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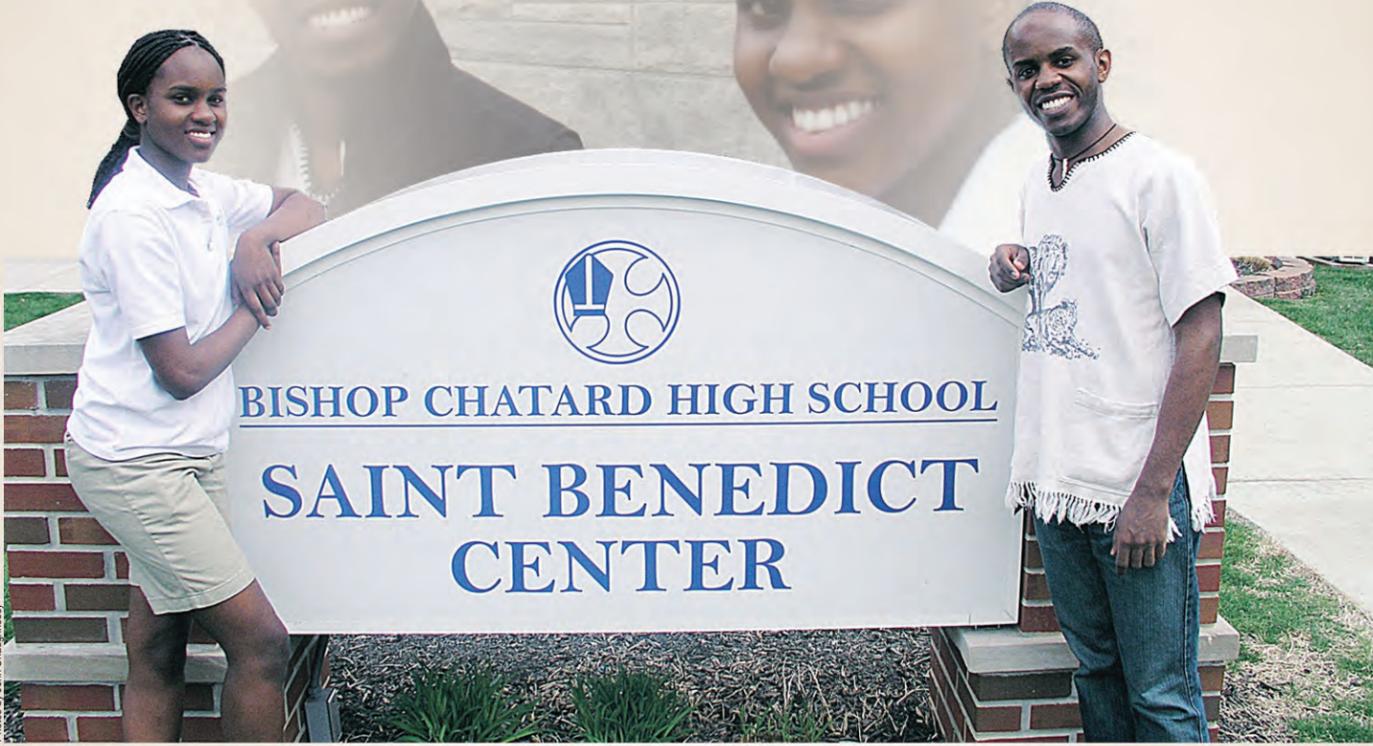
Terre Haute children take steps to help the poor, page 9.

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## A new country, a new culture, a new life



Photos by John Shaughnessy

Shortly after the death of their father in Kenya, Indiana University School of Medicine student Alex Ondari, right, searched for a high school in Indianapolis that could become a new educational home for his sister, Annabelle, left. Since arriving in the United States in July, Annabelle has found that home at Bishop Chatard High School in Indianapolis.

## Kenyan family thankful for welcoming atmosphere at Bishop Chatard High School

By John Shaughnessy

It's the story of a brother and sister, the tragedy that brought their lives together after years of separation, and the Catholic school that has given them a sense of hope for the future.

It's a story that began in the spring of 2008 as Alex Ondari, heartbroken and discouraged at the time, waited to talk to another school administrator, hoping that someone would be willing to help him with his dream for his younger sister.

As he waited at Bishop Chatard High School in Indianapolis, Ondari, a native

of Kenya, was still reeling from the unexpected death of his father a few weeks earlier.

He was also still struggling with his decision to drop out of his first year at Indiana University School of Medicine, where he had been studying to become a doctor—a decision he made so he could return to his homeland to be there for his mother, his two brothers and his sister as they grieved together.

Yet even in the midst of all the tragedy and turmoil that marked his life in the spring of 2008, the then-26-year-old Ondari sought a way to make the future brighter

for his sister, Annabelle, who is nearly 10 years younger.

After spending a month with his family in Kenya, Ondari returned to Indiana and began visiting different high schools on the north side of Indianapolis.

At each school, he shared the story of how his father died from a head injury from a car accident in Kenya, an injury similar to the one that recently killed actress Natasha Richardson after she fell while skiing in Canada.

He also shared how he wanted to

See ONDARI, page 8

## Humanity must use weapons of truth, mercy to end conflict, says pope

VATICAN CITY (CNS)—Christ's resurrection is not a myth or fairy tale; it is the one and only event that has destroyed the root of evil and can fill the emptiness in people's hearts, Pope Benedict XVI said in his Easter message.



Pope Benedict XVI

But Christ still wants humanity to help affirm his victory by using his weapons of justice, truth, mercy and love to end the suffering in Africa, build peace in the Holy Land, and combat hunger and poverty worldwide, he said on April 12 in his message "urbi et orbi" (to the city and the world).

"Africa suffers disproportionately from the cruel and unending conflicts, often forgotten, that are causing so much bloodshed and destruction in several of her nations," and increasing numbers of Africans fall prey to hunger, poverty and disease, the pope said in the message broadcast from St. Peter's Square to millions of people worldwide.

He said when he visits the Holy Land on May 8-15 he will "emphatically repeat the same message" of reconciliation and peace he brought to Africa during his March 17-23 visit to Cameroon and Angola.

While reconciliation is difficult, he said, it is an indispensable "precondition for a future of overall security and peaceful coexistence and it can only be achieved through renewed, persevering and sincere efforts to resolve the Israeli-Palestinian conflict."

Pope Benedict read his message and gave his solemn blessing after celebrating Easter morning Mass in St. Peter's Square, which Vatican Radio said was attended by about 100,000 people.

A sea of flowering trees and shrubs, and other colorful blooms, donated by companies in the Netherlands, decorated the steps and central balcony of St. Peter's

See POPE, page 8

## Chrism Mass moves Church forward through history

By Sean Gallagher

Within the first year of his appointment as the first bishop of Vincennes 175 years ago, the Servant of God Simon Bruté would have likely celebrated a chrism Mass.

During the annual liturgy, oils are blessed that are used in the celebration of a number of sacraments: baptism, confirmation, the anointing of the sick, and in the ordination of priests and bishops.

Quoting St. Augustine and St. Thomas Aquinas, the *Catechism of the Catholic Church* states that "the sacraments make the Church" (#1118). Therefore, the blessing of the oils at the chrism Mass has helped the local Church in central and southern Indiana move forward to the present day.

The chrism Mass is also a liturgy during which priests—who lead the faithful in the celebration of the sacraments—renew the promises they made at the time of their

See CHRISM MASS, page 2



Sarah Wilson places a vessel of oil to be blessed as the oil of catechumens by Archbishop Daniel M. Buechlein during the chrism Mass. Wilson was a catechumen and was anointed at the Easter Vigil on Holy Saturday with oil blessed during the chrism Mass. She was baptized during the Easter Vigil on April 11 at St. Charles Borromeo Church in Bloomington.

# CHRISM MASS

continued from page 1

ordination.

Catholics from all corners of the archdiocese filled SS. Peter and Paul Cathedral in Indianapolis on April 7 during Holy Week for this year's chrim Mass. Archbishop Daniel M. Buechlein, the principal celebrant, was joined by 115 priests and Archabbot Justin DuVall of Saint Meinrad Archabbey in St. Meinrad.

The historical nature of the chrim Mass was on the mind of Deacon William Jones, who ministers at St. Bartholomew Parish in Columbus and was ordained in the first class of permanent deacons in the history of the archdiocese last June.

"You hope that we have another 175 years and that the Church keeps growing," he said. "We can help foster that growth through the Church."

Deacon Jones said he was scheduled to assist at the celebration of the Easter Vigil at his Seymour Deanery parish during which 13 people were expected to be baptized, all of whom would be anointed with oils blessed at the chrim Mass.

"It's our first year for being ordained clergy in the Church," he said. "It will give Holy Week a different meaning."

In his homily during the Mass, Archbishop Buechlein reflected on the people who stood at the foot of the cross: Mary, the Mother of Jesus, with the Apostle John and Mary Magdalene.

"They never left his side, even in the darkest moments," Archbishop Buechlein said. "They loved Jesus and supported him. But it was from him that they drew their strength."

Addressing the priests at the Mass, the archbishop recalled how artists throughout history have often portrayed St. John as leaning into the side of Jesus at the Last Supper.

"They give us a beautiful image of the source of our strength for daily, faithful, priestly ministry," Archbishop Buechlein said. "The source of our strength is our prayerful friendship with our Lord to whom we are uniquely configured by ordination."

In his homily, the archbishop suggested



Father James Bonke, left, associate pastor of Christ the King Parish in Indianapolis and defender of the bond for the archdiocesan Metropolitan Tribunal, and other priests pray the eucharistic prayer during the chrim Mass.



Priests process into SS. Peter and Paul Cathedral in Indianapolis on April 7 for the archdiocese's chrim Mass. Catholics from across the archdiocese filled the cathedral for the annual liturgy during which oils are blessed and priests renew the promises made at their ordination.

ways that all present might enter more prayerfully into Holy Week and the Easter season.

"During this holy week, we join Mary and the beloved disciple and Mary Magdalene at the foot of the Cross," he said. "And during the Easter season, let's enter the house of Mary and the beloved [disciple St. John]. Surely, Mary Magdalene is there as well. There, let's quietly savor with them what the Lord has done for us."

Among the Mass participants were Arnold and Kathleen Feltz, members of St. Barnabas Parish in Indianapolis.

About a week before the liturgy, they poured the oils into small bottles that were distributed to representatives of all of the archdiocese's 151 parishes.

"It's a privilege and an honor to be able to do that," said Kathleen Feltz. "I'm just very grateful that I'm able to attend every year, and I look forward to it."

The Feltzes are the parents of Father Joseph Feltz, the pastor of St. Lawrence Parish in Lawrenceburg, administrator of Immaculate Conception Parish in Aurora and dean of the Batesville Deanery.

"It's very moving to see all the priests together," she said. "I really enjoy that."

Alan and Kathy Hess, members of St. Pius V Parish in Troy in the Tell City Deanery, drove three hours to participate in the chrim Mass and receive the blessed oils for their parish as well as for St. Paul Parish in Tell City and St. Michael Parish in Cannelton.

"It makes you feel that you're a part of it, that you're more a part of the Church," Alan Hess said. "It's an honor and [a part of] history, too. It just makes you feel good inside knowing that you're doing something that's going to help things move on."

Although driving back to their southern



Above, Archbishop Daniel M. Buechlein and Archabbot Justin DuVall of Saint Meinrad Archabbey in St. Meinrad pray the eucharistic prayer during the chrim Mass.

Right, Daughter of Mary Mother of Mercy Sister Ernestina Edoziem, who is a pre-school teacher at Our Lady of Lourdes School in Indianapolis, prays during the chrim Mass.



Indiana home after the chrim Mass makes for a late night, the Hesses said they thoroughly enjoy making the trip.

"I love it," Alan Hess said. "I love everybody being here from all the parishes [and] just the feeling of togetherness and the Spirit of God. It's just wonderful, wonderful."

(For more photos of the chrim Mass or to purchase copies of the photos, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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4/17/09

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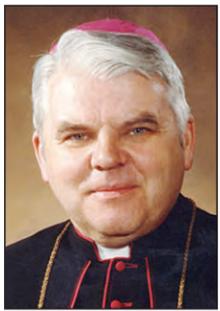
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# Indiana bishop urges Catholics not to participate in Obama protests

WASHINGTON (CNS)—Calling the protests against President Barack Obama's planned commencement speech



Bishop John M. D'Arcy

at the University of Notre Dame "unseemly and unhelpful," Bishop John M. D'Arcy of Fort Wayne-South Bend, Ind., advised Catholics not to attend such demonstrations.

Bishop D'Arcy released a

statement on Good Friday, a few weeks after announcing he was disappointed with the Catholic university for its invitation to Obama to speak at the May 17 commencement and its decision to award him an honorary degree.

The bishop and other critics of Obama have said his support of legal abortion and embryonic stem-cell research make him an inappropriate choice to be commencement speaker at a Catholic university.

Bishop D'Arcy, in whose diocese Notre Dame is located, also announced weeks ago he would boycott the

graduation ceremony as his own silent protest of Obama's abortion policies.

"I urge all Catholics and others of good will to stay away from unseemly and unhelpful demonstrations against our nation's president or Notre Dame or [Holy Cross] Father John I. Jenkins," president of the university, he said in the April 10 statement. "The Notre Dame community is well-equipped to supervise and support discussions and prayer within their own campus."

"I had a positive meeting this week with Father Jenkins, and I expect further dialogue will continue," Bishop D'Arcy continued.

"These are days of prayer and hope when we should turn to the risen Christ for light and wisdom," he said. "Let us all work toward a peaceful graduation experience for the class of 2009 at our beloved Notre Dame."

Pro-life activist Randall Terry opened up an office in South Bend to launch a vigorous daily protest of the president's upcoming commencement address, and said he wouldn't rule out having students disrupt the ceremony.

In their criticism of Notre Dame's decision, announced on March 20, several U.S. bishops referred to their



People line up to place carnations at the foot of a statue of Mary in the Grotto of Our Lady of Lourdes at the University of Notre Dame in Notre Dame, Ind., on April 5. Hundreds of pro-life advocates protested on the campus against the school's invitation to U.S. President Barack Obama to speak at the May 17 graduation ceremony.

2004 document, "Catholics in Political Life," which states in part that "the Catholic community and Catholic institutions should not honor those who act

in defiance of our fundamental moral principles. They should not be given awards, honors or platforms which would suggest support for their actions." †

## Rehearsal dates set throughout archdiocese for 175th anniversary Mass choir

Singers from throughout the archdiocese are invited to participate in the choir for the jubilee Mass celebrating the 175th anniversary of the Archdiocese of Indianapolis beginning at 3 p.m. on May 3 at Lucas Oil Stadium in Indianapolis.

The choir, which will be seated near the altar area in the stadium, is open to anyone of high school age or older.

Choir members are required to participate in two rehearsals. All times are EDT unless indicated otherwise.

The first rehearsal may be chosen from the following options:

- April 23, 7 p.m. to 9 p.m., St. Andrew Church, 235 S. 5th St., Richmond.
- April 26, 1:30 p.m. to 3:30 p.m. CDT, St. Paul Church, 814 Jefferson St., Tell City.
- April 27, 6 p.m. to 8 p.m., St. Bartholomew Church, 1306 27th St., Columbus.
- April 28, 7 p.m. to 9 p.m., SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis.
- April 28, 7 p.m. to 9 p.m., St. Margaret Mary Church, 2405 S. Seventh St., Terre Haute.



- April 29, 7 p.m. to 9 p.m., St. Mary Church, 302 E. McKee St., Greensburg.
  - April 29, 6:30 p.m. to 8:30 p.m., St. Mary of the Knobs Church, 3033 Martin Road, Floyds Knobs.
  - April 30, 7:30 p.m. to 9:30 p.m., St. Charles Borromeo Church, 222 E. Third St., Bloomington.
  - April 30, 7:30 p.m. to 9:30 p.m., SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis.
- The second rehearsal will be held on May 3 from 11:30 a.m. to 1 p.m. at

Lucas Oil Stadium.

At the first rehearsal, choir members will receive a music booklet for the Mass. They will also need a copy of the mixed four-part setting of "The Lord Is My Shepherd," based on Psalm 23 and written by Thomas Matthews, available at the rehearsal for \$2.

(To register for the choir, send your name with the date and location of the initial rehearsal you will attend to [worship@archindy.org](mailto:worship@archindy.org) or call 800-382-9836, ext. 1483, or 317-236-1483.) †

## High School Youth Rally will serve as springboard for anniversary Mass

By John Shaughnessy

High school students are invited to register for the Archdiocesan High School Youth Rally on May 2 at Roncalli High School in Indianapolis.

The rally will be a springboard for youths for the 175th anniversary celebration of the archdiocese on May 3 at Lucas Oil Stadium in Indianapolis.

"We thought this would help the youths get even

more excited for the 175th anniversary celebration," said Kay Scoville, the director of youth ministry for the archdiocese. "I hope the youths come and embrace the opportunity to celebrate with their peers and the archdiocese."

The keynote speaker at the youth rally will be Matt Maher, a Catholic musician.

"We hope to have from 300 to 500 young people at this event," Scoville said. "We've been working on this

for months."

The cost for the event is \$40, which includes a concert with Maher, a T-shirt, dinner and sessions to strengthen the faith of high school students.

The deadline for registering for the youth rally is April 20. Youths can get registration forms for the rally from the youth minister of their parish, or they can register online at [www.archindy.org/youth](http://www.archindy.org/youth). †

## Volunteers needed to assist at 175th anniversary Mass at Lucas Oil Stadium

The Archdiocese of Indianapolis still needs volunteers to help at the May 3 Mass celebrating the archdiocese's 175th anniversary.

About 350 people are needed to carry out a variety of ministries during the Mass to be celebrated at 3 p.m. at Lucas Oil Stadium in Indianapolis, said Stephen James, director of the archdiocesan Office of Purchasing, who is

coordinating the recruitment of volunteers.

Volunteers are needed to help with most aspects of the Mass, including assisting the bishops with confirmation. Ushers, sign bearers and Communion guides are also needed.

Volunteers will need to be able to walk up and down stairs, James noted. Jobs will be assigned to individuals when they arrive at Lucas Oil Stadium.

(Volunteers are encouraged to register online at [www.archindy.org/175th](http://www.archindy.org/175th). Look for the volunteers' link. You may also sign up to help by sending an e-mail to [steve.james@archindy.org](mailto:steve.james@archindy.org). Call Steve James at 317-236-1451 or 800-382-9836, ext. 1451, if you have questions.) †

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## Editorial

# Staying focused on mission during challenging times

In his pastoral letter "The Church Sharing!," Bishop David A. Zubik reflects on a story of Pittsburgh during the Great Depression:

"On July 24, 1931, just an hour after everyone had gone to sleep, fire broke out at a home for the needy elderly people operated by the Little Sisters of the Poor. Forty-nine of the elderly poor would be killed by that fire, another 175 injured.

"The city was shocked by the horror of it all. In too many ways, it summed up the tragedy of the Depression itself. Innocent victims consumed by something that they didn't understand, couldn't control, hadn't caused. The bodies of those who died were taken away for burial by relatives. All, that is, except for eight victims, who lay in the morgue, unknown and unclaimed. Homeless folks with nowhere else to go, they had been forgotten outside the walls of their last shelter.

"Bishop Hugh Boyle brought their bodies to Saint Paul Cathedral, where he would preside at their funeral Mass. And then something amazing happened.

"At that Mass, eight homeless and poor folk, whose past was known only to God, were remembered by one of the largest crowds ever to gather at Saint Paul Cathedral. The people of the city filled every pew. They spilled out onto the sidewalks and streets. It was as if the city itself was coming together to come to terms with its grief over the fire and, perhaps even more so, to come to terms with the Depression itself.

"The story does not end there. A week after the funeral, Bishop Boyle went on the radio—the first Pittsburgh bishop to do so—to ask for help. The Little Sisters of the Poor and those whom they served were homeless. It may have seemed a fool's errand at a time when so many had nothing to even care for their own. But the bishop asked for donations to build a new home for the sisters and those they served. He said they would need \$300,000 to rebuild. Within three months, the people of Pittsburgh contributed that, and more [more than \$30 million in today's dollars!]"

What would have happened in Pittsburgh during the Great Depression if Bishop Boyle had said, "Those eight homeless people are not our problem"?

The mission of the Church would have been stifled. Christ, in the persons of the eight unknown, unclaimed victims, would not have been anointed with oil or buried in the tomb. The Cathedral of St. Paul would have been empty, and there would have been no crowd to receive the Body of Christ that day.

What if Bishop Boyle had said, "I can't ask people for money now. They don't have it, and they'll resent me for trying to pick their empty pockets"? The loaves and fish would not have been multiplied. The crowd would not have been fed. The elderly poor would have



A homeless man reads while sitting on a street corner in Washington in 2007.

had no home, no Little Sisters of the Poor to care for them.

Staying focused on the Church's mission helps us respond to short term challenges. The temptation (always) is to freeze, to stop dead in our tracks, and wait out the storm.

The problem with this approach is that the Church, the Body of Christ, cannot put its mission on hold.

We are called to preach the Good News at all times, and in all seasons, but our preaching is more important than ever when people are in danger of losing hope.

We are called to be the arms and legs of Jesus Christ always and everywhere, but the healing ministry of our Lord is more important than ever when people are hurting or afraid or in need of authentic charity, the love of God in action.

If our mission is properly aligned with what the Lord is calling us to be and do as the Church, there is no way we can wait out the storm. Our methods may have to change, our resources may be more limited, and our strategies may have to be adjusted to fit changing circumstances, but our commitment to proclaim God's kingdom, and to be the seed and beginning of that kingdom here and now, must be stronger than ever.

In *The YES of Jesus Christ*, Pope Benedict XVI tells us that even after the most tragic catastrophes of history, "God remains God: He remains good with indestructible goodness. He remains the redeemer in whose hands man's destructive and cruel activity is transformed by his love.

"Man is not the only actor on the stage of human history, and that is why death does not have the last word in it. The fact that there is this other person who is active is alone the firm and certain anchor of a hope that is stronger and more real than all the frightfulnesses of the world."

Jesus Christ is the one true hope. And the only source of lasting joy.

May this Easter season bring us all closer to the firm and certain anchor of his hope! May the gift of his love empower us to proclaim the kingdom without hesitation or fear during these challenging times. *That in all things God may be glorified through Jesus Christ, to whom belong glory and dominion forever and ever. Amen.* (1 Pt 4:11)

—Daniel Conway

## Letters to the Editor

### Notre Dame must be a place that continues to encourage diversity of thought, reader says

I am a lifelong Catholic and a graduate of the University of Notre Dame. My husband has two degrees from Notre Dame, as does my daughter. My son is currently a sophomore at the university.

I could not be prouder to have President Barack Obama speak at my alma mater. Notre Dame is first and foremost a great university.

That means that ideas can be freely expressed and discussed in classrooms and on campus.

Notre Dame students are encouraged to develop their scholarship in the context of

Catholicism, but this should not mean that information must be censored or controlled.

On the contrary, one must come to understand what it means to be Catholic while living in a secular world.

I urge Holy Cross Father John I. Jenkins, university president, to stand his ground in welcoming President Obama.

It is my hope that Notre Dame continues to be a place that encourages diversity of thought and vigorous scholarship in an open forum.

**Annette Magjuka  
Greenwood**

### How will we express our love for the unborn?

After learning about the invitation to President Barack Obama to speak to the 2009 graduates at the University of Notre Dame, I had very similar reactions to many of the readers' responses in the April 10 letters to the editor section.

The very notion that Holy Cross Father John I. Jenkins would ever consider the invitation is at first appalling. I felt slapped on the cheek. Why would he want to send the message to the world that the Catholic community approves of President Obama's lack of respect for unborn life?

But as soon as I said this aloud to my husband, a thought occurred to me. Jesus told us "If someone slaps you on one cheek, turn the other cheek" (Lk 6:29).

Maybe this event is the perfect

opportunity for the Catholic community to come together and "turn the other cheek" to our president and show him the way.

The world will be watching how we handle ourselves that day. I think one of the letter writer's responses last week that the invitation "has already set the Holy Spirit in motion" is true.

We don't have to accept President Obama's views, but we have an opportunity to express that.

How will we express our love of the unborn to the world—with hate and condemnation for injusticeness or with prayers and Christ's love to all?

**Michelle Hawk  
Richmond**

### Controversy should motivate us to fight more for life

In the firestorm of debate over the University of Notre Dame's invitation to President Barack Obama to speak at its commencement in May, many people seem to have turned their anger away from the tragedy of abortion and directed it at Notre Dame instead, accusing the university of "cafeteria Catholicism" and of abdicating its responsibilities to uphold the Catholic faith.

Nothing could be farther from the truth.

Inviting Obama to address the graduates is not an endorsement of his views on abortion or stem-cell research any more than inviting then-President George W. Bush to speak on the same platform in 2001 implied agreement with his position regarding capital punishment (also opposed by the Church).

A university must be a forum for an open exchange of ideas—even those which we abhor—so that we can form educated responses and arm ourselves with greater understanding in order to better fight what we believe is wrong. Hiding from opposing viewpoints or refusing to engage in debate only distances Catholics from the front lines.

It is easy to click the computer mouse to sign an online petition expressing anger at Notre Dame's decision. It is harder to

actually do something concrete, like donate money to a pro-life group or volunteer at a shelter for abused women. We wonder how many people who have pointed the finger in outrage at Notre Dame have picketed at an abortion clinic or answered the emergency hotline calls of women with unwanted pregnancies and nowhere to turn?

The scourge of abortion in the United States will not end by solely passing laws against it. As a society, we need to have a much greater respect not just for the unborn, but for those already born as well: a rekindled spirit of respect and love for all people and a willingness to work for justice.

At Notre Dame, students and faculty alike are challenged to live daily the Church's teachings on social justice and respect for others.

Perhaps the uproar over the university's Obama invitation will motivate Catholics even more strongly to seek an end to abortion—and the circumstances that lead to it.

**Stephen and Kathryn O'Neil  
Indianapolis  
Notre Dame Class of 1987**

### Our morals can be judged by the ways of society

It is difficult for me to believe that 54 percent of the Catholic population in the U.S. that voted in the national election last fall supported the three top leaders for highest office—all of whom supported abortion openly.

President Barack Obama, Vice President Joseph Biden and Speaker of the House of Representatives Nancy Pelosi have professed their support of abortion.

Two of them, Vice President Biden and Speaker Pelosi, say they are Catholic and one of them, Speaker Pelosi, believes that the Catholic Church supports abortion.

Abortion should not be a political issue, but apparently it is. Where was our Church leadership last fall? It does very little good to march to Washington now!

Is it possible our Church leaders fear they might alienate some Church members? If so, someone needs to spread one of the Church's strongest messages and beliefs about right to life.

Do voters really understand the issues or just vote party lines? If they vote mostly

party lines, the question is answered and we are in trouble.

There are those who say politicians who are pro-abortion have so many other good attributes that outweigh their one negative fault, and, on balance, they still get the voter's support. That's baloney! That's an excuse.

The time to speak was last fall; the horses are out running now. When you are veering off the road, you put pressure on the steering wheel to correct your path. We should have put the pressure on last fall.

Maybe, just maybe, our morals can be judged by the ways of our society. Do you think corporate greed, sexual greed, food and drink greed and welfare greed, to name a few, have any connection to abortion? I do.

We will wake up but, again, it will be too late. As Catholics, we can make a difference, and we did by 54 percent.

**Cliff Dickman  
Richmond**

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### God's mercy calls us to accept responsibility for our sins

The second Sunday of Easter is also called Divine Mercy Sunday.

The late Pope John Paul II designated it as such because of his deep conviction that God's mercy is perhaps his most cherished gift.

The late pope considered the devotion of St. Faustina Kowalska to the Divine Mercy a timely message. It was certainly received as such by many people, and the devotion to the Divine Mercy has flourished.

It seems apparent that the Holy Father chose the second Sunday of Easter as Divine Mercy Sunday because of the Gospel for the day.

St. John, the beloved disciple, recorded that Jesus appeared to the 12 Apostles, who were behind closed doors for fear of the Jews.

He greeted them: "Peace be with you. As the Father has sent me, so I send you" (Jn 20:21). And then he breathed on them and said: "Receive the Holy Spirit. Whose sins you shall forgive are forgiven them and whose sins you retain are retained" (Jn 20:22-23).

Jesus, newly raised from the dead, gave us the sacrament of God's mercy and provided the way in which we receive that mercy down through the ages.

He conferred on the 12 Apostles the authority to forgive sins in his name; that authority is received and exercised by the power of the Holy Spirit. The conferral of God's mercy is not just a wonderful

thought. It is a reality available to all of us baptized Catholics.

I forget where he said it, but St. Thomas Aquinas once asserted that mercy is the greatest attribute of God. Mercy is the most precious gift he has given us. It is the pre-eminent expression of his love for us through the agency of his Divine Son.

Divine mercy is the first fruit, the Easter gift won by the suffering, death and resurrection of Jesus.

The same Gospel for the second Sunday of Easter, Divine Mercy Sunday, records the episode of the doubting St. Thomas, who had not been present for the first appearance of the resurrected Christ, and didn't believe it really was him.

Jesus said to Thomas: "Put your finger here and see my hands, and bring your hand and put it in my side, and do not be unbelieving, but believe" (Jn 20:27). Jesus went on to say, "Blessed are those who have not seen and have believed" (Jn 20:29).

The late Pope John Paul II had deep convictions about the unbelief that is part of contemporary culture. The same can be said about Pope Benedict XVI.

John Paul II was convinced that the loss of the sense of sin in our society was really an indication of the lack of faith in God. I have no doubt that his promotion of devotion to the Divine Mercy was yet another way to lead folks to faith in God, and to do so in helping to restore an honest sense of sin. The fact of God's greatest gift

of mercy should be a source of consolation and an invitation to conversion of heart.

The decline in receiving the great Easter gift of mercy in the sacrament of penance and reconciliation indicates that appreciation of the readiness of God's forgiveness for all sins, and his desire to receive all sinners in the embrace of his love, has gotten lost for many folks.

Might not this be the reason for the Lord's appearance to St. Faustina that resulted in her championing the cause of this greatest of divine gifts? The devotion of the chaplet of the Divine Mercy is a means of promoting an appreciation for God's compassion and love for us sinners.

Of course, it is important that the devotion points us to the instrument by which his mercy is expressed and received, namely, the sacrament of reconciliation.

It is important to recall that the one who forgives our sins is Jesus Christ. The priest who confers the absolution and penance in confession does so in the person of Christ. The confession of sins is made to Christ through the priest who gives absolution.

It is so unfortunate that appreciation of the significance of the sacrament of penance has declined, and done so dramatically. This

is due in part because of a lapse of sound catechesis about the gift of God's mercy and the reality of sin.

Doesn't it make sense that God's forgiving mercy and compassion would not erase moral culpability without our participation in the means he has given us to receive his gift?

We treasure a merciful God but that doesn't tell us that "anything goes," morally speaking.

Possessing "a sense of sin" means that we accept our moral responsibility based on the truth of what is right and wrong. This moral sensitivity is engraved in our hearts. We call it our conscience. †

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

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

#### Archbishop Buechlein's intention for vocations for April

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

### La misericordia de Dios nos llama a aceptar responsabilidad por nuestros pecados

El segundo domingo de Pascua se conoce también como el Domingo de la Divina Misericordia.

El difunto Papa Juan Pablo II lo designó como tal por su profunda convicción de que la misericordia divina es quizás, el don más apreciado.

El fallecido Papa consideraba la devoción de Santa Faustina Kowalska a la Divina Misericordia, un mensaje muy oportuno. Ciertamente así lo entendieron también muchas personas y entonces floreció la devoción a la Divina Misericordia.

Es evidente que el Santo Padre eligió el segundo domingo de la Pascua como el Domingo de la Divina Misericordia debido al Evangelio para ese día.

San Juan, el discípulo amado, documentó que Jesús se les apareció a los 12 apóstoles quienes se encontraban reunidos a puerta cerrada por temor a los judíos.

Los saludó: "¡La paz sea con ustedes! Como el Padre me envió a mí, así yo los envió a ustedes" (Jn 20:21). Y seguidamente sopló sobre ellos y les dijo: "Reciban el Espíritu Santo. A quienes les perdonen sus pecados, les serán perdonados; a quienes no se los perdonen, no les serán perdonados" (Jn 20:22-23).

Jesús, recién resucitado de entre los muertos, nos entregó el sacramento de la misericordia de Dios y nos proporcionó la fórmula para recibir dicha misericordia a través de los tiempos.

Confirió a los 12 apóstoles la autoridad para perdonar los pecados en su nombre. Dicha autoridad se recibe y se practica mediante el poder del Espíritu Santo. El otorgamiento de la misericordia divina no es simplemente una idea maravillosa; es una

realidad que se encuentra a disposición de todos los católicos bautizados.

No recuerdo dónde lo dijo, pero Santo Tomás de Aquino aseveró en una ocasión que la misericordia es el mayor atributo de Dios. La misericordia es el don más precioso que nos ha entregado. Es la expresión más sublime de Su amor por nosotros, mediante la representación de Su divino Hijo. La misericordia de Dios es el primer fruto, el regalo pascual conquistado por el sufrimiento, la muerte y la resurrección de Jesús.

El mismo Evangelio del segundo domingo de la Pascua, el Domingo de la Divina Misericordia, relata el episodio del desconfiado Santo Tomás quien no había estado presente en la primera aparición de Cristo resucitado y no creía que verdaderamente se tratara de él.

Jesús le dijo a Tomás: "Pon tu dedo aquí y mira mis manos. Acerca tu mano y métela en mi costado. Y no seas incrédulo, sino hombre de fe" (Jn 20:27). Jesús prosiguió: "dichosos los que no han visto y sin embargo creen" (Jn 20:29).

El difunto Papa Juan Pablo II tenía profundas convicciones con respecto a la incredulidad que forma parte de nuestra cultura contemporánea. Lo mismo se puede asegurar sobre el Papa Benedicto XVI.

Juan Pablo II estaba convencido de que la pérdida del sentido del pecado en nuestra sociedad era en verdad un indicio de la falta de fe en Dios. No me queda la menor duda de que para el Sumo Pontífice, fomentar la devoción a la Divina Misericordia era una forma más para conducir a las personas a la fe en Dios y en el proceso, ayudar a restituir un sentido de honestidad sobre pecado. La realidad del mayor don de Dios, la

misericordia, debería ser una fuente de consuelo y una invitación a la conversión de corazón.

Negarse a recibir el maravilloso don pascual de la misericordia, a través del sacramento de la penitencia y reconciliación, indica que para muchos se ha perdido el valor de la presteza del perdón de Dios por todos los pecados y Su deseo de recibir a todos los pecadores en el abrazo de Su amor.

¿Acaso no sería esta la razón por la que el Señor se le apareció a Santa Faustina e hizo que se convirtiera en la abanderada de la causa del mayor de los dones divinos? La devoción al rosario de la Divina Misericordia es un medio para promover el agradecimiento por la compasión de Dios y su amor por todos nosotros pecadores.

Por supuesto, resulta importante que la devoción nos oriente hacia el instrumento mediante el cual se expresa y se recibe Su misericordia, a saber, el sacramento de la reconciliación.

Es conveniente recordar que el que perdona nuestros pecados es Jesucristo. El sacerdote que otorga la absolución y la penitencia en la confesión lo hace en la persona de Cristo. Confesamos nuestros pecados a Cristo a través del sacerdote que da la absolución.

Qué trágico que el valor del significado del sacramento de la penitencia haya disminuido de modo tan drástico. Esto se

debe, en parte, a la falta de una catequesis sólida en cuanto al don de la misericordia divina y la realidad del pecado.

¿Acaso no tiene sentido que la misericordia clemente y la compasión de Dios no borre la culpabilidad moral sin nuestra participación en el medio que Él nos ha proporcionado para recibir dichos dones?

Atesoramos a un Dios misericordioso, pero eso no quiere decir que "todo se vale," en términos de la moral.

Poseer un "sentido del pecado" significa que aceptamos nuestra responsabilidad moral basada en la verdad de lo que está bien y lo que está mal. Esta sensibilidad moral está grabada en nuestros corazones. La llamamos conciencia. †

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

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

#### La intención del Arzobispo Buechlein para vocaciones en abril

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

# Events Calendar

## April 16-19

Cathedral High School, theater, 5225 E. 56th St., Indianapolis. **"A Year with Frog and Toad,"** Thurs.-Sat. 7:30 p.m., Sun. 3 p.m., tickets \$10 and \$15 per person. Information: 317-968-7436 or [jelse@aol.com](mailto:jelse@aol.com).

## April 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., followed by buffet breakfast, Lori Borgman, columnist, presenter, \$14 member, \$20 non-member. Information and registration: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

St. Bartholomew School, gym, 1306 27th St., Columbus. **Our Lady's Teens for Life, movie night, Bella**, 7 p.m. Information: 812-342-0755.

## April 17-19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter** weekend. Information: 317-888-1892 or [jbradleylevine@msn.com](mailto:jbradleylevine@msn.com).

## April 18

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Sixth annual Indiana Catholic Women's Conference, "Treasuring Womanhood,"** 8 a.m.-4:45 p.m. Information: [mariancenterofindianapolis.com](http://mariancenterofindianapolis.com) or [indianacatholicwomen.com](http://indianacatholicwomen.com).

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life**

Mass, Father Paul Landwerlen, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Couple to Couple League, Natural Family Planning class (NFP)**, 9-11:30 a.m. Information: 317-465-0126.

Our Lady of Lourdes Parish, 30 S. Downey Ave., Indianapolis. **Spring dinner**, 6-10 p.m. Information: 317-357-3316 or [mfunk@ollindy.org](mailto:mfunk@ollindy.org).

Knights of Columbus, 2100 E. 71st St., Indianapolis. **St. Lawrence Parish social**, 6:30 p.m., dinner, \$30 per person. Information: 317-590-6347 or [ealtherr@me.com](mailto:ealtherr@me.com).

## April 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tamarindo Foundation, spring coffee house, "Tamarindo Band,"** 7-10 p.m. Information: 317-545-7681.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Choir and handbells concert to benefit Alliance on Mental Illness (NAMI), "Music for the Mind,"** 7 p.m., \$20 per person. Information: 317-767-7653 or [www.namiindy.org](http://www.namiindy.org).

Seton East, Richmond Catholic Community, 701 N. "A" St.,

Richmond. **Charismatic prayer group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws).

St. Mary School, gymnasium, 415 E. Eighth St., New Albany. **Hispanic Ministry of Floyd, Clark and Harrison counties, Health Fair for Spanish-speaking people**, 3-5 p.m. Information: 812-944-0527.

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

## April 21

Franciscan Hermitage, 3650 E. 46th St., Indianapolis. **"Power of the Mind,"** Franciscan Father Justin Belitz, presenter, 7:30 p.m., no charge. Information: 317-250-6888 or [www.FrJustin-Hermitage.org](http://www.FrJustin-Hermitage.org).

## April 21-May 26

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Catholics Returning Home**, six-week series, 7:30-9 p.m. Information: 317-291-7014.

## April 23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Card party**, 11 a.m.-2:30 p.m. Information: 317-885-5098.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Christian Leaders and**

**Leadership lecture series, "Vision to Action: The Time Is Now,"** 7 p.m. Information: 317-402-1636 or [perigo5068@msn.com](mailto:perigo5068@msn.com).

## April 25

Williams Park, Brownsburg. **St. Malachy Parish, "Walk with Haiti," 5K walk**, 10 a.m. registration, 11 a.m. walk, \$25 per walker, \$80 family. Information: 317-407-2384 or [yaggykj@hotmail.com](mailto:yaggykj@hotmail.com).

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 28

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Teacher Recruitment Day**, 8:30 a.m.-3 p.m. Information: 317-236-1430.

## May 1

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning class (NFP)**, 7-9 p.m. Information: 317-462-2246.

## May 2

Monastery of the Resurrection, Theresa Hall, 22143 Main St., Oldenburg. **Carmelite Sisters, open house**, 1-5 p.m., reservations due April 20. Information: 812-932-2075 or [jalicemcgooff@yahoo.com](mailto:jalicemcgooff@yahoo.com).

## May 3

Lucas Oil Stadium, 500 S. Capitol Ave., Indianapolis. **175th anniversary Mass for the Archdiocese of Indianapolis**, 3 p.m., all are welcome.

St. Vincent Women's Hospital,

8111 Township Line Road, Indianapolis. **Couple to Couple League, Natural Family Planning class (NFP)**, 1-1:30 p.m. Information: 317-228-9276.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino Pilgrimage, "Mary's Ark of the Covenant,"** Benedictine Brother Matthew Mattingly, presenter, 2 p.m. Information: 800-682-0988 or e-mail [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

## May 4

St. Francis Hospital, Cancer Center, 1201 Hadley Road, Mooresville. **"Look Good, Feel Better,"** free workshop for women battling cancer, noon-2 p.m. Information and registration: 317-782-4422.

## May 6

Ritz Charles, 12156 N. Meridian St., Carmel. **St. Augustine Guild luncheon and style show**, benefits Little Sisters of the Poor ministry at St. Augustine Home for the Aged in Indianapolis, 11 a.m., \$35 per person. Reservations: 317-843-0524.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

## May 7

Adam's Mark Hotel, 2544 Executive Drive, Indianapolis. **Associated Church Press convention, luncheon**, noon, St. Joseph of Medaille Sister Helen Prejean, presenter,

\$30 per person. Information: 407-341-6615 or [contactacp@aol.com](mailto:contactacp@aol.com).

## May 9

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **"Where Dreams Come True," ball**, 6 p.m., \$1,000 table of 10. Information: 317-924-4333.

Cathedral High School, 5225 E. 56th St., Indianapolis. **One-woman show, "The Life of St. Catherine of Siena,"** 7:30 p.m. Information: 317-968-7352.

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

## May 12

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Pro-life Mass**, 7 p.m., discussion on pro-life matters following Mass, Information: 812-623-8007.

## May 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 1 p.m. Information: 317-885-5098.

## May 16

St. Meinrad Archabbey, recreation field, 200 Hill Drive, St. Meinrad. **Tri-Parish Youth group TAC annual 5K run/walk, "Runnin' with the Lord,"** 6:30 a.m. registration, 7:30 a.m. race, \$15 per person. Information: 812-431-7038. †

## Retreats and Programs

### April 18

Oldenburg Franciscan Center, Michaela Farm, Oldenburg. **Earth Day celebration**, 9-11:30 a.m. Information: 812-933-6437.

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome,"** Benedictine Sister Karen Joseph, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or [spirituality@thedome.org](mailto:spirituality@thedome.org).

### April 24

Sheraton Indianapolis City Centre,

31 W. Ohio St., Indianapolis. **Office for Pro-Life Ministry seminar, "Pregnancy Loss and Unresolved Grief,"** Theresa Burke, Ph.D., presenter, 8 a.m.-4:30 p.m. Information: 317-236-1569 or [parthur@archindy.org](mailto:parthur@archindy.org).

### April 27-May 1

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat for permanent deacons and their wives, "Praying the Easter Way,"** Benedictine Father Denis Robinson, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### April 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Morning for Moms, "The Holy Spirit: My Friend and**

**Companion,"** 8:30 a.m.-1 p.m., \$30 per person. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### April 30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Fifth annual Caregivers Day, "Seeking Serenity, Step by Step,"** 8:45 a.m.-3:30 p.m., \$50 per person, includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### May 1

Oldenburg Franciscan Center, Oldenburg. **"You Remember First Fridays,"** Franciscan Father Carl Hawver, presenter, 1-3 p.m. Information: 812-933-6437.

### May 1-3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retreat for separated and divorced Catholics, "Being and Belonging,"** Franciscan Father Dan Davis, presenter. Information: 317-545-7681.

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

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"From Our Hands to Our Hearts: Praying the Rosary,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### May 1-3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Our Lady of Fatima Retreat House and archdiocesan Office of Family Ministries, "Retreat for Separated and Divorced Catholics,"** Dominican Father Dan Davis, presenter, \$150 per person. Information: 317-545-7681. †

## VIPs

Joseph and Grace (Lynskey) Kieffer, members of St. Jude Parish in Indianapolis, will celebrate their 60th wedding anniversary on April 19 with noon Mass followed by a family dinner. They were married on April 23, 1949, at the former St. Catherine Church in Indianapolis. They are the parents of Elizabeth Appleby, Christine Hamilton, Patricia Parker, Mary Catherine Segasser, Edward and Kevin Kieffer. They have nine grandchildren. †



People participate in a Monte Cassino pilgrimage. Throughout the month of May, the public is invited to take part in Monte Cassino pilgrimages hosted each Sunday by Saint Meinrad Archabbey.

# Monte Cassino pilgrimages to be held in May

Saint Meinrad Archabbey's pilgrimages to honor the Blessed Mother at the Monte Cassino Shrine have been scheduled for the Sundays in May.

The pilgrimages begin with an opening hymn and a short sermon, followed by a rosary procession. The service ends with the Litany of the Blessed Virgin and a hymn. Speakers and topics for the pilgrimages are:

- May 3—Br. Matthew Mattingly, O.S.B., "Mary, Ark of the Covenant."
- May 10—Fr. Noël Mueller, O.S.B., "Mary, Mother of the Poor."
- May 17—Br. John Glasenapp, O.S.B., Mary, Mother of the Church."
- May 24—Fr. Sean Hoppe, O.S.B., "Mary, Believer of God's Promise."
- May 31—Br. Christian Raab, O.S.B., "Mary and the Mystery of Pentecost."

Services begin at 2 p.m. CDT. The public is invited.

The Monte Cassino Shrine is located one mile east of the Archabbey on State Highway 62 in St. Meinrad.

For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501. †

# Survey says ...

## Gallup programs geared to strengthen parishioner engagement

By Sean Gallagher

It's not uncommon for parish leaders from one faith community to another to share the same concern: They depend too much upon too few regular volunteers.

Several parishes across the archdiocese are currently using two programs developed by the Gallup organization—known worldwide for decades for its skills in accurate polling—to determine how to

enhance parishioner engagement by helping them to utilize their God-given talents and “do what they do best.”

Gallup analysts review the results of a simple 25-question survey called the ME-25 completed by parishioners. Their analysis will indicate to parish leaders the percentage of parishioners who are actively engaged in the life of the parish, are only minimally engaged or are actively disengaged from the faith community.

Using those survey results, parish leaders are encouraged to develop two or three modest but concrete objectives with action steps to be implemented over a 12-month period. All objectives are designed to meet the goal of strengthening parishioner engagement.

The StrengthsFinder assessment tool helps individuals learn their top five God-given themes of talent. Parishioners are then encouraged to reflect upon and begin to discern how to use those talents for growth and service.

Holy Spirit Parish in Indianapolis began using both programs last fall.

Steve Day, a member of the parish's stewardship and development committee, sees a lot of positives coming out of the programs.

“We're hoping that it's going to make people stronger spiritually and enjoy the ministries they participate in more because they'll be more tailored to the strengths that they have been given by God,” Day said. “As a result, they'll do them more enthusiastically and with more fervor than they may have in the past.”

Last fall, some 1,200 Holy Spirit parishioners completed the ME-25 survey. Albert Winseman, who helped develop the Gallup programs, spoke to parish leaders in November. And during Lent this year, several groups of parishioners completed the 20-minute StrengthsFinder assessment and met regularly to learn more about their talents and how they relate to their life of faith.

“They can use the results of the [StrengthsFinder] survey in a lot of ways in their lives,” said Father Joseph Riedman, Holy Spirit's administrator. “We try to encourage them to use them here. And they can use them in other ways in their lives. You could use it when you're looking for a job.”



Fr. Joseph Riedman

“We'd like them to do the StrengthsFinder before they get too heavily entrenched in

Lynda Miller, a member of St. Gabriel the Archangel Parish in Indianapolis, has helped oversee the use of StrengthsFinder in her faith community. She thinks it can be especially useful in reaching out to new parishioners.

“We're hoping that it's going to make people stronger spiritually and enjoy the ministries they participate in more because they'll be more tailored to the strengths that they have been given by God,” Day said. “As a result, they'll do them more enthusiastically and with more fervor than they may have in the past.”

*‘We're hoping that it's going to make people stronger spiritually and enjoy the ministries they participate in more because they'll be more tailored to the strengths that they have been given by God. As a result, they'll do them more enthusiastically and with more fervor than they may have in the past.’*

— Steve Day, a member of the Holy Spirit Parish stewardship and development committee

something that may or may not be working for them,” she said. “If you're not happy with the [volunteering] job you're doing in the parish, you may stop or you may leave the parish. The important thing is to find something that satisfies people and suits their skill set.”

Suzie Didat, the business manager of St. Mary-of-the-Knobs Parish in Floyd County in the New Albany Deanery, thinks the Gallup programs can help Catholics overcome a

way of looking at themselves and at service to the Church that was common in the past.

“I've always been taught that if you're not strong in one area, you need to look at ways to change and grow and adapt to that,” Didat said. “This comes from the opposite end. You discover what your strengths are and then gear your activities more toward those strengths.”

“That will empower you to draw more people into the community and be involved.”

Staff members at St. Mary-of-the-Knobs Parish and several of its lay leaders have taken the StrengthsFinder test. A daylong workshop on the program in the parish is set for May.

“I am so hopeful that it will just jumpstart volunteerism,” Didat said. “We have a lot of volunteers now, but it's the same volunteers.”

Father Daniel Mahan, executive director of the Indianapolis-based Marian College Center for Catholic

Stewardship, helps parishes use the Gallup programs in the context of stewardship of talent and time. He sees great potential in the programs.

“Those who are engaged are the ones who are serving much more,” said Father Mahan. “They're inviting others to participate in Church activities. And they are giving, to the tune of three times as much as those who are not engaged or who are actively disengaged.”

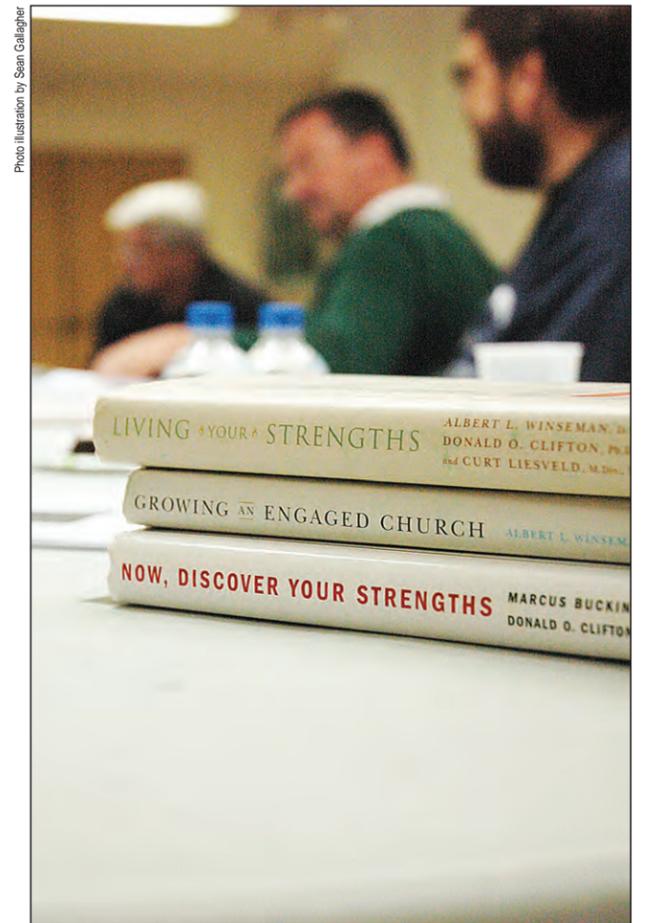


Fr. Daniel Mahan

Church activity over the last month, and giving as a percentage of income,” Father Mahan said.

But beyond the tangible ways in which the program's success can be measured, he also emphasized the positive influence they can have on parishioners' souls.

“When you get a person to become engaged in the parish, ... it's amazing how much more open they are to the spiritual counsel that's offered in homilies, the extra programs that are offered in the parish,” Father Mahan said.



Parishes across the archdiocese are using the Clifton StrengthFinder (SF) and Member Engagement Survey (ME-25), which are two research-based assessment tools developed by the Gallup organization, to help parishioners identify their talents and enhance engagement in their faith communities.

“... Engagement leads to spiritual commitment in many, many cases.”

(The Marian College Center for Catholic Stewardship is sponsoring a summit on strengths and engagement on Oct. 22. For more information on it or the center, call 317-955-6152 or log on to [www.marian.edu/stewardship](http://www.marian.edu/stewardship). For more information about Strengths and Engagement programs, log on to [www.allaboutchurchengagement.com](http://www.allaboutchurchengagement.com).) †

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# ONDARI

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bring his sister to the United States so she could continue her education there.

"My father's death was very sudden," Ondari, now 27, recalls. "I knew it was going to change the whole dynamic for my family. My dad was the major supporter for our family. I was planning to return to my studies because I knew that's what my dad would want me to do. But one of my brothers wasn't doing well. My mom had to be there for him. I tried to think about my sister. I wondered if I could find a school for her to go to here."

Some of the high schools he visited didn't feel right to Ondari. Officials at other schools said they sympathized, but they couldn't help his family.

That's when Ondari's search led him to Bishop Chatard High School. He shared the same story he had told at the other schools. He also talked about Annabelle.

"I left Kenya to come to college in the United States when she was a very small girl," he recalls. "We're nine years and some months apart. Being here, I was only able to go back about every two years. I was worried about her future. We both went to a Catholic school in Kenya. They have the discipline. They talk about the tenets of God. It helps prepare you for life."

Bishop Chatard decided to accept Annabelle as a student. She came to live in Indianapolis with her brother in late July 2008. In August, she started classes at the same time that her brother returned to medical school.

Annabelle and Alex appreciated the way that Bishop Chatard students approached her during orientation, helping her try to get adjusted to a new school—part of a challenging transition that included getting used to a new country, a new culture, a new life.

"It hasn't always been easy," says

Annabelle, who is 17. "People don't always understand what you say, and you don't always understand what they say. But it's a good school. The people are nice. You meet many people. It's not like you're alone. There are a lot of activities going on in and out of school. I find that interesting. I'm proud of how I do in class. With my teachers, I try to get to know them and let them get to know me. I think I have done great in a lot of ways."

So does the staff at the school.

"I see how happy she is, and the friends she's making," says William Sahn, the school's president. "You don't adjust to a new culture and all the things a teenager goes through without that."

"Teachers adore her," says Jamie Marx, a guidance counselor for juniors at Bishop Chatard. "She works so hard, she's so bright and she takes advantage of every opportunity she can. She wanted to learn a musical instrument so she worked with our band director during her lunch and study time. Now, she knows how to play the trumpet, and she's in band. That's an example of how she is. She's so optimistic, friendly, polite and respectful."

Alex has also been impressed by his sister.

"What I admire most is the way she transitioned so quickly," he says. "I felt she would need me for everything. She hasn't. It has been very encouraging to me."

The loss of their father continues to touch their lives. Annabelle wants to become an accountant, her father's profession. Alex hopes his career as a doctor will help him save lives.

Their father's death has also deepened their connection to each other.

"I always feel close to him,"

Annabelle says about Alex. "When he was in high school and college, he would bring me little gifts home. I developed that love for him, and I'm proud of him."

The feeling is mutual.

"Just having her around feels good,"

Alex says. "The whole part of losing our dad, it would have been much harder for



Photos by John Staughnessy

Above, Annabelle Ondari wanted to learn how to play a musical instrument so she took music lessons during her lunch breaks and study hall periods. She practices with Rachel Snyder during band class at Bishop Chatard High School.



Left, known for her constant smile and her hard work as a student, Annabelle Ondari talks with her French teacher, Ellen Landers.

me without her being here. Having her here helps."

He's grateful for the role that the Bishop Chatard community has played in their relationship—and how it has created another touch of family for them.

"It has changed her life," Alex says.

"Now, she'll be able to get into a good college—all because they had the heart to listen. I'm on student loans. It's been hard, but they've been there for us. They're incredible, loving people. Because of that, everything has turned out well for my sister." †

# POPE

continued from page 1

Basilica.

The pope, who turned 82 on April 16, tripped without further incident when he climbed the dais where the papal throne sat in the central balcony.

He offered Easter greetings in 63 different languages and gave special encouragement to those struck by the April 6 earthquake and string of aftershocks in Italy's L'Aquila province.

During the April 11 Easter Vigil, Pope Benedict baptized and confirmed one woman and two men from Italy, a woman from China and Heidi Sierras, a 29-year-old mother of four from St. Joseph Parish in Modesto, Calif.

The pope used a small golden shell to pour the holy

water over each catechumen's head. The newly baptized, wearing laced white shawls, had a brief personal exchange with the pope when they brought the offertory gifts to the altar.

During the evening ceremony in St. Peter's Basilica, the pope asked that the fragile flame and delicate light of God's word and his love, which God has lit in every Christian, may not be snuffed out "amid the confusions of this age ... but will become ever stronger and brighter, so that we, with him, can be the people of the day, bright stars lighting up our time."

The next morning, after celebrating the Easter Mass, the pope urged Christians to spread the hope the world so desperately needs.

"At a time of world food shortage, of financial turmoil, of old and new forms of poverty, of disturbing climate change, of violence and deprivation which force many to leave their homelands in search of a less precarious form of existence, of the ever present threat of terrorism [and] of growing fears over the future, it is urgent to rediscover grounds for hope," he said in his Easter message.

Christ's resurrection "is neither a myth nor a dream, it is not a vision or a utopia, it is not a fairy tale, but is a singular and unrepeatable event" that brings light to the dark regions of the world, he said.

The "sense of emptiness, which tends to intoxicate humanity, has been overcome by the light and the hope that emanate from the Resurrection," he said.

But while the resurrected Christ vanquished death, "there still remain very many, in fact, too many signs of its former dominion," said the pope.

Christ wants today's men and women to help him "affirm his victory using his own weapons: the weapons of justice and truth, mercy, forgiveness and love" and spread the kind of hope that inspires courage to do good even when it costs dearly, he said.

The earthquake in central Italy was never far from the pope's mind during Holy Week and Easter services.

At the end of the candlelit Way of the Cross at Rome's Colosseum on April 10, Pope Benedict again asked for prayers for those affected by the earthquake.

"Let us pray that in this dark night, the star of hope—the light of the risen Lord—will appear also to them," he said.

The meditations for the rite were written by Indian Archbishop Thomas Menampampil of Guwahati and



Pope Benedict XVI celebrates the Easter Vigil Mass in Saint Peter's Basilica at the Vatican on April 11.

CNS photo/Giampiero Spisato, Reuters

focused on the way Jesus confronted violence and adversity with serenity and strength, and sought to prompt a change of heart through nonviolent persuasion.

Under an awning on a hill overlooking the Colosseum, the pope knelt through the entire service while women and men from Italy and India, as well as two Franciscan friars from the Holy Land, were among those who carried the black wooden cross.

After the 14th station, Cardinal Agostino Vallini, the papal vicar for Rome, handed the cross to the pope who stood and held it aloft.

"We have relived the tragic event of a man unique in the history of all times, who changed the world not by killing others but by letting himself be killed as he hung from a cross," Pope Benedict said at the end of the ceremony.

Pope Benedict left the Vatican Easter afternoon for the papal villa in Castel Gandolfo, south of Rome.

Reciting the "Regina Coeli" prayer with hundreds of visitors gathered in the courtyard of the villa on April 13, the pope said Christians rejoice because "the resurrection of the Lord assures us that, despite all the dark moments in history, the divine plan of salvation certainly will be fulfilled. This is why Easter really is our hope."

"We who have risen with Christ through baptism must now follow him faithfully with holiness of life, walking toward the eternal Easter, sustained by the awareness that the difficulties, struggles, trials and sufferings of our existence—including death—can no longer separate us from him and his love," the pope said. †

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# 'Journey to erase poverty'

## Terre Haute children take steps to help the poor

By Mary Ann Wyand

TERRE HAUTE—During Lent, sixth-graders Caroline Potter and Luke Walker of St. Benedict Parish in Terre Haute embarked on an educational "Journey to Erase Poverty" in the world.

They were among hundreds of Terre Haute Deanery religious education students who studied the seven principles of Catholic social teaching in February and March. The students also prepared parish exhibits about the life and dignity of the human person, the need to care for the poor and vulnerable, the dignity of work and rights of workers, solidarity and care for God's creation, and the importance of family and community as well as rights and responsibilities.

"We learned that many people aren't as fortunate as we are," Caroline explained on March 22 after the Catholic Social Teaching Fair at St. Benedict Parish. "It's sad knowing that some people don't have a home or anything to eat."

In some countries, she said, "many people die from polluted water every day. It's just really sad that they don't have clean water."

Caroline and Luke also participated in a



"Journey to Erase Poverty" was the theme chosen by the fifth- and sixth-grade religious education students at St. Benedict Parish in Terre Haute. Barbara Black, the director of religious education at St. Benedict Parish, and Paulette Davis, the administrator of religious education and campus minister at St. Paul the Apostle Parish in Greencastle, helped Providence Sister Mary Montgomery, the director of the Terre Haute Deanery Pastoral Center, coordinate the first-time social justice project sponsored by religious education classes in the deanery.

service project with other fifth- and sixth-grade religious education students at their parish. They volunteered at a community center in a low-income neighborhood.

"We decided to help out the 14th and Chestnut Community Center by giving them food for the children," she said. "We brought snacks and helped the kids with homework or played games with them."

Research for their class project inspired her to think about poor people in the world, Caroline said. "I pray that God will bless every single person who lives in poverty because they go through so many things in their life that are so bad for them. I just want everybody to be okay. It breaks my heart knowing how many people are homeless every day. In the United States, about 775,000 people are homeless."

After studying ways to eliminate global poverty, Luke said he wants people to know that "40,000 kids [in the world] will die in the next 24 hours of malnutrition, which is not getting enough nutrients in your body."

Luke said it is sad to think about "how a lot of people are really hungry in the world because poor people deserve better than that."

He liked volunteering at the community center and said the experience made him realize that he can help people all the time.

"I would ask God to bless each and every person who lives in poverty and suffers from not eating enough, not having shelter and not having a good family," he said. "I pray that they can find faith in God, and they can have better things in life."

Providence Sister Mary Montgomery, the director of the Terre Haute Deanery Pastoral Center, participated in five mission trips to serve the poor in El Salvador and Guatemala with DePauw University students during the 1990s while ministering as a pastoral associate at St. Paul the Apostle Parish in Greencastle.

She was encouraged by the enthusiasm for social justice demonstrated by the religious education students in all the deanery parishes.

"The first graders [at St. Benedict Parish] were telling me about how many people have to survive on only a few tablespoons of rice per day," Sister Mary said. "They had prepared small packets of rice and eaten that small amount for supper one night. Now they want to do more to help the poor. ... They realize that we live in a large world, ... but that we are really brothers and sisters. As Jesus says, we are all God's children, and we are called to share and do all we can to help those who are in need."

The children are very good teachers, Sister Mary said. "I think they're going to be able to



Providence Sister Mary Montgomery, the director of the Terre Haute Deanery Pastoral Center, talks with several religious education students about their global water quality project for the Catholic Social Teaching Fair on March 22 at St. Benedict Parish in Terre Haute. Many religious education programs at parishes in the Terre Haute Deanery sponsored the educational social justice programs for the first time.

help their parents and other adults in our parishes to become more aware of the Catholic social teachings, which is what Jesus taught."

At St. Paul the Apostle Parish in Greencastle, DePauw University junior and biochemistry major Amanda Meyer participated in the Catholic Social Teaching Fair with religious education students in grade school and high school.

At the request of Paulette Davis, the administrator of religious education and campus minister, Meyer prepared a display about her service learning trip to Costa Rica in January with other DePauw students, who helped install water purifiers to provide clean water for poor people.

"Water [quality] is the No. 1 issue across the world," said Meyer, a member of SS. Francis and Clare Parish in Greenwood. "Water-related diseases claim more lives than all forms of violence, including war. On my mission experience, I learned that there are simple ways to combat this problem."

After talking with the religious education students about their exhibits, Meyer said she was impressed by their creative topics and thorough research.

"It was evident that some of the kids had done really good research," she said. "They had reported facts that I didn't know, and probably many adults in the parish didn't

know either. It was good to get everybody sharing information that we can all benefit from and ways that we can live out our faith in daily life."

High school religious education students at St. Mary-of-the-Woods Parish near West Terre Haute were so enthusiastic about their social justice topic that they decided to earn money for an unusual service project.

Diana Bird, the director of religious education, said St. Mary-of-the-Woods Parish teenagers raised \$70 to buy a llama for a poor family in Peru, and plan to purchase another farm animal for a needy family in a developing country next year.

At St. Patrick and St. Margaret Mary parishes in Terre Haute, Kim Swaner, the coordinator of religious education, said parishioners who attended the Catholic Social Teaching Fair realized that "we can all learn from the children."

Next fall, Swaner said, "we hope to see this fair evolve from being a simple 'show and tell' that we had during one hour on a Sunday morning into a program for the parish that takes a little more time. It's just wonderful to see the kids and their parents making the connection between what we offer them from Scripture to what they know is going on in their life. This fair was a really engaging way to present the material and get folks excited about it." †

## JustFaith program empowers love of God and neighbor

By Susan McCarthy

Special to The Criterion

In 1988, Jack Jezreel, hired as a parish social justice minister in Louisville, Ky., tried to recruit parishioners to come to meetings or events—with dismal results.

Having witnessed remarkable conversions using the Rite of Christian Initiation of Adults, he decided to create a process that would duplicate some of the features of RCIA.

"I wanted to prepare participants to become prophets and dedicated servants of God's compassion," Jezreel said, so he developed a program that he named "JustFaith."

This biblical-based program works in partnership with the Catholic Campaign for Human Development, Catholic Charities USA, Catholic Relief Services and Bread for the World.

Throughout the country, he said, Catholics have found parish JustFaith programs to be tools of empowerment.

In the Terre Haute Deanery, planning is under way for JustFaith programs at parishes, which will begin in September.

An information session will be held at 7 p.m. on May 4 at the Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., in Terre Haute.

JustFaith Ministries aspires to enable people of faith to develop a passion for justice, Jezreel said, to express this passion in concrete acts of social ministry, and to expand the work of social ministry in their faith communities.

JustFaith provides a multifaceted 30-week program in a small community of about 15 parishioners, he said, that supports and challenges each participant as they read and discuss books, pray, listen to guest speakers, go on retreats, watch videos, and are immersed in programs where the means to walk with Jesus becomes more apparent.

Very busy people have found the JustFaith program desirable and doable, he said. The program cost of \$145 may be paid in installments, with some partial scholarships available.

Through a Total Catholic Education grant of \$695 from the archdiocesan Office of Catholic Education, the Terre Haute Deanery Center was able to pay for the user fee for JustFaith Ministry programming as well as purchase DVDs, videos and one set of books for the deanery center, according to Providence Sister Mary Montgomery, director of the center.

The JustFaith program creates and supports faith formation processes and resources, Jezreel said, that emphasize the Church's teaching about social justice, the Gospel messages of peace and justice, and the intersection of spirituality and action.

JustFaith helps people learn how to better love God, he said, as well as their neighbors.

The first JustFaith program produced powerful results, Jezreel said. Participants became the "movers and shakers" of social ministry, such as the chairperson of a parish hunger and poverty committee, a volunteer on the Habitat for Humanity board, and an organizer who initiated a

relationship with a parish in a developing country or started a women's issues committee or formed a Pax Christi group.

These JustFaith participants became experts on a variety of subjects ranging from deforestation to the causes of revolution in Latin America and more, he said. JustFaith participants expanded their worldview and began to change the world around them for the better.

As these parish programs were started, he said, other parishioners wanted to volunteer with these social ministry groups.

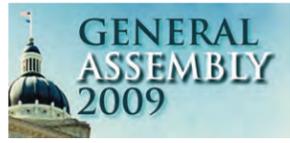
"It was a great time to be Church," Jezreel said. "As the word got out and other parishes became interested, it struck me that we had stumbled upon something that [members of] the Catholic parish [were] hungry for. We had not only come upon a strategy for increasing the ranks of those committed to social ministry, but we had also unwittingly discovered at least one way to make parish life more vital, to make liturgy more compelling and to make Christian community more life-giving. To live as Jesus lived was indeed new life!"

(For registration information, contact the Terre Haute Deanery Pastoral Center at 812-232-8400 or [director@thdeanery.org](mailto:director@thdeanery.org). Catholics who live outside the Terre Haute Deanery should contact their parish to find out if JustFaith is available in that area. For more information about the JustFaith Ministry, log on to [www.justfaith.org](http://www.justfaith.org).) †

# ICC's pro-life agenda headed toward homestretch

By Brigid Curtis Ayer

The Indiana Catholic Conference's (ICC) pro-life legislative agenda is headed toward the homestretch.



Several abortion-related bills supported by the ICC are moving forward with less than two weeks to go before the April 29 session adjournment deadline.

Senate Bill 89 requires physicians performing abortions to obtain hospital privileges in the county where the abortion is performed or in a nearby county for the purpose of follow-up treatment for a woman who has had an abortion. It passed the House Public Policy Committee by an 8-4 vote.

"The purpose of the bill is to make sure that the doctor is available for follow-up treatment if a woman has complications due to the abortion," said

Sen. Patricia Miller (R-Indianapolis), the bill's author. The bill is expected to pass the House.

ICC supports Senate Bill 89.

Also part of the ICC's legislative agenda is a bill to increase the penalty for killing the unborn, a crime known as feticide. The Indiana House of Representatives unanimously passed Senate Bill 236 by a 96-0 vote on April 6 to create harsher penalties for killing the unborn.



Sen. Patricia Miller

Senate Bill 236 would change this crime from a Class C felony to a Class B felony, which would increase the prison term for the offense. An individual who is

convicted of a Class C felony could receive a prison term ranging from two to eight years. A person

convicted of a Class B felony can receive a prison term ranging from six to 20 years.

Feticide is the deliberate killing of the fetus, except in an abortion. The primary focus of Senate Bill 236 provides for an increased penalty when a pregnancy ends as a result of an individual committing or attempting to commit a crime against the mother. The bill defines this crime as "termination of human pregnancy," and is consistent with the current feticide statute. Supporters also say it's easier for prosecutors to argue in courts.



Rep. Mike Murphy

"This bill creates a measure of justice for families whose unborn children are murdered as a result

of violent crimes," said Rep. Mike Murphy (R-Indianapolis), one of the House sponsors of the bill.

Senate members are likely to concur with the changes in Senate Bill 236. The bill is expected to reach Gov. Mitch Daniels for his signature before the end of the session.

Senate Bill 341, which addresses the wrongful injury or death of a fetus, will likely not pass this session. The proposal passed the Senate by a 47-2 vote, but was not debated or voted on in the House because of amendments that attempted to extend the liability beyond a viable fetus, which is the intent of the bill. This bill applies to civil suits.

Rep. Peggy Welch (D-Bloomington) had hoped to bring the bill back for discussion, but couldn't get an agreement from lawmakers who wanted to amend the bill. The bill may be resurrected by being amended to a similar subject bill in conference committee. The ICC supports the bill.

Senate Bill 296, a proposal to change the execution times and initiate a study of death row inmate housing, passed in the Senate by a 48-0 vote. In its original form, the bill would have forced death-row inmates to move to another correctional facility where only solitary confinement cells were available.

Because of the detrimental effects to the human person, the Church opposed this aspect of the bill. The



Glenn Tebbe

ICC successfully worked to get the bill amended to study death-row inmate housing rather than forcing inmates to move into solitary confinement for up to a decade or more prior to execution.

Senate Bill 528, the school scholarship tax credit, was amended into House Bill 1001, the budget bill, by the Senate Appropriations Committee on April 9.

"This provides an excellent vehicle for passage this session," said Glenn Tebbe, ICC executive director. "Because Senate Bill 528 did not get a hearing in the House, the only way for it to pass was to have it become part of another bill.

"Having a place within the budget is better than having to insert it during budget negotiations or working separately in another bill," Tebbe said. "We are very pleased with the Senate's action."

House bills must have been passed by the Senate and Senate bills by the House by the April 16 deadline to move forward.

However, bills which have passed at least one chamber could be resurrected and amended into an existing bill with a similar subject during the conference committee phase of the session beginning on April 16.

The Indiana General Assembly must pass a biennium budget and adjourn by April 29. The ICC is hopeful that many of the bills it has supported will pass this year.

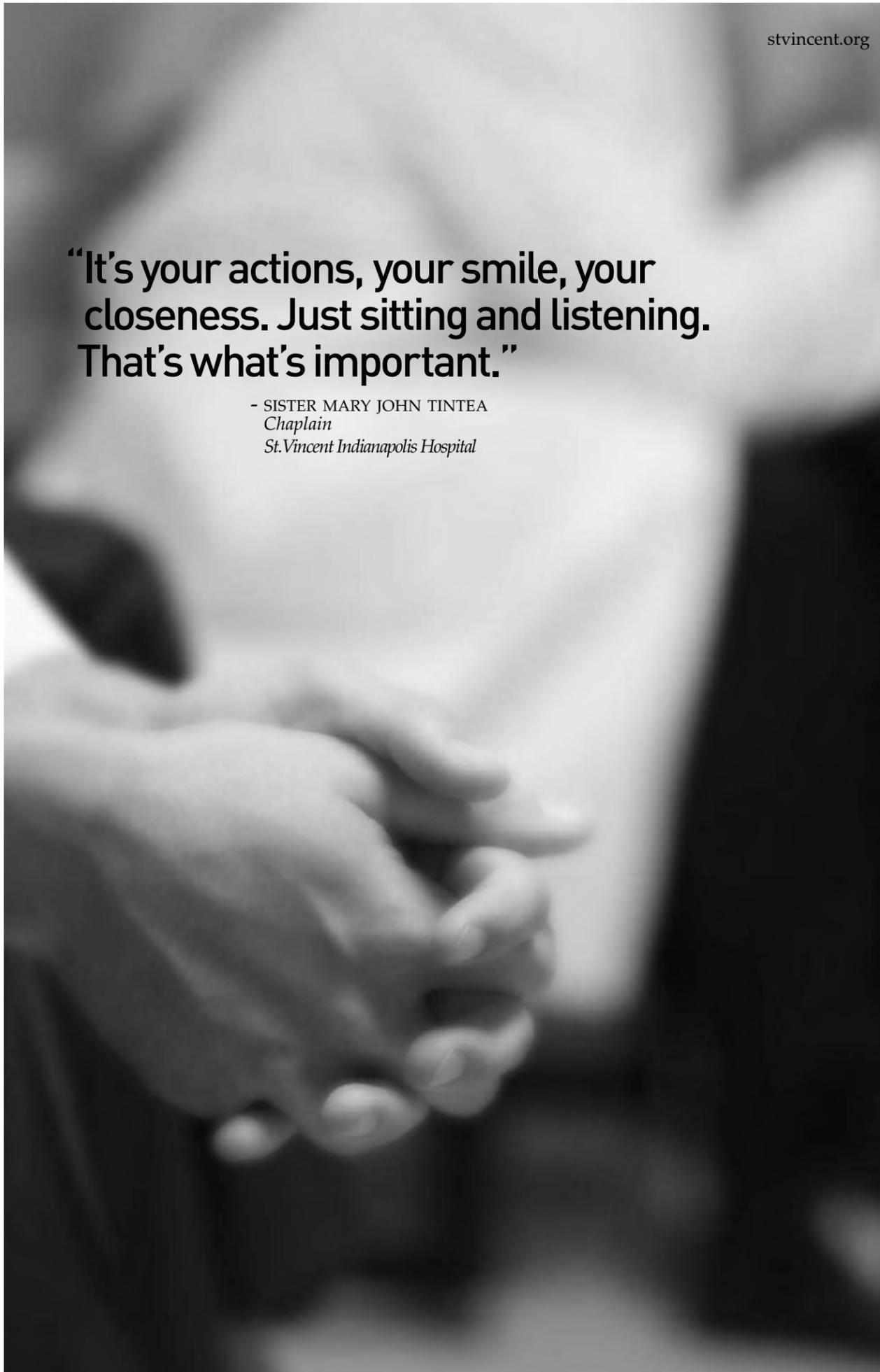
(Brigid Curtis Ayer is a correspondent for The Criterion. To learn more about the Indiana Catholic Conference, log on to [www.indianacc.org](http://www.indianacc.org).) †

## Catholic radio provides weekly legislative updates

As in years past, Glenn Tebbe, Indiana Catholic Conference executive director, will provide weekly legislative updates on Indianapolis Catholic radio.

They are broadcast at 11:05 a.m. on Saturday and Sunday mornings on WSPM 89.1 FM following Archbishop Daniel M. Buechlein's weekly radio broadcast.

Indianapolis Catholic Radio also streams on the Internet and can be heard statewide by going to [www.catholicradioindy.org](http://www.catholicradioindy.org) and clicking on the "Listen Now" button. †



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Chaplain  
St. Vincent Indianapolis Hospital



## Catholics belong to a Church that is universal

By Edward P. Hahnenberg

The word “church” is wonderfully ambiguous.

We use it in so many ways:

- “We’re going to church.”
- “It’s such a pretty church.”
- “She was received into the Church.”
- “Is that the teaching of the Church?”

When most of us think of “Church,” we think of our local parish. But we might also think of “Church” as something bigger than our particular community—something that extends to other Catholic parishes in other places all around the world.

Catholics belong to a Church that is universal.

The earliest Christian author, St. Paul, often spoke of particular Church communities in specific locations. He addressed, for example, “the church of the Thessalonians” (1 Thes 1:1) or “the church of God that is in Corinth” (1 Cor 1:2).

But St. Paul also used the word in a wider sense, a more universal sense. He knew that the Corinthians and the Thessalonians belonged to something bigger.

As Christianity grew, individual Church communities scattered across the Mediterranean. Yet these new Christians never lost this sense of belonging to something bigger.

These Church communities stayed connected in a number of different ways.

First and foremost, they prayed for one another.

As a symbol of spiritual solidarity, some Church communities would even send consecrated bread from their Eucharist to other Church communities in the area.

These Church communities would also exchange letters. They would occasionally hold meetings or synods, which gathered together Church leaders in a particular region.

Church communities would invite neighboring bishops to join in the consecration of a new bishop.

And the bishop of Rome gradually took on more and more responsibility for guiding and coordinating these many local Church communities.

For Catholics today, it is the bishop of Rome, the pope, who remains the most visible symbol of the Church’s universal unity. His primary ministry is to hold us all together as Catholics in our mission as disciples of Christ.

But we should not lay the burden of unity solely on the shoulders of the pope. We should not ignore our own responsibility for maintaining our connection to Catholics in other parts of the world.

Increasingly, Catholicism is “moving” to the developing world. In 1900, a quarter of all Catholics lived in South America, Central America, Africa and Asia. Today, approximately two-thirds of all Catholics live in the global south.

Moreover, most of these Catholics are poor. One-sixth of the world’s population lives on less than \$1 per day. Another one-sixth lives on less than \$2 per day.

Catholics in the developing world enjoy nothing like the opportunities for employment, health care and education that Catholics in the United States take for granted. No

CNS photo/David Meising



Children carrying flowers and candles take part in a house-to-house rosary procession honoring Our Lady of Guadalupe during Advent on Dec. 10, 2007, in the working-class neighborhood of El Rubi in Tijuana, Mexico. In many Mexican communities, the Dec. 12 feast of Our Lady of Guadalupe is preceded by days of devotional activities in her honor. She is the patroness of Mexico and the Americas.

doubt the current global recession has only deepened these disparities because hard economic times always punish the poor first.

Do our lifestyle choices, political concerns and media habits isolate us from the suffering of our Catholic brothers and sisters in other parts of the world?

To be a member of a universal Church means to be in solidarity with all the members of Christ’s body, particularly the weakest members of this body.

What can we do to stand in solidarity?

There are some steps that do not solve all of the world’s problems, but they do set us on a path toward a more Christ-like way of being Church, training us gradually for that deeper solidarity that the Gospel demands of us as Catholics.

We might start by learning more about Catholics and the Catholic Church in other parts of the world. This is not meant to foster an exclusive concern for “our own.” Rather, it is meant to be a first step toward better understanding the needs and concerns of the people in a particular place—Catholics and non-Catholics alike.

Develop the habit of taking Church news from other countries—such as stories about the pope’s trips to Africa and the Middle East—and use them as opportunities to study in more depth a faraway region of the world and its people.

We can support charitable work in other countries or volunteer for service trips that take us to places beyond our borders. Such activity raises our awareness and invites us into relationships. It also concretely helps people.

An excellent model is provided by those parishes that partner with sibling parishes in the developing world. Such partnerships foster more sustained and deeper connections among individuals and communities. They establish a history of relationships and develop a habit of mutual support.

Finally, those of us who are well-established can reach out to Catholics in our own communities who are new to this country. Immigration has brought Catholics from around the world into our parishes. These individuals stay connected to the people and the places they left behind.

By growing in relationship with them, we grow in relationship to a larger community. We come to see “Church” as much bigger than a particular parish. We see it as a body—made up of many parts and from many places—who share the one mission of Christ in the world.

(Edward Hahnenberg is the author of *Ministries: A Relational Approach*, published by Crossroad, and *A Concise Guide to the Documents of Vatican II*, published by St. Anthony Messenger Press. He teaches theology at Xavier University in Cincinnati.) †

### Discussion Point

## Catholicism is multicultural

### This Week’s Question

How do you feel connected to members of the Church throughout the world?

“We’ve traveled a lot over the years and have gone to Masses in many countries. And even if the language is different, the Mass is basically the same.” (Patti Johnson, Palos Verdes Estates, Calif.)

“I feel pretty connected. [My wife and I] are in Teams of Our Lady, which was started in France. We’ve been to U.S. and international conferences, and have personally interacted with other teams from France, Malawi, the Philippines, Ireland, Australia and many other countries. We keep in contact with many of [the team members] through e-mail.” (Michael Allison, Grosse Point Farms, Mich.)

“I feel connected with my local parish, but when I travel I can go into any Catholic church and feel connected ... and at home.” (Nick LaMarca, Rockford, Ill.)

“I don’t really feel personally connected. But when I hear about [Catholic churches in other parts of the world] on the news, I think, ‘That’s my Church.’ And when it’s good news, of course, I’m happy.” (Darlene Ruefer, Chokoloskee, Fla.)

### Lend Us Your Voice

An upcoming edition asks: What do you know about the Church’s past relations with Jews?

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



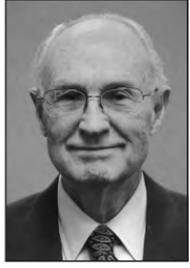
CNS photo/Alessia Guillani, Catholic Press Photo

From the Editor Emeritus/John F. Fink

## Basic Catholicism: Jesus as personal Savior

(10th in a series of columns)

Yes, we Catholics do take Jesus Christ as our personal Savior.



I wanted to make that point at the start of this column because some people seem to think that we don't. Perhaps it is the image they have of Catholics with rosary beads or saints' medals. They know that Catholics (and members of Orthodox Churches) often have a greater devotion to Mary than do Protestants. Maybe that is why they have the impression that Jesus can get lost in the shuffle.

Actually, every devotion in the Catholic Church must lead directly to Jesus or it is not truly Catholic. As Pope John Paul II wrote in his best-selling book *Crossing the Threshold of Hope*, "From the beginning, Christ has been at the center of the faith and life of the Church, and also at the center of

her teaching and theology."

What we Catholics believe about Jesus is summarized in both the Apostles Creed and the Nicene Creed.

In the former, we say that we believe that Jesus was God's only Son and that he "was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day, he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father Almighty. From thence he will come to judge the living and the dead."

The Nicene Creed, which Catholics recite every Sunday during Mass, is a bit more technical. Composed in the fourth century, this creed affirms that we believe in "one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, ... one in being with the Father. Through him all things were made."

Then come the parts that pertain to Jesus as Savior. We say that we believe that "for us and for our salvation he came down from heaven. By the power of the Holy Spirit, he

was born of the Virgin Mary, and became man. For our sake, he was crucified under Pontius Pilate." The rest of the Nicene Creed is similar to the Apostles Creed.

We Catholics, therefore, believe that Jesus is our personal Savior, and that the reason he suffered and died was for our salvation. The goal of salvation is union with God. We believe, as is stated in the Acts of the Apostles, that "there is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved" (Acts 4:12).

Jesus died in accordance with his Father's will to save us from our sins. It is now up to us to take advantage of the graces he has gained for us to complete our salvation.

Unlike some Protestants, Catholics do not believe that our salvation is assured once we accept Jesus as our personal Savior. We must cooperate with the graces that come from God through the Church and live our lives in accordance with the teachings of Christ's Church. †

Catholic Education Outreach/  
Kathy Mears and Rob Rash

## Mission possible: History and mission of Catholic education

Who should our Catholic schools serve? Do we teach children because they are Catholic or do we teach them because we are Catholic?



These are some of the questions that archdiocesan educators discuss in "Education 400: History and Mission of Catholic Education," a college course offered by the archdiocese in a collegial relationship with Marian College in Indianapolis.

The course is designed to assist educators in examining their own mission in Catholic education, and to help them understand the rich educational history of the Archdiocese of Indianapolis.

"Education 400" provides an avenue for the archdiocese to give teachers and principals a better understanding of the archdiocesan mission of education and evangelization.

Did you know that in 1937, 17 years before the *Brown v. Board of Education* case that integrated public schools, Bishop Elmer Ritter integrated our Catholic schools in Indianapolis? Were you aware that in 1953 the archdiocese established a special education ministry 21 years before the passing of the federal Individuals with Disabilities Education Act?

Educators who study the history of the archdiocese's commitment to educational excellence learn about these and other areas in which the archdiocese has been a national leader.

These historical facts point to the educational innovation and excellence that have been hallmarks of Catholic education in the Archdiocese of Indianapolis. This knowledge provides our Catholic educators with a source of pride in the work that they continue, and the understanding that others who have gone before them also faced difficulties and were successful.

Educators from our suburban, urban and rural Catholic schools come together to contemplate who our schools serve and to assess the needs of their students. They exchange ideas about the students they teach and various approaches to bring them to a closer relationship with Christ. The educators also grapple with school finances, how the Church supports its Catholic schools, and how the gift of Catholic education is offered throughout the archdiocese.

"Education 400" requires a reflective paper about the educator's mission in a Catholic school. In addition to writing a personal mission statement, the teachers and principals must explain why they choose to work in our Catholic schools. Their reasons vary, yet common themes emerge.

A desire to provide the best learning environment for their students is significant to our teachers and principals. But even more importantly, after taking "Education 400," the participants understand that they must continue our legacy of evangelization and educational excellence.

They have a better appreciation that they are serving God by bringing their students to him and by assisting them in developing their own God-given talents. The articulation of the educators' mission inevitably supports the educational mission of the Church, which is to teach as Jesus did.

"Education 400: History and Mission of Catholic Education" provides an avenue for Catholic educators to learn about their archdiocesan faith community and colleagues. Through the class, educators are affirmed in their decision to teach in a Catholic school and they realize what a privilege it is to teach for the Archdiocese of Indianapolis.

(Kathy Mears is associate director of Schools, Learning Resources, and Rob Rash is associate director of Schools, Administrative Personnel and Professional Development for the archdiocesan Office of Catholic Education.) †

The Joyful Catholic/Rick Herman

## We can find divine love in an ordinary mirror

Is that a crack in my mirror?

No, the flaw is mine, a wrinkle on my face. The closer I look, the more I see. Lamenting my imperfections, I turn away in dismay.



I wonder what Jesus' face looked like. Did he have wrinkles? What color were his eyes?

While Jesus was perfectly divine, he was humanly vulnerable, wounded by whip and thorn, scarred by nail and sword.

What would it have been like to sit near Jesus and see his face clearly?

Perhaps he was handsome, but maybe not. Maybe he looked ordinary, with a sunburned face and rough-hewn hands from his carpentry work.

Surely his eyes sparkled with wisdom and love like two pools of sunlit water.

No doubt Jesus' smile radiated good cheer and invited people to come near.

As I see him in my mind's eye, I recall his astounding words: "Whoever has seen me has seen the father ... I am in the Father, and the Father is in me" (Jn 14:9).

How wonderful to think that anyone who gazed upon the face of Jesus also saw God at the same time!

I wish I had been there to see him.

Oh well, I guess I will have to wait until I get to heaven to get a really good look at Jesus. "Now we see but a poor reflection as in a mirror; then we shall see face to face" (1 Cor 13:12).

Or perhaps we can see him clearly right now.

Jesus promised to show himself to anyone who loves him. "Whoever loves me will be loved by my Father, and I too will love him and reveal myself to him" (Jn 14:21).

So if we love Jesus with a pure heart, we may expect to see his face clearly.

But wait, there is more. "If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. God is love. Whoever lives in love lives in God, and God in him" (1 Jn 4:15).

What a wonderful promise and a marvelous vision to contemplate—God may dwell in us, and we may dwell in God.

But how can we know this for sure?

"This is how we know that he lives in us: we know it by the Spirit he gave us" (1 Jn 3:23).

Now we perceive this great mystery more clearly; we may be indwelt by all three persons of the Trinity—the Father, the Son and Holy Spirit.

So the next time you see someone doing

something kind or loving for Christ's sake, you may look at that person and think, "Here I see a reflection of the face of Jesus" or "This person reveals God's love."

In the same way, when you are inspired to act in a Christ-like way to others, you may think, "I am representing the Father, Son and Holy Spirit."

Even if you are blind or infirm, paralyzed or imprisoned, others may still observe in you the holy likeness of God.

After all, our blessed Creator intended our likeness as a visible sign of his extraordinary love. "In his image he created them, male and female he created them" (Gn 1:22).

No wonder we are simultaneously thrilled and confused, humbled and exalted, transparent and transcendent.

"We, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Cor 3:18).

So the next time you look in the mirror, look more carefully. You may be pleasantly surprised to see yourself as Jesus sees you. You may also catch a fleeting glimpse of the loving face of God.

(Rick Herman of St. Louis is a Catholic columnist and speaker. His e-mail address is [rh222@sbcglobal.net](mailto:rh222@sbcglobal.net).) †

Faithful Lines/Shirley Vogler Meister

## Our duty is 'to serve the truth and the common good'

Each year after Lent ends and we celebrate the miracle of the Risen Christ, I feel relieved but also rejuvenated.



During Lent, I ponder and pray and read more than usual, hoping for the proverbial "light" to flood my mind with clarity and wisdom. This year, that came late in Lent while I

was reading an Emily Dickinson poem:

"Tell all the truth but tell it slant  
"Success in Circuit lies  
"Too bright for our infirm Delight  
"The Truth's superb surprise

"As Lightning to the Children eased  
"With explanation kind  
"The truth must dazzle gradually  
"Or every man be blind."

I've read this poem often, with various interpretations. This time, truth came gradually, but finally and firmly formed and wonderfully welcomed.

Recently, I have pondered whether to once again write for the secular rather than the religious press—as I once did.

In fact, years ago at a writing seminar, the keynote speaker was William Zinsser, the author of *On Writing Well*.

He emphasized that the writer is best when he can bring Christian principles into the secular press, but not ostentatiously. I felt smug and validated because that's exactly what I was doing for non-religious publications.

Recently, during a Lenten meditation after reading the Dickinson poem, I realized, "That was then; now is now."

When I began writing for the Catholic press, including *The Criterion*, I learned that I never had to "tell it slant." I could write about "God the Father, God the Son and God the Holy Ghost/Spirit" with no complaints from readers. I could openly express my faith and my feelings without censorship.

Then I looked closely at secular magazines and papers, and realized that, indeed, "Success in Circuit lies."

I don't want to take the circuitous route

to the truth, nor do I want to write that way. I find more honesty in the Catholic press than the secular, where shades of gray are too often written as the truth.

When reading *The Criterion*, I am edified and uplifted just as I am when reading other Catholic papers or magazines. I also find reporters for the Catholic press are more accurate when it comes to the life within our parishes.

According to a recent statement from Archbishop Charles Chaput of Denver, "Journalists have a duty to serve the truth and the common good, not just the crowd, not just the shareholder ... not just their own personal convictions ... Good reporting has social and moral gravity."

Sometimes, the truth dazzles gradually, as Dickinson observed. My goal is not to "dazzle," but to be faithful—as indicated in the title of my column.

(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, April 19, 2009

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

Once more in this Easter season, the Acts of the Apostles furnishes the Liturgy of the Word with its first reading.



Acts claims to be, and scholars assume it indeed to be, the work of the Evangelist who penned St. Luke's Gospel.

In fact, Acts may properly be seen as a continuation of the story

presented in Luke's Gospel, which closes with the Ascension of Jesus. Acts begins at this point.

In modern Bibles, St. John's Gospel stands between the Gospel of Luke and Acts. For this reason, this strong message of continuity between Jesus and the early Church is obscured or even lost as the faithful today read the New Testament.

Certainly, the Church officials who selected these readings for the liturgies following Easter knew well the reality offered by this bond between Luke's Gospel and Acts. It is, more broadly, a bond between Jesus and the Apostles, and the ongoing, living community formed by those who love the Lord.

This weekend's reading from Acts describes the early Church, and clearly describes the Christians themselves. Christians were "of one heart and one mind." Love and common adherence to the Lord were central to their lives.

So, importantly, was reverence for the Apostles, who had seen the Risen Lord, had been the Lord's special followers and students, and whom Jesus had commissioned to continue the work of salvation. They literally had seen the Risen Lord.

St. John's First Epistle supplies the second reading.

It also defines the Christian as this definition was understood in the first century.

Each believer fully gives self in love to God through trust and faith in Jesus. As a result of this commitment, and of the Lord's

redeeming acts, each Christian is a child of God. This term means much more than merely earthly creation. It means eternal life.

Baptism in water symbolizes this absolute commitment.

The Gospel reading for this weekend is from St. John's Gospel.

It is a Resurrection narrative. Risen to a new and eternal life, no longer confined by earthly space and circumstance, Jesus passes through locked doors to encounter the Apostles. Standing before them as the Redeemer and the victor over death and evil, the Lord sends them into the world and gives them the greatest of divine power. He empowered them to forgive sins.

Of the 11 surviving Apostles present at this moment, only one apparently was absent—Thomas. He would not believe the story that the other Apostles told him about this meeting with Jesus.

Then Jesus appeared again. He showed Thomas that indeed resurrection had occurred. Overwhelmed, utterly convinced, Thomas saluted Jesus as Lord and as God.

## Reflection

In the Easter Vigil, and on Easter, the Church celebrated the Lord's resurrection in the most magnificent of its rituals. Without any question, these two great moments are the most awesome occasions of worship in the entire Catholic year.

Almost immediately, as in this weekend's readings, the Church calls its people to have faith and to rejoice. Resurrection—and redemption in Jesus—are not memories to be commemorated.

Why? The Resurrection occurred in time and place, but it transformed the world. For those who willingly turn to Jesus, conversion changes life forever. Whatever the crosses that individuals may carry, if they are one with Christ then they will share everlasting life, the greatest prize of all.

The Apostles, and the community that they formed, the Church, provide the path to salvation.

These Apostles, and those who have succeeded them through the centuries, have the power that is the most certain conqueror of sin. They forgive sins. This forgiveness and the means to attain it are the Lord's loving gifts. Thus, we celebrate. He lives! He lives here and now! †

## Daily Readings

Monday, April 20

Acts 4:23-31

Psalms 2:1-9

John 3:1-8

Tuesday, April 21

Anselm, bishop and doctor of the Church

Acts 4:32-37

Psalms 93:1-2, 5

John 3:7b-15

Wednesday, April 22

Acts 5:17-26

Psalms 34:2-9

John 3:16-21

Thursday, April 23

George, martyr

Adalbert, bishop and martyr

Acts 5:27-33

Psalms 34:2, 9, 17-20

John 3:31-36

Friday, April 24

Fidelis of Sigmaringen, priest

and martyr

Acts 5:34-42

Psalms 27:1, 4, 13-14

John 6:1-15

Saturday, April 25

Mark, Evangelist

1 Peter 5:5b-14

Psalms 89:2-3, 6-7, 16-17

Mark 16:15-20

Sunday, April 26

Third Sunday of Easter

Acts 3:13-15, 17-19

Psalms 4:2, 4, 7-9

1 John 2:1-5a

Luke 24:35-48

Question Corner/Fr. John Dietzen

## Sacrament of penance helps ease grief and guilt from an abortion

**Q**I am a widow in my 70s. After I gave birth years ago, the doctor told me that



I had a major heart problem and should not have any more children.

I became pregnant and planned to have an abortion, but when the doctor operated he said it was only blood.

When I went to confession, the priest said I should never come back.

I was devastated and didn't go to Mass for a long time. Finally, I returned and received Communion. I've been doing this for a long time.

I live a good life and help anyone in need, but feel very guilty. How can I get rid of this guilt? (Florida)

**A**I'm sorry for whatever happened in confession to cause you so much pain. I wonder if perhaps you misunderstood the priest's remark.

He may have meant only that whatever sin was committed was forgiven by your sorrow and confession, and you need not return to it again, which was true.

It's remotely possible that he was somehow adverting to an excommunication, which may be incurred by having an abortion.

Many elements indicate this was not true in your case. For example, and most importantly, it is at least doubtful that an abortion actually happened in your situation.

In light of the way you understood the priest, your reaction during these years is understandable. In any case, that is all past.

For your own peace of conscience, and simply as a good Catholic practice, it would be spiritually valuable for you to receive the sacrament of penance.

If you wish to bring up the abortion incident again—although you don't need to do so because you have already confessed it—I believe the priest would give you some good and compassionate advice.

Above all, be confident of God's presence and love in your life today. You have been too long without the peace of soul and spiritual strength that you want, need and deserve.

**Q**I have developed a friendship with a lady in our RCIA (Rite of Christian Initiation of Adults) class. She strongly wants to become Catholic, but has problems with a previous marriage.

She received many pages of matters to be dealt with before she could enter the Church, the hardest of which was to contact her ex-husband and his siblings.

His brothers and sisters live all over the country. It's nearly impossible, and very painful for her, to try to reach them.

I understand involving her former husband, but what do his siblings have to do with her becoming Catholic?

I'm humbled by her desire to join the Church and by her personal care for a handicapped brother as well as her depression over this obstacle to her conversion.

I realize there must be rules, but I need an answer myself concerning her former husband's family. (Ohio)

**A**First, thank you for your kindness to your friend and your desire to help her.

You don't mention whether she is remarried. The information that you give in your letter implies that she is, but if she is not then the possibilities improve drastically.

Be sure the priest knows if she doesn't have a new husband.

Several points in your note seem to indicate some confusion about how a declaration of nullity (annulment), or any other type of marriage case that could be involved, works in the Church.

Depending on the grounds for an annulment petition, it is unlikely that many, if any, of those siblings need to be contacted about their marriage.

Please ask her to fill out the forms that she received as well as she can, explain the situation and leave the rest blank.

Tribunals recognize that much information may not be available, but they need to know what they have to work with.

She can then review the material with the priest or whoever is helping her pursue the case. Most tribunals make every effort to be helpful and supportive in cases like your friend's situation.

As the process develops, she is free to contact the tribunal of your diocese herself to ask their advice about how to proceed in the quickest way. Tell her not to become discouraged.

(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 in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Easter Morning Encounter

Eagerly journeying to the garden tomb,  
finding it unguarded,  
the stone no longer protecting  
the body of the One  
who alone knew my heart.

Fearful uncertainty gasped aloud,  
palpitating heart aflutter with confusion,  
almost afraid to hope that the promised  
Resurrection might now be truth.

Bewildered, shrouded in the morning  
mist,  
I stood isolated in my grief ...  
till on the wings of the gentlest breeze  
my name resounded in my ears ...  
only One had ever called me thus before.

Turning, my eyes beheld pure light,  
pure love emanating from a transformed  
body.  
There could be but one response ...  
a silence-shattering "Alleluia!"

By Sister Susan Marie  
Lindstrom, O.S.B.



CNS photo/Nancy Wiehac

(Benedictine Sister Susan Marie Lindstrom is a member of Our Lady of Grace Monastery in Beech Grove. A window at St. Ignatius Cathedral in Shanghai, China, depicts Christ appearing to Mary Magdalene after the Resurrection. The panel is part of a new installation of windows by Shanghai artist Teresa Wo Ye. The designs are reminiscent of traditional Chinese paper-cut art.)

# 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.

**BAXLEY, E. Leroy**, 68, St. Mary, New Albany, March 26. Husband of Darlene Baxley. Father of Lorrie Shewmaker. Grandfather of one.

**BROWN, Laura M.**, 91, St. Michael the Archangel, Indianapolis, March 28. Mother of Barbara Clemons, Lisa Zetzel, Carolyn and Michael Brown. Grandmother of 10. Great-grandmother of seven.

**BUTORAC, Rosaline M.**, 85, Christ the King, Indianapolis, March 21. Mother of Joanne Holder, Peg Madden, George, Jerry and John Butorac. Sister of Edward Mantel. Grandmother of nine. Great-grandmother of one.

**CECIL, Mary A.**, 86, St. Roch, Indianapolis, March 21. Wife of Robert Cecil. Mother of Karen Bryant, Christie Koetting, Ann Menzel, Mark and Matthew Cecil. Sister of Kenneth Shields. Grandmother of 15. Great-grandmother of 13.

**CIUFO, Alex**, 78, Our Lady of Perpetual Help, New Albany, March 18. Father of Patrick and Tony Ciufo. Brother of Theresa Antone, Lucille Chapman and Cecilia Stoio. Grandfather of five. Great-grandfather of three.

**COLVIN, Betty Jean**, 85, St. Mary, Rushville, March 29. Mother of Darlene Pratt, Charles and Glen Colvin. Sister of Fern Hodson, Ellis, Jerry, John, Landon, Merlin and Norman Herbert. Grandmother of nine. Step-grandmother of one. Great-grandmother of 25. Great-great-grandmother of 14. Step-great-great-grandmother of four.

**CRUM, Christy Ann**, 59, Nativity of Our Lord Jesus Christ, Indianapolis, March 29. Wife of Gary Crum. Mother of Lynn Crum. Daughter of Anna Howard. Sister of Cathy Winkle.

**DAVENPORT, Michael**, 55, St. Roch, Indianapolis, March 25. Husband of Nancy Davenport. Stepfather of Robert Hartley III. Brother of Rebecca Clifton and Tonya Combs.

**DEITCHMAN, Patricia M.**, 83, St. Pius X, Indianapolis, March 31. Wife of Richard Deitchman. Mother of Carol Boehm, Mary Gorrell, Rita Naddy, Ann Smith, Amy Wolf, J. Clare, Carl, George and James Deitchman. Stepmother of Joyce Kohl. Sister of Georgiana Wiesner, Medical Mission Sister Mary Schild and Fred Schild. Grandmother of 22. Great-grandmother of one.

**ENGLE, Juanita A.**, 66, Our Lady of Perpetual Help, New Albany, April 1. Wife of Robert Engle. Mother of Melinda Gadberrry and Michael Engle. Sister of Linda Castleberry, Michelle Fisher, Cindy, Jesse, Mark, Terry and Winfred Reas Jr. Grandmother of six.

**FENOGLIO, Paul Joseph**, 46, Sacred Heart, Clinton, March 16. Husband of Vickie Fenoglio. Father of Ryley and Joey Fenoglio. Son of Frances Fenoglio. Brother of Laura Brewer, Joann Groves, Janet Waldrop and Gene Fenoglio.

**FLORY, Robert Lee**, 80, St. Mary, Greensburg, April 2. Husband of Georgann Flory. Father of Raynel Wilson and Michael Flory. Brother of Bonnie Houck. Grandfather of four.

**FLOYD, Billie M. (Salyers)**, 81, St. Gabriel, Connersville, April 4. Wife of Charles Floyd. Aunt of several.

**GANNON, Mary**, 65, St. Rose of Lima, Franklin, March 31. Wife of Anthony Gannon. Mother of Tara, Brian and Rory Gannon. Sister of Breda, Nora, Teresa, Brian, Conor and Pat Ward. Grandmother of one.

**HOEING, Catherine Louise**, 98, Christ the King, Indianapolis, March 31. Mother of Elizabeth Cretors, Mary Lou Francescon, Kathleen Tinder, Benedictine Sister Louise Hoeing, E. Paul and Thomas Hoeing. Grandmother of 27. Great-grandmother of 45.

**HUBBUCH, Francis**, 91, Our Lady of Perpetual Help, New Albany, March 21. Husband of Opelia Hubbuch. Father of Joan Ermi, Evelyn Powell, John and Robert Hubbuch. Grandfather of six. Great-grandfather of one.

**IRWIN, Joseph T.**, 90, St. Michael the Archangel, Indianapolis, March 14. Father of Barbara Natale, Edward, James, Joseph and Thomas Irwin. Grandfather of 12. Great-grandfather of six.

**JONES, William Paul, Jr.**, 80, St. Rose of Lima, Franklin,



## Cherry blossom time

Cherry trees bloom along the Tidal Basin in Washington, D.C., on April 2. The cherry trees, which were a gift to the United States from Japan in 1912, offer residents and visitors in the nation's capital spectacular views during their short blooming period each spring. A photographer, at left, captures images of the flowering trees on an early spring day across the Tidal Basin from the Jefferson Memorial.

March 24. Husband of Annette Jones. Father of Daniel, Thomas and William Jones III. Brother of Nancy, Donald and Robert Jones. Grandfather of six.

**JENKINS, Timothy**, 67, Holy Family, Richmond, March 18. Father of Lisa Shepherd, Mark and Matt Jenkins. Brother of Rodger, Terry and Tom Jenkins. Grandfather of two.

**KIJOVSKY, Bernard**, 89, St. Jude, Indianapolis, April 2. Husband of Mary Evelyn Kijovsky. Father of Kathryn Dildine, Karen Kuntz, Sharon Winalski, Bill, David, Jim and Steve Kijovsky. Grandfather of 11. Great-grandfather of five.

**LAREAU, Donald D.**, 91, Christ the King, Indianapolis, April 1. Husband of June Lareau. Mother of Tom Lareau.

**LOWE, Carla J.**, 80, St. Joseph, Shelbyville, April 6. Mother of Karla Theobald, Eric and Greg Lowe. Grandmother of five.

**MEYERS, Rosalind E.**, 77, St. Rose of Lima, Franklin, March 20. Wife of James Meyers. Mother of Teresa and Tina Kirkhoff, Mary Murray, Chris, Gary and James Meyers. Sister of Nancy Teeters, James and John Webb. Grandmother of 15. Great-grandmother of two.

**MOLLAUN, Margaret Agnes**, 76, St. Lawrence, Lawrenceburg, March 26. Mother of Debbie Legge, Karen Spaulding, Robert and Roger Mollaun. Sister of Rosemary Cook, Leona Moeller, Julie Pumpfry, Loretta, Louis and Omer Kinker. Grandmother of six. Great-grandmother of two.

**MURPHY, Harry J.**, 91, St. Joseph, Shelbyville, April 4. Husband of E. Regis Murphy. Father of Sharon Wickens and William Murphy. Brother of

Anne Sheerin. Grandfather of five. Great-grandfather of six.

**NORTON, Vernon**, 54, Our Lady of Perpetual Help, New Albany, March 21. Husband of Joan Norton. Father of Shea Norton and Tim Byrne Jr. Brother of Brenda Billman, Carolyn Doyle, Marilyn Pumphrey, Linda Wheeler, George, John and Raymond Norton. Grandfather of three. Great-grandfather of two.

**RICHARDS, Victoria Ruth**, 18, St. Maurice, Napoleon, April 2. Daughter of Carolyn Richards. Sister of Sarah Folsom, Jacob and Lucas Richards. Granddaughter of Anna McCullough.

**ROGERS, Margaret**, 70, St. Pius X, Indianapolis, March 28. Wife of Charles Rogers. Mother of Stephanie Rogers. Sister of Judy Schoen and Greg Blackwell. Grandmother of five.

**ROMEO, Guy A. Sr.**, 82, Our Lady of Perpetual Help, New Albany, March 19. Husband of Genevieve Romeo. Father of Anita Gavin, Guy Jr. and Stephen Romeo. Grandmother of 13. Great-grandmother of 10.

**RUEFF, Theresa Ann**, 80, St. Mary, Greensburg, April 2. Mother of Sue Gaynor, Kathryn Wallpe, Elaine, Fritz and William Rueff. Sister of Helena Rikke.

Grandmother of 11. Great-grandmother of one.

**SAUER, Marcie (Becker)**, 81, St. Michael the Archangel, Indianapolis, March 20. Mother of Mary Keesling, Maureen Posey, John and Lenny Sauer. Grandmother of six. Great-grandmother of three.

**SCHAFFER, Laurretta M.**, 91, Prince of Peace, Madison, March 30. Mother of Mary Helen Farmer, Bernadine Hafner, Theresa Martell, Susann Powers-Skender, Carolyn Thomas, Mildred, Martin and Paul Schaffer. Sister of Alfrieda Higdon, Bernard and Lester Geyman. Grandmother of eight. Great-grandmother of five.

**SCHMEDTJE, Dr. John**, 89, Christ the King, Indianapolis, March 20. Husband of Winifred (Zucchero) Schmedtje. Father of Diane Stewart and Dr. John Schmedtje Jr. Grandfather of five.

**SHORT, Edna R.**, 89, St. Anne, New Castle, March 22. Wife of James Short. Mother of Jayne Short. Sister of Angela Dolan, Ruth Meredith and Elmer Knollman.

**STAMMERMAN, Mary Magdalene**, 69, Sacred Heart of Jesus, Jeffersonville, March 24. Wife of Patrick Stammerman. Mother of Marlene, Renee and Joseph Stammerman. (correction)

**TOLLEFSON, Dr. Gary D.**, 58, St. Simon the Apostle, Indianapolis, March 30. Husband of Karen Anna Tollefson. Father of Cal Graffeo, Elizabeth, Theresa and Tina Tollefson.

**ULRICH, Marilyn**, 76, St. Andrew, Richmond, March 28. Great-aunt of one. Cousin of several.

**VAUGHN, Victor J.**, 82, St. Barnabas, Indianapolis, March 31. Husband of Rita Vaughn. Father of Sharon Charles, Donna Chitwood, Teresa Christy, Pam Miller, Karen Shotts, Anita and Victor Vaughn II. Grandfather of 12. Great-grandfather of 11.

**VON ALLMEN, Gaylord A.**, 60, St. Mary, Lanesville, March 27. Husband of Lettie (Oelze) Von Allmen. Father of Anna Cooper, Meg Hiser, Tina Mahserejian, Christina, Craig and Matthew Von Allmen. Brother of Chris Von Allmen. Grandfather of three.

**WILKINSON, David L.**, 66, St. Malachy, Brownsburg, March 28. Husband of Linda Wilkinson. Father of Nicole Dorsch, Lindsey, Eric and Matthew Wilkinson. Stepfather of Kim Chapman, Mandy Hudson and Ryan Koester. Brother of Bill Wilkinson. Grandfather of 12. †



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Celebration of the Mass and the Achievement Award recognition will begin in the BCHS gymnasium at 9:30 a.m., followed by a breakfast reception in the school café. Parents, alumni, and friends of Bishop Chatard are invited to join us as we honor those who make our faith community strong.

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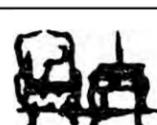
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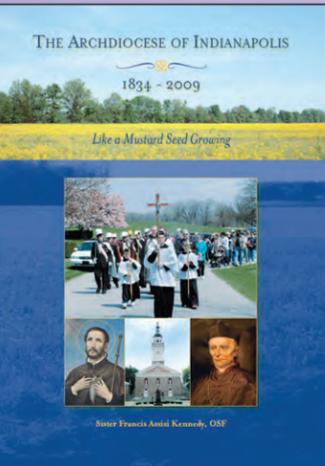
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# As White House moves toward immigration debate, activists get ready

WASHINGTON (CNS)—As the White House signaled that President Barack Obama is getting ready to leap into the fray over immigration law and policy, activists geared up for the May 1 launch of a push to get comprehensive legislation through Congress this year.

The *New York Times* on April 9 quoted Cecilia Munoz, White House director of intergovernmental affairs, saying Obama would speak about immigration in May, kicking off an effort to fulfill a campaign promise to deal with the issue in his first year in office.

The same day, White House press secretary Robert Gibbs said the president doesn't expect immigration reform to be completed this year, but "it's something the president is committed to addressing."

That word was welcomed by Cardinal Roger M. Mahony of Los Angeles and organizations that have been pushing for years for a comprehensive approach to a wide range of problems related to immigration.

It's a "moral imperative that is long overdue since a broken system continues to undermine the human dignity of our brothers and sisters," Cardinal Mahony said in an April 9 statement.

He was one of many people recently to link reform of the immigration system to economic recovery, saying it would help "put our labor and economic needs on a sound footing for the future."

"As we recover from the national economic crisis, it is important that we prepare ourselves for the years ahead and ensure that all workers are part of the system, paying taxes and working inside the law," he said.

The Immigration Policy Center, in a report released on April 13, said that "legalizing undocumented workers would improve wages and working conditions for all workers, and increase tax revenues for cash-strapped federal, state and local governments."

It said comprehensive immigration reform that includes a path to legalization for undocumented workers "would pay for itself through the increased tax revenue it generates."

The report cited data from the Congressional Budget Office and the Joint Committee on Taxation that estimated that the failed comprehensive immigration reform bills of 2006 and 2007 would have more than paid for themselves, generating \$66 billion and \$48 billion, respectively, in new revenue from income and payroll taxes as well as administrative fees.

"Without comprehensive reform of the immigration system, our nation cannot experience a full economic recovery," it said, because the income of about 5 percent of the U.S. labor force, the estimated percentage of undocumented workers, falls into an underground economy.

"The existence of a large underground labor market puts downward pressure on wages in some industries, weakens workplace safety and undermines the well-being of all American workers," it said. "Reforming our immigration system should be part of the solution, not an enduring obstacle, to fixing our economy."

While Obama prepared to visit Mexico and attend the Summit of the Americas in Trinidad in mid-April, pressure mounted on the president and on Congress to start working on the problems of immigration.

Activists across the U.S. are organizing rallies and marches in cities around the country for May 1, intended to draw out supporters of comprehensive reform and engage them in lobbying Congress.

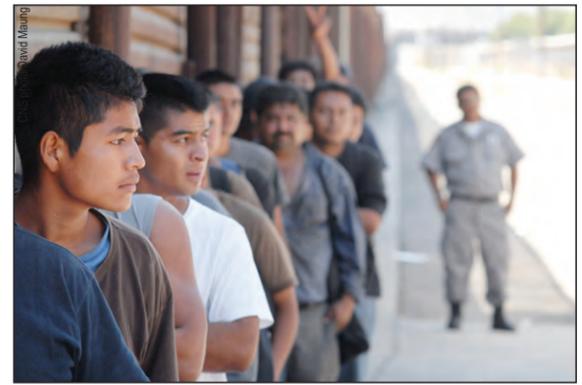
In Washington, for example, organizers from groups including the Archdiocese of Washington, several labor unions and various community, legal and human rights organizations plan a late afternoon rally and march to the White House to deliver a report outlining their principles for immigration reform.

What the group called "nonnegotiable issues" for immigration legislation include a legalization program and enforcement policies such as a moratorium on raids, changes in procedures and immigration courts' discretion.

Gustavo Torres, director of Casa de Maryland and a member of the National Capital Immigration Coalition, acknowledged that after massive rallies three years ago in support of comprehensive reform organizers failed to tap into the political power represented by the millions who participated nationwide.

"The community was ready to fight, but three years ago we didn't have a clear political strategy," Torres said at a Washington press conference on April 6. "Now we have a clear plan."

Torres said Latino voters, who tipped vote totals in Obama's favor in several states that previously had supported Republican presidential candidates, "sent a very clear message that they are going to support those



Undocumented migrants caught in the United States are lined up along a wall at the border crossing between Tijuana, Mexico, and San Diego in 2008.

who back immigration reform."

An opinion piece on April 8 in the *Salt Lake Tribune* daily newspaper by Bishop John C. Wester of Salt Lake City observed that, "while economically powerful nations hold the capital, migrants help fill the jobs needed to turn capital into profit."

However, in North America, Europe and other parts of the industrialized world, he said, "migrant workers are left without legal protection, criminalized and blamed for myriad social ills."

The migrants themselves are the losers in the current "globalization game," said Bishop Wester, chairman of the U.S. bishops' Committee on Migration.

He said that as Obama prepared to meet Mexican President Felipe Calderon the two presidents "have the opportunity to reframe the immigration debate in a way that recognizes the effects of globalization on the movement of labor, yet injects basic human rights principles into the system." †

## Pastor says economic slump can help people hear Scripture's timeless message

NASHVILLE, Tenn. (CNS)—Father Steve Wolf believes that something good could come out of this economic slump after all.

"Perhaps it is only when we go through recessions and such that we are able to hear what our Scripture always has to tell us," said Father Wolf, pastor of St. Stephen Catholic Community in the Nashville suburb of Old Hickory.

"The central lesson that I find in the Bible about money is simply that all money is God's money because everything belongs to God," he said, citing Chapter 10, Verse 14, of Deuteronomy. "This reminder that we are God's creatures is also a reminder of our vocation of stewardship."

The former accountant has published *God's Money*, which examines personal money issues through God's eyes.

It's not Father Wolf's first foray into authorship. He and a former CPA firm partner, Eric Dahlhauser, wrote *Money and Freedom: The New American Game* in 1992.

The two had planned to produce a more detailed version of the book, and Father Wolf gave copies of their work to seminary classmates and teachers. Seminary faculty asked him to give a presentation each year on finances to the class being ordained, resulting in a fledgling version of *God's Money*.

Once at St. Stephen in 1999, Father Wolf continued to craft his finance talk during presentations about money at

the parish and recorded the ideas in booklets intended as 60- to 90-minute, six-week faith-sharing tools for the parish's Faith in Action Together groups. The book, largely influenced by his parishioners, was completed in 2008 while Father Wolf was on a sabbatical.

The six-chapter book serves as a complete package for a group, and includes songs, suggested snacks and thought-provoking questions for group or individual discussion.

Father Wolf has donned both his priest and accountant thinking caps for *God's Money* in that it's designed for those who keep a Bible nearby for the Scripture references or are reading for the finance advice alone.

Father Wolf knew what it was to be concerned about money even before becoming a number cruncher. He is one of eight sons. He said his parents raised their children with "often limited resources."

"They taught us that limitations are often just part of life, and we can learn all kinds of things from them, including simple joy," he told the *Tennessee Register*, Nashville's diocesan newspaper.

To help individuals and families organize their finances, the book includes a four-page, monthly budget worksheet. But outside of budgeting expenses and writing checks, "God's Money" prompts examination of the larger money system.

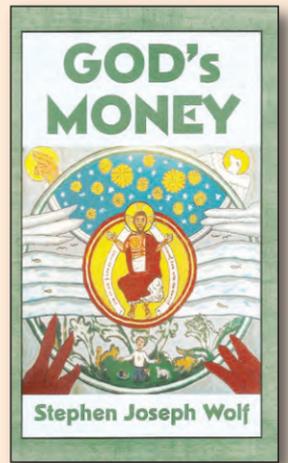
"When I have a single dollar bill in my pocket," Father Wolf writes, "I am part of the entire system of

banking, markets, stocks, bonds, taxes, property rights, courts, etc. I do not have to agree with everything that goes on in that big, complex system, yet I am part of it. What is my personal responsibility in this complexity?"

Father Wolf advises owning up to one's financial reality, which is suddenly discouraging in this economic climate, yet humbling in the realization that budgeting restaurant visits and vacations puts many in a quandary.

"Think of working toward financial freedom not as the final answer to anything, but rather as the responsible thing to do for those who are able to do it," said Father Wolf.

(Editor's note: *God's Money* by Father Steve Wolf can be purchased online at [www.stmarysbookstore.com](http://www.stmarysbookstore.com), the Web site of St. Mary's Bookstore in Nashville, or by calling the store at 800-233-3604. The cost of the book is \$9.95, plus shipping and handling.) †



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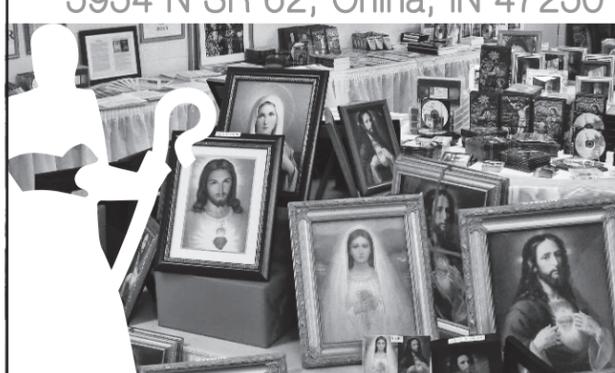
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