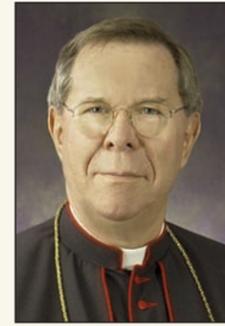




The Criterion

Serving the Church in Central and Southern Indiana Since 1960



Seeking the Face of the Lord

Health challenge gives new meaning to Lent and Easter, page 5.

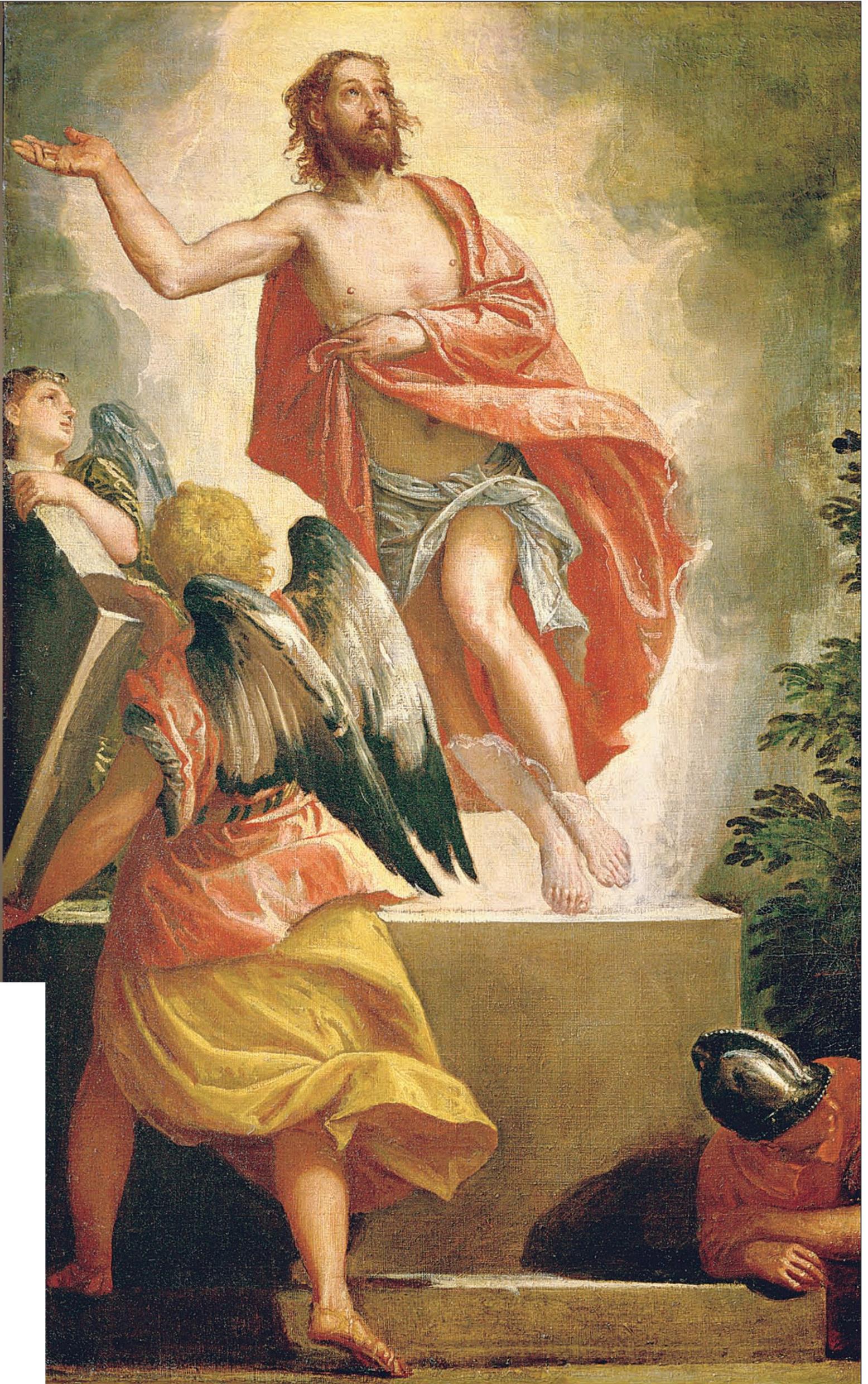
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H e i s r i s e n

CNS/ERIC Lessing/Art Resource



“The Resurrection of Christ” is depicted in a 16th-century painting done by the Workshop of Italian artist Paolo Veronese. Easter, the feast of the Resurrection, is on April 24 in the Latin-rite Church this year.

Technology without God pulls humanity down, pope says on Palm Sunday

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

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

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

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

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

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

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

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

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

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

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

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

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

At the end of the Mass, the pope expressed greetings in seven languages to the thousands of young people in the square, and said he was looking forward to the World Youth Day celebration in Madrid in August. The youths serenaded the pope with an abbreviated version of “Happy Birthday” in Italian. †



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



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

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

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

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

Hundreds of thousands of pilgrims from around the world are expected to fill St. Peter’s Square and the streets around it

for the liturgy.

Many of them, including some pilgrims from the Archdiocese of Indianapolis, will make their way to Rome to honor a man who meant and continues to mean much to them in their lives of faith.

In coming weeks, *The Criterion* plans to share stories from readers who felt a special connection to Pope John Paul II. Such a connection might have been made

by having had the opportunity to meet the late pontiff, attending one of his liturgies or simply being inspired by his life and ministry.

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

Correction

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



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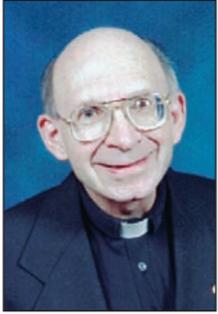
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Father Joseph Kern was longtime dean of Terre Haute Deanery

By Mary Ann Wyand

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



Fr. Joseph R. Kern

The Mass of Christian Burial will be celebrated at 11 a.m. on April 26 at St. Benedict Church, 111 S. Ninth St., in Terre Haute.

The visitation will be held from 3 p.m. until 8 p.m. on April 25 at St. Margaret Mary Church, 2405 S. Seventh St., in Terre Haute, with a vigil service at 7 p.m.

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

celebrant for the Mass.

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

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

Even after his retirement, Father Kern continued his sacramental ministry at the Terre Haute Deanery parishes. He suffered a stroke in November 2010.

"He would assist with daily Masses and fill in on the weekends [for eucharistic liturgies] at parishes," Father Ginther said. "... He never completely retired from priestly service."

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

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

Father Gerald Kirkhoff, the vicar of the archdiocesan Vicariate for Advocacy for Priests and the pastor of Good Shepherd Parish in Indianapolis, grew up with Father Kern in St. Philip Neri Parish in Indianapolis.

"We grew up on the same street, just about two blocks apart on Oakland Avenue," Father Kirkhoff said. "When he was ordained in 1957, I was in the eighth-grade at St. Philip Neri School. He was ordained at Saint Meinrad early in the month, and he came back and talked to us eighth-graders about the seminary and the priesthood."

Father Kern had a lot of energy, Father Kirkhoff said, and "was always thinking about how to do [his ministry] better."

Father Stephen Giannini, the vice chancellor and vicar for Clergy and Parish Life Coordinators: Formation and Personnel, said Father Kern was "very kind to everyone," and "always smiled at people and welcomed them."

Father Kern was "very interested in inter-parish cooperation," Father Giannini said, "and working together ... to be a better Church and of better service to the people. That was a hallmark of his ministry as a dean."

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

Joseph Raymond Kern was born on Oct. 11, 1930, in Indianapolis to Henry and Rose Marie (Seiter) Kern. He grew up in St. Philip Neri Parish on the near east side and received the sacraments there.

He attended St. Philip Neri School, Cathedral High School in Indianapolis for one year, the Maryknoll Junior Seminary in Akron, Ohio, for two years and Saint Meinrad's former minor seminary in St. Meinrad for one year.

He earned a bachelor's degree in theology at Saint Meinrad's major seminary in St. Meinrad in 1957, a master's degree at Indiana University in Bloomington in 1965, a master of divinity degree at the Saint Meinrad School of Theology in 1970, and a graduate certificate in gerontology at the University of Evansville in 1983.

He was ordained to the priesthood by Archbishop Paul C. Schulte on May 3, 1957, at the Archabbey Church of Our Lady of Einseideln in St. Meinrad.

Father Kern celebrated his first holy Mass on May 5, 1957, at St. Philip Neri Church.

His first assignment on May 20, 1957, was as the associate pastor of St. Michael Parish in Brookville.

On May 25, 1959, he was appointed the associate pastor of St. Michael Parish in Charlestown.

On Aug. 25, 1964, Father Kern was named the administrator of St. Jude the Apostle Parish in Spencer, and granted permission to pursue graduate studies at Indiana University in Bloomington.

He was appointed the chaplain of the former

Muscatatuck State Hospital and Training Center in Jennings County on Aug. 30, 1965, where he ministered to people with mental disabilities.

On Oct. 27, 1972, Father Kern was named the associate pastor of St. Lawrence Parish in Lawrenceburg.

He was appointed the temporary associate pastor of Most Sacred Heart of Jesus Parish in Jeffersonville on Jan. 27, 1973.

On July 5, 1973, Father Kern began his first pastorate as the co-pastor of St. Michael Parish in Cannelton and St. Pius V Parish in Troy as well as the associate pastor of St. Paul Parish in Tell City.

On July 8, 1975, he was named the co-pastor of St. Paul Parish in Tell City while retaining his assignments as the co-pastor of St. Michael Parish in Cannelton and St. Pius V Parish in Troy.

Ten years later, on July 10, 1985, Father Kern was appointed the pastor of St. Joseph Parish in Rockville and the administrator of the former Immaculate Conception Parish in Montezuma.

He began his appointment as the dean of the Terre Haute Deanery on Sept. 3, 1997, while continuing his assignments as the pastor of St. Joseph Parish in Rockville and the administrator of the former Immaculate Conception Parish in Montezuma.

On Sept. 3, 1997, Father Kern also was named the temporary administrator of Sacred Heart of Jesus Parish in Terre Haute while continuing his assignments at St. Joseph Parish in Rockville and the former Immaculate Conception Parish in Montezuma.

He was reappointed the dean of the Terre Haute Deanery on Feb. 18, 1998, while continuing his parish assignments.

On July 2, 2001, he was granted permission to retire from active parish ministry while continuing his service as the dean of the Terre Haute Deanery.

Also on July 2, 2001, Father Kern was appointed the priest moderator and sacramental minister of St. Paul the Apostle Parish in Greencastle.

On July 30, 2003, he was named the temporary administrator of St. Margaret Mary Parish in Terre Haute while continuing his service as the dean of the Terre Haute Deanery.

In 2007 and again in 2010, Father Kern accepted three-year appointments to continue his archdiocesan service as the dean of the Terre Haute Deanery.

Surviving are a brother, Robert Kern of Indianapolis; two sisters, Good Shepherd Sister Rose Kern of Columbus, Ohio, and Rita Moravec of Palatine, Ill.; and several nieces and nephews.

Memorial gifts may be given to St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute, IN 47802. †

Salesian fears cholera outbreak at Ivory Coast mission sheltering 30,000

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

Food, water, medicine and sanitation facilities are in short supply for those who took refuge at a Salesian-run mission in Duekoué after armed fighting on March 29 left at least 800 dead in this multiethnic city of 47,000.

"There is no food, people are sleeping on the ground, there is nowhere else to go, there are no toilets or washing facilities, and we have no drinking water," Salesian Father Vicente Grupeli, the director of the

St. Therese of the Child Jesus Mission in Duekoué, told the Salesian news agency ANS.

The Salesian mission office in Madrid launched an urgent appeal for food, water, medical supplies and other needs.

The mission, the site of a vocational training center, a home for children and a youth center, suspended all activities to care for the refugees who have overwhelmed the facility, Father Grupeli told ANS.

Refugees from the city and dozens of surrounding villages streamed into the mission as army forces and militia supporting President-elect Alassane Ouattara attacked security personnel and mercenaries loyal to

outgoing President Laurent Gbagbo, who refused to leave office after Ouattara was declared the winner of elections in November. French and U.N. forces in Abidjan arrested Gbagbo on April 11 after an assault on his residence.

U.N. forces have guarded the mission since the violence erupted.

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

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



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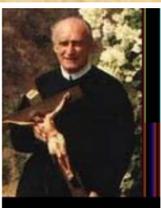
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- M.C. Gus Lloyd
- Lord's Day Mass with Main Celebrant Bishop T. Doherty
- Sean Forrest Concert & Storytelling
- Mass/Perpetual Adoration/Reconciliation
- H.S. & M.S. Speakers
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Deadline to register for Kids Korner is May 9!



Sean Forrest



Fr. Pablo Straub



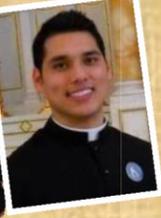
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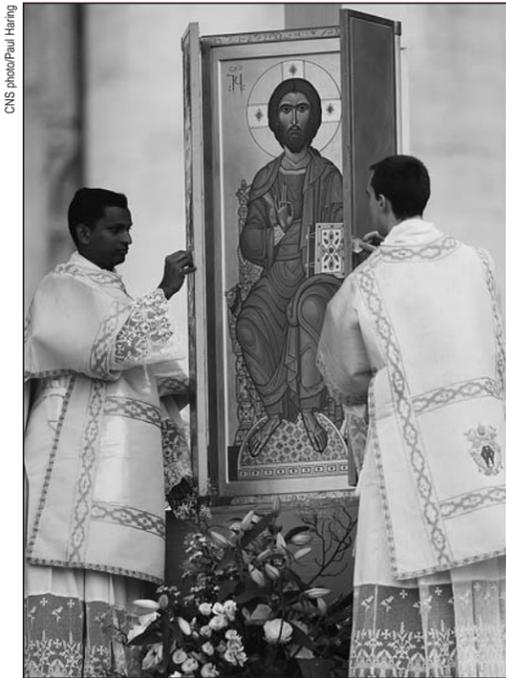



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Editorial



Servers uncover an image of Jesus to symbolize the Resurrection at the start of Easter Mass in St. Peter's Square at the Vatican last year. Easter, in the Latin-rite Church, is celebrated on April 24 this year.

Christ has died. Christ is risen

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

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

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

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

Yes, Christ has died. There is no doubt about that. A Roman soldier pierced his side with a lance to make sure that he was dead and, as an eyewitness wrote, "immediately blood and water flowed out" (Jn 19:35).

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

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

What other explanation could there be for the fact that he appeared to Mary Magdalene and other women, to

the Apostles, to disciples on the road and to 500 people at one time?

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

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

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

All the early Christians knew full well that Jesus rose from the dead. The Gospel accounts weren't written until decades later, but the people who lived at the time of Christ knew it to be true.

The Jewish and Roman authorities didn't try to deny that the tomb was empty. Rather, they tried to explain it by saying that, while the soldiers were asleep, Jesus' disciples stole the body. That was the explanation that was still prevalent when Matthew wrote his Gospel: "And this story has circulated among the Jews to the present day" (Mt 28:15).

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

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

—John F. Fink

Be Our Guest/Joan Vanore

Dissociative identity disorder can be misunderstood to be demonic possession

The first time that I spoke to a "devil," I admit I was creeped out. Especially since it pulled out all the stops—guttural voice,



menacing tones and the ominous announcement, "I have absolute power!" I had been warned by my psychotherapy client that she had a devil inside her, but was still alarmed until I thought to ask, "Who told you that you were the devil?"

This "devil," as it turned out, held the memory of childhood abuse. She had been told she was demonic, and had believed it.

Imagine if she had taken her story to an exorcist, and the "devil" had emerged in the course of their conversation. Would he know what to ask to find out the truth?

The stories about possession and exorcism in the March 18 issue of *The Criterion* rightly point out that medical explanations must be ruled out before the Church diagnoses someone as "possessed."

However, they pass over the disorder most likely to be mistaken for possession as well as the dangerous implications of the criteria used to determine it.

Dissociative identity disorder (DID) is a condition caused by severe trauma, usually in early childhood. The vast majority of people with DID have suffered repeated sexual abuse.

Instead of forming a single, coherent sense of self, their different memories, feelings and behaviors are kept separate—"dissociated"—and take on lives of their own.

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

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

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

Thus, it is perfectly possible for someone

with DID to have learned a language in one ego-state—and be unaware of it in others—or to have a psychosomatic disability in one state but not in another.

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

The most disturbing criteria for possession are those involving aversion or physical pain in reaction to Catholic symbols, prayers or sacraments.

These symptoms point to something far more mundane—abuse in a religious context. If we bypass this explanation, looking instead at the victim's immorality or occultism, we help to support and conceal abusive practices.

We will also prescribe the wrong cure. For people with DID, exorcism is directly counter to the demands of recovery. They need to understand and reclaim all these fragments of themselves, not to shun or evict them. They need to understand the abuses of power which have led to their fragmentation, not to be placed in subjection to our authority. They need to work through the past safely, free of their abusers' indoctrination, and free to choose their own belief systems.

To focus on the devil draws us away from the real evil at the root of these conditions. Particularly in light of the clerical abuse scandal, the Church has a moral obligation to rethink its practices in light of growing knowledge about trauma.

We need to foster greater awareness and understanding of the evil of abuse—including religious abuse—instead of clinging to the devils that we know.

(Joan Vanore is a licensed mental health counselor and psychotherapist in private practice in Indianapolis.) †

Letter to the Editor

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

I just finished reading the April 15 issue of *The Criterion*.

Wow, so much inspiration, thoughtful commentary and interesting news. I will share many parts of it with friends and family.

The POW story was unbelievable. Guy Gruters' honesty and gut-wrenching humility offer so much to ponder during Holy Week. Thank you for sharing that parish event with us.

The Spirit of Service winners are amazing but so real. They make it seem

as though anyone can do what they did. Maybe we will.

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

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

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

Colette Fike
Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Health challenge gives new meaning to Lent and Easter

Two people inspired me as I was taken by ambulance from my residence to St. Vincent Hospital in Indianapolis on March 18 after I suffered a mild stroke.

I thought of Msgr. Bernard Yarrish, who was the vice rector of Pontifical North American College (NAC) in Rome. He had contracted multiple sclerosis.

As he prepared to leave the NAC, he presided at a farewell Mass and was about to preach a homily.

As he moved from his chair to the pulpit, his legs gave out and he grabbed the altar for support.

Archbishop Timothy M. Dolan, then the rector of the seminary and who is now the Archbishop of New York, went to help him and told the seminarians, "This may be the most powerful homily you will ever hear."

Msgr. Yarrish leaned on Jesus in his moment of weakness. It was a good witness, and an inspiration to me at a moment of helplessness.

The second person to inspire me was a sixth-grade student at St. Roch School in Indianapolis. This fellow sent me a letter in 2008 during my bout with Hodgkins lymphoma in which he told me to take courage because Jesus loves you.

The message that the student, Bryan Rush, shared continues to have a deep impact on me even though we have

never met.

He wrote: "The definition of courage is hard to memorize. But luckily for everyone, it's easy to describe. It's the ability to move forward when times are dark. It's the times you give it all you've got even though you're weary. So remember dear Archbishop, that even though times are bad, you've still got the grace of God, so always stay glad."

On the ledge of the window in front of my computer is a little plaque that reads: "Always Stay Glad." It continues to be a timely message, and I am glad that he wrote to me.

When I was tempted to think that I was damaged goods for the archdiocese, Msgr. Yarrish's leaning on Jesus Christ in his moment of weakness was an inspiration.

The student at St. Roch reminded me to depend on Jesus and to rejoice in his help. "Always Stay Glad"—his message to me to not let life's challenges get me down—was a good reminder.

Thus, Msgr. Yarrish and a fellow at St. Roch have inspired me at an important moment. They are powerful examples of the good that people can do when they reach out to others in their time of need.

As soon as I had my stroke, I offered up losing my independence for our priests and seminarians, especially those who are struggling at this time.

I knew right away that my recovery from

this stroke wasn't going to be easy because of how difficult my recovery from shoulder surgery was in 2010.

Rehabilitation is hard work. It takes a lot of patience. I admire the occupational therapists. There should be a special place in heaven for caregivers and my staff in the chancery office.

Losing all of my independence was humbling. Having several generous priests coming every day to offer Mass with me is also humbling. These are some of the best Masses that I have had in 46 years as a priest.

I also have a deep empathy for people who suffer even more than I do. By God's grace, I am gaining strength and the ability to resume my responsibilities. The health care workers and staff at the rehabilitation hospital where I am recuperating have been generously helpful and supportive.

I am definitely mindful of the prayerful support of the people of the Archdiocese of Indianapolis, and I am forever grateful. I am working hard to recover so I can return to my duties, God willing.

Lent has a new meaning for me. I see it

as a season of hope.

Easter also has a new meaning. I pray that God blesses all of you with a happy Easter, and offers special graces to all of you for your many prayers.

We never know what God has in store for us. We know that he provides whatever help we need.

God loves us, and so we can "Always Stay Glad" as the fellow from St. Roch reminded me.

My family thanks you as well.

I view this entire experience as an opportunity to make it a sacrificial gift in return for God's love for me. †

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.

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

El 18 de marzo, cuando me trasladaban en ambulancia desde mi residencia hasta el hospital St. Vincent en Indianápolis, luego de sufrir un leve accidente cerebro vascular, hubo dos personas que me brindaron inspiración.

Pensé en monseñor Bernard Yarrish, vicerrector del Pontifical North American College (NAC) en Roma, quien desarrolló esclerosis múltiple.

Cuando se preparaba para retirarse del NAC, presidió una Misa de despedida y se disponía a predicar la homilía.

Mientras iba de su silla al púlpito le fallaron las piernas y se agarró del altar para apoyarse.

El arzobispo Timothy M. Dolan, en ese entonces rector del seminario y hoy en día Arzobispo de Nueva York, fue a socorrerlo y dijo a los seminaristas: "Probablemente esta sea la homilía más convincente que jamás escuché."

Monseñor Yarrish se apoyó en Jesús en su momento de debilidad. Me resultó un excelente testimonio y fuente de inspiración en un momento de desvalimiento.

La segunda persona que me inspiró fue un alumno de sexto grado de la escuela St. Roch en Indianápolis. Este amiguito me envió una carta en 2008 mientras combatía el linfoma de Hodgkin, en la cual me dijo que fuera valiente porque Jesús me ama.

El mensaje que ese alumno, Bryan Rush, compartió conmigo sigue ejerciendo un profundo impacto sobre mí, a pesar de que nunca nos hemos conocido.

Escribió: "La definición de valentía es difícil de memorizar. Pero afortunada-

damente para todos, es fácil de describir. Es la capacidad de seguir adelante cuando nos tocan tiempos difíciles. Son los momentos en los que entregamos todo lo que tenemos, a pesar de estar agotados. Por eso recuerde, Arzobispo, que aunque los tiempos sean difíciles, aún tiene la gracia de Dios, así que manténgase siempre contento."

En el alféizar de la ventana frente a mi computadora hay una plaquita en la que se lee: "Manténgase siempre contento." Sigue siendo un mensaje oportuno y me contenta que Bryan haya escrito.

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

El alumno de St. Roch me recordó que debía depender de Jesús y alegrarme de su auxilio. "Manténgase siempre contento," su mensaje para que no dejara que los retos de la vida me doblegaran fue un excelente recordatorio.

Así pues, monseñor Yarrish y un amiguito de St. Roch me brindaron inspiración en un momento importante. Constituyen poderosos ejemplos del bien que pueden hacer las personas cuando acuden al auxilio del prójimo en momentos de necesidad.

En cuanto sufrí el accidente cerebrovascular, ofrecí la pérdida de mi independencia por nuestros sacerdotes y seminaristas, especialmente aquellos que atraviesan dificultades actualmente.

Supe de inmediato que mi recuperación del accidente cerebrovascular no iba a ser fácil, de acuerdo a lo difícil que fue

recuperarme de la cirugía del hombro en 2010.

La rehabilitación es una tarea ardua que requiere mucha paciencia. Admiro a los terapeutas ocupacionales. Debe existir un lugar especial en el cielo para las personas que brindan cuidados y para mi personal del despacho administrativo.

La pérdida total de mi independencia ha sido una lección de humildad. Contar con la generosidad de varios sacerdotes que me acompañan todos los días a officiar la Misa también ha sido aleccionador. Estas han sido algunas de las mejores Misas que he tenido en 46 años como sacerdote.

Asimismo, siento una profunda empatía por las personas que sufren todavía más que yo. Por la gracia de Dios estoy recuperando la fuerza y la capacidad para retomar mis responsabilidades. Los trabajadores de la salud y el personal de rehabilitación del hospital en el cual me encuentro han sido generosamente serviciales y solidarios.

Estoy especialmente consciente del apoyo piadoso de la gente de la Arquidiócesis de Indianápolis y les estoy eternamente agradecido. Estoy esforzándome mucho para recuperarme de modo que pueda volver a desempeñar mis responsabilidades, Dios mediante.

La Cuaresma ha cobrado un nuevo significado para mí. La veo como una época de esperanza.

La Pascua de Resurrección también tiene un nuevo significado. Le pido a Dios para que los bendiga a todos con una feliz Pascua y derrame gracias especiales sobre todos ustedes por sus numerosas oraciones.

Nunca se sabe qué es lo que Dios nos tiene reservado. Sabemos que nos proporciona la ayuda que necesitamos.

Dios nos ama y por consiguiente debemos "mantenernos siempre contentos", tal como me recordó el amiguito de St. Roch.

Mi familia también les da las gracias.

Veo toda esta experiencia como una oportunidad para ofrecerla como un obsequio penitencial en retribución al amor que Dios me dispensa. †

¿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 22
American Legion Mall, North Street between Meridian and Pennsylvania streets, Indianapolis. **Knights of Columbus, 75th annual Way of the Cross**, noon. Information: kschutte@att.net.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, noon. Information: 317-784-4439.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Way of the Cross**, 2 p.m. Information: 317-574-8898 or

www.catholiccemeteries.cc.
St. Mary of the Immaculate Conception Parish, 211 Fourth St., Aurora. **Lenten fish fry**, 4-8 p.m., \$10 adults, \$5 children ages 6-10, children age 5 and under no charge, carry-out available. Information: 812-926-1558.

St. Joseph's Holy Family at God's Country, 25992 Cottonwood Road, Bristow. **"Lenten Soup with Substance," speakers' series**, *Angelus* followed by simple pitch-in meal of soup and bread, Mass, 6 p.m. CDT,

pitch-in dinner, 7 p.m. CDT, candlelight rosary trail, 8 p.m. CDT. Information: 812-631-2377 or www.stjosephsholyfamily.org.

April 23
Oldenburg Academy, 1 Twister Circle, Oldenburg. **Alumni Association, Easter egg hunt**, 10 a.m. Information: 812-934-4440, ext. 240, or slamping@oldenburgacademy.org.

April 24
Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles

south of Versailles. **Mass, 9:30 a.m., on third Sunday holy hour and pitch-in**, Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

April 28
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, card party**, 11 a.m.-2:30 p.m. Information: 317-885-5098.

April 30
St. Joseph Parish, 312 E. High St., Corydon. **Archdiocesan Office of Worship, "Revised Roman Missal" workshop**, parish liturgical leaders and

pastoral musicians, 9 a.m.-4 p.m., no charge for workshop, optional lunch \$10 per person. Information: 317-236-1483, 800-382-9836, ext. 1483, or ctuley@archindy.org.

Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. **Ladies Auxiliary, garage sale**, 8 a.m.-2 p.m. Information: 317-356-9941.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **"Spring Fever," dance**, 7-11 p.m., \$10 per person with meal, \$7 dance only. Information: 317-885-0198 or

emcollins462@yahoo.com.
St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Smorgasbord dinner**, 4:30-7 p.m., \$8 adults, \$3 children. Information: 812-852-4394 or agehl@etczone.com.

May 1
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino Shrine pilgrimage, "Mary, the Greatest Human Success,"** Benedictine Father Godfrey Mullen, presenter, 2 p.m. Information: 812-357-6501. †

Retreats and Programs

April 30-May 1
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Catholic Adult Fellowship Retreat—The Return of the Prodigal Son."** Information: 317-295-1697 or NSHoefler@TheMoreIKnow.Info.

May 2-6
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Ordained Deacons and Wives Retreat—The Primary Response to the Real Presence."** Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

May 4
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar: Bridges to Contemplative Living—Entering the School of Experience,"** four-session workshop, Benedictine Sister Julie Sewell, presenter, 5:15 p.m. Mass (optional), simple supper, 6 p.m., presentation, 6:30-9 p.m., \$85.95 includes book and meal. Information: 317-787-3287, ext. 3032, or www.benedictine.com.

May 6-8
Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Serenity Weekend—Sought through Prayer and Meditation,"** Franciscan Father Emmet, presenter. Information: 812-923-8817 or www.mountsaintfrancis.org.

May 9-13
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Priests' Retreat—Modeling Jesus, the Priest as Servant-Leader."** Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

May 10
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

"Women's Spirituality," session four, Benedictine Sister Jennifer Mechtild Horner, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or www.benedictine.com.

May 11
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar: Bridges to Contemplative Living—Entering the School of Experience,"** session two, Benedictine Sister Julie Sewell, presenter, 5:15 p.m. Mass (optional), simple supper, 6 p.m., presentation, 6:30-9 p.m., \$85.95 includes book and meal. Information: 317-787-3287, ext. 3032, or www.benedictine.com.

May 12
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women of the Old Testament,"** Benedictine Sister Angela Jarboe, presenter, session one, 7-9 p.m., \$30 per person includes both sessions. Information: 317-788-7581 or www.benedictine.com.

May 13-15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat.** Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Book of Signs in the Gospel of John 1-12,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

May 17-19
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Midweek retreat, **"Spiritual Heroes—Finding God's Word Alive in Our Neighbors,"** Benedictine Brother John Glasenapp, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

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

An interview with Bishop Christopher J. Coyne, the auxiliary bishop and vicar general, will be broadcast on Catholic Radio Indy 89.1 FM's "Faith in Action" show several times from April 25-30.



Bishop Christopher J. Coyne

an auxiliary bishop; his interest in

proclaiming the Gospel on the Internet; his memories of Pope John Paul II, who will be beatified on May 1; and the Church's upcoming implementation of the new translation of the Mass.

"Faith in Action" is broadcast at 7 a.m. on Mondays and Fridays, 4 p.m. on Tuesdays and Thursdays, and 9 a.m. on Saturdays.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to www.catholicradioindy.com and clicking on the "listen now" button.

Podcasts of the interview with Bishop Coyne and previous "Faith in Action" shows can be downloaded from Catholic Radio Indy's website. †

Divine Mercy Sunday services will be May 1

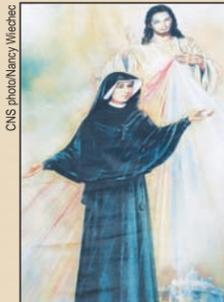
Divine Mercy Sunday services are scheduled on May 1 at parish churches across the archdiocese. All services are open to the public.

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

Catholics are encouraged to go to confession and receive the Eucharist on Divine Mercy Sunday in order to obtain a plenary indulgence connected to the feast.

Divine Mercy Sunday prayer services on May 1 reported to *The Criterion* are as follows:

- St. Augustine Home for the Aged Chapel, 2345 W. 86th St., Indianapolis—3 p.m. Divine Mercy chaplet. Information: 317-872-6420.
- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy chaplet, sermon, eucharistic procession and Benediction, Msgr. Paul Koetter and Father Varghese Maliakkal, administrators. Information: 317-926-7359.
- Christ the King Church, 1827 Kessler Blvd., East Drive, Indianapolis—3 p.m. eucharistic adoration, prayer service, Divine Mercy chaplet, Benediction and eucharistic procession, Father Stephen Jarrell, pastor. Information: 317-255-3666.
- St. Mary Church, 317 N. New Jersey St., Indianapolis—11:30 a.m. Divine Mercy chaplet sung in English, 1:15 p.m. Mass, eucharistic adoration then Divine Mercy chaplet in Spanish following Mass. Information: 317-637-3983.
- St. John the Evangelist Church, 126 W. Georgia St., Indianapolis—Young adult community, Divine Mercy Sunday, 5:30 p.m. procession, holy hour, 7 p.m. Mass, Father Rick Nagel, presider. Information: 317-637-2014.
- St. Barnabas Church, 8300 Rahke Road, Indianapolis—2 p.m. Divine Mercy prayer service, eucharistic adoration, Divine Mercy chaplet and Benediction.



CNS photo/Nancy Wiehac

St. Faustina Kowalska, a Polish sister, is depicted with an image of Jesus Christ the Divine Mercy. Services to give thanks for Divine Mercy will take place at parish churches across central and southern Indiana on May 1.

Information: 317-882-0724.

- St. Bartholomew Church, 1306 27th Ave., Columbus—3 p.m. eucharistic adoration, Divine Mercy chaplet and Benediction. Information: 812-379-9353.
- St. Michael Church, 519 Jefferson Blvd., Greenfield—2:30 p.m. eucharistic adoration, sermon, procession, Divine Mercy chaplet and Benediction. Information: 317-498-1176 or deaconwayne@att.net.
- St. Teresa Benedicta of the Cross Church, 23670 Salt Fork Road, Lawrenceburg—4 p.m. eucharistic adoration and confessions, 6 p.m. Benediction and Divine Mercy celebration. Information: 812-656-8700.
- St. Mary Church, 212 Washington St., North Vernon—3 p.m. Divine Mercy prayer service. Information: 812-346-3604.
- St. Mary Church, 720 N. "A" St., Richmond—2:30 p.m. Divine Mercy prayer service and eucharistic adoration, reconciliation begins at 12:30 p.m. Information: 765-962-3902.
- St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman—2:30 p.m. Divine Mercy chaplet and eucharistic adoration. Information: 812-623-8007.
- St. Vincent de Paul Church, 4218 E. Michigan Road, Shelby County—2 p.m. eucharistic adoration, Benediction and Divine Mercy chaplet. Information: 317-398-4028.
- St. Vincent de Paul Church, 1723 "I" St., Bedford—2 p.m. confessions, 3 p.m. Divine Mercy prayer service. Information: 812-275-6539. †



Submitted photo

Learning about the Lord's Prayer

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

House significantly amends Senate immigration bill

By Brigid Curtis Ayer

The Indiana House of Representatives addressed concerns of the Alliance for Immigration Reform of Indiana (AIRI), and significantly amended Senate Bill 590, which



addresses immigration reform, on April 14.

The bill passed the

House Public Policy Committee by a 6-5 vote on April 15.

"We are pleased that the House leadership addressed many of the concerns raised by faith communities, businesses, social service and agriculture groups," said Glenn Tebbe, the executive director of the Indiana Catholic Conference (ICC). "The committee amended out many of the egregious provisions of the bill.

"The Church is still opposed to the bill primarily because the legislation does not address a solution to the broken federal immigration system," Tebbe said.

"Immigration reform must be comprehensive, and addressed at the federal level for it to be meaningful and effective."

The amendments removed the "reasonable suspicion" language requiring local and state police to enforce federal immigration laws, Tebbe said. Many

argued during previous testimony in the Senate that "reasonable suspicion" could only lead to racial profiling. The House also removed all the "English only" language from the bill. State entities will continue to offer services in both English and Spanish.



Glenn Tebbe

Rep. Rebecca Kubacki, R-Syracuse, said, "I was pleased with [the] amendments and the shift of the bill. It moves away from targeting the individual and more to penalizing the businesses. We need to be doing something at the federal level, but, for now, at least the fear factor is gone. There is a sense of relief in the Hispanic community.

"The sentiment of the House and most of my colleagues is that this is a federal issue," she said. "Our hands are tied. These laws need to be changed, uniformly at the federal level.

"What we ought to be doing as [state] legislators is to get in touch with our Congressmen and tell them to do something about the immigration problem, to put more pressure on them to act and to quit punting."

Rep. Eric Koch, R-Bedford, the House sponsor of Senate Bill 590, said, "Illegal immigration is a problem in Indiana. We need to find a solution that's right for Indiana. What might be right for another state, like Arizona, doesn't mean it will be right for Indiana. We are not a border state. The

general philosophy of amendments was to tailor a solution for Indiana considering our location, geography and economy.

"We worked very closely with Speaker of the House Brian Bosma, the governor's office, the author of the bill,

Sen. Mike Delph, and Rep. [Bill] Davis, the chairman of the House Public Policy Committee on these amendments," Koch said. "It was very much a collaborative effort.

"The general philosophy of the bill is to target intentional wrongdoing—either on the part of an individual who commits identity



Rep. Eric Koch



'The sentiment of the House and most of my colleagues is that this is a federal issue. Our hands are tied. These laws need to be changed, uniformly at the federal level.'

—Rep. Rebecca Kubacki

theft or the business who knowingly or intentionally hires an illegal alien."

Koch said that Senate Bill 590 as amended would add penalties for companies.

"Businesses that knowingly or intentionally hire an illegal alien would have to repay employment benefits, lose tax credits and lose tax deductions for that illegal alien's wages," Koch said. "The bill also directs the Indiana Office of Management and Budget to calculate the cost of illegal immigrants to Indiana, and send the bill to the federal government."

Sen. Mike Delph, the author of Senate Bill 590, said, "I'm going to let the House do their work on the bill. I do think there are many good things still in the bill, including the human trafficking provision, prohibition of sanctuary cities and E-Verify," Delph said. "I think E-Verify is critically important."

E-Verify is an Internet-based, free program offered by the U.S. Department of Homeland Security, which allows a business to determine if a potential employee is eligible to work in the United States.

Senate Bill 590 requires all businesses that are contracted with the state to provide services to use E-Verify.

Testimony before the House committee

indicated that E-Verify works well for some businesses, but other business owners find it riddled with errors and said it is ineffective.

"E-Verify is based on the Social Security Administration's data base. The Social Security Administration admits its data base has 17 million errors," said



Sen. Mike Delph

Ed Roberts, a lobbyist for the Indiana Manufacturers Association, who testified in opposition to the bill. "That's what we are relying on."

Representatives from Eli Lilly and Company expressed concerns that the

legislation, while improved, still conveys an unwelcoming perception to immigrants, and could significantly hurt their ability to recruit the best international talent and be competitive in the global economy.

Koch said that he expects Senate Bill 590 to pass the House by Easter weekend.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information on the Indiana Catholic Conference, log on to www.indianacc.org.) †

What was in the news on April 21, 1961? Nuns asking for more education

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the April 21, 1961, issue of *The Criterion*:

- Tells how to judge anti-Communist groups
- Bias is still vote factor, election survey shows
- Nuns need education equal to the clergy's, school head contends

"CHICAGO—Sisters today need education 'equal in intensity and degree' to that given to priests, a sister told a symposium at Loyola University. Sister Mary Bertrande Meyer, president of Marillac College, in Normandy, Mo., urged some 300 priests attending the fifth annual 'Priest in the Modern World' conference to be patient in their demands for more sisters to staff parish schools. She said that sisters should get a full

college education and professional training before entering the classroom ... 'There was a time when a sister who knew her catechism, and Three R's [reading, writing and arithmetic], could do a good job of teaching in a parish school. She can't today in this space age. She'll be stumped by the questions even first graders ask her if she hasn't had the equivalent of a college education.'

- Role of teacher aides lauded
- Pope consecrates bishop in Byzantine liturgy
- Interfaith talks held in Boston
- Vatican newspaper expresses elation over space feat

"VATICAN CITY—Osservatore Romano, Vatican City newspaper, declared in an editorial that Russia's successful launching of a man into space 'neither surprises nor disturbs our religious vision,

but brings us joy and comfort.' 'The fact remains,' the editorial said, 'that each superior gift of intelligence and life tends to make us believe, adore and thank the



Divine origin of life instead of refuting it.' Written by Raimondo Mazzini, director of Osservatore Romano, the editorial quoted excerpts from Popes John XXIII and Pius XII on the subject

of man's conquest of space."

- The 'new approach' to the Scriptures
- Wide variation is noted in Canada school aid
- Question Box: Curious about life on other planets
- Dangers of going steady, early marriages cited

"LITTLE ROCK, Ark.—Teenagers who go steady and those who marry while in their teens are on dangerous ground,

Bishop Albert L. Fletcher of Little Rock warned in a pastoral letter. ... 'With the increase in opportunities for education ... our youths have more and more come to depend on parental assistance until they have completed high school or college. ... As a result ... that time when the adolescent boy becomes a man of responsibility [and] the adolescent girl becomes a woman of responsibility arrives for youth at a later age than it once did in our country.'

- Anne Culklin: Boys with long hair
- Sees no compromise in interfaith talks
- Academic freedom 'dying' in Cuba
- Protestant leader lauds pontiff's unity efforts
- Rome demands accuracy in liturgical calendars
- Report: Trujillo henchmen attacked Bishop's house

(Read all of these stories from our April 21, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †

Defunding Planned Parenthood is not a hard budget choice, cardinal says

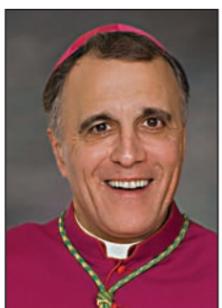
WASHINGTON (CNS)—At a time when federal budget decisions "involve hard choices and much shared sacrifice," a decision on whether to fund the Planned Parenthood

Federation of America "is not one of those hard choices," the chairman of the U.S. bishops' Committee on Pro-Life Activities told members of Congress.

Calling the federation "by far the largest provider and promoter of abortions nationwide,"

Cardinal Daniel N. DiNardo of Galveston-Houston in an April 13 letter urged support for House Concurrent Resolution, which would amend federal appropriations bills for the current fiscal year to exclude any funding for Planned Parenthood or its affiliates.

The concurrent resolution, sponsored by Republican



Cardinal Daniel M. DiNardo

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

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

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

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

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

"To the extent that Planned Parenthood does provide any legitimate health services for women, however, those services can be provided by others" since the concurrent resolution "does not reduce funding for services by one cent," he added.

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

"Low-income women generally oppose abortion more than other Americans, [and] therefore more deeply oppose being told that an abortion clinic is a 'good enough' place for them to receive their health care." †

Carrying a cross, seeking comfort

Lenten pilgrimage to honor his wife leads man to attend Mass at 40 churches in 40 days

By John Shaughnessy

When Jeff Williamson first had the idea, he viewed it as a way to honor his wife, Mary, who died in January.

He also hoped that his remarkable journey during Lent would lead other people—especially those who are struggling with illness, job troubles and a personal loss—to seek a closer relationship with God.

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

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

“For over six years, there has been a darkness cast over our home and our hearts while Mary battled valiantly against ovarian cancer,” Williamson wrote. “It is my intent not only for myself, but for those of you who may need spiritual healing and need to be led back home to the Lord, that you can come along with me on my daily pilgrimage.”

More than 1,000 miles and more than 40 Masses and 40 churches later, Williamson’s journey of the heart and the soul is scheduled to end on Easter Sunday in a setting that became symbolic and touching for him, his daughters, and the wife and mother they miss so much.

Memorable moments in a faith journey

Williamson began his Lenten pilgrimage on Ash Wednesday at a Mass at Bishop Chatard High School in Indianapolis—the school where his daughter, Casey, is a senior, his daughter, Carolyn, graduated in 2009 and his wife, Mary Dormann Williamson, graduated in 1982.

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

From there, his church destinations became less predictable.

“You know how to make God laugh?” Williamson asks. “You wake up and tell him your plans. Then he laughs. He has had a plan for me to be at different places. One day, I was trying to attend St. John’s [the Evangelist Church] downtown, but the gate was closed and

there was construction on all the streets so there was no street parking. I drove around a couple times and gave up after I had decided that they were too far into Mass. So I went to Mass at Holy Spirit.”

Still, at every step along the way, Williamson learned to count on discovering something special about each church, the people he met there or the Lenten message that was shared.

On the 13th day of his pilgrimage, he shared this account of his visit to St. Elizabeth Ann Seton Church in Carmel, Ind., in the Lafayette Diocese: “Simply beautiful and modern sanctuary. I couldn’t take my eyes off of the crucifix, which was modern art, made of metal, and oddly shaped and colorful and distorted. Yet it effused the images of what pain Jesus had endured on the cross for us.”

On the 16th day, he wrote, “I visited Holy Angels today. The congregation at this parish is predominantly African-American. The chapel Mass was very, very intimate. The most interesting part was during the Lord’s Prayer. All seven of us gathered around the altar, holding hands, and prayed in unison. Then we all greeted each other with the sign of peace. I wondered if the Apostles had a similar feeling when in communion with Jesus for the Last Supper.”

Williamson was also moved by the Stations of the Cross at St. Joseph Church in Lebanon, Ind., in the Lafayette Diocese.

“As I looked at each one individually, I could feel myself being drawn into the story, deeper and deeper till the final Station,” he noted. “These were easily the prettiest and most real Stations of the Cross which I have encountered. I was particularly struck by the one where Simon helped Jesus after he had fallen. I know that Jesus is now there to help us all with the crosses that we bear.”

Carrying a cross, seeking comfort

Williamson’s cross has been the loss of his wife of 21½ years.

“Her not being here is so fresh,” he says, emotion filling his voice. “Everywhere I go, I’m reminded of her.”

That reality has been true during his Lenten pilgrimage, too. When he came to Mass at St. Monica Church in Indianapolis on the fifth day of his journey, he recalled how their family often attended the 6 p.m. Sunday Mass there after weekends filled with softball tournaments for Carolyn’s and Casey’s teams.

“This was the last place we attended Mass as a family,” he also noted about St. Monica Church. “I will always consider her spirit to fill that space where we usually sat. It comforts me to sit there and to remember her beside me,

or one of our daughters leaning against her or me.”

On Mary’s birthday—April 1—he attended Sacred Heart of Jesus Church in Cicero, Ind., in the Lafayette Diocese.

“The picture of Jesus’ Sacred Heart was Mary’s favorite and is prominently displayed in our home,” Williamson wrote. “The fire in his heart represents the transformative power of his divine love for all of us. I prayed for his love to take me out of the darkness of this Lenten season and into the beautiful light of a new day. My heart was heavy when I arrived, and was truly transformed when I left.”

Williamson also drew comfort from his visit to St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. A priest’s homily about Lazarus that day made him think of Mary’s lifelong struggle with walking.

“I have told several people this story,” he wrote in his journal. “I believe that merely seconds after she exhaled her final breath that she was carried to heaven by the angels to meet St. Peter at the pearly gates. St. Peter was so happy to meet Mary, and very proudly he held up a stunning pair of wings for her. He proclaimed to her that he had been saving these very special wings for a long, long time, just for her.

“Mary, in her humble way, thanked him profusely and bowed many times to St. Peter while apologizing to him. ‘You see,’ she said to him, ‘I have had these bad legs my entire life, which have served me well and helped me to serve others, yet didn’t allow me to run and play with my friends and children the way I would have loved to be able to. So St. Peter, while I appreciate the offer of the most beautiful wings in all of heaven, would you mind terribly if I could have a pair of new legs so that I can run around heaven without burden and strife?’

“St. Peter was greatly humbled and granted her wish immediately. And through a hot, thick blur of tears, I have faith, which I cannot see, nor touch or hear. Yet I know that she is pain-free after Jesus called HER from the tomb.”

‘It’s a place where I feel her spirit’

This weekend, Williamson will end his pilgrimage by visiting two places that have a spiritual poignancy to him and Mary.

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

“It feels like home when I’m there,”



Wanting to honor his wife, Mary, who died in January, Jeff Williamson set out this Lent to attend Mass at 40 churches in 40 days. Here, he poses in front of the sanctuary of Our Lady of the Most Holy Rosary Church in Indianapolis.



Members of the Williamson family share a moment of joy together. Daughters Casey, upper left, and Carolyn lean on their parents, Mary and Jeff.

Williamson says. “When I’m there on a retreat weekend, I feel so safe, I never want to leave. Mary worked retreats there, too. It’s a place where I feel her spirit.”

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

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

Still, the road to healing continues. He thinks of Mary and says, “I miss her.” †

One man’s spiritual journey: 40 churches in 40 days

Wanting to honor his late wife and inspire others to have a closer relationship with Christ, Jeff Williamson set out during Lent to attend Mass for 40 days at 40 different Catholic churches in central Indiana.

Here is a list of the places and churches that the member of St. Luke the Evangelist Parish in Indianapolis visited to attend Mass. (Unless otherwise noted, the churches are in Indianapolis.)

- Bishop Chatard High School
- St. Luke the Evangelist Church
- St. Vincent Hospital Chapel
- Christ the King Church
- St. Monica Church
- St. Joseph Church
- St. Lawrence Church
- St. Mary Church
- St. Andrew the Apostle Church
- St. Michael the Archangel Church

- Our Lady of Lourdes Church
- St. Roch Church
- St. Elizabeth Ann Seton Church in Carmel, Ind., in the Lafayette Diocese
- Holy Spirit Church
- Chapel at St. Augustine Home for the Aged
- Church of the Holy Angels
- St. Philip Neri Church
- Immaculate Heart of Mary Church
- St. Joan of Arc Church
- St. Maria Goretti Church in Westfield, Ind., in the Lafayette Diocese
- Good Shepherd Church
- SS. Peter and Paul Cathedral
- St. Malachy Church in Brownsburg
- Sacred Heart of Jesus Church in Cicero, Ind., in the Lafayette Diocese
- St. Susanna Church in Plainfield

- St. Joseph Church in Lebanon, Ind., in the Lafayette Diocese
- St. Alphonsus Church in Zionsville, Ind., in the Lafayette Diocese
- St. Matthew the Apostle Church
- St. Rita Church
- St. Thomas Aquinas Church
- Church of the Holy Cross
- St. Patrick Church
- St. Therese of the Infant Jesus (Little Flower) Church
- Holy Spirit Church in Fishers, Ind., in the Lafayette Diocese
- St. Ann Church
- St. Anthony Church
- Our Lady of the Most Holy Rosary Church
- SS. Francis and Clare of Assisi Church in Greenwood
- St. Simon the Apostle Church
- St. Barnabas Church †

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

VATICAN CITY (CNS)—As Church officials keep emphasizing, Pope John Paul II is being beatified not for his performance as pope, but for how he lived the Christian virtues of faith, hope and love.

When the Vatican's sainthood experts interviewed witnesses about the Polish pontiff, the focus of their investigation was on holiness, not achievement.

What emerged was a spiritual portrait of Pope John Paul, one that reflected lifelong practices of prayer and devotion, a strong sense of his priestly vocation and a reliance on faith to guide his most important decisions.

More than leadership or managerial skills, these spiritual qualities were the key to his accomplishments—both before and after his election as pope in 1978.

From an early age, Karol Wojtyla faced hardships that tested his trust in God. His mother died when he was 9 and, three years later, he lost his only brother to scarlet fever. His father died when he was 20, and friends said Wojtyla knelt for 12 hours in prayer and sorrow at his bedside.

His calling to the priesthood was not something that happened overnight. It took shape during the dramatic years of World War II, after a wide variety of other experiences. Among other things, he had acted with a theater group, split stone at a quarry, written poetry and supported a network that smuggled Jews to safety.

Wojtyla's friends of that era always remembered his contemplative side and his habit of intense prayer. A daily Mass-goer, he cultivated a special devotion to Mary. In 1938, he began working toward a philosophy degree at the University of Krakow. A year later, the Nazi blitzkrieg of Poland left the country in ruins.

During the German occupation, Wojtyla began attending weekly meetings called the "living rosary" led by Jan Tyranowski, a Catholic layman who soon became his spiritual mentor. Tyranowski introduced him to the 16th-century Spanish Carmelite mystic, St. John of the Cross, who would greatly influence the future pope.

Wojtyla called Tyranowski an "apostle," and later wrote of him: "He showed us God much more immediately than any sermons or books; he proved to us that God could not only be studied, but also lived."

At a spiritual crossroads in

1942, Wojtyla entered Krakow's clandestine theological seminary. In the pope's 1996 book, *Gift and Mystery*, he remembered his joy at being called to the priesthood, but his sadness at being cut off from acquaintances and other interests. He said he always felt a debt to friends who suffered "on the great altar of history" during World War II, while he pursued his underground seminary studies.

As a seminarian, he continued to be attracted to monastic contemplation. Twice during these years, he petitioned to join the Discalced Carmelites, but was said to have been turned away with the advice: "You are destined for greater things."

He was ordained four years later as Poland's new communist regime was enacting restrictions on the Catholic Church. After two years of study in Rome, he returned to Poland in 1948 and worked as a young pastor. From the beginning, he focused much of his attention on young people, especially university students—the beginning of a lifelong pastoral interest. Students would join him on hiking and camping trips, which always included prayer, outdoor Masses and discussions about the faith.

Father Wojtyla earned a doctorate in moral theology and began teaching at the Catholic University of Lublin, at the same time publishing articles and books on ethics and other subjects. In 1958, at age 38, he was named an auxiliary bishop of Krakow, becoming the youngest bishop in Poland's history. He became the archbishop of Poland, in 1964, and played a key role in the Second Vatican Council, helping to draft texts on religious liberty and the Church in the modern world.

After Pope John Paul I was elected in the first conclave of 1978, Cardinal Karol Wojtyla said in a sermon in Poland that the papacy, "although it is a great office, is also a very great cross."

He said of the new pope: "He took up the cross of contemporary man ... of all the tensions and dangers which arise from various injustices: the violation of human rights, the enslavement of nations, new forms of colonial exploitation, ... wrongs which can be righted only in the spirit of Christ's cross."

A few weeks later, Pope John Paul I was dead, and the "cross" of the papacy fell to Cardinal Karol Wojtyla.

Early in his pontificate, on May 13, 1981—the feast of



Above, Pope John Paul II appears from the central balcony of St. Peter's Basilica after his election on Oct. 16, 1978. The pope, who died on April 2, 2005, will be beatified at the Vatican on May 1.



Left, Pope John Paul II kisses a baby during a weekly general audience in this Nov. 28, 2001, file photo.

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

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

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

Pope John Paul's private prayer

life was intense, and visitors who attended his morning Mass described him as immersed in an almost mystical form of meditation. He prayed the Liturgy of the Hours, he withdrew for hours of silent contemplation and eucharistic adoration, and he said the rosary often—eventually adding five new luminous mysteries to this traditional form of prayer.

The pope also took penitential practices seriously. In a book published after his death, the postulator of his sainthood cause, Msgr. Slawomir Oder, said Pope John Paul spent entire nights lying with his arms outstretched on the bare floor, fasted before ordaining priests or bishops and flagellated himself with a belt.

Throughout his life, Pope John Paul was a devotee of the Divine Mercy devotion, which was founded in the early 1900s by a Polish nun from Krakow, Sister Faustina Kowalska. Her special devotion to the divine mercy of God was a theme the pope himself took up in his 1980 encyclical "*Dives in Misericordia*" ("Rich in Mercy").

The pope beatified Sister Faustina in 1993 and canonized her in 2000, proclaiming the second Sunday of Easter as Divine Mercy Sunday throughout the world. Pope John Paul's death in 2005 came on the eve of Divine Mercy Sunday, and his beatification on May 1 will be celebrated on the same feast.

Pope John Paul canonized 482 people, more than all of his predecessors combined. Although the Vatican was sometimes humorously referred to as a "saint factory" under Pope John Paul, the pope was making a very serious effort to underline what he called the "universal call to holiness"—the

idea that all Christians, in all walks of life, are called to sanctity.

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

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

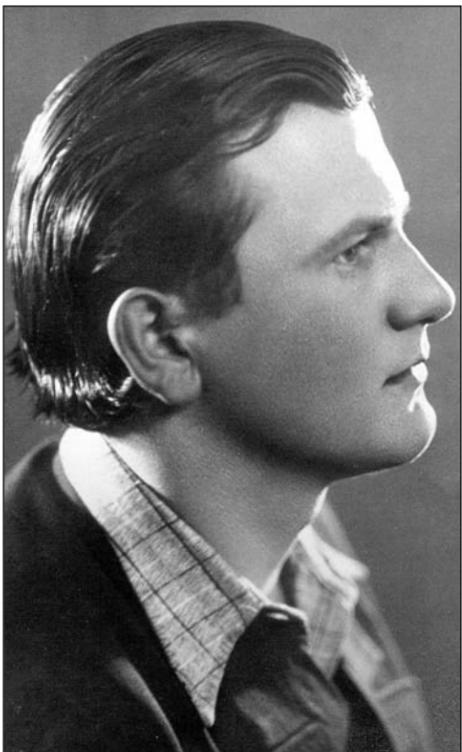
The world knows about Pope John Paul largely because of his travels to 129 countries. For him, they were spiritual journeys. As he told his top advisers in 1980: "These are trips of faith and of prayer, and they always have at their heart the meditation and proclamation of the word of God, the celebration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

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

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

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

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



CNS photo/Catholic Press Photo



CNS photo

Above, Father Karol Wojtyla is pictured next to bicycles during an outing in Poland in the early 1950s. His strong interest in outdoor activities continued through his years as Pope John Paul II until the effects of age kept him away from strenuous pursuits. Pope John Paul will be beatified at the Vatican on May 1.

Left, after moving to Krakow with his father, a young Karol Wojtyla appears in a poster for the "Studio 39" theater. By 1941, his father had died. During the Nazi occupation of Poland, the future Pope John Paul II studied at Jagellonian University, wrote and acted with the theater, worked at the Solvay chemical factory and joined an underground seminary to study for the priesthood.

It's the Resurrection, not the Resuscitation

By John F. Fink

We call it the Resurrection, not the Resuscitation.

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

It wasn't even like what happened when Jesus raised the son of the widow of Nain (Lk 7:11-17) or the daughter of Jairus (Mk 5:22-24, 35-43) or Lazarus (Jn 11:1-44). Or, for that matter, when Peter restored Tabitha to life (Acts 9:36-43) and Paul raised Eutychus (Acts 20:7-12).

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

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

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

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

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

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

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

He then asked for something to eat. They



An angel and three women are shown at the empty tomb of Christ in this depiction of Easter morning by 19th-century German painter Peter von Cornelius. Easter, the feast of the Resurrection, is on April 24 in the Latin-rite Catholic Church this year.

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

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

And St. John's Gospel says, after Jesus' appearance on the shores of the Sea of Galilee, "This was now the third time Jesus was revealed to his disciples after being

raised from the dead" (Jn 21:14).

So why should we consider what Jesus' resurrected body was like? Because some day we, too, will have a spiritual body. We, too, will be raised from the dead.

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

In that letter, Paul also tells us what our resurrected body will be like. Comparing our body to a seed, he said, "It is sown corruptible; it is raised incorruptible. It is

sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one" (1 Cor 15:42-44).

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

(John F. Fink is the editor emeritus of The Criterion.) †

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Recovering richness of Easter joy is key to new evangelization

By Marcellino D'Ambrosio

"We don't display the cross with Christ still hanging from it like you Catholics do," boasted the Evangelical neighbor of a friend of mine. "It seems that you, with your season of Lent, just want to dwell on Christ's Passion. We are Easter people. We focus on his resurrection."

The fact that Catholics revere the crucifix doesn't mean that we don't believe that Jesus also rose from the dead.

But I have to admit that the way Catholics observe Lent versus the way we celebrate Easter often feeds into this misconception.

Catholic parishes are packed on Ash Wednesday. Even the ranks of those who attend daily Mass swell during Lent. There are Stations of the Cross, Lenten missions, parish fish fries—40 days of spiritual exercises, penance and a focus on Jesus' suffering.

Then Easter Sunday rolls around. Liturgies are magnificent. Lilies, bonnets, chocolates and bunnies appear, and families feast together to celebrate the occasion.

But the next day, churches are virtually empty and everyone returns to business as usual.

This is not the way things went in the early Church!

Easter, from at least the early fourth century, went on for 50 days—from Easter Sunday through Pentecost.

The first ecumenical Council of Nicaea in 325, the one that gave us the Nicene Creed, issued a liturgical decree that is still observed in some Byzantine Catholic and Orthodox Churches. As a sign of rejoicing, the council prohibited kneeling in liturgical prayer until the end of the Pentecost celebration.

I don't advise that Catholics abandon kneeling during the Easter season since it is sign for Western Catholics of adoration, and not just penance.

But we do need to recover the richness of Easter as an entire season of celebration.

First, the "idea" of the Easter Octave needs to be recovered.

In the Book of Exodus, God commanded the Israelites to celebrate the greater feasts, such as Passover, for eight days. A solemn assembly was to be held on the first and eighth days.

So liturgically, we celebrate Easter at highest pitch from Easter Sunday to Divine Mercy Sunday.

Every day of this octave is considered a solemn feast in the Latin Rite liturgical calendar. As such, if there is ever a time to go to daily Mass, the Easter Octave is it!

The choir leader's contract may not include leading

CNS photo/Gregory A. Stewart, Long Island Catholic



George Patterson raises his hands in prayer during a Mass celebrated for those baptized at the Easter Vigil, also known as neophytes, at St. Agnes Cathedral in Rockville Centre, N.Y. in 2007. Maintaining a sense of Easter joy is a key to the new evangelization.

music during Masses during the Easter Octave, but perhaps the priest or a member of the congregation can lead the acclamations and a few songs to make even an early morning Mass share in the festive spirit of the week.

If you can't make it to daily Mass during the octave, read the Mass readings alone or, even better, with your spouse, roommate or family.

If you don't have a *Lectio*, you can get the daily Mass readings online or even as a free iPhone or Android application.

In my family, before we say grace at meals, we employ the Easter greeting used in the Eastern Churches. I say, "Christ is risen."

My family responds, "He is risen indeed!"

We also discovered the beautiful Marian prayer specific to the Easter season, "*Regina Coeli*" ("Queen of Heaven, Rejoice, Alleluia!"), learned it in both English and Latin, and recite or sing it together before bed each night of Eastertide.

The atheist philosopher Friedrich Nietzsche once said, "If you Christians want me to believe in your redeemer, you need to look more redeemed!"

The recovery of prolonged Easter joy is one of the keys not only to our own happiness, but also to the new evangelization!

(Marcellino D'Ambrosio, who writes from Texas, conducts pilgrimages to Rome and the Holy Land. Contact him at www.crossroadsinitiative.com.) †

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

By Fr. Stanley J. Konieczny

Father Joe chuckled as he recalled the Easter flying saucers that invaded the rectory.

It all started late one Lent as he visited the usually lively first-grade students at St. Helen School. The mood in the room was rather somber.

"Why so glum?" he asked.

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

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

The young associate pastor agreed. So, working with Miss Jill, the first-grade teacher, Father Joe made



"The children figured that the Lord must have had help rising out of the tomb with the aid of flying saucers!" the first-grade teacher told the pastor in Father Stanley J. Konieczny's children's Easter story.

CNS illustration

arrangements for a first-graders' pilgrimage to a nearby shrine and retreat center that had outdoor Stations of the Cross.

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

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

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

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

Father Joe waved goodbye and hurried off to his Holy Week preparations. That evening, he found atop his cluttered desk an envelope.

"The mandatory thank-you pictures have arrived," Father Joe thought, as he tossed the package aside for later, which wasn't until after the Easter Vigil liturgy.

When Father Joe returned that night to his office, he spotted the envelope. When he opened it, out fell more than a dozen crayon pictures of spaceships—or at least they looked like flying saucers to the weary priest. Messages of "Thank you, Father" and "Happy Easter"

were scrawled around all sorts of oval, flying-saucerlike blobs and starbursts of color and sparkles.

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

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

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

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

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

More than anything else, Father Joe was gratified that the children were learning to experience an Easter that transcended sugary treats and fuzzy rabbits.

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

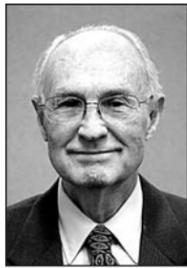
A smile crept across his lips as he wondered for a fleeting moment if the Apostles also had had to stand on tiptoe to peer into Jesus' empty tomb on that first Easter morning.

(Father Stanley J. Konieczny is the pastor of rural parishes in St. Libory, Ill., and Lively Grove, Ill.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Paul of the Cross

"It is very good and holy to consider the Passion of our Lord and to meditate on it, for by this sacred path we reach union with God." That bit of wisdom comes from the writings of St. Paul of the Cross. His feast is on Oct. 20, but it seems appropriate to include his wisdom in this Good Friday issue of *The Criterion*.



St. Paul is the founder of the Passionists, or, more formally, the Congregation of the Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ. The whole order is dedicated to the Passion of Christ.

Paul lived in Italy from 1694 to 1775. As a young man, he joined the Venetian army to fight the Turks. Then he overcame many obstacles while founding his congregation, including the chronic threat of war against the Turks.

One of the greatest preachers of his era, Paul was also known as a miracle worker

and spiritual director.

In the letter that included the quotation that began this column, Paul went on to say that we learn true wisdom by meditating on Christ's Passion. Indeed, that was how all the saints learned it, he wrote.

Then he said, "Love is a unifying virtue which takes upon itself the torments of its beloved Lord. It is a fire reaching through to the inmost soul. It transforms the lover into the one loved."

But it is more than that: "More deeply, love intermingles with grief, and grief with love, and a certain blending of love and grief occurs. They become so united that we can no longer distinguish love from grief nor grief from love. Thus, the loving heart rejoices in its sorrow and exults in its grieving love."

After meditating on Jesus' Passion and its demonstration of love, Paul said, we must practice every virtue. We should especially imitate Jesus' patience "for this is the summit of pure love."

He encouraged his followers to live in such a way that everyone will know that they bear outwardly as well as inwardly

the image of Christ crucified, the model of all gentleness and mercy. If we are united inwardly with Jesus, the Son of the living God, he said, we will also bear his likeness outwardly by our continual practice of goodness.

He especially counseled patience, a patience reinforced by courage, which does not complain either secretly or in public. "Conceal yourselves in Jesus crucified," he wrote, "and hope for nothing except that all people be thoroughly converted to his will."

St. Paul of the Cross tells us how to celebrate this feast of Good Friday: We should do so joyfully. If we are true lovers of the Crucified, he said, we will endure in silence with a serene and joyful countenance whatever problems we have so that our suffering remains hidden from other people and is observed by God alone.

In this feast, he said, "there is always a solemn banquet, and the food presented is the will of God, exemplified by the love of our crucified Christ." †

Cornucopia/Cynthia Dewes

Easter is what keeps idealism alive in a human world

Idealism is the luxury of youth and the necessity of old age. It is what happens in between those ages that determines its presence throughout life.



It is certainly true that our experiences with relationships, work situations or just living in a world full of human problems in general can make idealism hard to maintain. What comes naturally when we are young and feel that anything is possible, when we are masters of our fate, make the ideals seem within easy reach. But as we age, one thing or another will inevitably thwart or even squelch our grasp for it.

When we are young, we are also impatient just because we are at the peak of our powers in many ways. We wonder why we can't just eliminate poverty or war right now, and why we can't achieve world peace or universal justice by an appointed time. After all, they're the right things to do and everyone knows it, whether they're religious or not. What's to stop us?

Well, self-interest for one thing. The cause we admire may simply seem too time-consuming or too expensive or

too intense to deal with while trying to live a life filled with family and work obligations. Let someone else do it. Someone like Dorothy Day or Albert Schweitzer or Mother Teresa, who didn't mind spending their lifetimes working toward their ideals.

Sometimes a guilty conscience will urge would-be idealists to throw money at a cause instead of supporting it with time or effort. They try to justify their perceived weakness in upholding their idealism by tithing or mounting fundraisers to get others to help. The motivation is there, the intentions are worthy, but the human flesh is a trifle weak. Sounds uncomfortably familiar to me.

The thing about idealism is that it is inherently hopeful and optimistic. That is where Easter comes in, bringing the message that hope will be fulfilled and optimism rewarded because of Christ's sacrifice. No matter how poor, uneducated, old or sick we may be, we will achieve our ideals if we put our trust in God's love and support. Faith in Easter's promise will overcome our human failings, including impatience and fear.

Our individual lives are microcosms of humanity in general so our personal efforts will reflect the overall condition of the world. If we are peacemakers in the family

or the workplace, peace will reign in society. If we care lovingly for everyone we meet, love will prevail everywhere. If we are joyful because of hope, we will live in a joyful place and time.

It won't be easy. We know just from living a few years that wishing for something won't make it happen. And there is no doubt that we will be hurt along the way. It's sad for unbelievers because they can't allow themselves to share the sacraments and the community of the faithful, which help us sustain our ideals when the going gets hard.

Because of Easter, we are given the freedom to seek the good. We are able to meet each new person or new event in our lives with confidence, expecting the best and feeling able to work toward it. No more fear of others' motives or suspicions of their promises. No more lying or cutting corners or hiding behind a mask. No more blame-laying or cursing fate.

We can rejoice that good will always triumph in the end. We can remain forever like the innocent child hunting for a basket full of sweet surprises.

Indeed, happy Easter!

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

Emmaus Walk/Debra Tomaselli

Hovering over a distraught soul on a wing and a prayer

I knew something was amiss when I arrived home to the sound of a helicopter hovering over our neighborhood. It hung in the air beating an ominous tune while I unloaded groceries from my car, put them away and headed toward the computer.



I keep the books for my husband's business, and my goal was to enter a long list of invoices that afternoon.

As usual, I checked my e-mails before starting and, there, a neighbor had issued a warning: *Residents, Lock your doors and stay inside. A gunman is loose in the area. Will keep you posted.*

I shook my head, but felt strangely calm. Rather than fear for my own safety, my thoughts turned to the distraught gunman. How desperate he must be, I thought, to resort to hiding behind the barrel of a gun.

With that, I began the tedious task of inputting vendors, dates, dollar amounts and purchase order numbers. As each invoice was completed, I checked it off

and moved on to the next.

About an hour later, with the helicopter still beating incessantly, another e-mail appeared. *The gunman is holed up in an apartment nearby. SWAT teams are at a standoff with him.*

A wave of compassion swept over me. How fearful it must be to hide behind the barrel of a gun, I thought. How desperate, how alone and afraid, small and powerless he must feel.

And as horrible as his life must seem now, I thought, it most likely was about to get worse. I whispered a prayer for the desperate gunman, and proceeded to the next invoice.

Helicopter blades pounded overhead as the urge to pray grew into outright compulsion. Something was pushing me to pray, and trying to ignore it was like trying not to blink for 30 minutes. I couldn't disregard it. It was uncontrollable. It had to happen.

Suddenly, I jumped from the computer and raced to a picture of Jesus in the Garden of Gethsemane that hangs in my bedroom. There, I dropped to my knees.

The prayers gushed forth. I pleaded for the gunman. I prayed that his fear would subside. I prayed that he

wouldn't complicate matters by harming someone else. I prayed that Jesus would intervene. I prayed for a peaceful resolution. I prayed for the stranger's conversion.

There, on my knees, an intense litany surged forth for this unknown gunman. Finally, after about 20 minutes, I relaxed. The prayer was done. I stood and looked at the picture of Jesus.

"He's in your hands," I said.

I returned to my desk and finished invoicing.

The helicopter still hovered when my husband and I went out to dinner that night, but when we returned the skies were silent.

The next morning, I searched the newspaper for information on the incident before finding a brief story: Altamonte gunman surrenders, it said, after holding police and SWAT teams at bay for more than seven hours. He submitted peacefully at 7:40 pm. No shots were fired. Nobody was hurt.

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

Consider This/Stephen Kent

Thinking is difficult in today's world

According to a recent report, 38 percent of people taking the official test for United States citizenship failed to pass the examination.



The test is one of the requirements for citizenship. It deals with such subjects as American history, rights and responsibilities, civics and systems of government.

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

Not so fast. These 38 percent of test-takers are already American citizens. The test was done as part of a *Newsweek* magazine poll. Although nothing new, the results were discouraging at this time.

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

The annual variance in civic knowledge since World War II has averaged out to slightly less than 1 percent, according to a study done by the Annenberg School for Communication.

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

If ignorance is not increasing, the current level is hardly comforting in a time of increasing globalization when it is important to understand how a tsunami in Japan will affect a local car dealer or a revolution in a Mideast country affects the security of the United States.

Thinking is difficult—as evidenced by a recent change by the Vatican in the requirements to earn a bachelor's degree in philosophy. The new requirement adds one more year, requiring three years of philosophy studies to obtain an ecclesiastical bachelor's degree in philosophy.

The reason? The world is a more difficult thing to understand with a culture that increasingly believes there is no such thing as permanent, objective truth.

"In fact, there is often mistrust in the capacity of human intelligence to arrive at objective and universal truth—a truth by which people can give direction to their lives," said the Vatican agency.

Not being able to produce facts is not as serious as the lack of ability to take unorganized, unexamined facts and use them to reach an understanding or comprehension.

That is why "we are drowning in information, but starved for knowledge," John Naisbitt wrote in *Megatrends*.

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

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

On one hand, it takes three years of study to be a thinker. On the other, anybody with a credit card and a way to get to the big box store to buy a computer can be a "thinker" and post on a blog.

We need more philosophers and fewer bloggers to find that truth that gives direction to our lives.

(Stephen Kent, now retired, was the editor of archdiocesan newspapers in Omaha and Seattle. He may be contacted at considersk@gmail.com.) †

Easter Sunday/Feast of the Resurrection of the Lord/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 24, 2011

- Acts of the Apostles 10:34a, 37-43
- Colossians 3:1-4
- John 20:1-9

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



These readings are proclaimed at Masses during the day on Easter Sunday.

On Holy Saturday, the Church celebrates the Easter Vigil, which is surely one of its most dramatic and

expressive liturgical moments.

The first reading is from the Acts of the Apostles, a source that will be used often as the season of Easter progresses.

These readings, and certainly this reading, give us a glimpse into life in the early Christian community in Jerusalem, and into the lives of the 11 surviving Apostles after the Resurrection and Ascension of Jesus.

It is apparent that the words of Jesus, the risen Lord, were fresh in the minds of the Apostles and the other members of the community.

Strong also was their wish to follow the Lord's instructions and his holy example.

In what today is called evangelization, the Apostles were committed to making the mercy of God in Jesus known to all people.

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

For its second reading, the Church gives us a passage from St. Paul's Epistle to the Colossians.

According to Paul, Christians also have been raised to new life. Their new life is in the resurrected, living Christ. As Christ is in heaven, so the thoughts of Christians must be on heaven.

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

Mary of Magdala was at the tomb, but found it empty. Upset, fearing that the Lord's body had been stolen, she rushed to inform Peter. Reaching Peter, she anxiously explained that the Lord's body had been taken away.

"The disciple whom Jesus loved"—traditionally thought to have been the Apostle John, but never actually identified as such in the Gospel—and Peter then hurried to the tomb. The disciple arrived first, but waited for Peter, another indication of Peter's status.

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

Reflection

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

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

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

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

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

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

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

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

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

Daily Readings

Monday, April 25

Acts 2:14, 22-33

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

Matthew 28:8-15

Friday, April 29

Acts 4:1-12

Psalm 118:1-2, 4, 22-27a

John 21:1-14

Tuesday, April 26

Acts 2:36-41

Psalm 33:4-5, 18-20, 22

John 20:11-18

Saturday, April 30

Acts 4:13-21

Psalm 118:1, 14-15, 16-21

Mark 16:9-15

Wednesday, April 27

Acts 3:1-10

Psalm 105:1-4, 6-9

Luke 24:13-35

Sunday, May 1

Second Sunday of Easter

Divine Mercy Sunday

Acts 2:42-47

Psalm 118:2-4, 13-15, 22-24

1 Peter 1:3-9

John 20:19-31

Thursday, April 28

Acts 3:11-26

Psalm 8:2ab, 5-9

Luke 24:35-48

Go Ask Your Father/Fr. Francis Hoffman

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

Q Are pregnant women exempt from the fast before the celebration of the Eucharist?

A It's not an infirmity, but often pregnant women feel faint or nauseous if they don't eat frequently.



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

A The guidelines for proper reception of holy Communion help us get the most grace out of

this encounter with our Lord Jesus Christ.

Practicing Catholics, in the state of grace, who have abstained for at least one hour from "food and drink, with the sole exception of water and medicine" may receive holy Communion (Canon #919).

That same canon points out that "the elderly, and those who are suffering from some illness, as well as those who care for them, may receive the blessed Eucharist even if within the preceding hour they have consumed something" (Canon #919).

I think it's reasonable for a pregnant woman to consider herself exempt from the eucharistic fast if such a practice were to make her feel faint or ill.

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

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

Q I would like to know the official position of the Church on payment of tithes.

A Some parishes openly encourage it, while others are silent about it.

Also, would there be anything wrong if I decided to send my tithe directly to an orphanage or a charity instead of giving it to the Church?

A The official position of the Church on payment of tithes is to be found in the words of St. Paul: "God loves a cheerful giver" (2 Cor 9:7).

Other than that, it's up to each individual to figure out how generous they can and want to be with God, the Church and others.

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

Q If a religious article is bought and blessed, does the reselling of this article remove the blessing?

A If so, why and who determines this action? Where do we get this information?

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

the like.

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

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

In the event that a blessed item is sold at fair market value—with no value added to the blessing—it is my opinion that the blessing remains.

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

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

Because of the pain that such a process causes, some Catholics suggest that the best thing to do is to demolish the church if it is not going to be used for the sacred purpose for which it was built.

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

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

A If you only have a left hand, you can make the Sign of the Cross with your left hand. That would be perfectly acceptable.

The custom of making the Sign of the Cross with your right hand is just that—a custom, a convention, an accepted practice.

Its origin may be related to the statement in the Apostles' Creed that "Jesus is seated at the right hand of the Father," or it could be due to the fact that the majority of people are right-handed. †

My Journey to God

The Holiest of Weeks

"Holy Week, What do you ask of me?"

"Remain here and keep watch with me.

Stay awake and aware.

Be present and prepared.

Keep watch and see,

Really see,

What Jesus has done for you."

By Cathy Lamperski Dearing

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

File photo by Mary Ann Wyand

**Readers may submit prose or poetry for faith column**

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

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

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

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.

ANDRES, Stephen A., 59, St. Mary-of-the-Knobs, Floyds Knobs, April 7. Son of Paul and Helen Andres. Brother of Rosie Donner, Kathy Martin, Donna Swartz, Chuck, David, John, Mike and Ronald Andres.

CISSELL, Margaret (Schindler), 98, St. Mary-of-the-Knobs, Floyds Knobs, April 5. Mother of Jennie Harris, Beverly Jutt, Bonnie Nichter, Bob and Ronald Cissell. Grandmother of seven. Great-grandmother of nine.

CONN, William Alan, 41, Sacred Heart of Jesus, Jeffersonville, April 3. Father of Jamie and Jacob Conn. Son of Douglas Conn and Theodora Martinez. Brother of Patrick and Scott Conn.

CURREN, John S., 88, St. Vincent de Paul, Bedford, April 2. Father of Drenda Brunt, John and Samuel Curren. Brother of Maxine Scherschel, Collen Smith and Robert Curren. Grandfather of five. Step-grandfather of one. Great-grandfather of 11.

DAMIN, Imogene, 84, St. Paul, Tell City, April 5. Mother of Paul Damin.

DUERSTOCK, Kenneth L., 86, St. Louis, Batesville, April 9. Father of Carol Ciesielski, Theresa Dickman, Rose Hountz, Cathy Duerstock and Alice Schwegman. Brother of Helen Tebbe, Cyril, Marvin and Urban Duerstock. Grandfather of 10. Great-grandfather of four.

ELIASON, Virginia, 88, Holy Family, Richmond,

April 11. Mother of Sharon Corder, Jeanne Ferguson, Michelle Lindsey, Paula Snipe and Walter Lake. Stepmother of Janet Hollenback, Jack and Jim Eliason. Sister of Carol Cerqua and Joan Keller. Grandmother of 22. Great-grandmother of several. Great-great-grandmother of one.

FAFATA, Joseph J., 86, St. Bernadette, Indianapolis, March 30. Brother of SeRita Lux, Catherine McGinley, Dorothy Ramsey and Marjorie Rhoda.

FLAHERTY, Thomas Gerald, 86, St. Paul, Tell City, April 3. Husband of Maxine Flaherty. Father of Sharilyn Franzman, Lavonne Miller and Marlin Flaherty. Brother of Vestina Rudolph. Grandfather of nine. Great-grandfather of six.

GARVIN, Mary Catherine, 74, Nativity of Our Lord Jesus Christ, Indianapolis, April 7. Wife of Samuel Garvin. Sister of Helen Adams, Rita Heede, Rose and John McNelis.

HAUG, Magdalen, 98, St. Mary, Navilleton, March 30.

HAYES, Kevin Patrick, 48, St. Roch, Indianapolis, April 4. Husband of Leslie (Searcy) Hayes. Father of Preston Stickles, Clayton and Colton Hayes. Son of Timothy and Charleen (O'Connor) Hayes. Brother of Patty Liegibel, Kathleen Lynch, Peggy Murphy, Danny and Dennis Hayes.

HIBBELN, Dr. Frederic P., 72, St. Luke the Evangelist, Indianapolis, April 6. Husband of Carolyn Hibbeln. Father of Michelle McClellan and Matt Hibbeln. Brother of Sara Surface. Grandfather of six.

KERNEL, Dr. Paul B., 80, St. Pius X, Indianapolis, March 10. Father of Anne Gibbons, Kathy O'Neill, Sue Thompson, Mary, Kevin and Paul Kernel. Grandfather of seven.

LOICHINGER, James Paul, 65, Holy Family, Oldenburg, April 11. Father of Leslie Baker, Lenee Bohman, Leanne Jenner,

Jacob, Jerome, John and Joseph Loichinger. Brother of David and Richard Loichinger. Grandfather of eight.

KLINGSMITH, Willis James, 75, Sacred Heart of Jesus, Jeffersonville, April 3. Husband of Rose Ellen Klingsmith. Father of Pamela Sons, Mary Kathleen Wiese, Kevin and Tracy Klingsmith. Brother of Mary LaFine. Half-brother of Vanta Carter, Wendy Goodman, Edgar Jr. and William Wooten. Grandfather of 18. Great-grandfather of four.

LOWE, Don Robert, 66, St. Mary, Greensburg, April 8. Husband of Regina Lowe. Father of Dawn Schuman, Tammy, Alan and Stephen Lowe. Son of Floyd Lowe. Brother of Doris Maines, Dale and David Lowe. Grandfather of eight.

LUX, George C., 78, St. Vincent de Paul, Shelby County, April 7. Husband of Sondra Lux. Father of Lesa Johnson, Brad and Larry Lux. Stepson of Helen Lux. Stepbrother of Janette Alexander, Beth Garrett, Linda Stewart, Frank, Greg, Jerry, Mark, Max, Nick, Ralph and Tommy Lux. Grandfather of two.

MITRIONE, Evelyn, 88, Holy Family, Richmond, March 28. Mother of Beverly McClure and Jerry Neff. Sister of Naoma House. Grandmother of two. Great-grandmother of four.

SCHEIDLER, Jerome P., 89, St. Pius X, Indianapolis, April 3. Father of Terry Williams, Bill, Dr. David, John and Mark Scheidler. Grandfather of 18. Great-grandfather of two.

SPETH, Clara L., 96, St. Louis, Batesville, April 10. Mother of Sue Giebel and James Speth. Sister of Edward Merchen. Grandmother of five. Great-grandmother of six.

STEINER, Theodore W., 99, Most Precious Blood, New Marion, April 2. Father of Theodore Steiner. Grandfather of three. Great-grandfather of seven. Great-great-grandfather of three.

SUDING, Romilda M., 98, St. Roch, Indianapolis, April 4. Mother of Marilyn Brewer, Paul and Stephen Suding. Grandmother of eight. Great-grandmother of 21. Great-great-grandmother of one. †



Tulip time

Tulips decorate the grounds of the Basilica of the National Shrine of the Immaculate Conception in Washington on April 11, a warm spring day. The nation's capital is best known for its beautiful cherry trees, which blossom by the hundreds each spring at the National Mall and along the Tidal Basin. The cherry trees were a gift to the United States from Japan in 1912.

Providence Sister Frances Maureen McGrory served as a teacher, principal and congregation administrator

Providence Sister Frances Maureen McGrory died on March 26 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 83.

The Mass of Christian Burial was celebrated on March 31 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

The former Frances Mary McGrory was born on July 23, 1927, in Boston.

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

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

During 65 years as a Sister of Providence, she ministered in education for 48 years—including

27 years as a principal—at Catholic schools in Indiana and Illinois.

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

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

In 2007, she returned to the motherhouse and ministered in prayer with the senior sisters.

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

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Eighth-grader Chris Kraus, left, portrays a Roman soldier accompanying Jesus carrying his cross, played by fifth-grader Cory Schuman, during an April 15 production of a Passion play by the students at St. Nicholas School in Ripley County.

Passion play



Students at St. Nicholas School hold palm branches in a depiction of Jesus' triumphal entry into Jerusalem during their April 15 Passion play. The students at the Batesville Deanery school had been preparing for the Passion play since December.

Decline of traditional marriage affects students' values, speakers say

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

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

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

Along with Wilcox, speakers included Helen Alvare, an associate professor of law at George Mason University;



Helen Alvare

John Crosby, a professor of philosophy at Franciscan University of Steubenville, Ohio; and Jeanne Heffernan Schindler, an assistant professor in the department of humanities and affiliate professor in the Villanova University School of Law.

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

Catholic Church."

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

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

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

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

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

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

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

students for their vocations.

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

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

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

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

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

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

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

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'I know the Lord is with me'

Young woman's passion to make a difference leads her to Uganda

By Karen Stroude
Special to The Criterion

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

I explained that Greg, my husband, and I have always tried to encourage Anne Therese to reach her full potential, but it wasn't until she discovered her life's passion that she realized her own desire to excel.

During her sophomore year at Cathedral High School in Indianapolis, Anne Therese spent her spring break on a mission trip out of state volunteering with Habitat for Humanity.

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

At Saint Mary's, she met Holy Cross Sister Stella Maris Kunihiro, a native of Uganda who came to America to be educated and then return home to help the people of her country.

Suddenly, it seemed that Anne Therese came alive with her passion and desire to make a difference in the world. She talked frequently about going abroad to do some type of mission work.

Anne Therese graduated with honors and then enrolled at Washington University in St. Louis to pursue a master's degree in social work as an advanced placement student.

During the fall of 2010, with her December graduation not far off, she spoke more and more about going to Africa to volunteer.

Our reaction was, "Another continent? Alone? How would she live? Would she be safe? What about disease?"

Undeterred, Anne Therese met with Father James Farrell, our former pastor at Our Lady of Lourdes Parish, who now serves as the pastor of St. Pius X Parish and the director of Our Lady of Fatima Retreat House, both in Indianapolis.

Father Farrell has made numerous mission trips to Uganda. He met with Anne Therese and gave her a catalog of options to travel with various mission groups for short-term volunteer service opportunities.

But Anne Therese wasn't interested in short-term mission work. She wanted something more.

Sister Stella put Anne Therese in touch with Holy Cross Father Fred Jenga, the director for Holy Cross Ministries in East Africa, and they began corresponding.

Father Jenga told Anne Therese about the Lazarus Community, a cluster of villages near Jinja, Uganda, not far from

the source of the Nile River, where the residents are primarily young children and elderly women.

The "lost" generation, the parents of these children, had fallen victims to AIDS.

Father Jenga told Anne Therese that the women need help with gardening and craft-making to sustain themselves and the children.

The community also was in dire need of a school system because there was nothing in place for the families that could not afford to send their children away to school.

He told Anne Therese that her help was much needed on many levels, and she would be welcomed. He arranged for her to stay with a host family.

Just weeks from her graduation, we noticed that there was a momentum to Anne Therese's step, excitement in her voice and a peace within her.

Our daughter's eyes shone with a happiness that we had never seen before. She submitted her application to Uganda for a work visa and booked her 29-hour flight. She sent letters to family members and friends announcing her plans.

Cards, letters, donations and prayers poured in. She received immunizations and prescriptions for preventative medication for a host of communicable diseases.

She created a blog where she planned to periodically post entries about her adventures, and asked her readers to "follow me and pray for me as I will hold you in my heart throughout my journey.

"I know the Lord is with me," she wrote, "for he has called me to live among his people, our brothers and sisters."

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

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

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

Although English is the primary language in Jinja, the villagers speak their own language—Linsoga—and she is already familiar with phrases such as "mzungu," which means "white lady."

Anne Therese has developed a questionnaire for all the 150 households in the community to help compile demographic data for grant writing.

She is working on developing a website



Dressed in traditional garments worn for special occasions, Anne Therese Stroude and two young men pose for a photograph in the Lazarus Community, a cluster of villages near Jinja, Uganda. This photo is from an "Introduction Ceremony" which celebrates the commitment of a man and woman to marry, similar to an American engagement party only more formal with prayers and speeches.

for the community so there can be worldwide exposure to their needs and progress. She also is designing a brochure titled "Crafts from the Heart" to promote the items handmade by the women to supplement their meager income.

Anne Therese has accomplished all this almost singlehandedly or through connections that she has made and maintained during her life.

In the long term, Anne Therese envisions a school for the local children, but her goal now is to raise enough capital to allow the community to purchase a few acres for a communal garden.

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

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

One of Anne Therese's recent blog posts explains that, "Through these last few weeks, I have been working toward truly finding my place among these beautiful people. Ensuring sustainability has always been my motive, but, ah, I have seen the light."

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



Anne Therese Stroude helps one of the village women, called "grannies." Each week, Anne Therese works with the women to design crafts that they sell to support themselves and the children of the villages who are left orphaned by AIDS.

brave and selfless journey as evidenced by the outpouring of gifts and prayers from family members, friends, classmates, teachers, professors, clergy, fellow parishioners, neighbors, employers and strangers who are captivated by her journey?

Anne Therese's blog at www.jinjajourney.blogspot.com follows her experiences as she celebrates life with the people of Uganda.

Consider reading it as an opportunity to explore the possibilities of what Christ is calling us to do. You may discover a conversion of your own.

(Karen Stroude is a member of Our Lady of Lourdes Parish in Indianapolis. Donations to Land for Lazarus can be made at any PNC Bank location or online at www.pnc.com. The account number is 4804541193.) †

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Value poor people, don't work to get rid of them, U.N. papal nuncio tells Commission on Population

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

"In order to combat legitimate problems, the increasingly discredited concept of population control must be discarded," said Archbishop Francis Chullikatt in an April 12 address to the Economic and Social Council during the 44th session of the Commission on Population and Development.

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

Archbishop Chullikatt disputed a report from the United Nations Office of the Secretary-General that said

rates of reproduction in developing countries must be slowed through greater access to modern contraception and safe abortions.

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

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

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