, of Prospect Heights, Ill.

Smith's bail was set at \$35,000 because he has a criminal record. He served time in a federal prison for trespassing at a military installation, according to prosecutors.

The Tribune reported that the six protesters were charged with a felony because they damaged property owned by a religious organization, and it will cost the church about \$3,000 for new carpeting and new chairs. †

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265 popes have led the Roman Catholic Church

By Fr. Robert L. Kinast

The papacy is the official structure through which the pope exercises his role as head of the Church.

The term derives from the word for father, "papa."

Just as individual fathers differ in how they understand and fulfill their paternal role, so the popes have shown a great diversity through the ages.

Although the line of popes from St. Peter to Benedict XVI is unbroken, the papacy itself has undergone significant changes over the centuries.

The current practice of members of the College of Cardinals electing the pope, for example, began in 1059 under Pope Nicholas II.

Prior to that, popes were chosen by synods of bishops or appointment by nobles and emperors and occasionally by popular acclaim.

Many of the changes in the papacy were prompted by internal, ecclesial factors, such as relations between Eastern and Western Churches; settling doctrinal disputes; correcting erroneous practices, such as the buying and selling of Church offices (simony) or the appointment of relatives to those offices (nepotism); standardizing liturgical rites; promoting missionary endeavors; encouraging new religious orders; and centralizing the organization of the Church.

Other changes were the result of external, social factors, such as the conversion of Constantine and the establishment of Christianity as the official religion of the Roman Empire; the invasion of tribes from the East and the collapse of the Roman Empire; the spread of Islam; the dominance of medieval monarchies and the formation of nation-states; the rise of European universities; the cultural renaissance of the 14th to

Papacy affects history

By Carole Norris Greene

Three years ago, Pope Benedict XVI replaced the image of the beehive-shaped, three-tiered tiara that traditionally appeared atop each pope's coat of arms with a modest silver-pointed miter with three gold stripes symbolizing order, jurisdiction and magisterium. A gold band connecting the stripes indicates their unity in the same person.

The symbols of the Holy See surrounding popes' personal coats of arms remained basically the same for centuries until Pope Benedict's miter novelty. Another one of his novelties is the addition of the white pallium (woolen stole) with black crosses below the shield to represent the bishop's role as pastor of Christ's flock.

What has never changed on papal emblems is the Holy See's insignia of two crossed keys symbolizing the powers that Christ gave to St. Peter and his successors.

The gold key represents the power in heaven and the silver key symbolizes the spiritual authority of the papacy on Earth. The cord uniting the keys stands for the bond between the two powers. Above the keys is Pope Benedict's richly symbolic shield based on his coat of arms as archbishop of Munich and Freising in Germany.

(Carole Norris Greene is associate editor of Faith Alive!) †

16th centuries; the philosophical Enlightenment and rationalist rejection of religion; and modern political movements.

In the first centuries, the Church of Rome, which became synonymous with the papacy, was one of five major centers (patriarchates) of Christianity, with the others being Jerusalem, Antioch (Syria), Alexandria (Egypt), and Constantinople (Turkey).

The patriarchs viewed the pope as first among equals because of the association of Peter and Paul with the city of Rome, but they did not consider him their superior with universal authority over them.

The first pope to approximate this authority was Leo I (440-461), one of only two popes given the title "Great." His stature was established when he persuaded Attila the Hun not to invade Rome, but his real claim to prominence was his influence on the Council of Chalcedon (451), which defined the unity of Christ as one person with two natures.

The other pope designated as "Great" is Gregory I (590-604). He was a prolific author, whose treatise on *Pastoral Care* was the essential guide for bishops well into the Middle Ages. He codified liturgical differences in the *Gregorian Sacramentary*, gave his name to Gregorian chant and initiated the missionary effort to England. But he also moved the papacy in a new direction.

When the Lombard tribes from Germany began invading northern Italy, he negotiated a peace treaty with them which gave him authority in civil matters. In addition, he reorganized the papal estates, which had begun with a generous land grant from the Emperor Constantine.

This enabled him to provide needed relief to the poor, but it also moved the papacy into the realm of secular power and led to the establishment of the Papal States in the eighth century.

Over the next several centuries, the papacy played both a spiritual and temporal role. Although the latter was supposed to support the former and had been declared subordinate to it by Pope Gelasius I (492-496), it often became a source of conflict and sometimes scandal as individual popes gave more attention to their secular responsibilities than their spiritual ones.

The entanglement of the spiritual and secular realms was epitomized by the dispute over lay appointment of bishops (the lay investiture controversy), and it precipitated the major schism between Eastern and Western Christianity (1054).

This rupture became permanent during the Fourth Crusade (1202-1204) when Western armies, responding to the exhortation of Pope Innocent III, established political power and gained economic advantage in Constantinople.

The abuses of this spiritual/secular confusion, embodied by the Renaissance popes, came to a head with the Protestant Reformation.

But beginning with Pius IV (1559-1565), the papacy led a counter-reform based on the Council of Trent, championed by the Jesuits and typified by the publication of the *Roman Catechism*, the *Roman Missal* and the



An image of St. Peter, the first pope, decorates the vestments of Pope Benedict XVI. Pope Benedict was elected the 265th pope on April 20, 2005.

reorganization of the Roman Curia more than by the Inquisition or the Index of Forbidden Books.

The 18th-century Enlightenment, the French Revolution and modern trends toward democracy greatly diminished the secular power of the papacy.

In its place, beginning with Pope Leo XIII (1878-1903), popes have used their spiritual and moral authority to be advocates for justice, peace and human rights while continuing to promote, especially through the Church and Second Vatican Council, changes within the Church and dialogue among the Churches and world religions.

The history of the papacy is the history of a dynamic structure within the Church. Its form and influence have changed over the centuries and will continue to do so as the Church and history move forward.

(Father Robert L. Kinast is a pastoral theologian in Prairie Village, Kan.) †

Discussion Point

The pope is our shepherd

This Week's Question

Personally speaking, how is your life affected or touched by the pope?

"[Popes] are my example. They totally represent Jesus Christ on Earth. When Pope John Paul II would pass by, people would weep because he just radiated the power of Christ." (Annette Bonomo, Monroe, Conn.)

"Even if they're not Catholic, everyone accepts the pope as an authority whenever he speaks or wherever he goes. That impresses me." (Robert Stafford, Gravel Ridge, Ark.)

"I've always felt he's our shepherd and he gets his graces from God. He tells us what we need to be doing and I try to follow that. Sometimes you raise your

eyebrows because you don't agree, but in retrospect ... if he's our shepherd, we should be listening." (Jan Kramer, Pierce, Neb.)

"He affects me very much because he is the leader of our faith and an example of faith for our children to aspire to. ... In our changing world, he brings stability and [reminds us] of the traditional doctrine." (Julie Dohrmann, Des Moines, Iowa)

Lend Us Your Voice

An upcoming edition asks: What first comes to mind when you think about St. Paul?

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 file photo of Pope John Paul II Reuters

From the Editor Emeritus/John F. Fink

Biblical women: Herodias and Salome

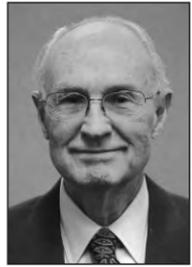
(Thirty-third in a series)

Herodias and Salome, her daughter, appear in the 14th chapter of Matthew's Gospel and the sixth chapter of Mark's Gospel. The daughter's name is not mentioned in either account, but Salome has become her traditional name.

Mark's Gospel account says that Herodias was married to Herod Antipas, the ruler of Galilee and Perea. Perea was east of the Jordan River in what is now Jordan.

When King Herod the Great died in 4 B.C., his territory was divided among three of his surviving sons (he had had three other sons executed): Archelaus received Judea; Herod Antipas, Galilee and Perea; and Philip, the land north and east of the Sea of Galilee in what is now the Golan Heights. In 6 A.D., the Romans took over Judea from Archelaus.

According to both Gospels, Herodias (Herod the Great's granddaughter) previously



had been married to Philip. It was undoubtedly a great scandal when she left Philip for his half-brother, Herod Antipas.

At least the matter was sufficiently notorious that John the Baptist told Herod, "It is not lawful for you to have your brother's wife" (Mk 6:18).

John quoted Leviticus, "You shall not have intercourse with your brother's wife, for that would be a disgrace to your brother" (Lv 18:16).

The impertinence of this man angered Herodias. At her insistence, Herod had John thrown into prison.

But that didn't satisfy Herodias. She wanted John put to death to get rid of him entirely. Herod hesitated. He feared the people, who regarded John as a prophet. Besides, he was strangely attracted to him, regarded him as a holy man, and enjoyed listening to him.

Then came Herodias's chance. Herod had a large birthday party, and the wine flowed freely. As part of the entertainment, Salome (Herod's niece and Philip's daughter) came in and danced. The dance has been called elsewhere the dance of seven veils, but not in the Gospels.

We can imagine, though, that it was sensuous and erotic. Herod was so pleased that he told

Salome she could have anything she wanted, "even half of my kingdom" (Mk 6:23).

Hurrying to her mother, Salome asked, "What shall I ask for?" (Mk 6:24).

Herodias didn't hesitate, "The head of John the Baptist" (Mk 6:24).

Salome returned to Herod. "I want you to give me at once on a platter the head of John the Baptist," she said (Mk 6:25).

King Herod sobered up quickly. He didn't want that but, since his guests had heard what he had said, he quickly sent an executioner to the prison with orders to behead John and bring back his head. And so it was done. John's head was brought back on a platter and given to Salome, who in turn gave it to her mother.

Herod Antipas and Herodias ruled until the year 41. At that time, Emperor Caligula made Herodias's brother, Herod Agrippa, King of the Jews.

Antipas and Herodias went to Rome to get Caligula to reverse his decision, but he would not.

Instead, Antipas and Herodias were sent into exile. We don't know what happened to Salome. †

Faith and Family/Sean Gallagher

Family homes: Outposts of God's kingdom

Last Saturday, parish communities across central and southern Indiana welcomed more than 1,000 people into the Church at their Easter Vigils.

As a former parish director of religious education, I suspect a lot of these folks were at least partly attracted to the Church through the ordinary way that their spouses, other relatives, friends or co-workers lived out their faith from day to day.

This fact should give us pause and remind us that the primary place for the laity, and especially families, to live out their faith and play their indispensable role in carrying out the Church's mission of evangelization is in the middle of the world—in homes, across the backyard fence, at work, in the marketplace.

These spheres represent a vast mission field. They are places where countless people are yearning for an encounter with Christ—even if they can't yet describe it in so many words.

Yet this great harvest that awaits Christ and the Church is in a field where priests, bishops, and men and women religious do not directly minister.

By and large, it is up to the laity to lead these people closer to Christ. And this happens primarily through the ordinary way we live out our faith on a daily basis.

The more we laity *deliberately* seek to live out our faith in both the large and small things of life, the more this faith will be attractive to others.

And yet, I have to sadly agree with Archbishop Charles J. Chaput of Denver, who in his book, *Living the Catholic Faith*, expressed his opinion that too many of the laity "clericalize" themselves.

By that, Archbishop Chaput meant that many lay Catholics think that a diocesan chancery and parish staffs are "where the action really is" in the Church.

I think this can be extended to include volunteer ministries. A lot of well-meaning folks may think that being a lector, cantor or catechist is the main way they live out their faith.

Now as a former DRE, I am not one to diminish such invaluable service.

But if we think that this is the primary way to live out our faith, and don't put a high priority on turning our faith out in an intentional manner toward the world in order to bring others to Christ in natural, ordinary ways, then we're missing a large part of our mission.

In Archbishop Chaput's mind, the "action" of the Church is really out in the marketplace and the factory. It's in family homes and at backyard cookouts. It's in the gym or on the golf course. It's wherever people in society gather together.

It's perhaps, most importantly, in the family home, around the dinner table or in the car during a family trip.

It is in these privileged places that parents can help unfold and bring to maturity their children's encounter with Christ that began at their baptism.

This happens through simple conversations where we can help our children come to see and know Jesus better in their daily lives.

But it happens in key ways through the way we parents live our lives. Through what we do and refrain from doing, through what we say and how we hold our tongues, we show our children how we love Christ and allow him to imbue his life deeply within our own.

With this example before us on a daily basis, our family homes will gradually become outposts along the borders of the Kingdom of God.

It's up to us to draw in with love more and more of those people wandering along these borderlands into the reign of Christ. †



Cornucopia/Cynthia Dewes

Behaving like the Easter people we are

At a recent women's club meeting, the women were asked to answer the roll call with a memory of something really nice which someone had done for them. (This would probably happen only in a women's group.) Everyone had a moving story to tell of people's kindness, including the kindness of strangers.

One woman said that she and her husband had only lived in their new house for a short time—and hardly knew their neighbors—when their first child was born prematurely.

They were at the hospital with the baby for long periods of time, leaving early and returning late.

On the day they finally brought the baby home, they were surprised and gratified to find that the neighbors had cut their grass, weeded, mulched and planted flowers in their yard to greet them.

Another lady whose husband died unexpectedly was showered with gifts of food, offers to baby-sit and other demonstrations of support.

Somehow, death brings out the good in

many people. People came in unasked to clean her house, and wash and fold laundry. Many of the other club women reported similar gestures when members of their family died.

Like theirs, my story was a report of kindness. When my husband and I lived in our first house and the children were small, we went to Minnesota on vacation one week.

Unfortunately, we had bought a house near the White River, not knowing it was in a flood plain. While we were away, the river flooded and someone phoned us to say we had three inches of water in our house. Rats.

We drove home immediately, expecting to find a terrible mess. And, indeed, the backyard was full of smelly mud and everything was soggy. But some kindly colleague at my husband's office had mustered a crew of the guys to come over and clean out our house. They had propped up the furniture, scrubbed the floor and wiped off the walls where the water had risen. What a relief.

The club women all had more than one story to tell, and so did I. I recalled one Saturday when lightning struck our house while we were away and burned away much of the roof. Friends spread the word about our plight at the evening Mass. The next morning, 15 or 20 people showed up to help

us remove furniture to the garage and clean up the mess. Some of them I'd never met before or talked with them since then.

One kindness in particular moved me because it was so subtle and effective. About three weeks after our son, Andy, died, I was ironing one Saturday while visiting with one of our other adult kids who had dropped by. My husband had gone to a ball game, invited by a friend to take his mind off things.

My son and I were trying to be cheerful for each other, but both of us felt incredibly sad.

When the doorbell rang, I was surprised to find our friend, Franciscan Sister Marie Werdmann, at the door. She came in and sat down, and we made small talk.

Finally, the three of us just sat in companionable silence, listening to the music on the radio. Somehow, Sister Marie's sympathetic presence healed me more than any extravagant gestures could have done.

God's love heals, strengthens and makes us hopeful beyond our cares. That is what we can do for others as well when we love as Easter people.

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

Faithful Lines/Shirley Vogler Meister

A memoir: Good neighbors even in bad times

When it comes to neighbors, my husband and I have been blessed in each area that we have lived.

We were fortunate when we moved from Illinois as "young marrieds" and settled into an apartment in the Broad Ripple and Glendale area of Indianapolis.

Then, after our babies arrived, we bought a small home. As our three daughters progressed through Christ the King School and Bishop Chatard High School, we purchased a larger home from fellow parishioners who moved to California.

Every place that we have lived, we have befriended neighbors of many different faith traditions. Never did we feel uneasy. We also trust that we never made others uneasy because of our faith.

Recently, I read a book prompting these musings, *Good Neighbors, Bad Times: Echoes of My Father's German Village*, written by Mimi Schwartz and published by the University of Nebraska Press (www.nebraskapress.unl.edu). Schwartz is a

professor emerita at Richard Stockton College in New Jersey and has written five books.

When viewing her photograph, I did a double take because she reminded me of the pleasant but (thankfully) demanding journalism teacher and writer Lillian Jossem, who mentored me when I became "social editor" for my hometown daily newspaper in Belleville, Ill.

Schwartz teaches workshops in memoir and creative nonfiction writing nationwide and abroad.

Another coincidence is that both women have a Jewish heritage. Even Belleville has a synagogue. So when reading about Schwartz's father's village near Stuttgart, Germany, I recalled Belleville's history—founded by the French and settled by Germans. I wondered if early Bellevilleans enjoy the same close friendships as Schwartz's village despite having varied faiths?

Schwartz's father extolled the virtues of his village named Benheim in the book—even after megalomaniac Adolph Hitler's regime of hate and systematic brutalization and eradication of Jews and anyone else against his evil.

Hitler mesmerized Germans into believing they were a superior race. They eradicated not only the Jews, but also anyone who opposed

Hitler's "master plan," including Catholics, some now recognized as saints.

What is remarkable about Schwartz's book is how she carefully and repeatedly interviewed and recorded Jews, Christians and others in the U.S. and abroad in order to learn the full story about her dear father's beloved Benheim.

Telling too much about the book would deprive readers of the authentic unfolding of this remarkable history. If I revealed the unselfish Catholic/Christian roles, that would ruin the blessed surprises for potential readers. Despite the horror of the times, the book emphasizes the importance and comfort of good neighbors.

A pivotal point of interest is how Christians saved the Torah when Benheim's synagogue burned on the infamous *Kristallnacht*—the "night of breaking glass," which signaled the doom of millions of innocent people.

Now I ponder: Would I—would we—do the same if people of other faiths were in peril?

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



Second Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 30, 2008

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

Last week, with great joy and hope, the Church celebrated Easter. It is too



important an event, and too overwhelming in meaning, however, to be confined to one day's celebration. So the Church continues the celebration it began a week ago literally for weeks.

This weekend's first reading comes from the Acts of the Apostles as is the case in almost every Mass of this season.

Important to understanding Christianity, and the Church itself, is in realizing that Acts continues St. Luke's Gospel. This fact is not that apparent since for centuries biblical translators have inserted St. John's Gospel between Luke's Gospel and Acts, blurring the connection between Luke and Acts.

The link shows that the redemption secured by Jesus did not end with the Lord's Ascension nor did the Lord's miracles or preaching. Vitaly important is the fact that all these realities associated with Jesus were continued by the Apostles in the context of the infant Church.

This weekend's 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, not only here in Luke but elsewhere in the New Testament, such as in Paul's writings.

The First Epistle of Peter provides the second reading, revealing the utter centrality of Jesus among the early Christians.

Regardless of the onslaughts of the prevailing pagan culture, divisions among themselves and finally cruel persecution, these first Christians loved the Lord above all else. Nothing was more important than to be with Jesus.

St. John's Gospel provides the last reading.

It is a very familiar Resurrection narrative, the story of the reluctance of the Apostle Thomas to accept that Jesus truly had risen to life after having been crucified and then of the great faith of Thomas.

The Apostles assure Thomas, but he is unconvinced. Then, dramatically, Jesus appears. 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 then confers upon the Apostles that most divine of powers, the power to judge what is sinful and to forgive sin. It is a divine power since sin affronts God. Thus, only God can forgive sin. Jesus forgave, being the Son of God. He transmits this power to the Apostles, men who will form the Church and entrust this power to the Church for all the generations to come.

Reflection

This weekend is observed as Divine Mercy Sunday. It focuses 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.

Two points in the readings support the theme of divine mercy. The first is that absolute love for the Lord, seen in the second reading, brings forth divine mercy. This love is much more than a pious feeling. It means being faithful to the Lord's example of total obedience to God regardless of challenges.

The second point is that of the Apostles. They were so much more than the Lord's companions and most frequent students. They represented the Lord. They possessed the Lord's authority and power, and bore this authority and power after the Ascension.

Majestic among these powers was their ability to forgive sins, an ability expressly conferred upon them by Jesus.

The first reading, from Acts, tells us how well the first Christians realized the role of the Apostles. It tells us that the first Christians lived as a community, united in trust in the Lord and loyalty to the Apostles and in the Eucharist. Through the Apostles, they found divine mercy. †

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 criterion@archindy.org. †

Daily Readings

Monday, March 31
The Annunciation of the Lord
Isaiah 7:10-14; 8:10
Psalms 40:7-11
Hebrews 10:4-10
Luke 1:26-38

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

Wednesday, April 2
Francis of Paoli, hermit
Acts 5:17-26
Psalms 34:2-9
John 3:16-21

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

Friday, April 4
Isidore, bishop and doctor
Acts 5:34-42
Psalms 27:1, 4, 13-14
John 6:1-15

Saturday, April 5
Vincent Ferrer, priest
Acts 6:1-7
Psalms 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, April 6
Third Sunday of Easter
Acts 2:14, 22-33
Psalms 16:1-2, 5, 7-11
1 Peter 1:17-21
Luke 24:13-35

Question Corner/Fr. John Dietzen

Church has considered fixed date for celebration of Easter

Q What determines the date for Easter today?

Several years ago, I read about a project—in some denominations, at least—to establish a fixed date for Easter like Christmas and other holidays.

Is that still possible? (Indiana)

A Yes, there is a major effort among many Christians to settle on a consistent

date for Easter, but I will explain more about that later.

At present, the most common formula for determining the date of Easter in the Western Church is the familiar method of using the first Sunday after the first full moon after the vernal (spring) equinox (the point when daytime and nighttime are equal). This would theoretically place Easter somewhere between March 22 and April 25.

The reality isn't that simple, however.

Though that definition is handy, it is not strictly correct. One complexity is that the vernal equinox in use is not the true equinox, but an artificial one, making that date always March 20 or March 21.

The "full moon" used is not the true full moon, but a simulated one based on a cycle which ignores the Earth's longitude, and is therefore unrelated to time zones.

The Gospels associate the date of the Crucifixion with the date of Jewish Passover. The three synoptic Gospels place it on the day before Passover. John's Gospel has it on Passover itself, in fact, on the very hour the Paschal lamb was sacrificed.

Christians assumed, therefore, that Easter should reflect that connection. Just how that might be done, however, was hotly debated to the point that Christian heads of Churches in the East and West, including the bishop of Rome, began to ostracize each other over the matter.

For years, some Churches celebrated Easter on the day of Passover, on whichever day of the week that happened to fall. Even the Churches in the West had no uniform date for Easter, although most of them eventually favored the method established by the Council of Nicaea (325).

The Latin Church and other Western Churches calculate the date of Easter following the revised calendar instituted by Pope Gregory XIII in 1582 (the Gregorian calendar).

Churches of the East generally still use the older Julian calendar, which explains the continuing discrepancy of dates between the two groups of Christian Churches. This year, for example, our Easter is celebrated on March 23, but for Eastern Catholic Christians Easter is observed on April 27.

Almost since the beginning, Christians have talked about setting a common date for Easter. The subject surfaced again during the 20th century in an encyclical of the ecumenical patriarch of Constantinople addressed to the 1923 Pan-Orthodox Congress. His suggestions occasioned bitter controversy, but the discussion continued, especially after World War II, with new initiatives from the World Council of Churches.

While not an official member of the World Council of Churches, the Catholic Church has several times indicated positive approval of the establishment of a common date for Easter, whether that would be a fixed day (for example, the second Sunday of April), or a movable day commonly agreed upon by all Christian Churches.

In the Constitution on the Sacred Liturgy, the bishops of the Second Vatican Council stated they have no objection if Easter were assigned to a particular Sunday in the Gregorian calendar, provided that all concerned give their consent, especially those Churches and other religious bodies not in communion with the bishop of Rome (Appendix 1).

In March 1975, Pope Paul VI supported the project in a letter to the Ecumenical Patriarch Dimitrios. He expressed "our hope that by celebrating the mystery of mysteries with a single heart and voice we may be able to render glory to God, the Father of our Lord Jesus Christ, who raised him from the dead."

As recently as January 2001, Pope John Paul II also eloquently supported a common date for Easter.

Considering the complexities of longstanding different traditions, however, agreement on a common date for celebrating Easter doesn't appear to be imminent.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, 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 to jjdietzen@aol.com.) †

My Journey to God

The Lesson

When I'm afraid, I've learned to turn within myself to reach for one who shares my soul and say his name and trust in him to keep me whole.

When I am lost in his reality, he shines away my winter-dark anxiety and shields my heart from shards of fear. But more than this, I've learned that even when he hides his face, he's always, always there.

By Sandra Marek Behringer

(Sandra Marek Behringer is a member of St. Luke the Evangelist Parish in Indianapolis. A woman prays at St. Agnes Cathedral in Rockville Centre, N.Y., in 2006.)



CNS photo/Gregory A. Shemitz, Long Island Catholic

CHILDREN

continued from page 1

become an elementary school teacher.

"I feel like I'm one of her own. I believe she's had an effect on the person I am today. I feel like she's done that for all her kids," Roesinger said. "She's always been so encouraging at different parts of my life. I visit her at Christmas. I'm getting married in October, and she's on the invitation list. I consider her as a grandmother."

Or just ask Paula Smith, who has entrusted her two children to Mueller's care.

"She's more than a daycare provider," said Smith, a member of St. Simon the Apostle Parish in Indianapolis. "She's a very dear friend and a second mom to many of us. My mom passed away 2 1/2 years ago. Carolyn was my shoulder to cry on. She was my strength. She's just an amazing person who has a heart of gold."

Sue O'Connor has seen Mueller's influence by working with her at the

daycare center for the past 19 years.

"She's unbelievable," said O'Connor, a member of Christ the King Parish. "She had eight kids that she raised and then all these other kids. She tries to give them Christian values. We always say our prayers at lunchtime. She teaches the kids to treat people like you want to be treated. She's my good friend and a great gal."

Mueller's influence on people sticks, just like the nickname a little girl once gave her: "Maw Maw." It's an influence from a different time, a different generation.

"I try to teach the fundamentals," said Mueller, who's 69. "We let them socialize. We let them play dress-up. We let them be kids. They learn their manners and how to get along with each other—kindness and sharing

'We let them be kids. They learn their manners and how to get along with each other—kindness and sharing with each other. They have to have a strong foundation to get through this world. They need to know they are loved.'

— Carolyn Mueller

with each other. They have to have a strong foundation to get through this world. They need to know they are loved."

Now, after 34 years, Mueller plans to close her home-based daycare center at

the end of May. She wants to retire so she can travel with her sisters, spend more time with her 12 grandchildren, and do more things with her husband of 50 years, John. She also wants to volunteer again at Christ the King Parish and the St. Vincent de Paul Society.

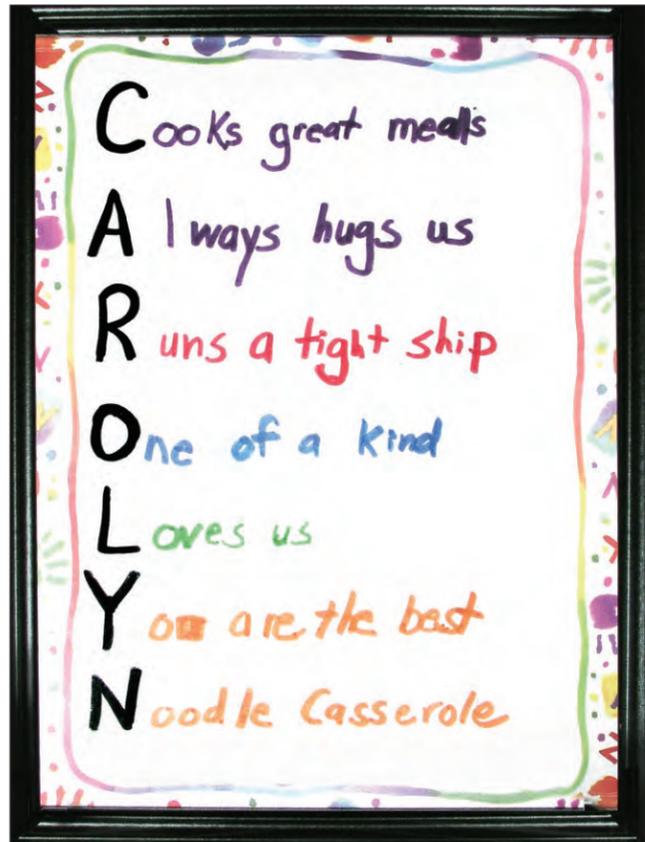
"Retiring is going to be bittersweet," she said. "But I know it's time. I feel good about that, but I tear up when I think of all the kids and parents."

She paused and then noted, "You hope you made a difference in a lot of their lives. You hope you were there for them when they needed you. You try to give them a lot of love and hugs. You try to encourage them in a lot of ways. You hope they'll remember what you did."

Kathleen Roesinger speaks for a lot of people when she says she'll always remember Mueller for what she did and who she is.

"I'm grateful to have her in my life and

had her take care of me when I was younger," Roesinger said. "I consider her a blessing." †



This poster offers a snapshot of what some of the children who attend Carolyn Mueller's daycare think of their "second mom."

Photo by John Shaughnessy



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Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ASCHERMAN, Norman John, 79, St. Lawrence, Lawrenceburg, March 11. Father of Nan Doll, Rhea LaFollette, Jim, John and Mark Ascherman. Brother of Harriett Mendell. Grandfather of nine.

CLAYPOOL, Edward L., 91, St. Luke the Evangelist, Indianapolis, March 7. Husband of Genevieve Claypool. Father of Elizabeth Koschnick, John and Joseph Claypool. Grandfather of nine. Great-grandfather of nine.

DEES, Ralph, 76, Sacred Heart of Jesus, Indianapolis, March 12. Husband of Loretta Dees. Father of Nancy Gootee, Dianne Phillips-Flynn, Kathy Thompson and John Dees. Grandfather of nine. Great-grandfather of nine.

DRAGAN, Louis J., 83, Holy Trinity, Indianapolis, March 9. Brother of Martin Dragan. Uncle of several.

DRANSFIELD, R. Marie, 84, St. Rose of Lima, Franklin, March 10. Wife of Thomas Dransfield. Mother of David and Michael Dransfield. Grandmother of seven. Great-grandmother of six.

FORNEFELD, Elsie Madeline, 85, St. Luke the Evangelist, Indianapolis, March 9. Mother of Mary Lea Blackberry, Christina Kohmescher, Greg, Joseph and Matthew Fornefeld. Grandmother of 16.

GAINEY, Mary, 80, Our Lady of the Greenwood, Greenwood, Jan. 20. Wife of Ray Gainey.

GETTYS, Catherine J., 87, Christ the King, Indianapolis, March 9. Mother of Theresa Feltman, Bernard and Michael Gettys. Grandmother of 14. Great-grandmother of 18.

GEYMAN, Raymond J., 87, Prince of Peace, Madison, March 6. Husband of Mary Geyman. Father of Cynthia Cline, R. Michael and Theodore Geyman. Brother of Alice Juengel and Herman Geyman. Grandfather of eight. Great-grandfather of 11.

GLAUB, Betty, 77, St. Gabriel, Connersville, March 10. Wife of Edwin Glaub. Mother of Mary Frasur and Anita Scott. Sister of Donna Back, Dorothy Boyle, Ruth Kirschner, Norma Knecht, Rita Riehle and Ray Amrheim. Grandmother of four. Great-grandmother of two.

GRAU, Judy, 61, St. Anthony of Padua, Clarksville, Feb. 29. Mother of Gwendolyn Burr and Heather Harris. Sister of Anita Lyons and Mary Rose Redford. Grandmother of six.

HANLEY, Evelyn, 88, Holy Spirit, Indianapolis, March 11. Mother of Catherine Lutholtz Bridge and John Hanley. Sister of Mary Elizabeth Joyce and Helen McRae. Grandmother of six.

ILIOHAN (Mohr), Anna L., 72, St. Peter, Buena Vista, Feb. 18. Mother of Debra Strabel and Sharon Iliohan. Sister of Rose Mohr. Grandmother of three.

JANSING, Marcella, 87, St. Mary-of-the-Rock, St. Mary-of-the-Rock, March 12.

KALB, Anna C., 96, Prince of Peace, Madison, March 11. Sister of George Kalb.

KAPPMEYER, Pauline Marie, 100, Holy Trinity, Indianapolis, March 11. Grandmother of two. Great-grandmother of four.

KOCHERT, Bernadine E., (Hoehn), 78, St. Joseph, Corydon, Feb. 13. Mother of Sharon Deatrick, David, Dennis, Joe, Mark and Stephen Kochert. Sister of Mary Louise, Herbert, Norbert and Raymond Hoehn. Grandmother of 10. Great-grandmother of one.

KONECHNIK, Anthony J., 77, Mary, Queen of Peace, Danville, March 12. Husband of Joanna (Krebs) Konechnik. Father of Susan Kersey, Anthony Jr. and Thomas Konechnik. Brother of Margaret Ford, Pauline Loviscek and Mary Zupancic. Grandfather of five. †

Joseph Huber Jr. helped Catholic ministries in southern Indiana

Joseph H. Huber Jr., a Catholic philanthropist in southern Indiana and lifelong member of St. John the Baptist Parish in Starlight, died on March 10 after a brief struggle with leukemia. He was 74.

The Mass of Christian Burial was celebrated on March 14 at St. John the Baptist Church in Starlight. Burial followed at the parish cemetery.

A native of Starlight, Huber was born on March 20, 1933. He was married to Bonnie C. (Kruer) Huber for 53 years.

Huber was a well-known fruit and vegetable grower and restaurant owner in southern Indiana.

He started the first "you-pick" farm in the Midwest in 1967 in Starlight, and opened the Joe Huber Family Farm and Restaurant there in 1983.

The restaurant, community center, animals, pony rides, hayrides and other attractions brought millions of people to his family's 260-acre farm during the past three decades.

Huber was president of the Indiana Vegetable Growers Association for 17 years, and was a former director of the National Rural Utilities Cooperative Finance Corporation, the Harrison County R.E.M.C. and National City Bank.

He received an honorary agricultural degree from Purdue University.

In 2005, Joe and Bonnie Huber received the prestigious St. John Bosco Award from Catholic Youth Ministries in southern Indiana for their lifetime of distinguished service to benefit young people.

Ray Lucas, executive director of Catholic Youth Ministries in southern Indiana, recalled Huber's trademark phrase, "Do good."

Lucas said "Joe was a great believer in giving back through philanthropy, and he shared much of his resources and time" with a variety of charitable causes. (See related story on page 4.)

"The impact of Mr. Huber's generosity to the Catholic Church and the New Albany community is widespread and has touched countless persons," said Joseph Therber, executive director of Stewardship and Development for the Archdiocese of Indianapolis.

"He has made a tremendous difference," Therber said, "and will continue to do so as his legacy lives on through his family and friends."

Surviving are his wife, Bonnie Huber; five children, Beverly Engleman, Kimberly Kaiser, Charles, Joseph III and Lewis Huber; three brothers, David, John and Norbert Huber; five sisters, Cecilia D'Apice, Carol Griswold, Doris Wathen, Benedictine Sister Kathryn Huber and Maryknoll Sister Rosemary Huber; 12 grandchildren; and one great-grandchild.

Memorial gifts may be sent to St. Elizabeth-Catholic Charities in New Albany. †



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The Finance Office oversees the financial affairs, fundraising activities, and property management of the Diocese and, in so doing, facilitates periodic audits, centrally administers insurance and benefits programs, oversees investment activities, and approves capital improvements. The successful Director of Finance candidate must be a practicing Roman Catholic with significant experience in responsible financial management, including a broad understanding of technical areas of business and finance. Requirements include CPA certification or equivalent, and an advanced degree is preferred.

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A woman's greatest treasures are the love and life she gives, speakers say

By Mary Ann Wyand

Erika Bachiochi focused on how true feminism requires self-sacrifice and the gift of love.

Patricia Pitkus Bainbridge emphasized the importance of praying for God's help to build a society dedicated to life.

The two Catholic women made those points during their keynote addresses at the fifth annual "Treasuring Womanhood" Indiana Catholic Women's Conference on March 15 at the Indiana Convention Center in Indianapolis.

Here is a glimpse into each of their talks.

True feminism requires self-sacrifice

Men and women exist most fully when they give of themselves to others in



Erika Bachiochi

unselfish love, said Erika Bachiochi, a Catholic author, lawyer, theologian and stay-at-home mother of four children who lives in the Boston area.

"Freedom is not found in self-assertion or independence from the needs of others as the secular world would have it," she said, "but in communion with others through our giving of ourselves to them in love."

This year, Bachiochi said, the Church marks the 20th anniversary of the release of Pope John Paul II's encyclical on "The Dignity and Vocation of Women."

She said scholars of the late pope's work believe that his teachings about the special roles of women in the family and in society were inspired by his admiration for St. Teresa Benedicta of the Cross, the former Edith Stein, a scholarly Jew who became a Catholic nun then was martyred in the Holocaust.

Bachiochi said St. Teresa Benedicta believed that "women's souls were spiritually distinct from those of men and that the physical, bodily differences between men and women fundamentally shape the way we understand and relate to the world in which we live."

Both the pope and saint believed that the differences between men and women are complementary rather than hierarchical, she said, because God created both man and woman in his image and they are equal in dignity.

"The late pope also believed that the very fact that God created human beings as gendered—that is, male and female—has significance for how we are to live out our Christian vocation to love,"

Bachiochi explained. "These sexual differences should then be neither ignored nor denied because they are part of God's beautiful creation. They should instead be understood and celebrated."

After the fall, when man and woman turned away from God to seek their own ends and desires, she said, this brought about male domination of women and discord between the sexes.

"Desire and domination took the place of self-gift and love," Bachiochi said.

"Men and women must follow the way of life that Christ has laid out for us, a life of prayerful and self-sacrificial love. Turning toward God and giving selflessly of oneself can bring about that communion of persons that restores genuine harmony and authentic love. The way of Christ is always the way of love."

She said Pope John Paul also taught that "the key to woman's distinct dignity is the unique capacity that God has given her to carry within her a new person of infinite and eternal value."

A wife and mother "hopes that her family will come to imitate her prayer-filled gift of self," Bachiochi said, "and in so doing make their own holy mark upon a world that is much in need of such self-

sacrificial love."

Pro-life warrior, pro-woman advocate

Patricia Pitkus Bainbridge is a pro-life warrior and advocate for women. She is horrified by legalized abortion—which has killed more than 51 million unborn babies in the United States alone since 1973—and wants others to share her outrage.



Patricia Pitkus Bainbridge

Bainbridge directs the Respect Life Office in the Diocese of Rockford, Ill., and is co-founder and executive director emeritus of Life Decisions International. She is also chairperson of the board of directors of Human Life International, the largest pro-life, pro-family and pro-woman organization in the world.

She said she gains strength for her tireless pro-life work from her faith in God and her devotion to Our Lady of Guadalupe, patroness of the Americas and unborn babies.

Bainbridge unflinchingly talks about the "stench" outside abortion mills from bodies of aborted babies in dumpsters.

"In this country, abortion is perfectly legal any time during pregnancy for little or no reason," she said, "and close to 4,000 tiny humans are killed every day."

Also shocking are the findings of a new study released in March, Bainbridge said, which reports that "the Roman Catholic Church consistently teaches that sex before marriage, abortion, pornography and homosexual activity are sins, yet as many as half of all practicing Catholics do not personally define each of these as sinful."

She said, "It is diabolical that many Catholics, including some in religious orders and a few priests, call themselves

pro-choice. Others who call themselves pro-life stand idly by and do nothing. People from both groups cast votes for politicians who advocate child sacrifice through abortion and see nothing wrong with it, choosing to be loyal to their political party instead of loyal to the Church."

An estimated 15 million abortions are committed worldwide each year, she said, with 1.3 million abortions in the U.S.

"The truth and meaning of human sexuality have been rejected," Bainbridge said. "Large families are no longer seen as the blessings that they are. Every child should be welcomed as a blessing."

Assaults against the sanctity and dignity of the human person are accepted as part of our contemporary culture of death, she said. "People must accept the call to conversion, stand for the truth and meaning of human sexuality, and work to get evil sex education removed from the schools."

Married couples must abandon artificial contraception and embrace Natural Family Planning when they have a serious reason to avoid a pregnancy, she said, and individuals and nations must reject abortion as the evil that it is.

"I will never understand how in this country you can go to jail for mistreating an animal," she said, "but you can pay to have an abortionist legally kill a baby up to the moment of birth."

Courts are ordering that feeding tubes are to be pulled from cognitively impaired individuals, she said, so they will not become a burden on relatives and society.

Never forget that it is sinful to advocate the deaths of the most vulnerable among us, she said. We have to pray for God's help in building a culture of life in society, Bainbridge said.

"We have to be open to what we believe God would have us do and then we have to do it. ... We all share the responsibility to do something." †

POPE

continued from page 3

with all who profess faith in him.

"Believers—the baptized—are never truly cut off from one another," he said. "Continents, cultures, social structures or even historical distances may separate us. But when we meet, we know one another on the basis of the same Lord, the same faith, the same hope, the same love, which form us."

"Thus faith is a force for peace and reconciliation in the world," Pope Benedict said.

After celebrating the Easter morning Mass in St. Peter's Square, which was decorated with thousands of mostly white

roses, tulips and pansies, the pope prayed for peace in the world, especially in the Holy Land, Iraq, Lebanon, Darfur, Somalia and Tibet.

"The astonishing event of the Resurrection of Jesus is essentially an event of love: the Father's love in handing over his Son for the salvation of the world; the Son's love in abandoning himself to the Father's will for us all; the Spirit's love in raising Jesus from the dead in his transfigured body," the pope said in his Easter message.

Easter, he said, is a call for all people to reject hatred and selfishness and be converted to love.

"Let no heart be closed to the omnipotence of this redeeming love," he said.

Selfishness, injustice, hatred and

violence "are the scourges of humanity, open and festering in every part of the planet," the pope said.

"They are waiting to be tended and healed by the glorious wounds of our risen Lord and by the solidarity of people who, following in his footsteps, perform deeds of charity in his name, make an active commitment to justice" and bring hope to areas of the world "bloodied by conflict."

Rainstorms accompanied the pope for the entire weekend, forcing him to stay under a tent on March 21 during the Good Friday rite of the Way of the Cross at Rome's Colosseum.

The meditations for the rite were written by Cardinal Joseph Zen Ze-kui of Hong Kong and were marked by prayers for those who live their faith in the midst

of persecution as well as prayers for their oppressors.

At the end of the prayer service, Pope Benedict said, "The cross is the source of immortal life, the school of justice and peace, the universal patrimony of forgiveness and mercy [and] the permanent proof of a self-giving and infinite love."

The pope said that by becoming human, dying and rising from the dead, Jesus restored full dignity to humanity, a dignity that must be claimed, defended and promoted for all people.

The only outdoor event not marked by rain was the Easter Monday recitation of the Regina Coeli prayer at the papal villa in Castel Gandolfo, south of Rome. The pope went to the villa by helicopter after Easter Mass. †

Classified Directory, continued from page 14

Positions Available

Director of Religious Formation

St. Francis of Assisi (the Newman Center parish at Ball State University) Muncie, IN, is seeking a Director of Religious Formation.

The DRF will direct and coordinate parish religious education and formation programs involving parishioners of all ages. Must have a love for college students.

We would love to hire someone for several years. Send résumé, letter of interest and three letters of recommendation to:

Search Committee
St. Francis of Assisi Parish
1200 W. Riverside Ave.
Muncie, IN 47303
(765) 749-1747

Accepting applications until the position is filled.
Ministry begins July 1.

Director of Development

The **Conventual Franciscan Friars** of the Province of Our Lady of Consolation are seeking full-time Director of Development to expand its total development program. The Director of Development will develop, implement and oversee policies, procedures and practices for all aspects of fundraising, marketing and public relations. Proven fundraising and major gift planning experience; ability to work hands-on; and supervise; computer skills in word processing and spreadsheets. Team builder with excellent communication skills, self-starter, multi-tasker. BA degree.

Forward résumé, including related work experience and salary history, no later than April 18, 2008 to:

Friar Robert Baxter, OFMConv., Provincial Office
101 Saint Anthony Drive
Mt. St. Francis, IN 47146

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Ms. Beth Flohr
Search Committee Chairperson
St. Bernard's Catholic Church
1306 East Main Street
Crawfordsville, IN 47933



Oils blessed, priestly vows renewed at chrism Mass

At left, Mary Wells, right, a member of St. Monica Parish in Indianapolis, presents an urn of the oil of the sick for Archbishop Thomas C. Kelly, far left, archbishop emeritus of Louisville, to bless during the annual archdiocesan chrism Mass on March 18 at SS. Peter and Paul Cathedral in Indianapolis. Also assisting Archbishop Kelly were, from left, transitional Deacon Aaron Jenkins and seminarian John Hollowell.



Mary Margaret Lynch, second from left, a member of St. John the Baptist Parish in Osgood; Francis Blay-Mockey, a member of St. Monica Parish in Indianapolis; and Sue Page, a member of St. Mary of the Immaculate Conception Parish in Aurora, kneel in prayer during the chrism Mass.



Deacon Frank Klauder, who assists in ministry at St. Thomas the Apostle Parish in Fortville, distributes holy oils to Marilyn Wilson, who represented her home parish of Sacred Heart in Clinton, during the chrism Mass. Seminarian Daniel Bedel, second from left, assisted Deacon Klauder.



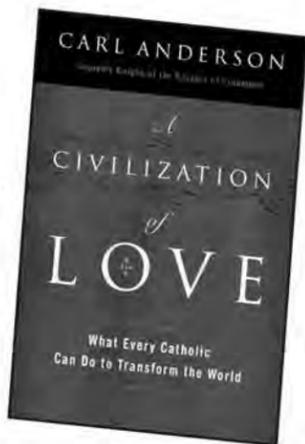
Photos by Sean Gallagher

Members of the congregation at the chrism Mass applauded the approximately 120 priests present after they renewed their commitment to priestly ministry. From left are Father Larry Crawford, pastor of St. Gabriel the Archangel Parish in Indianapolis; Father Paul Etienne, pastor of St. Simon the Apostle Parish in Indianapolis; Father Thomas Kovatch, associate pastor of the Richmond Catholic Community; Father Robert Hausladen, associate pastor of St. Pius X Parish in Indianapolis; and Father Robert Hankee, pastor of St. Maurice Parish in Napoleon and sacramental minister of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County.

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2007 World Youth Day Message



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National Catholic Reporter

All author proceeds from this book are being donated to Knights of Columbus Charities.

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Statuette: Crucified Christ by Giovanni Pisano, 1285–1300, Ivory, 15.3 cm
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