Pope names new bishop for Diocese of Evansville

WASHINGTON (CNS)—Pope Benedict XVI has accepted the resignation of Bishop Gerald A. Gettelfinger of Evansville, Ind., and named Father Charles C. Thompson, the vicar general of the Archdiocese of Louisville, Ky., to succeed him.

Bishop Gettelfinger, who turned 75 last October, had submitted his resignation at that time as required by canon law. He had headed the Evansville Diocese since 1989. Previously, Bishop Gettelfinger had ministered as a priest of the Archdiocese of Indianapolis since his ordination in 1961. Bishop-designate Thompson, 50, has held a variety of parish, educational and administrative posts since his ordination as a priest of the Louisville Archdiocese in 1987.

The appointment and resignation were announced on April 26 in Washington by Archbishop Pietro Sambi, the apostolic nuncio to the United States. Bishop-designate Thompson will be ordained and installed as the head of the Evansville Archdiocese on June 29 at St. Benedict Cathedral in Evansville.

In an interview with The Record, the Louisville archdiocesan newspaper, the bishop-designate said Archbishop Sambi told him when he called about the appointment that Jesus was “asking you to leave everything and follow him. You’ve led large parishes, and now he’s asking you to take over a larger parish, the Diocese of Evansville.”

“And so I said, ‘I’m most unworthy, but if that’s what I’m being asked to do, I trust in God’s grace and will do my best.’”

Oils blessed and priesthood renewed at annual archdiocesan chrism Mass

On Holy Saturday night, hundreds of people were baptized and confirmed in parishes across central and southern Indiana during celebrations of the Easter Vigil—the most solemn and joyful liturgy in the Church year.

Those holy rites through which the Church welcomed its newest members were made possible through the blessing of holy oils that took place four days earlier on April 19 during the annual archdiocesan chrism Mass at SS. Peter and Paul Cathedral in Indianapolis.

Holtz says Catholic faith has shaped his life

As a motivational speaker, legendary football coach Lou Holtz has often relied on humor to win over an audience.

Consider his comment about how to be happy: “Happiness is nothing more than having a poor memory. If you can’t remember what happened yesterday, you feel pretty good today.”

He sometimes even directs his humor at himself, including this memory from his days as the football coach at the University of Arkansas:

“After one big victory when I was at Arkansas, I was put in the Arkansas Hall of Fame and a stamp was issued with my name on it. But the next year, we lost to Texas and they had to take me off the stamp. People were spitting on the wrong side.”

A former head football coach at the University of Notre Dame who led the team to a national championship in 1988, Holtz also has a flair for magic tricks. He has been known to apparently rip a section of a newspaper into several parts then restore it to its original, intact form while encouraging a team or a group of people to have “faith and belief, and stay together.”

Now a college football studio analyst for the cable television sports network ESPN, Holtz will share his blend of humor, magic and inspiration as the keynote speaker for the Spirit of Service Awards Dinner on May 11 at the Indiana Roof Ballroom in Indianapolis.

During the dinner, which benefits the efforts of Catholic Charities Indianapolis to help people in need, the archdiocese will honor four Catholic individuals for their outstanding volunteer service—Fiorella Gambetta-Gibson, Charles Guynn, David M. Jackson and Leo Stenz.

In anticipation of the awards dinner, The Criterion interviewed the 74-year-old Holtz about a variety of subjects, including his upcoming 50th wedding anniversary, the importance of his Catholic faith in his life and his bond with other Notre Dame football coaches. Here is an edited version of that interview.

Q. You are sought after as a speaker. What led you to agree to be the keynote speaker at this year’s Spirit of Service Awards Dinner?

A. “I have a daughter who lives in Rome, world prepare for beatification of Pope John Paul II, page 9.

Bishop Christopher J. Coyne, the auxiliary bishop and vicar general, ritually breathes on chrism oil that he then blessed on April 19 during the annual archdiocesan chrism Mass at SS. Peter and Paul Cathedral in Indianapolis. Jerry Galooley, left, served as the sponsor for Whitaker, who participated in the Rite of Christian Initiation of Adults at St. John the Evangelist Parish in Indianapolis.

Bishop Christopher J. Coyne anoints Tomoko Whitaker with sacred chrism oil in a celebration of the sacrament of confirmation during an Easter Vigil on April 23 at SS. Peter and Paul Cathedral in Indianapolis.

By John Shaughnessy

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WASHINGTON (CNS)—When May 5 rolls around, and people respond to the National Day of Prayer call, the archdiocese of Louisville, Kentucky, will be represented by newly named Bishop-designate Michael J. Thompson, who was named by Archbishop Thomas C. Kelly to succeed Bishop William F. Medley. The archdiocese said that Bishop-designate Thompson would “continue to pop up from time to time to determine just how much religious freedom Americans have.”

Two decades ago, religious liberty advocates were greatly disappointed when the Supreme Court ruled that the use of peyote by some American Indians in a religious ritual was illegal and therefore unconstitutional. Congress in 1993 responded with the Religious Freedom Restoration Act, which codified those findings.

“Americans take religious liberty for granted. It is the first freedom,” said Doug Bandow, a senior fellow at both the Cato Institute and the Institute on Religion and Public Policy, in an April 1 essay for the American Spectator. “One’s sense of the transcendent underlies all other beliefs and behaviors.

“A government which refuses to protect the most basic liberty of conscience, the right to worship, God, is unlikely [to] respect political and civil freedoms. Indeed, the belief that individuals are made in the image of God is the firmest foundation for any Christian society.”

Bishop-designate Thompson said that he was also certain that both Bishop-designate Thompson and Bishop Medley are glad that they are in such close proximity to the archdiocese of Louisville. “Evansville lies just 40 miles northwest of Owensboro.”

“Their ‘friends’ are great,” he said, adding that the bishop-designate “has worked in both rural and city parishes, and has a large number of people who really trust him and regard him as a leader and father.”

Born on April 11, 1961, in Louisville, Bishop-designate Thompson earned a bachelor’s degree in accounting at Bellarmine College and a master of divinity degree at Saint Meinrad Seminary and School of Theology in St. Meinrad, and a lineup in theology at St. Paul University in Ontario, Canada.

The retired archbishop said he was also able to include that the archdiocese is proud of the fact that he was the first bishop of the diocese of Evansville. “The Bishop-designate Thompson said that he was delighted to introduce the fifth bishop of the Diocese of Evansville.”

Archbishop Joseph K. Kurtz said in a statement that it was a “day of joy for me,” and that he was “delighted” to introduce the fifth bishop of the Diocese of Evansville. “This is a day of joy for me,” he said. “I look forward to getting to know him, to learning from him, to serving them and becoming a part of them.”

Bishop-designate Thompson said that he was delighted to announce the appointment of Bishop-designate Thompson, who has been the pastor of Holy Trinity Parish since 2003. He was born on October 20, 1935, in Ramsey, Ind., and attended the University of Evansville. He has been the pastor of Holy Trinity Parish since 2003 and the vicar general since 2008.

Three days ago, the archdiocese said that it was “delighted” to introduce the fifth bishop of the Diocese of Evansville. “The Bishop-designate Thompson said that he was delighted to introduce the fifth bishop of the Diocese of Evansville.”

In the initial interview, Bishop Coyne and Father Beidelman talk about the history of the process that has resulted in the new translation and the principles guiding it. Future installments in the series of podcasts about the new translation of the Mass will be posted in the coming weeks. Links to this and Bishop Coyne’s previous podcasts can be found at www.archindy.org/auxiliary. They can also be downloaded through iTunes.

The new translation of the Mass will begin to be used during the weekend of Nov. 27-28.
At Easter, pope prays for peace, freedom in world trouble spots

VATICAN CITY (CNS)—In an Easter blessing to the world, Pope Benedict XVI prayed that Christ’s resurrection may open paths of “freedom, justice and peace” for troubled populations of the Middle East and Africa.

The pope urged an end to violence in Libya and Ivory Coast, assistance to refugees fleeing out of North Africa and consolation for the victims of the Japanese earthquake. He prayed for those persecuted for their Christian faith, and praised their courage.

He spoke from the central balcony of St. Peter’s Basilica on April 24 in his blessing “urbi et orbi” (to the city of Rome and to the world) after celebrating Mass for nearly 100,000 people in St. Peter’s Square.

Broadcast to many countries and live-streamed on the Internet, it was the last major event on the 84-year-old pontiff’s busy Holy Week schedule.

Pope Benedict said the resurrection of Christ must not be viewed as “the fruit of speculation or mystical experience.” It happened in a precise moment and marked history forever, giving human events new strength, new hope and new meaning, he said.

“The entire cosmos is rejoicing today,” and every person open to God has reason to be glad, he said.

But the joy of Easter contrasts with “the cries and laments that arise from so many painful situations: deprivation, hunger, disease, war, violence,” the pope said.

He prayed that “the splendor of Christ reach the peoples of the Middle East so that the light of peace and of human dignity may overcome the darkness of division, hate and violence.”

In Libya, he said, diplomacy and violence must be taken to take the place of armed fighting, and the suffering must have access to humanitarian aid.

The pope alluded to the civil unrest that has spread throughout northern Africa and the Middle East, encouraging all citizens there, especially young people, to work for a society where poverty is defeated and where “every political choice is inspired by respect for the human person.”

The refugees who have fled the conflicts deserve a generous response by other populations, he added.

The pope said the many forms of suffering in “this wounded world” make the Easter message even more meaningful.

“In our hearts, there is joy and sorrow, on our faces there are smiles and tears. Such is our earthly reality. But Christ is risen, he is alive and he walks with us,” he said.

The pontiff opened Easter greetings in 65 languages, including Chinese, Hindi and Swahili.

The pope arrived at the Easter liturgy in an open Jeep, riding through a crowd that included Chinese, Hindi and Swahili.

The pope said that Easter is a good time for Christians to remind themselves that the faith embraces everything about the human being, from his origins to his eternal destiny.

“Life in the Church’s faith involves more than a set of feelings and sentiments and perhaps moral obligations,” he said.

On Good Friday, the pope presided over a nighttime Way of the Cross liturgy at Rome’s Colosseum, where tradition holds that early Christians were put to death.

Kneeling on a platform on a hillside facing the ancient amphitheater, the pope opened the ceremony with a prayer that drew attention to the constant struggle between good and evil in human history.

He appeared to refer to the priestly sex abuse scandal when he spoke of the “hour of darkness” when “an emptiness of meaning and values nullifies the work of education, and the disorder of the heart disfigures the innocence of the small and the weak.

The meditations for the 14 Stations of the Cross were written this year by an Augustinian nun. Mother Maria Rota Piccione. The texts encouraged Christians to develop the ability to listen to the subtle voice of God that speaks through the human conscience, and to not ignore the needs of the poor and suffering in their midst.

In a closing talk, the pope said that “reliving the drama of Christ’s crucifixion demonstrates that the cross is not a triumphal symbol, but rather the sign of ‘God’s immense love’ for humanity.”

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Meeting set in May for renewal of local St. Thomas More Society

By Sean Gallagher

When Marion County Superior Court Judge David Certo was a law student in the late 1990s, the St. Thomas More Society was a support for him as he sought to live out his profession in a way that was in harmony with his Catholic faith.

“As a law student and then as a young lawyer trying to meet other Catholic lawyers, it was important to me,” said Certo, a member of St. John the Evangelist Parish in Indianapolis.

“It showed people good examples of public servants and people who practice their faith.

“I think that’s always important for people to be able to experience.”

In recent years, the activity and membership of this organization of Catholic legal professionals in the archdiocese has decreased.

Certo and a group of other Catholics in the legal community are now committed to renewing the life of the St. Thomas More Society.

Any Catholic lawyer, law student or judge interested in joining the society or learning more about it is invited to an organizational meeting at noon on May 13 at 461 E. Michigan St. in Indianapolis.

“I’m very excited to see old friends and to say thank you to all of the people who have done the hard work that has made the St. Thomas More Society such a vibrant influence in the past,” Certo said.

Annette “Mickey” Lentz, the archdiocesan chancellor, has been meeting since late last year with Certo and others interested in renewing the society.

“It’s exciting for me to see the promise of all of them gathering.” Lentz said. “I am really moved by their commitment to their ministry [as legal professionals] as well as to the Catholic Church.”

In the future, the St. Thomas More Society will sponsor an annual Red Mass in the fall, which will be followed by a banquet with a keynote speaker.

The society also have social meetings on a regular basis that include Mass then sharing lunch.

The society will also offer continuing education classes for legal professionals. Many of the classes will focus on legal ethics as seen from a Catholic perspective.

The society is named after the 16th century English martyr, Thomas More, a renowned lawyer and public servant who was executed when he refused to publicly acknowledge King Henry VIII—whom he had previously served as chancellor—as the supreme head of the Church in England.

“He was regarded as an exceptional lawyer at the time,” Certo said. “Even though he had very public positions, he lived a life of heroic virtue as a family man and as a public servant. He demonstrated, at the cost of his life, that the practice of his faith and his beliefs was the most important thing in his life.”

(For more information about the St. Thomas More Society and its May 13 organizational meeting, send an e-mail to Judge David Certo at dcerto@indy.gov or call him at 317-331-3669.)

Pope Benedict XVI lights his candle from the paschal candle at the start of the Easter Vigil Mass in St. Peter’s Basilica at the Vatican on April 23.

Pope Benedict XVI baptizes Iris Teo Pech Leng from Singapore as he leads the Easter Vigil Mass in St. Peter’s Basilica at the Vatican on April 23.
The death penalty is not God’s penalty

The crucifixion of Jesus should have been enough to convince humanity—and at least all Christians—that capital punishment is not of God. One would think that the suffering and death of our Lord’s execution would intuitively touch human hearts, and persuade society to reject the inhumanity of this ungodly practice. The death penalty is raw, brutal punishment, especially when it is inflicted in the innocent.

According to the Death Penalty Information Center, www.deathpenaltyinfo.org, in 1973 there were 12,000 people in 26 U.S. states have been released from death row due to evidence of their innocence.

The real possibility of executing an innocent person is reason enough to ban capital punishment altogether. But there are also other strong reasons for ending the death penalty.

For one, it is inhumane.

The Death Penalty Information Center notes that, of the 1,245 people who have been executed in the United States since 1976, 1,071 were killed through lethal injection, 157 through electrocution, 11 in gas chambers, three were shot to death by firing squads and three were hanged.

Next, consider the cost.

It is far more expensive to taxpayers to complete the process of executing a person as compared to keeping a person in prison for life, contends the Death Penalty Information Center.

It states, for example, "The California death penalty system costs taxpayers $141 million per year beyond the costs of keeping convicts locked up for life."

What probably will happen is that China will encourage millions of elderly Chinese people to accept euthanasia, perhaps, Mother Teresa, "in return for their only grandchild being allowed to go to college. Forced abortion and forced euthanasia are two sides of the same debased coin."

In India, it is not forced abortion, but abortion nevertheless.

The ratio of male to female births in both countries is causing serious social problems, especially among the poor.

In India, women are inclined, and encouraged, to marry into higher income brackets or caste, leaving poor men in permanent bachelorhood. This has given rise to an increase in prostitution, homosexuality and bride-trafficking from nearby countries, mainly Bangladesh and Myanmar.

Unfortunately, we know of no moral solution until women in those societies are valued as much as men.

—John F. Finn, Editor Emeritus

Making a Difference/Tony Magliano

Vigilance is needed when considering support of various organizations

A few weeks ago, it was posted in our parish bulletin that our Catholic school was going to participate in a walk to raise money for the Juvenile Diabetes Research Foundation (JDRF). JDRF is one of the nation’s leading advocates of human embryonic stem-cell research, and in 2008 donated $4.9 million specifically to this kind of research.

In fact, JDRF is quite open about their position as they have a clear statement of support on their website. They also have a rather sinister brainwashing page on their “Facts” link that cannot be ignored.

The Catholic Church has a different view. The Conference of Catholic Bishops website’s “stem cell campaign” page states that, “The Church opposes the direct destruction of innocent human life for any purpose, including research.”

Furthermore, the bishops say, “Embryonic stem-cell research treats innocent human beings as mere sources of body parts, as commodities for our use.” It is pretty clear that the Church and the Catholic Church are at odds on this issue.

Thankfully, when informed about JDRF’s position, the school principal responded that he had not known about their support for human embryonic stem-cell research, and immediately canceled the fundraising portion of the event for JDRF.

The fact that he “didn’t know” is the motivation behind this letter to the editor— to inform other Catholics in the archdiocese the truth about JDRF.

Another charity that many Catholics are familiar with the Susan G. Komen Breast Cancer Foundation. This foundation has strong ties to Planned Parenthood, the nation’s leading abortion provider. It was estimated that Komen gave Planned Parenthood almost $7.5 million in 2009 (Texas Right to Life).

Komen defends the link to Planned Parenthood on its own website by saying, “We are assured that Planned Parenthood uses these funds only for breast health education, screening and treatment programs.” It does not mention that Planned Parenthood supports breast cancer research foundations that are tainted by ties to our country’s leading abortion provider.

So what exactly is Komen’s money to Planned Parenthood going for? In 2007, Planned Parenthood was investigated for consider supporting breast cancer research foundations that are tainted by ties to our country’s leading abortion provider.

One such group is the Vera Bradley Breast Cancer Research Foundation. This group is considered to be at the highest ethical level, and for those who particularly wish to participate in a breast cancer walk event, there is the “Women of Hope” walk on Oct. 1 for the St. Vincent Hospital Foundation. Their website is www.womenofhope.org.

(Ann Magliano is a member of St. Luke the Evangelist Parish in Indianapolis.)
Artifacto: El último homenaje de Jesús fue el sacrificio en la cruz, que es un hecho al que creemos. El Corán, que Jesús y los discípulos leeran, también nos habla de la crucifixión y el resucitado de Jesús. 

Fiestas: Desde hace años, la celebración de la Semana Santa y la Pascua son fechas importantes en el calendario litúrgico de la Iglesia. Durante este tiempo, se recuerda la pasión y muerte de Jesús, y su resurrección es un momento de celebración y esperanza.

Reflexiones: No sólo los sacerdotes son responsables, sino que todos debemos ser testigos de la fe en nuestra comunidad diaria. No nos limitamos a nuestra función eclesiástica, sino que también participamos en la vida de la sociedad.

Communicación: Una de las formas en que podemos difundir el mensaje de Cristo es a través de medios de comunicación. Esto puede ser a través de programas de televisión, radio, periódicos, redes sociales, entre otros medios. La idea es hacer que nuestra fe esté presente en todas las áreas de la vida.

Evangelización: La evangelización es el proceso de compartir la fe con otras personas. Esto puede ser a través de la palabra, el ejemplo, la presencia de la fe en nuestras acciones y en nuestras vidas.

Todos compartimos la misma conquista de difundir la Buena Nueva

La Parroquia de St. Andrew the Apostle en Indianapolis es una comunidad cristiana que se esfuerza por difundir la Buena Nueva. En este contexto, la Parroquia tiene como objetivo principal la evangelización de las personas que viven en su entorno. Los miembros de la Parroquia realizan actividades como visitas a hogares, servicios de oración, y actividades comunitarias para difundir la fe y llevar el mensaje de Cristo a las personas.

Tienes una intención que deseas incluir en la lista de oración del Arzobispo Buechlein? Puedes enviar su correspondencia a:

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

Traducido por: Daniela Gaunyap, Language Training Center, Indianapolis
April 29
Tere Haute Catholic Charities, 6021 College Ave., Riley. Holy rosary, 5–9 p.m., $20 per adult, $10 per child under 13. Information: 812-232-1447 or tere@hctc.org.

April 30
St. Joseph Parish, 312 E. High St., Corydon. Archdiocesan Office of Worship and Religious Roman Missal® workshop, parish liturgical leaders and pastoral musicians, 9 a.m.–4 p.m., no charge for workshop, optional meal, $10 per person. Information: 317-236-1483, 800-382-9836, ext. 1483, or cindyv@archindy.org.

Knights of Columbus Hall, 1104 N. Post Road, Indianapolis. Ladies, Auxiliary, garage sale, 9 a.m.–3 p.m. Information: 317-356-9941.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.

‘Spring Fever,’ dance, 7–11 p.m., $30 per person with meal, $7 dance only. Information: 317-885-0198 or efcfe2004@yahoo.com.

St. Louis Parish, 874 N. Hawn St., Napoleon. Smorgasbord dinner, 4–30 p.m., $8 adults, $5 children. Information: 822-852-4394 or stlouis@archindy.org.

May 1
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad.

May 2-6
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

“Entering Canaan Retreat,” confidential abortion reconciliation retreat for women. Information: 317-885-0198 or spasotti@archindy.org.

May 2-7
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 3-15

May 3-19
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.


May 20-22
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

“Practical Christianity,” Benedictine Father Adrian Burke, presenter. Information: 800-581-6905 or MZoeller@ saintmeinrad.edu.

May 23-31
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.


SPRED Mass set for May 1 at St. Pius X Chur ch

The archdiocese’s Special Religious Development program (SPRED) will celebrate its 15th annual Mass at 3 p.m. on May 1 at St. Pius X Church, 72800 Sante Drive, in Indianapolis. Bishop Christopher J. Coyne, the auxiliary bishop and vicar general, is scheduled to be the principal celebrant of the Mass.

SPRED aids Catholics in central and southern Indiana with developmental disabilities in their lives of faith. For more information about SPRED or the SPRED Mass, call 800-382-9836, ext. 1430, or 317-236-1430, send an e-mail to kogorek@archindy.org or log on to www.archindy.org/tier/resources/ spred.html.

Display of crosses

In this file photo from September 2008, Briana Stewart, at the time an eighth-grade student at St. Michael School in Indianapolis, helped hammer crosses into the ground for a pro-life display in front of St. Michael the Archangel Church in Indianapolis. A similar display of 4,000 crosses—representing the average number of abortions each day in the U.S.—will be put up at 7 p.m. on May 7 on the grounds of St. Malachy Church, 8033 E. County Road 760 North, in Brownsburg. The crosses will be on display until May 18.

Greenwood parish to sponsor adult faith formation series

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood is sponsoring an adult faith formation series titled “What is Catholicism Anyway?” at 7 p.m. on May 3 in the upper level of Madonna Hall.

The six-part series is offered for non-Catholics, Catholics who are returning to the faith, and Catholics who practice their faith and want to learn more about it. Reservations are not required, but are preferred to help the parish provide enough resources and refreshments.

Future sessions will begin at 7 p.m. on May 7, June 1, June 15, June 30 and July 14. For more information, call 317-888-2861.
Marian University receives $1 million gift from Eli Lilly for new medical center

By Brigid Curtis Ayer

Marian University in Indianapolis recently received a $1 million gift from the Eli Lilly and Company Foundation—a gift that will help the Franciscan university construct its Center for Health Sciences and the Healing Arts.

Fundraising efforts for the project began in 2010 with the latest contribution to the university’s health and life science initiative. More than $120 million is needed for this effort, which includes the new college of osteopathic medicine, technology and scholarships. As of March 1, the university had raised $81 million.

“Clearly, the college of osteopathic medicine and our new Center for Health Sciences and the Healing Arts will be a game-changer in Indiana for the health care industry and for the Hoosier economy,” Ehser said.

The gift from the Eli Lilly and Company Foundation is the latest contribution to the university’s health and life science initiative. More than $120 million is needed for this initiative, which includes the new building, the new college of osteopathic medicine, technology and scholarships. As of March 1, the university had raised $81 million.

Other companies have made significant gifts to the medical school project include St. Vincent Health with a $5 million gift, Community Health Network with a $5 million gift, and Hill-Rom with a $1 million cash gift and state-of-the-art equipment.

Fundraising efforts for the project began in 2010 with two anonymous pledges of $30 million and $18 million.

Special education grants bill to become law

House Bill 1341, the special education grants bill, passed the Senate by a 43-6 vote. Authored by Rep. Bob Behning, R-Indianapolis, the bill requires that state funds allocated to benefit students with special needs enrolled in non-public schools be used to provide services for them.

“The reason behind the special education grants bill is to give parents the opportunity to choose the best education for their children,” Behning said. “It allows special-needs children to get the special services they need in the schools that their parents choose. Those children will get their proportional share of dollars that they generate because they have been identified as needing special education and the dollars follow the student.”

Since the Senate amended the bill, the author has the option of agreeing with the amendments or disagreeing with them. Behning said that he plans to file a motion for a concurrence. He said that the House Republicans have a policy that all members of the caucus must agree with the Senate amendments before the author can concur.

“I think our caucus will agree to the Senate changes,” Behning said. “We are going to have to make a few tweaks to the bill to make sure it does what it is supposed to do, but the overall changes were in line with the goals we are trying to achieve here.”

Behning said that he is fairly confident he has the votes for the bill to pass.

House Bill 1210, a pro-life measure approaches for the Indiana General Assembly to pass a budget and complete all other legislative business, the Indiana Catholic Conference’s (ICC) executive director. “First, it strengthens the informed consent law in Indiana.”

Secondly, the bill will prohibit abortion after 20 weeks and ban an Indiana health insurance exchange established under the federal health care act from including elective abortion coverage,” Behbing said.

“The House is expected to vote to concur,” Tebbe said. “We are hopeful that this significant pro-life bill will clear this final hurdle and pass this year.”

Marian University receives $1 million gift from Eli Lilly for new medical center

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The Criterion Friday, April 29, 2011 Page 7
Bishop Christopher J. Coyne was the principal celebrant at the Mass. The first auxiliary bishop for the Archdiocese of Indianapolis since 1933, Bishop Coyne wore the pectoral cross and episcopal ring, and used the crozier and chalice of the archdiocese’s last auxiliary bishop, Cardinal Joseph E. Ritter. 

Archbishop Daniel M. Buechlein, who continues to recuperate from a minor stroke that he suffered in March, was not present at the annual chrism Mass. Bishop Coyne blessed the oil of the sick that is used in the sacrament of the anointing of the sick, the oil of the catechumens that is used in the sacrament of baptism and the sacred chrism oil that is used in the sacraments of baptism, confirmation and holy orders. 

Representatives from parishes across central and southern Indiana came forward to receive the oils for their faith communities. After the Mass, they took the oils back to their parishes to be used in the celebration of the sacraments throughout the year—starting with the Easter Vigil.

“It’s humbling,” said Terry Wright, who received the oils for St. Joseph Parish in Clark County, where he is a member. “To be able to do this for so many good Catholics there in our parish is humbling.”

Wright was also pleased to receive the oils alongside Catholics from so many other parishes: “You get to see the bigger Church,” he said. “You know that it’s more than our parish.”

Anita Back, a member of St. Martin Parish in Yorkville in the Batesville Deanery, attended the christ Mass for the fourth time. While she appreciated participating in the procession in which she received her parish’s oils, she was impressed by watching nearly 150 priests process into the cathedral at the start of the Mass.

“It is the most beautiful thing you could ever see,” Back said.

Also participating in the liturgy were archdiocesan permanent deacons and deacon candidates, members of religious communities ministering in central and southern Indiana, and archdiocesan seminarians.

While many at the Mass were born and raised in central and southern Indiana, others came to the archdiocese from places around the world.

Juan Carlos Olivera, who received the holy oils for his faith community, St. Gabriel the Archangel Parish in Indianapolis, came to Indiana from Mexico.

“I’ve come to get the oils for my parish, for those being baptized,” he said in Spanish. “It is for me the first time [at a chrism Mass]. It is very emotional for me.”

Franciscan Sister of the Immaculate Heart of Mary Merrita Mary is from India, and has ministered in the archdiocese for the past 13 years. She said attending the chrism Mass renews her in her ministry.

“I like to spread God’s word wherever I go,” Sister Merrita Mary said. “I am so happy to be here to study at Marian University and work at St. Monica School [both in Indianapolis].”

With so many members of the archdiocesan family present for the solemn liturgy, the absence of Archbishop Buechlein was apparent. Bishop Coyne acknowledged it at the start of the Mass, and prayed for his recovery.

Back and Wright said that they have been praying for Archbishop Buechlein as well.

“We pray for him every weekend [at our parish], and I pray for him all week. Absolutely!”

Back said. At the same time, they were excited to worship with Bishop Coyne for the first time since he was ordained to the episcopate on March 2.

“It’s exciting to see the new auxiliary bishop,” Wright said. “Every time that I’ve been to a Mass where there’s been a bishop, their homilies have just been inspiring. The men who become bishops are really blessed.”

In his homily at the chrism Mass, Bishop Coyne encouraged his listeners to have an “attitude adjustment,” and become more consciously grateful for God’s offer of salvation in and through Jesus Christ in the power of the Holy Spirit.

“Our positive Christian attitude, our attitude of gratitude, is so important if we are to be the leaven for the world, if we are to build up the kingdom of God,” Bishop Coyne said. “No one wants to join a Church if everyone is dour and gloomy.

“Think about it. ‘Look at these people. They seem so dull and boring and sad. Let’s worship here! This ought to really help to get through the week!’”

Bishop Coyne also addressed the priests at the chrism Mass before they renewed the promises they made when they were ordained.

“While [renewing these promises], try and recall the joy, the energy, the hope, the conviction that you felt the first time that you made these vows at your priestly ordination,” Bishop Coyne said.

“Mine was almost 25 years ago, but I can still remember how eager I was and how encouraged I was to be a good priest.

“That eagerness may have faded a bit over the years, but the commitment is still there. I suspect many of you can say the same.”

One man attending the chrism Mass who will make those promises soon is transitional Deacon Dustin Boehm, a member of Our Lady of the Greenwood Parish in Greenwood. He will be ordained to the priesthood on June 4 at the cathedral.

As he listened to the priests renewing those promises, he felt grateful for their ministry to him over the years.

“These were the men that, for my entire life, have been responsible in either a direct or indirect way for raising me in the faith and giving me the Eucharist that sustains me, and baptizing me and confirming me—instilling in me a good example of priestly life,” Deacon Boehm said. “I was very grateful and was praying for these men who, very soon, I’ll be able to call brothers.”

Seminarian Douglas Hunter, a member of St. Joan of Arc Parish in Indianapolis, is still four years away from his ordination.

A few years ago, he attended the archdiocesan chrism Mass while still discerning if God was asking him to become a seminarian.

Hunter said that participating in the liturgy helped in his discernment, and continues to help him as he moves forward in his priestly formation.

“The chrism Mass is a family affair,” Hunter said. “We all come to the altar of God. And we’re all able to celebrate this holy Eucharist. Everyone. From the priests to the bishop to all the laity together. We’re all able to be here as one group of people celebrating the love of Christ.”

Approximately 150 priests who minister in central and southern Indiana concelebrated the archdiocese’s annual chrism Mass on April 19 at SS. Peter and Paul Cathedral in Indianapolis. From front left, Fathers Michael Magiera, John Hollowell and Peter Gallagher pray during the eucharistic prayer.

Deacon Michael East, left, and Bishop Christopher J. Coyne elevate the Body and Blood of Christ at the end of the eucharistic prayer during the April 19 chrism Mass.

Transitional Deacon Dustin Boehm stands at right. At left is Father Stephen Giannini, the vice chancellor and vicar for Clergy and Parish Life Coordinators: Formation and Personnel.

Above, Jill Switzer-Wolf, a member of St. Paul Catholic Center in Bloomington, leads the congregation at the April 19 chrism Mass in the singing of the responsorial psalm.

Right, Terry Wright, a member of St. Joseph Parish in Clark County, kneels in prayer after receiving Communion at the chrism Mass. Wright received holy oils for his New Albany Deanery faith community.
Rome, world prepare for beatification of Pope John Paul II

VATICAN CITY (CNS)—As the countdown continued for the beatification of Pope John Paul II, Church and civil authorities put the finishing touches on logistical plans to handle potentially massive crowds at the main events in Rome.

Meanwhile, Vatican officials were heartened at the massive response to online projects designed to make the beatification a universal experience.

Pope Benedict XVI will celebrate the beatification Mass at St. Peter’s Square on May 1. Because no tickets are being handed out for the liturgy, no one really knows how many people expect to attend. Estimates range from 1.5 million, and control crowd barriers will be set up for blocks around the Vatican.

Immediately after Mass, the faithful can pray before Pope John Paul’s unopened casket, which will be set in front of the main altar at St. Peter’s Basilica. The veneration is expected to continue most of the day.

A large crowd is also expected for the prayer vigil on April 30 at the site of Rome’s ancient Circus Maximus racetrack, where Pope Benedict II will make a video appearance. Rome Church officials have organized that event to underline the strong connection between the Polish pope and the Diocese of Rome.

The French nun whose healing was accepted as the miracle needed for Pope John Paul’s beatification will share her story with pilgrims at the prayer vigil. Sister Marie-Simone Pietro, a member of the Little Sisters of the Catholic Virgin Mary, had been diagnosed with Parkinson’s disease, and believes she was cured in 2005 through the intercession of the late pope.

After the morning beatification, Cardinal Tarcisio Bertone, the Vatican secretary of state, will celebrate a Mass of thanksgiving in St. Peter’s Basilica. That liturgy, too, is expected to attract tens of thousands of people.

The site of the crowds will remain a mystery. Vatican officials said their online initiatives had already taken the beatification to groups and individuals around the world. The Vatican’s special beatification Facebook page at www.facebook.com/vaticanjohnpaul2 has had more than 6 million visits, and has gained nearly 50,000 followers.

Similar pages have been opened at the www.pope2you.net site aimed at younger audiences and on the Vatican’s YouTube channel. They offer photos, tributes, key quotes and video highlights of Pope John Paul II. Pontifical beatification events will be live-streamed at many of the sites, ensuring worldwide participation.

“Six years have passed since John Paul’s funeral, and the world of communications has changed greatly, with many new online opportunities available to the Church,” said Jesuit Father Federico Lombardi, the Vatican spokesman, who was coordinating several of the Internet efforts.

“Moreover, John Paul II was much loved by the younger generation who use the new media. He is a figure who adapts well to the Web because he left us with a wealth of images and spoken words that are happy to see and listen to again in their original context,” he said.

The Diocese of Rome has also launched a multilingual beatification website that offers the diocesan-approved prayer asking for graces of Pope John Paul II in 31 languages, including Chinese, Arabic, Russian and Swahili.

The beatification date was chosen carefully. May 1 is Divine Mercy Sunday, a day with special significance for Pope John Paul, who made it a worldwide daywide feast day to be celebrated a week after Easter. The pope died on April 2, 2005, the vigil of Divine Mercy Sunday.

May 1 is also Europe’s “labor day” holiday, which meant the beatification events would disrupt the normal work of business of Rome. Many Romans were planning to leave the city for the weekend, although Church leaders said Italians would still be the biggest national group attending the beatification.

Poles were expected to be the largest group, followed by pilgrims from Spain and the United States.

The Vatican had run-up the run-up to the beatification as a teaching moment about the sainthood process, emphasizing that Pope John Paul II will be declared “blessed,” not for his achievements as pope, but for the way he lived the Christian virtues of faith, hope and love.

Church officials have announced that in the Diocese of Rome, where Pope John Paul served as bishop, and in all the dioceses of his native Poland, his feast day is to be inserted automatically into the annual calendar. Oct. 22 was chosen as the date to remember him because it is the anniversary of the liturgical inauguration of his papacy in 1979.

Other places can petition the Vatican to insert the Oct. 22 feast day into its liturgical calendar. Likewise, parishes and churches can be named after “Blessed Pope John Paul II” in Rome and Poland, with other requests considered on a case-by-case basis.

Throughout the universal Church, Catholics will have a year to celebrate a Mass in thanksgiving for the pope’s beatification.

The Vatican has published the text of the opening prayer—formally the “collect”—for his feast day Mass. The English text reads: “O God, who are rich in mercy and who wished that the Blessed John Paul II should preside as pope over your universal Church, grant, we pray, that, instructed by his teaching, we may open our hearts to the saving grace of Christ, and love mankind. Who lives and reigns.”

Following the beatification ceremonies, Pope John Paul’s casket will be relocated to the Chapel of St. Sebastian in the upper level of St. Peter’s Basilica. He had been buried in the grotos beneath St. Peter’s, but the new resting place is more easily accessible to the steady stream of pilgrims who come to see the pope’s tomb.

Not long after Pope John Paul’s death, Pope Benedict set him on the fast track to beatification by waiving the normal five-year waiting period for the introduction of his sainthood cause. Even so, Church experts needed years to review the massive amount of evidence regarding the late pope, including thousands of pages of writings and speeches. More than 120 witnesses were interviewed, and studies were conducted on Pope John Paul’s ministry, the way he handled suffering and how he faced his death. The Vatican took special care evaluating the reported miracle in France, and Vatican officials emphasized that no procedural shortcuts were taken. The process was completed relatively quickly—six years and one month from death to beatification is a modern record in the Church.

Beauty workshop; Artisan nuns use sacred art to bring people to God

VATICAN CITY (CNS)—From the outside, they looked like the拇指印so of red clay, but hidden within were the contours of Pope John Paul II, waiting for 660 pounds of molten bronze to be poured inside and to become a statue. The project involved the hands of 20 nuns. The molds were waiting to be baked for four days in a 1,500-degree, molten bronze to be poured inside and to become a statue.

As art director, the Italian nun keeps her eye on the project process and two hours of Pope John Paul on order because “many piazzas are being dedicated to him,” said Sister Mariella Mascletti, a member of the Sister Disciples of the Divine Master and an architect with the artistic company.

The religious order, which is an institute of the Pauline family, was founded in 1990 by Italian Sister Maria Elisa Dedi since 2006.

Located near the Alban hills south of Rome, it is the world’s only all-in-one workshop, laboratory and consultancy agency for the building, furnishing and decoration of churches and places of prayer, said the company’s art director, Sister Maria Elisa Rossetti.

With more than 30 artisans and specialists in architecture, mosaics, stained-glass, sculpture, and liturgical objects and furnishings under one roof, “We can do a complete church from the building itself to the chalice on the altar,” Sister Maria Elisa told Catholic News Service.

By creating art that is inspired by faith, the congregation contributes to modern culture and revives a sense of real beauty, which has often been “disfigured by egotism, materialism, consumerism and religious indifference,” the congregation’s superior general, Sister Regina Cesario, wrote on the congregation’s website.

The congregation’s work of promoting sacred art as being one of the new roads of evangelization and dialogue that are based on “a pastoral of beauty.”

“By creating art that is inspired by faith, the congregation’s work of promoting sacred art as being one of the new roads of evangelization and dialogue that are based on ‘a pastoral of beauty,” the congregation’s superior general, Sister Regina Cesario, wrote on the congregation’s website.

The vocation includes perpetual adoration, which inspires all of their artistic projects from creating a tiny candleholder to a soaring church tower, Sister Mariella said.

“You can tell the difference between an artistic work made by a big artist who doesn’t know who Jesus Christ is and tries to interpret Jesus in his masterpiece, and a person who really lives the word of God. There is a big difference,” she said.

Creating beauty in sacred art requires staying connected to Jesus through prayer, the Scriptures and the sacraments, especially the Eucharist, she said.

By staying close to Christ, an artist receives “a little light every day, and if we hold on to the light and not get distracted from the truth by flashy fads and fads, the artist will find a way to create a work that connects people with God and others, she said.

“That’s why when people pray in an environment that is really designed from prayer, they can find their spiritual connection with the Lord and with the world,” she said.

“Everything that is beautiful helps the spirit find the Lord, which is beauty.”
Veteran of pro-life movement sees ‘mood change’ in U.S. on abortion

WASHINGTON (CNS) —

Joseph Scheidler, regarded by many people as the “godfather of the pro-life movement,” sees the mood shifting in the United States on the abortion issue, and predicts that pro-life supporters eventually “will prevail.”

“There is a mood change in the country,” he said. “A lot of our legislators are actually getting backbone, and they are beginning to stand up for the rights of the unborn.”

The president and founder of the Chicago-based Pro-Life Action League, Scheidler made the comments in a recent telephone interview with Catholic News Service.

In Chicago in early April, more than 400 people paid tribute to him at an evening banquet hosted by Citizens for a Pro-Life Society.

Scheidler, with his wife, Ann, and their son, Eric, listened to several speakers tell stories, share humorous anecdotes and offer words of praise for his decades of pro-life activism.

“The polls now show that the majority of people call themselves pro-life. There has been a lot of media exposure with Planned Parenthood, and it has exposed a lot on abortion. It’s becoming more and more of a negative thing than it was in 1973,” Scheidler told CNS, referring to the year of the Supreme Court’s Roe v. Wade decision, which legalized abortion.

The recent focus on the Planned Parenthood Federation of America has occurred as a result of the federal budget, a decision to defund Planned Parenthood “is not one of those hard choices,” Scheidler said.

Monica Miller, the director of Citizens for a Pro-Life Society, echoed Scheidler’s remarks about polls showing that Americans’ attitude about abortion has changed.

“It’s clear at this point that the majority of Americans are against abortion in the later term stages of gestational age,” she told CNS in a separate interview.

“I think the notion that abortion is, in fact, the killing of a human being is becoming more acknowledged,” said Miller. “To those who say they want abortion to be ‘safe, legal and rare,’ like President Barack Obama and President Bill Clinton before him, Scheidler would say their position is ‘illogical.’”

“They’ve been saying that since the beginning. That’s still something we must fight,” he told CNS. “The bottom line is still the same. You cannot destroy an innocent human life. You don’t target children. What kind of a society does that? We cannot and will not buy any of that illogical ‘safe and rare’ argument.

“When you say ‘legal but rare,’ that’s like saying, ‘We’ll still kill children and old people, but only rarely.’ The fact is that you are still killing a person. It shouldn’t be legal. Those are just words,” he continued. “It’s got to be illegal because it’s wrong to kill people.’”

For Scheidler, overturning Roe would be a victory, but not the end of the battle.

“I’m not spending time with legislation,” said Scheidler. “That’s not the real battle. We must get the American people to respect life or to convert their hearts to respect it. There’s no easy fix. Overturning one thing won’t solve the problem.

“There is no real victory for the pro-life movement and for the unborn child if we still fail to recognize them as persons and if their lives remain unprotected,” added Miller.

“The real battle is to convince the public and the whole world that human life begins at conception and that is it sacred,” she said. “Right now, I would say that we’re winning the battle. We are seeing more and more states passing restrictive legislation when the beginning of life is being more clearly defined.”

Scheidler, once referred to as the Green Beret of the pro-life movement by columnist Pat Buchanan, said it is not clear where pro-life supporters are in that battle.

“We may be in the beginning and we may be in the middle. But it’s impossible to put a time process on it,” he explained. “However, there are changes that we are seeing. Many of the pro-abortionists that we have dealt with in the past are now militantly pro-life. And you see that happening a whole lot more than the other way around.”

The increasing numbers of young people who are pro-life fills Scheidler with optimism about the movement, he said.

“They will keep up the fight long after we’re gone because they are true believers, and they learned morality from their parents and from one another,” said Scheidler, adding that there are “100 pro-life teens” to every “25 pro-aborts.”

Some people in his own generation, he said, were “caught off guard” when they were young, “and a good deal of us fell into the error;” but today “people can find out all they need to know about abortion with things like the Internet, and there is very little room for ignorance.

“We will win, and we will prevail. It’s just a matter of when,” he said.
Want happiness? Learn and do what is good from us, at least for awhile. There may well be some criteria for happiness. I would not want to be on the possibility of creating happiness while causing someone to feel unless that happiness coincidence with a household’s normal chaos and disruption? Can hardworking people be happy? Can happiness incompatible with genuinely demanding work? Since it usually is unpleasant to experience a crisis, endure stress or undergo a conflict, it might seem that all these are antithetical to happiness. Isn’t happiness supposed to feel good? Yet countless stories could be told about the happiness that was born of resolving a conflict, successfully handling a crisis and coming to terms with the sources of stress in one’s life. Pleasure and happiness may not be as closely related as they generally are thought to be.

The sense of fulfillment or satisfaction that stems from the challenging work of real life factors into happiness as people have come to know it. But yes, happiness is hard to understand. Furthermore, happiness often makes us with its unrelenting pressure of foot. If we feel happy today, will we feel happy tomorrow? Feelings of happiness have a way of eluding us, escaping around the corner, so to speak. We are left to set out in quest of happiness once again.

Whatever happiness is, however, most serious commentators on the subject agree that it neither is just a feeling nor a synonym for pleasure. I am sure that many people would like to chart a course toward happiness—to lay plans for becoming happy. Is that possible? Or will life’s inevitable disappointments, frustrations and painful losses always cloud happiness for us and obscure it from view?

Abbot Christopher Jamison, a British Benedictine monk, proposes a sort of road map to happiness. But the word “happiness” does not mark the key turning points along the road that he lays out.

In his 2008 book Finding Happiness (Liturgical Press), Abbot Christopher tells readers that “too often, happiness is narrowed down to mean feeling good.” He quickly adds that “there is ... nothing wrong with feeling good,” but that this definition is too narrow. Teaching about happiness “does not simply mean offering healthy lifestyle advice. It means teaching that goodness and virtue are integral parts of happiness,” the abbot explains. He says what is needed is to “broaden our definition so that feeling good is put into the wider context of doing good and knowing good.”

Benedictine monks are noted for their hospitality. The accent they place on welcoming guests turns monastic away from a self-focus toward love for others, the abbot said. Such a shift of focus could help others make headway on the road to happiness, too.

At one point in his examination of virtues, Abbot Christopher speaks of “magnanimity” and “bigheartedness” as virtuous qualities through which people do not necessarily share “material wealth” but express love. “Bigheartedness is the opposite of vanity,” he says, and results in our “genuine delight at giving something of ourselves to another person.”

For Abbot Christopher, happiness is a sort of byproduct of “doing good and knowing good,” and finding happiness is a “lifelong process.”

By David Gibson

Happiness is so appealing and yet so confusing. We all want happiness, but do we know what it is? The custom is to wish each other happiness on birthdays, anniversaries and other significant days. It also is common to petition God’s blessing in the form of a happy marriage, a healthy child, the happy outcome of a major work project or simply a happy turn of events in a complicated situation. People may even pray for a happy death.

But what does the happiness we wish for each other look like? And if the happiness that we have prayed for takes root in our lives, will we recognize it? We have a 4-month-old grandson. He smiles a lot for such a little one, and doesn’t cry quite as much as some infants. We think of him as a happy baby, and I hope that he is.

Instinctively, people hold babies securely and comfort them when they fuss. We want our babies to feel loved, welcomed and recognized for the enduring presence that they are. We do what we can to create a joyful environment for them. We try to make babies happy.

Parents want happiness for all of their children, and would give it to them if they could. This is easier said than done, however. We comfort fussy babies, but as children grow and develop, so will the number of things they complain about and the number of times we are unable to fully comfort them. Sometimes they will not feel as secure as we would like them to feel.

Is a complaining person unhappy? Can we be happy if we feel insecure, unloved, maltreated or disappointed? We mere mortals tend to doubt this—to suspect there are criteria that happiness must meet. In the absence of any of these criteria, we may feel that happiness has escaped us, moved away

By Joseph F. Kelly

Scripture always focuses on our relationship with God as the true source of happiness. It also makes clear where happiness must meet. In the absence of God—in those around us.

"‘For Abbot Christopher [Jamison], happiness is a sort of byproduct of ‘doing good and knowing good,’ and finding happiness is a ‘lifelong process.’ "

Student volunteers Shainice Gayle and Donella Williams of Bishop Ford Central Catholic High School in Brooklyn, N.Y., prepare food trays on April 16, 2010, at a nearby center where the Franciscan Sisters of the Poor serve the poor and homeless.

Finding the true source of happiness right in front of us

Not at all. The Bible tells us how God that rewarded his servant Abraham with very tangible things—land and flocks of animals. We can certainly find happiness in physical things, but we must realize the transitory nature of this happiness. The new car will wear out and eventually be junked; the new television will quickly be surpassed by an even newer one with more features.

A boy steals a bike and experiences pleasure in riding it. But the bike will never make him truly happy time left in his earthly life, so here he told his disciples—and as—how he would continue to be with us in the community of believers whom we are called to serve. The Old Testament also has a strong notion of God bringing us via the community. God’s chief concern is the welfare of his chosen people. His servants, Moses and later prophets, for example, work in God’s name to help the people.

Even our personal experiences validate the biblical view. We feel good when we help those in difficulty. For instance, my home parish in the Diocese of Cleveland sponsors a warm clothing drive every Christmas for impoverished people in urban ghettos. Parishioners do not know who actually receives the clothing, but it is a good feeling to know that somewhere a poor child will face an Ohio winter with a warm coat, scarf, hat and gloves.

John Carroll University, where I teach, sponsors programs to buy sheets and pillowcases for homeless shelters. Our students volunteer in inner cities, in Appalachia and in Central America, and they always tell me how happy they were participating in those programs, making a difference and helping the least of their brethren.

Many people find happiness in seemingly unimportant things, such as a new car or television. Is the Bible critical of such happiness? Should we feel awkward about such happiness?
Wise words from St. Catherine of Siena

Yes, it is true that St. Catherine of Siena, as a 29-year-old woman, convinced Pope Gregory XI in 1376 to return the papacy to Rome despite pressure to keep it in Avignon.

The popes had been in Avignon since 1309, through the Great Schism of 11世纪700年, 時代 chronicles say it was seven popes.

But that was only one thing that remarkable woman accomplished in her short life. She was 33 when she died. Catherine is recognized as one of only three female Doctors of the Church, and it is not because of her influence over a pope or even because she was called on as a mediator between the papacy and the city of Florence. She is a Doctor of the Church because of her medical writings, mainly a book called The Dialogue.

That book consists of four treatises and the dialogue of Catherine with God. Her basic theme is God's incredible love for humanity expressed by his first creating the world and then redeeming it through the Passion and death of Christ.

In the book, the God the Father spoke to Catherine, saying, "Beloved daughter, I give everything I have to gain from you the love and care I have for him. I desire to show him mercy for the whole world, and my protective love to all those who want it.

God continued that he formed humans in his own image and likeness. In a memory to recall God's goodness, an intellect to know and understand God's will, and a will to love what they would come to know with his intellect. He said that he did all that so that humans could know him and perceive his goodness.

However, God continued, heaven was closed off because of Adam's disobedience. After Adam's sin, all manner of evil entered into our midst through sin.

Still, out of love for us, he handed over his only-begotten Son to make satisfaction for our sins. God, however, he submitted to a shameful death on the cross and by that death he gave you life, not merely human but divinity as well.

Then Catherine spoke: "Eternal Father, you have given me a share in your power and in the wisdom that Christ claims as his own, and your Holy Spirit has given me the desire to love you. You are my Creator, eternally Trinity, and in you I find everything I have made of a new creation in the blood of your Son, and I know that you are more rich with love at the beauty of your creation, for you have enlightened me."

She told God that he could give her no greater gift than the gift of himself because he is "a fire ever burning and never consumed, which itself consumes the selfish love that fills my being.”

Imagine that you are 18 and have just bought the book "The Freshman Survival Guide because it is common knowledge for everyone that college professors are an identity may change, unless I put more priority on my own plans and relationships with others.

Pope John Paul showed me that if you put your focus on young people, then the vitality of the Church is maintained. Sexual abuse scandals, I was doubly blessed to have the example of a loving father. When he died, it was like I had lost my own father.

But I was doubly blessed to have the example of a loving father. When he died, it was like I had lost my own father.

How was this possible? Why was the death of pope John Paul II an event that was immediately followed by a world's Day events that he created, that he loved spending time with young people. Setting an example for teenagers seems like an obvious thing for a father to have in his personality.

But he always wanted to make sure that those ideals were truly good, and truly centered on and flowing from Christ. His challenging words had power for so many people of my generation because we knew that there was no hint of hypocrisy in him. He strove to live the ideals that he called young people around the world to embrace.

Over the past nine years of my life as a father, I have sought, with the help of God, to model that kind of love and the virtues in my four sons.

And in recent years, I have been blessed to see the seeds ever so slightly starting to bear fruit.

But because I know well that the example I have given my own children has been a mixed test, I have come to realize that their human and spiritual growth is due much more to grace than to our own efforts.

And that is what leads me to the final question that Pope John Paul gave to me as a father—prayer.

A deep and persevering life of prayer undergirded and suffused all that he said and did.

And knowing my own indebtedness to the great mission given to me as a father, I must lead to pray every day for my boys, my wife Cindy, other families and myself. I will be praying on May 1—which is my 50th birthday—when Pope Benedict XVI declares Pope John Paul I blessed in the heavens.
Second Sunday of Easter
Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 1, 2011

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

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

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

Acts originally was seen to be a continuation of St. Luke’s Gospel, and these books still should be considered as being in sequence.

Together, they tell an untold story of salvation in Jesus, from Mary’s conception to a time years after the Ascension.

This weekend’s reading reveals to us what life actually was like in the time shortly following the Ascension.

The first Christians, most of whom likely knew Jesus, were reverently following the Apostles by being together in a most realistic sense of community, eagerly caring for the needy, praying and “breaking the bread,” or lead to scrupulosity.

This weekend is Divine Mercy Sunday. Coincidentally, it also is for people in almost every Mass the Lord’s resurrection begins syndication.)

Q

A

Admitting wrongs to God, self and others is the fifth step in sacrament of penance

(Editor’s note: Father John Dietzen died on March 27 in Peoria, Ill. His earlier columns will be syndicated by Catholic News Service until a new “Question and Answer” column begins syndication.)

Question Corner

Fr. John Dietzen

Admitting wrongs to God, self and others is the fifth step in sacrament of penance

What would this world be like
If we follow Jesus,
Listen to Him,
And make this world
A Kingdom of Love?

What would this world be like
If peace enters our hearts,
We love for him,
And bring this peace
To all we meet?

What would this world be like
If we let our fears go,
Are filled with joy,
And show concern
Flow out to others?

What would this world be like
If our hearts are transformed,
We become like Christ,
And make this world
A Kingdom of Love?

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Catholic women carry wooden crosses during a Palm Sunday procession on April 17 in Dili, East Timor.)

Daily Readings

Monday, May 2
Athanasius, bishop and doctor of the Church
Acts 4:23-31
Psalm 2:3-9
John 3:1-8

Tuesday, May 3
Philip and James, Apostles
1 Corinthians 15:1-8
Psalm 19:2-5
John 14:6-14

Wednesday, May 4
Acts 5:17-26
Psalm 34:2-9
John 3:16-21

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

Friday, May 6
Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, May 7
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, May 8
Third Sunday of Easter
Acts 2:14, 22-33
Psalm 16:1-2, 5, 7-11
1 Peter 1:17-21

My Journey to God

Kingdom of Love

What would this world be like
If we follow Jesus,
Listen to Him,
And make this world
A Kingdom of Love?

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A Kingdom of Love?

By Sandy Bierly

The Criterion Friday, April 29, 2011 Page 13

God's action in the hearts of men; it is a gift of the Holy Spirit as well as the fruit of charity.”

All of this is another way of saying that, properly understood, the process of the fifth step may provide a fitting occasion for the sacrament of penance.

Our family is Catholic, but attended a relative’s celebration some years ago at a Greek Orthodox Church in another state.

It was a lovely-three-hour service, but we were not allowed to receive Communion.

We were told that we do not truly believe that the bread and wine become the body and blood of Christ.

When we told them we do believe, we apparently were still not deemed worthy, and had to take bread and wine.

“All of this is another way of saying that, properly understood, the process of the fifth step may provide a fitting occasion for the sacrament of penance.”

The word “Orthodox,” for Catholics who may be less familiar with the terminology, generally refers to those Eastern Christian Churches not in full communion with the Latin, or Roman, Catholic Church and the Eastern Catholic Churches.

Despite this separation, however, we believe that these Churches, by apostolic succession down through history, still possess the true sacraments, above all, the priesthood and the Eucharist.

As was indicated in that column, we Catholics have our own, usually more permissive, regulations about sharing Communion with the Greek Orthodox and other Orthodox Churches.

We also recognize our obligations to respect rules that they have, usually more restrictive, limiting the Eucharist to their own members or, in some cases, what you encountered.

I don’t believe there has been any change in policy, but Orthodox clergy that challenge Catholics’ belief in the eucharistic presence of our Lord is new to me. Their restraints should understand the disorder of souls and apply the appropriate remedies to them. . . . Discernment of spirits is a deep knowledge of
Catholics fought on both sides during Civil War

By John F. Fink

The movie The Conspirator was released in theaters to coincide with the 150th anniversary of the beginning of the Civil War on April 14, 1861.

It accurately tells the story of the trial of Mary Surratt, who ran a boarding house in Washington where John Wilkes Booth and others conspired to assassinate President Abraham Lincoln. Vice President Andrew Johnson and Secretary of State William Seward.

Surratt is depicted in the movie as a devout Catholic, as indeed she was. She was a southerner who believed in the cause of the Confederacy, although most historians today believe that she probably was innocent of being among those who plotted the assassinations.

The movie clearly shows that Catholics fought on both sides of the Civil War. In the United States—10 percent of the population. Most of them, though, lived in the north rather than the south.

The Catholic Church had 2,000 members of the clergy who plotted the assassinations. Father John Ireland, later the Archbishop of St. Paul, Minnesota, and Joseph Hodgens. Grandfather of eight. St. Louis, Batesville, April 16.

The Civil War was a battle between the Union and the Confederacy. It started in April 1861, when South Carolina seceded from the United States. The war lasted four years and claimed the lives of more than 600,000 soldiers.

The Catholic hierarchy was also on both sides during the Civil War. President Andrew Johnson ordered him to be released from prison in 1868; and Dr. Samuel Mudd, a Maryland physician who treated Wilkes' broken leg after Lincoln’s assassination.


The Catholic Church was divided on the issue of slavery. Some Catholics supported the Union, while others supported the Confederacy.

The most famous was Philip Sharp, but others were Judge Isaac Van Voorhis of Columbus, Ohio. He was the commander of the regiment for which Father Hughes had 2,000 members of the clergy who plotted the assassinations.

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Seminarists in Rome learn to serve God by serving others

TAXCIT CITY (CNS)—Even while studying at a pontifical university in Rome, training to become a priest includes engaging in service projects. “Both becoming a man of service is essential to just becoming a good Christian,” said Jacob Strand, a seminarian from the Archdiocese of Milwaukee who is studying at the North American College (NAC) in Rome.

The NAC seminarists work in 32 different apostolates, which range from visiting the sick and the poor, to giving tours of St. Peter’s Basilica or teaching religious education classes.

NAC staff help the seminarists choose an apostolate based on their special interests and on areas where they need growth or experience.

John Connaughton, a seminarian from the Diocese of Bridgeport, Conn., said engaging in service is part of a seminarist’s calling. “Our Lord has asked us to serve others is important for forming the process.”

“Many times, we are spending time with other seminarists or we are in the classroom,” he said, “so I think when we do go out into the city and are engaging people, it reminds you of what you’re working toward. … It takes our studies and our prayer life, and allows us to put that into practice.”

Colin Won, a seminarian from the Diocese of Sacramento, Calif., said his apostolate has helped him realize how he can be a spiritual father, and also recognize the privilege he has been given to enter into the lives of others.

Won works at Santa Susanna, the American parish in Rome, teaching third- and fourth-grade religion classes.

He said the apostolate has taught him how to make the faith more accessible to a younger audience, which he believes will be helpful when he has his own parish. Trying to bring deep theological ideas down to a level that children can understand, believe and practice is a challenge, he said.

Strand, the Milwaukee seminarist, also works with students, although they are older. Strand’s apostolate is serving as a chaplain to students from the Catholic Studies program of the University of St. Thomas in St. Paul, Minn.

“Most of these students are already quite active in living out their faith;” he said, “whereas at a lot of the other college campuses I think it could be described more as grass-root evangelization.”

“… There’s a motto in the seminary: A priest is not his own,” Strand said. “I think that’s very true with apostolate work, too. I think that what we all find, typically, is that we usually receive a lot more than we give. And that’s just the nature of the game.”

If you answered yes to all four of the questions above, you may be the individual we are looking for:

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As a sales force, we offer top-rated products, a secure territory with excellent commissions, incentive bonuses and continuing education opportunities.

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order to help other people. It’s what we call ‘being significant’ rather than ‘being successful.’ That comes when you help other people to be successful.

“The idea of getting on an airplane, traveling, being away from your family, and being with the work that has paled up when you get back, you look at it many times and you say, ‘Why in the world do I do this when it creates such a problem?’ Then you think about the sacrifice that people have made, not only to put on the fine cloth that the people being honored. ‘Well, you say, ‘this is a worthwhile cause,’ and you go do it.’

Q. Talk about the importance of your faith in your life.
A. “I don’t know how you get by without faith. I’ve had a lot of people say, ‘Oh, faith? Show me proof, and I’ll believe.’ Well, faith is believing without fact.

We pray as a family. It’s kept our family together. And we pray on major decisions. We prayed when I was offered the coaching job at [the University of] Minnesota. After praying as a family, we decided that we would take the job if we could put a Notre Dame clause in it [a clause that he could leave the Minnesota job if Notre Dame offered him the position of head football coach]. This goes on and on. We pray on major decisions.

Q. How has being a Catholic shaped your life?
A. “I was raised Catholic on both sides of the family. I went to a Catholic grade school. I just come to believe in Catholicism, and I believe in it stronger than ever—ever with all the problems and difficulties that the Catholic Church has had in recent years. Jesus told St. Peter, ‘Upon this rock, I will build this Church.’” (Mt 16:18).

Q. You and your wife, Beth, will be celebrating your 50th wedding anniversary on July 22. What is the approach that the two of you have brought to your marriage and your family?
A. “I think everything has to be based on trust. We’re [as] opposite as night and day, but we have the same core values, the things we believe in. She’s very religious. It’s about doing the right thing, doing the best you can and showing people you care. Those are the only three rules you need. We have county laws, state laws, corporate laws, labor laws, in-laws and outlaws, but just do what’s right.”

Q. You’ve considered a great motivational speaker. What’s the most important message that you hope people remember from your talks?
A. “You understand that everybody’s got problems. Everybody’s got difficulties. This is all part of life, but you’re never going to be free of problems. What’s important is being able to handle any problems and being able to cope with them.”

Tickets are still available for the Spirit of Service Awards Dinner on May 11 at the Indiana Roof Ballroom in Indianapolis.

Legendary football coach and motivational speaker Lou Holtz will deliver the keynote speech at the event, which benefits the efforts of Catholic Charities Indianapolis to help people in need.

The event will begin with a reception at 5:30 p.m. Tables for eight people can be purchased at these levels: $10,000 for a benefactor, $5,000 for a patron, $1,750 for a partner, and $800 for a parish table sponsor. Single tickets are $250.

Catholic Charities Indianapolis provides counseling, family support, elderly care, crisis assistance and shelter, while serving as an advocate for peace and social justice.

In 2009-10, Catholic Charities Indianapolis experienced an overall 80 percent increase in the demand for services, including help with housing and food, according to agency officials. The agency served 42,761 people—an increase of 4,000 people from 2008-09.

(For more information about the awards dinner or to make reservations, call 317-592-4072 or visit the website at www.CatholicCharitiesIndpls.org.)