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Blessed John Paul's courage and faith

VATICAN CITY (CNS)—Pope John Paul II was a true believer, a courageous voice who suffered from the same disease. "I saw in him the image of my illness. But I admired his strength and courage," she said.

Two months after the pope died, her condition worsened. Then, after prayers to the late pope, she awoke early one morning feeling well rested.

The nun beamed as she recounted her unexpected healing. She said when she was diagnosed with Parkinson’s in 2001 at the age of 40, she found it difficult to watch Pope John Paul, Simon-Pierre, whose cure from Parkinson’s disease was accepted as the miracle that paved the way for Pope John Paul’s beatification. The nun beamed as she recounted her unexpected healing.

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Jesuit Father Federico Lombardi, the Vatican spokesman, released a brief written statement reacting to the news.

"Osama bin Laden, as we all know, bore the most serious responsibility for spreading divisions and hatred among populations, causing the deaths of innumerable people, and manipulating religions to this end," Father Lombardi said.

"In the face of a man’s death, a Christian never rejoices, but reflects on the serious responsibilities of each person before God and before men, and hopes and works so that every event may be the occasion for the further growth of peace and not of hatred," the spokesman said.

The Vatican missionary news agency, Fides, reported that Christian schools and other institutes were closed, and churches put on guard in Pakistan’s main cities out of fear of possible repercussions on the Christian minorities there. Pakistani Christians are often identified in extremist literature with the West and the United States.

Paul Bhatti, a government adviser for religious minorities in Pakistan, told Fides that "the situation is tense. In fact, there are strong fears of persecution—a strong, generous and apostolic faith," Pope Benedict said on May 1 just minutes after formally beating his predecessor.

In the beatification proclamation, Pope Benedict said that, after a consultation with many bishops and the faithful, he concluded that the venerable servant of God, Pope John Paul II, pope, henceforth will be called blessed,” and his feast will be on Oct. 22, the anniversary of the inauguration of his pontificate in 1978.

The official celebrations began with a nighttime prayer vigil on April 30 at the Circus Maximus, the site of an ancient Roman racetrack.

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VATICAN CITY (CNS)—More than 250,000 people gathered in St. Peter's Square on May 1 to pray for a woman who just had a baby, making it one of the largest crowds of the pontificate, the Vatican said.

The casket was later moved to a larger chapel when he was alive. The casket was closed at 3 a.m. Hundreds of people handled the ushers' notes and flowers that were set behind the casket.

The public viewing did not resume again until about 1 p.m. on May 2 after the Mass of Thanksgiving in St. Peter's Square presided over by Cardinal Tarcisio Bertone, Vatican secretary of state. Not long after the Mass, Anthony Stagno from Chicago said he and his wife hadn't braved the long lines yet. "Maybe this evening," he said, "since it's better seeing him alive," which they did in 1997 in Bologna, Italy. "He had fantastic charisma," Stagno said.

Several pilgrims waiting right outside St. Peter's Square said on May 2 they didn't plan on going into the basilica because the line was too long. "We've had enough lines and being pushed," said two women from the Philippines.

 Sister Christina, a member of the Servants of Mary from southern Cameroon, said she felt "real joy," and could sense the late pope's presence. Being by the casket, it felt "like he had never left us," she said. The Tuscan family from Turin, Italy, "it was a moving experience" to have seen his casket.

However, the ushers moved them past so quickly they didn't have time to pray, "just time to make the sign of the cross, which was more than enough," Paola Tiscian said.

FATHER Enda Naughton, 78, who works at the Knock Shrine, Ireland's national Marian shrine, said he had celebrated Mass with the late pope twice in his private chapel when he was alive.

He said seeing his casket "was lovely," and that his whole visit had been touched by the blessed. He said when planning the trip last month, all the hotels were fully booked. He prayed to Pope John Paul and asked him that "if he wanted me to come," the Polish pope would have to "do something."

Ten minutes later, he got an e-mail from one hotel saying there had been a cancellation. He said he was lucky to get into the basilica because "there was a queue miles long, snaking around. It would have taken hours."

But he was accompanying a woman with a disability, and they were given permission to go to the front of the line to see the casket, he said.

The casket was set on a raised platform in front of the main altar, the basilica's main level. It was surrounded by yellow and white roses and flanked by four Swiss Guards.

Placed on top of the casket was "one of the most precious Gospels in the Vatican Library's holdings," the illuminated Lorsch Gospels from the medieval era, the Vatican said in a written statement.

The casket was later moved to a new tomb site in the Chapel of the Servants of Mary from southern Cameroon, said she felt "real joy," and could sense the late pope's presence. Being by the casket, it felt "like he had never left us," she said. The Tuscan family from Turin, Italy, "it was a moving experience" to have seen his casket.

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Saint Mary-of-the-Woods, Catholic Charities partner for scholarship

Special to The Criterion

SAINT MARY-OF-THE-WOODS—Helping to make a college education more accessible, Saint Mary-of-the-Woods College and Catholic Charities Terre Haute have teamed up to award an annual scholarship.

The Saint Mary-of-the-Woods College/Catholic Charities Terre Haute Scholarship is designed to help clients of Catholic Charities, who might not otherwise have the opportunity to further their education, to earn a degree at Saint Mary-of-the-Woods College.

“It is a privilege to participate in this partnership with Catholic Charities, an organization that makes significant contributions to strengthen our community,” said Dottie L. King, president of Saint Mary-of-the-Woods College. “We are proud to work with Catholic Charities to put a college education within reach to students who demonstrate a drive and commitment to education, without limitation due to cost.”

Beginning during the 2011-12 academic year, Saint Mary-of-the-Woods College will award a full-nation scholarship to one person each year for enrollment in its campus, distance or graduate programs. The applicant must meet all college admission requirements. Depending upon the program, the value of the scholarship may be up to $110,000.

“We are committed to helping our community,” said John Eting, agency director for Catholic Charities Terre Haute. “The Saint Mary-of-the-Woods College/Catholic Charities Terre Haute Scholarship is designed to help clients of Catholic Charities Terre Haute; it is a privilege to participate in this partnership, contact Catholic Charities in Terre Haute; and other services to the homeless and the elderly in the Wabash Valley. Catholic Charities Terre Haute provides support to families, the

Nearly 700 students to graduate from three Catholic colleges in archdiocese

Criticism staff report

Students, families and educators will join in the celebration as the three Catholic colleges in the archdiocese hold their graduation ceremonies in May.

Marian University

In another historic year for Marian University, 484 students are expected to graduate when the Indianapolis campus holds its commencement at 10 a.m. on May 7 at the school’s St. Vincent Health Field. For the first time, the university will confer degrees on students who studied nursing online in the accelerated bachelors of science in nursing degree program.

The commencement speaker will be Dr. Larry Eshleman, the director for community and global health at Franciscan St. Francis Health. She also is the founder of a charitable organization that provides healthcare outreach and education to people in her homelands of Nigeria. She will receive an honorary Doctor of Public Service degree during the commencement speaker will be Dr. Mercy Obeime, the director for community and global health at Franciscan St. Francis Health. She also is the founder of a charitable organization that provides healthcare outreach and education to people in her homelands of Nigeria. She will receive an honorary Doctor of Public Service degree during the commencement speaker will be Dr. Mercy Obeime, the director for community and global health at Franciscan St. Francis Health. She also is the founder of a charitable organization that provides healthcare outreach and education to people in her homelands of Nigeria. She will receive an honorary Doctor of Public Service degree during the commencement speaker will be Dr. Larry Eshleman, the director for community and global health at Franciscan St. Francis Health. She also is the founder of a charitable organization that provides healthcare outreach and education to people in her homelands of Nigeria. She will receive an honorary Doctor of Public Service degree during the conclusion of the ceremony.

St. Mary-of-the-Woods College

Saint Mary-of-the-Woods College will celebrate its 170th commencement on May 7 when the 150 graduates of its Class of 2011 will be honored. Graduates will receive their degrees during the ceremony that begins at 2 p.m. in the Cecilian Auditorium of the college’s Conservatory of Music. The commencement speaker will be Benedictine Sister Patrick Crowley, a 35-year veteran in education and social service administration, who has worked tirelessly to help educate children and provide shelter and other services to the homeless and the elderly in Chicago. Currently serves as the president of Benedictine Sisters of Chicago at St. Scholastica Monastery.

Sister Patricia will receive an honorary Doctor of Humane Letters degree.

Saint Meinrad Seminary and School of Theology

Forty-three students are expected to receive master’s degrees when Saint Meinrad Seminary and School of Theology holds its commencement at 2 p.m. central time on May 14.

The ceremony will take place in the Archibury Church, where graduates will receive degrees that include Master of Divinity, Master of Theological Studies, Master of Arts in Catholic Philosophical Studies, and Master of Arts in Catholic Thought and Life.

The commencement address will be given by Benedictine Abbot Martin Werlen of Einsiedeln Abbey in Switzerland, the abbey that founded Saint Meinrad Archabbbey.

2011 Conference Highlights

• National Catholic Speakers
• 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
• Catholic Kids Korner for ages 3-11 & Child Care
• Ages 1-2
• Deadline to register for Kids Korner is May 9

Register Now! www.holyfamilyconference.org

The Criterion Friday, May 6, 2011 Page 3A
Successful legislative session

Congratualtions to the Indiana Catholic Conference (ICC) and its Legislative Action Center for its accomplishments during this year’s legislative session of Indiana General Assembly. As that session began in January, Glenn Tebbe, ICC executive director, told The Criterion, “Among our priority issues to assist families and children this year, we will be working with state lawmakers to create legislation to further reduce abortion, improve school choice opportunities and to stop Hoosier children and pass a same sex marriage ban.”

The ICC met those goals. He also told The Criterion back in January that he expected “some potentially negative consequences affecting those in our immigrant community.” That is because of a bill that would have emulated the crackdown on illegal immigration that Arizona enacted. The ICC and its allies managed to strip the provisions in that bill that would have required local and state police to enforce federal immigration laws. This, too, was a success.

The ICC’s goal of helping to pass “legislation to further reduce abortion” was achieved with the passage of a bill that cuts off state Medicaid funding to Planned Parenthood and imposes the strictest anti-abortion measures in the country. Gov. Mitch Daniels was expected to sign the bill although he has yet to do so.

The Criterion will publish an ICC wrap-up article about the legislative session in our next edition.

We also editorialized about the Pence Amendment, which would have cut funding to Planned Parenthood. This was achieved with the passage of a bill that would have required all public schools to receive up to 80 percent of the tuition cost for their children to attend a private school of the parent’s choice.

The ICC’s goal of improving school choice options was met with the passage of a law that would award families that qualify for free and reduced lunches at schools to receive up to $214 millions a year. The ICC also helped to improve a provision in the bill that would have required Catholic schools to pay the same taxes as those with children in public schools, yet they receive none of the benefits.

The total cost of operating archdiocesan Catholic schools—not including private schools, such as Cathedral High School or Brebeuf Jesuit Preparatory School, both in Indianapolis—is estimated at $100 million a year. Since public schools are more expensive to operate than Catholic schools, that translates to an estimated savings to Indiana taxpayers of around $214 millions a year.

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We again congratulate the ICC for its successes during the spring 2011 legislative session.

—John F. Fink, Editor Emeritus

Be Our Guest/Kara Gregg

A special Mother’s Day “thank you” from the heart

(Editors’ note: Kara Gregg, a senior nursing major at Marian University in Indianapolis, will be among the school’s 494 graduates on May 7. She wrote the following letter to her mother, Debbie, for her unwavering love and support during college. Kara is the oldest of eight children, and is a member of St. Nicholas Parish in Ripley County.)

Dear Mom,

This weekend, I graduate from nursing school. God is SO GOOD!!! You, Mom, deserve some credit for this achievement! All because this truly was a combined effort—at least in my heart.

Nursing school was such a challenge, Mom, but you know the hardships, determination and sacrifice that it took for me to endure. Mom, through your faith you have given me the gift of wanting to draw closer to our Lord, and for that I am so thankful.

While nursing school has shown me joy, there have been great trials and suffering, too, Mom, you have taught me what the word “suffering” really means as you fully rely on the Lord.

By embracing his cross and uniting our struggles with his, you were there to remind me that “we are hurting or weak is when Jesus draws us to himself.”

Thank you, Mom, for your comforting words. You will never understand the depth of peace and joy I found in them.

As I reflect over the past four years of college, there are many memories of you that I have to mind that hold a special place in my heart. To you, they may have seemed like “little acts of love” like St. Thérèse of Lisieux, the Little Flower, but to me, Mom, your acts of love around me with Christ’s embrace.

I found them in your letters in the mail every now and then, encouraging me. I remember when I was feeling discouraged and needed a boost in my faith. I was about to drop out of nursing school and I felt like I just couldn’t do it anymore. You wrote me you never wanted to see me give up, and you would pray for me to have the strength and courage to keep going. Mom, you gave me the strength and the courage to keep going. You never gave up on me.

This is a win for all qualifying students. There are also alternatives to Planned Parenthood’s family planning services in every Indiana county—SO clinics overall.

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La Confirmación es necesaria para completar la gracia bautismal

El Catecismo prosigue: “Desde aquel tiempo, los apóstoles en cumplimiento de la voluntad de Cristo, comunicaban a los neobaptizados, mediante la imposición de las manos, el don del Espíritu Santo, destinado a completar la gracia del Bautismo. Esto explica por qué en las palabras del apóstol Pablo: ‘...y sorbieron del mismo río’, se percibe la tradición cristiana de la imposición de manos como una manera de identificar la gracia bautismal. En efecto, a los bautizados ‘el sacramento de la Confirmación nos une más estrechamente a la Iglesia y los enriquece con una fortaleza especial del Espíritu Santo. De esta forma se comprometen mucho más como auténticos testigos de Cristo, a entender y defender la fe con sus palabras y sus obras’ (#1284).

En los primeros siglos de la Iglesia la efusión del Espíritu Santo, promesa que realizó primero el día de Pascua, se aceleró y se hizo más general. La Ley de la Iglesia, en su parte VII, nos recuerda: ‘Esta unión ilustra el nombre de Cristo y hace nuestra comunión con él (Cf., #1285).’

Un aspecto fundamental de nuestra Iglesia es la evangelización, esto es, ayudar a las personas a hallar a Cristo y su mensaje, no sólo para entenderlo sino para seguirlo. La misión de la Iglesia es la evangelización, esto es, ayudar a las personas a hallar a Cristo y su mensaje, no sólo para entenderlo sino para seguirlo. La misión de la Iglesia es la evangelización, esto es, ayudar a las personas a hallar a Cristo y su mensaje, no sólo para entenderlo sino para seguirlo. La misión de la Iglesia es la evangelización, esto es, ayudar a las personas a hallar a Cristo y su mensaje, no sólo para entenderlo sino para seguirlo.

Por este hecho, la Confirmación confiere crecimiento y profundidad a la gracia bautismal:… nos introduce más profundamente en la filiación divina que nos hace decir ‘¡Abba, Padre!’... nos une más íntimamente a Cristo, a la Iglesia;... nos conecta con los dones del Espíritu Santo;... hace más perfecto nuestro vínculo con la Iglesia;... nos confiere una fuerza especial del Espíritu Santo para difundir y defender la fe mediante la palabra y las obras como verdaderos testigos de Cristo, para confirmar valientemente el nombre de Jesús en el corazón de los fieles y para no sentir jamás vergüenza de la cruz’ (#1303).

Espero que esta ilustración del Catecismo de la Iglesia Católica ayude a aclarar el significado y la importancia de este sacramento. Invito a todos aquellos adultos que no han sido confirmados a que consulten con su presbítero sobre cómo prepararse para recibir este don de gracia.

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Events Calendar

May 6
Manuel High School, 2405 S. Madison Ave., Indianapolis. St. Francis “Ducks vs. Jocks vs. Drugs” charity basketball game, 8 p.m. $5 per person. Information: 317-782-7986.

May 6-31
Saint Meinrad Archabbey, Library Gallery, 200 Hill Drive. St. Meinrad “Art on the Hill.” Information: 812-689-3551 or MZoeller@saintmeinrad.edu

May 8
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Monte Cassino Shrine pilgrimage, “Mary, the Greatest Human Success,” Benedictine Father Columba Kelley, presenter, 2 p.m. Information: 812-537-6001.

May 9
Queen and Divine Mercy Center, Rezvile, located at 925 So. 11th St., male 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: 812-869-3551.

May 9
Crooked Stick Golf Club, 1964 Burning Tree Lane, Carmel. (Diocese of Lafayette) Office of Catholic Education, “Golf Fore Faith.” Information: 317-441-8956 or mbhendricks@archindy.org

May 10
St. Paul Horney, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, Mass for deceased members, 11 a.m. meeting, 12:30 p.m. Information: 317-885-1098.

May 12
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholica United for the Faith, Abba, Father Chapter, meeting, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1369, or mirley@archindy.org

May 13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Feast Day of Our Lady of Fatima; celebration and procession to the shrine of Our Lady, rosary, Benediction, 11 a.m. Information: 317-545-7661, ext. 14.

May 13, 15
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Prison Retreat—Modeling Jesus, the Priest as Servant-Leader.” Benedictine Brother John Glasenapp, retreat, Benedictine Brother John Glasenapp, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

May 14
St. Jude Parish, 5353 McFarland Road, Indianapolis. 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 archdiocese@archindy.org

May 15
Holy Cross Parish, 101 St. Anthony Drive, Mount St. Francis. “Cursillo,” fourth day reunion, 8 a.m.-8 p.m., $20 per person includes meals. Information: 812-933-6437 or cursillo_md@oldenburgosf.com

Retreats and Programs

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

May 12
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Come Away and Rest Armid,” silent non-guided day of reflection, 8 a.m.-4 p.m., $25 per person. Information: 317-545-7661, ext. 14.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Women of the Old Testament,” Benedictine Sister Angela Jarboe, presenter, session one, 7-8 p.m., $30 per person includes both sessions. Information: 317-788-7581 or www.benedictinecenter.com

Divine Mercy Sunday

May 13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Feast Day of Our Lady of Fatima, celebration and procession to the shrine of Our Lady, rosary, Benediction, 11 a.m. Information: 317-545-7661, ext. 14.

May 15
Conventional Franciscan Father Robert St. Martin, the pastor of St. Joseph Parish in Clark County, preaches on May 1, which was Divine Mercy Sunday, beside the Divine Mercy image of Jesus at his New Albany Deanery faith community’s church. He preached on the theme of Divine Mercy in his homily during the weekend Masses at the parish.

Volunteer honored

Benedictine Sister Sharon Bieman, left, administrator of St. Paul Hermitage in Beech Grove, presents a certificate of appreciation during an April 12 luncheon at the retirement facility and nursing home to Vicki Spicuzza, a volunteer there. Spicuzza is also a member of the Ave Maria Guild, which supports St. Paul Hermitage and has many volunteers among its members. St. Paul Hermitage is one of the ministries of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

Nun Run

Participants in a "Nun Run," offered to help young women open to a religious vocation learn more about women’s religious communities ministering in the archdiocese, pose on Feb. 17 with representatives of those orders at the convent of the Daughters of Charity in Indianapolis. The participants visited with members of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, the Congregation of the Sisters of the Third Order of St. Francis, the Daughters of Charity, the Little Sisters of the Poor and the Sisters of Providence of Saint Mary-of-the-Woods.
Southern dioceses cope with aftermath of worst storms in decades

WASHINGTON (CNS)—Southern U.S. Catholic dioceses are seeking aid for those shattered by the violent storms and devastating tornadoes that tore through their region in late April, killing more than 350 people.

Officials from several dioceses told Catholic News Service that they are also busy assessing damage to Church buildings and schools, and several special collections have been started to help those in need.

In an April 29 letter, Archbishop Thomas J. Rodi of Mobile, Ala., asked all pastors in his archdiocese to hold a second collection at Masses over the weekend to assist tornado victims, especially in the neighboring Diocese of Birmingham, which covers the southern portion of Alabama, home to the hardest hit cities of Birmingham, Cullman and Tuscaloosa.

Birmingham Bishop Robert J. Baker has toured some tornado-ravaged areas in his diocese and comforted survivors of the devastating storms, but diocesan officials are still determining the extent of the damage, said Mary A. Crockett, managing editor of One Voice, newspaper of the Diocese of Birmingham.

“I’ve got to say [that] I’ve never seen devastation like this,” President Barack Obama said during an April 29 tour of tornado-damaged areas in Alabama. “It is heartbreaking.”

The president said the federal government was committed to doing what it can to help tornado-devastated communities rebuild.

“We can’t bring those who have been lost back,” Obama said. “They’re alongside God at this point. But the property damage, which is obviously extensive, that’s something that we can do something about.”

Pope Benedict XVI also sent his prayers to those affected by the tornadoes, the parishioners who could not help and support.

Pope Benedict “was saddened to learn of the tragic consequences of the devastating tornado which struck Alabama and neighboring states, and he asks you to express his deep solidarity and pastoral concern to those affected by this natural catastrophe,” said Cardinal Tarcisio Bertone, secretary of state.

“Upon the local civil and religious leaders, and upon all engaged in the work of relief and rebuilding, he invokes the divine gifts of wisdom, strength and generous perseverance,” said Bertone.

In the past several weeks, tornadoes have caused death and destruction in Alabama, Arkansas, Georgia, Iowa, Kentucky, Mississippi, Missouri, North Carolina, North Dakota, Oklahoma, Tennessee, Texas, Virginia and Wisconsin.

“Quite tragically, this severity of the spring tornado and storm season has taken lives and created destruction in unheard of proportions,” said Father Larry Snyder, president of Catholic Charities USA, in an April 28 news release. “Our prayers go out to all of the families and individuals impacted. In the meantime, we need your help and support.”

Catholic Charities USA and Catholic Charities agencies are conducting damage assessment and providing immediate relief to disaster survivors.

The national organization is coordinating with local agencies and providing assistance and support as needed, and fundraising efforts are under way. Father Snyder said 15 people were killed by tornadoes in Georgia on April 27-28, eight of whom lived in the small northwest Georgia community of Ringgold, just south of the Tennessee state line, where the National Weather Service says the tornado packed winds up to 200 mph.

Mgr. Leo Herbert, pastor of two parishes in northwest Georgia, said the mission church of St. Katharine Drexel in Trenton was fortunate.

“The church itself was spared. Three large oak trees crashed into our parking lot. We were fortunate it did not hit our building,” said the pastor. Mgr. Herbert told the Georgia Bulletin, the newspaper of the Archdiocese of Atlanta.

“Most of our parishioners were inconvenienced by losing water and power. Most have their power and water restored now. Some have damage. We have one parishioner whose home was destroyed.”

He said the mission of 45 to 50 families experienced far less damage in comparison to nearby communities like Ringgold.

“We hope to take up a second collection here at this parish next week,” Mgr. Herbert said, speaking of Our Lady of the Mount Parish in Lookout Mountain, Ga.

“Our church is still standing,” he said. “We are fortunate. We will get by.”

Though small Georgia parishes like St. Mary Parish in Wytheville and St. Edward Mission in Pulaski were not affected by the tornadoes, the parishioners wanted to give aid to the victims through a special collection for the Red Cross.

Most of the parishioners are retirees with little money to spare, but were eager to give what they could, said Father Esteban Antes, pastor of St. Edward Mission. “We are working hand in hand with other agencies and churches to be of whatever help we can.”

(Bishop Christopher J. Coyne, auxiliary bishop and vicar general, has posted on his blog the second in a series of four podcasts in which he interviews Father Patrick Beidelman, diocesan director of liturgy, about the new translation of the Mass. In this new installment, Bishop Coyne and Father Beidelman discuss the roots of the reason why the words of the Mass are changing, including concerns that Pope Paul VI raised in the early 1970s about the current English texts.

Future installments in the series of podcasts about the new translation of the Mass are expected to 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.)

Bishop Coyne posts second podcast about new Mass translation

Archdiocese of Indianapolis Catholic Committee on Scouting

Fall Retreat for Cub, Boy, and Girl scouts

Saturday October 15th, 2011

1:00 p.m. – 6:00 p.m.

Come join us as we explore “Mary our Mother”

St. Lawrence Parish

Indianapolis, Indiana

Now is a great time to get started on the Catholic Scouting religious award emblem programs. Find out more by contacting us at: indycsc@comcast.net or connect with us at:

Facebook: Indy CCS  **  Twitter.com/IndyCCS

The Catholic Committee on Scouting serves all scouts in the archdiocese through retreats and religious emblem programs.

Houses destroyed by a tornado are seen in the Tuscaloosa, Ala., neighborhood of Alberta City on April 29. The area was hit in a string of deadly tornadoes that struck Alabama and other states in the South earlier that week. More than 340 people lost their lives in the storms and tens of thousands of homes were without power.

Our Lady of Fatima Retreat House

5353 E. 56th Street

Indianapolis, IN 46226

(317) 545-7681

www.archindy.org/fatima

Our Lady of Fatima Retreat House

Join us in honoring Our Lady of Fatima by celebrating with us the feast day of Our Patroness.

May 13, 2011

11:00 am

Rosary at the Shrine of Our Lady followed by Benediction.

After prayer, we will gather outside of the main conference room for fellowship, strawberry shortcake and refreshments!

If the weather is inclement, we will gather in the Chapel and main conference room of the retreat house.

Although we always welcome walk-ins, please contact Mary if you know you will be joining us. (317) 545-7681 or milestanks@archindy.org
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Pope Benedict XVI

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People pack St. Peter’s Square during the beatification of Pope John-Paul II on May 1 at the Vatican. The late Polish pontiff moved a step closer to sainthood during a papal Te Deum that drew more than 1 million people. This aerial view photo was provided by the Italian National Police.

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Answering God’s call

Scripture verse inspires prison ministry volunteers

By Mary Ann Wyand

One of the most compelling Scripture passages in the Gospel of St. Matthew relates one of Christ’s core teachings.

“For I was hungry and you gave me food; Jesus said to his disciples. “I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me” (Mt 26:35-36).

Deacon Daniel Collier, who ministers at St. Malachy Parish in Brownburg, as well as several diocesan priests and lay volunteers from Indianapolis West Deanery parishes are doing just that for some of the women who are incarcerated at the Indiana Women’s Prison in Indianapolis.

“I just feel that God has blessed us to be able to provide for these women,” Deacon Collier said on Easter, “because we’re doing what Jesus asked us to do. …

Evangelization efforts from Rome to home

Evangelization isn’t just about “those folks out there.” We may have family members or friends who are Catholic, but seldom come to the sacraments anymore. We probably know someone who is searching for their spiritual home. Many of us want to reach out in faith to someone, but just aren’t sure what to do.

This reality has not gone unnoticed in the larger Church. There is a connection between what happens in our own parishes and in the priorities set by the Holy Father.

Pope Benedict XVI has formed a new office at the Vatican—the Pontifical Council for Promoting New Evangelization. At first, this office may sound pretty far removed from everyday parish life, but it has importance for Catholics everywhere.

As the Holy Father explained when he created this new office, “There are regions of the world that are still awaiting a first evangelization; others that have received it, but need a deeper intervention; yet others in which the Gospel put down roots a long time ago, giving rise to a true Christian tradition, but in which, in recent centuries with complex dynamics, the secularization process has produced a serious crisis of the meaning of the Christian faith and of belonging to the Church.”

What is our experience in the United States and, more specifically, in the Archdiocese of Indianapolis?

Many bishops from around the world will be meeting in a synod in Rome in 2012 to talk about the new evangelization. They will share the experience of evangelization in their home dioceses. Through this process, they will provide some guidance on how to increase enthusiasm and improve methods of Catholic evangelization.

So what is new about Catholic evangelization? It is not the message of evangelization. We are still called to share the Gospel. Our Church has always evangelized through its words, works of charity and social justice, commitment to life and sacramental celebration. However, given the pressures of our culture, we need to reinvigorate our efforts. As Blessed John Paul II said, evangelization needs to be made new in arder methods.

There are certainly new methods being used in the Vatican. You may have heard of Pope Benedict’s Facebook page or channel on YouTube. However, despite all the digital communications and social networking in the world, we know the parish is still the center of evangelization. It is the people of the parish who touch the lives of those in need.

In the Archdiocese of Indianapolis, we are reinvigorating the Evangelization Commission to be focused on the work of evangelization in parishes. The commission will help identify the best practices in evangelization for parishes.

In this supplement, you will read real stories of conversion, of how Catholics live out their faith in ordinary life. In each case, it takes individuals and communities to reach out with Christ in faith. For parishes, it takes a team of people coming together with the pastor and/ or staff to assess their needs and set reasonable goals, always using methods that reach out with the love of Christ.

Once these things are in place, the Holy Spirit will most certainly guide the parish to authentic Catholic evangelization. In the words of St. Bede, “Unfurl the sails, and let God steer us where he will.”

One of those little choices included choosing to locate their firm on the east side of Indianapolis to join in the effort to revitalize a part of the city that has long been economically depressed.

“We try to do all of our shopping here, even if it would be less expensive to ship it,” Julie Mundell said. “We hire people from here to do landscaping and the mowing.”

They also support local community building projects, such as a youth chess program based at nearby Our Lady of Lourdes Parish.

Other choices that the Mundells have made include hosting interns from around the world each summer, who come to their Indianapolis office to learn more about the Economy of Communion.

One of those interns was Javier Sanchez Gonzalez, a member of Focolare in Spain. He learned at Mundell and Associates “how it is possible to put in practice the EoC theory.”

“I believe that, in the future, many businesses and women may come closer to Christ because it is important for each company to have a good image,” Gonzalez said. “They are interested in assisting with social problems. The EoC could be part of the solution.”

The Mundells also travel around the world to share the good news of the Economy of Communion with business students and business owners. In South America, Africa and Europe. They are convinced that businesses can work
Evangelization from A to Z

A | Apologetics—“Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence” (1 Pt 3:15-16).

B | Blessing—Being a blessing to others and telling them how God has blessed you can draw them closer to Christ.

C | Community—Help people seeking community find it in the Church.

D | Daring—Don’t be afraid to share your faith with others. Be daring!

E | Evangelization—This is the reason that the Church exists—to share the Gospel with those who have not yet heard it or need to hear it again.

F | Friendship—Draw others to Christ by being a friend.

G | God—Always remember that God is with you and with those around you.

H | Holiness—Being holy in little things can attract others to Christ and the Church.

I | Internet—Pope Benedict XVI has called all Catholics to use the Internet to spread the Gospel. Get started!

J | Jesus—Our Savior LIVES!

K | Know—Know, love and serve God. These never go out of style.

L | Love—Loving your neighbor means sharing the Good News with them.

M | Mary—Mary is the mother of all the faithful. Bring more children to her. And ask her for help.

N | Never—Never give up hope on someone who has left the Church. Never stop praying for that person.

O | Outreach—Proclaim the Good News through helping those in need.

P | Prayer—Prayer should come before all words and deeds of evangelization.

Q | Quiet—Make time for quiet so that you can hear God calling you to proclaim the Good News.

R | Reconciliation—Help non-practicing Catholics return to this great sacrament. And be instruments of reconciliation in relationships.

S | Sacraments—The grace that flows through the sacraments is the power that we need to be effective evangelists.

T | Time—People will come closer to Christ and His Church in God’s time, not ours.

U | Understanding—Lending an understanding ear to others around us is a heartfelt way of showing them the love of Christ.

V | Virtues—Living the virtues in our everyday lives can turn heads and make people wonder why we’re different.

W | Word—Words are sometimes necessary to proclaim the Gospel. And never forget the Word—Jesus Christ.

X | St. Francis Xavier—This 16th-century Jesuit priest was one of the greatest evangelists in the history of the Church. He also is the patron of the Archdiocese of Indianapolis. Ask for his help in your efforts to evangelize others.

Y | Young at heart—Be young at heart, showing that faith is always new and full of vitality.

Z | Zeal—Ask God to plant in your soul a burning desire, a zeal, to share the Gospel with others.
Priest’s presence helps students at University of Indianapolis

By John Shaughnessy

It was a moment in time when 20-year-old Derek Menkedick was struggling with all the concerns and challenges of a college student. It was also a moment that showed the importance of the archdiocese’s increasing efforts to connect with Catholic college students at non-Catholic colleges.

At the time, Menkedick was juggled his classes and exams as a double major in biology and chemistry. The University of Indianapolis junior also had his responsibilities as a resident assistant in a dormitory, trying to help younger students avoid the occasional questionable choices that often make on their own. Then there were the struggles with his own choices, struggles that led him to want to receive the sacrament of reconciliation from a priest.

That’s when he turned to Father Sean Danda, associate pastor of St. Barnabas Parish in Indianapolis, who has also spent this school year as the Catholic chaplain at the University of Indianapolis.

“He worked around his schedule and my schedule to come to campus to hear my confession,” Menkedick recalls. “It meant a lot to me. He was understanding and gave me good advice as well.”

He paused and then added, “College can definitely be a struggle. And sometimes it’s easy to forget the religious aspect of your life. Father always makes himself available to us. It’s definitely awesome to have a Mass to which you can go to celebrate my faith and reconnect with God.”

“Let’s not forget the religious education that we receive and the message at the parish office at 317-852-3195.†

When asked, he also comes to campus to meet with the students individually to talk about their lives.

“College can definitely be a struggle. And sometimes we don’t come to know each other. sometimes we don’t come to know each other. And when we’re not being nourished, we look to other areas to fill the void—and some of those can be quite destructive.”

Besides offering reconciliation and Mass to students, Father Danda has also been a guest lecturer on campus, talking about the practices of the Catholic faith. He has also held retreats at St. Barnabas Parish for members of the university’s Catholic Students Association.

Those are some of the goals that have marked the religious education efforts at the University of Indianapolis this year, part of the archdiocese’s commitment to offer a vibrant faith connection to Catholic college students at non-Catholic campuses.

Chaplains are also in place at Butler University in Indianapolis, Indiana University-Purdue University Indianapolis and other non-Catholic colleges and universities across central and southern Indiana.

The impact of a priest at the University of Indianapolis has dramatically changed the faith life of Rigo Gonzalez, a junior from San Fernando, Calif.

“I went about two years without going to Mass,” Gonzalez says. “I had no parish here to go to. I don’t have family here. I just felt very lonely. Since I have the Father here every week, it’s just brought me a lot closer to my beliefs and God. Father Danda is young so he relates to a lot of college students. It’s a fun Mass, and that’s why people come here.”

Kazlas said she felt a personal call from God to help others return to the Church through the religious education ministry that we welcome guest speakers for our Tuesday evening classes,” Kazlas said. “The women need people to talk to who care about them. They give back to us more than we give to them. It’s a beautiful surprise of going there. It’s a joyful experience. They have a genuine need for God. They have had everything else taken away from them, and they know that they need God.”

“We’re working hard at evangelization in the prison,” she said. “We provide a lot of reading materials for the women. Once they get interested, they start coming to Mass. We welcome them no matter what their circumstances are. Some of the ladies have had a genuine conversion experience in prison.”

Heather, who was baptized, confirmed and received first holy Communion on Easter, said after the Mass that she is very grateful for the Catholic prison ministry volunteers.

“We need the emotional and spiritual support and friendship from everybody,” she said. “When the volunteers come in, it’s like a breath of fresh air to us. They bring a lot of emotion and make us feel happy.”

Madeline, who also was baptized, confirmed and received first holy Communion, said receiving the sacraments made her “feel real happy and like there is a new spirit in me.”

Father Robeson has celebrated Mass at the women’s prison on Easter twice as well as on other Sunday evenings.

“It’s a great ministry,” he said. “The women here realize that their faith is important and that going to church is what they need to do.”

Desiree, who is incarcerated at the Indiana Women’s Prison in Indianapolis, holds a card welcoming her into the Catholic Church after the Easter Mass in a chapel at the state correctional facility.

(For information about how to help with the Church’s ministry at the Indiana Women’s Prison, contact Deacon Daniel Collier at Kazlas said she felt a personal call from God to help others return to the Church through the religious education ministry that we welcome guest speakers for our Tuesday evening classes,” Kazlas said. “The women need people to talk to who care about them. They give back to us more than we give to them. It’s a beautiful surprise of going there. It’s a joyful experience. They have a genuine need for God. They have had everything else taken away from them, and they know that they need God.”

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(For information about how to help with the Church’s ministry at the Indiana Women’s Prison, contact Deacon Daniel Collier at Laura Kazlas at St. Malachi Parish by leaving a message at the parish office at 317-852-3195.)†
John Mundell

Still, they have four stations in business schools that are skeptical of the network approach. “There’s a little bit of disbelief that you can live your Gospel, and still be successful and the schools come,” he said. “We compete by living out Gospel values.”

“We tell them that we have a lot of secret weapons. Love is very disarming when you’re authentic and you really try to love people.”

But the students they have met—the future leaders of the business world—have been more enthusiastic. “The students believe,” Julie said. “They believe everything’s possible.”

Another person who believes in the potential of the Economy of Communion is Pope Benedict XVI when he, in his 2009 encyclical Caritas in Veritate (“Love in Truth”), praised the way that companies in the network approach the marketplace, calling it “a broad new composite reality embracing the private and public spheres, one which does no exclude profit, but instead considers it a means for achieving human and social ends” (#46).

After receiving a approval seal of approval, the Mundells said inquiries about the Economy of Communion increased, but so did their own expectations to live out its principles.

“That put a lot more pressure on you,” John said. “Gosh, am I really living this out?”

Although businesses in the Economy of Communion are dedicated to turning a profit, sometimes the state of the economy in a certain region can make it difficult for that to occur. But it is still possible to live out the principles of the network in the midst of such trials.

That is the case with Sofia Violins, an Indianapolis-based company that makes violins, violas and cellos, and is owned by John Welch, a member of St. Joan of Arc Parish in Indianapolis. Welch said that his company, which is a member of the Ecclesia Group network, has had a difficult time making a profit in the past few years. That should come as no surprise as the U.S. economy and other economies around the world in which his company competes have suffered because of the severe downturn.

“My priority is to keep my people working because I know it’s the will of God,” Welch said. “Some of the people who have been with me for years.”

At the same time, the principles of the Economy of Communion led Welch to take a Gospel-based approach to struggling businesses that he works with.

The owner of a dealer that sold his instruments owed him and other instrument makers a lot of money. Welch called him to see how he was doing.

“I could tell that he was starting to cry,” Welch said. “And he said, ‘John, everybody else calls me to threaten me. Are you going to give me encouragement.’ So it’s the way we think [about business and relationships].”

“This goal is really to do the will of God. And the will of God is for us to [lead] this company. If others look at it, there’s always that human hope that others would

Terre Haute priest proclaims the Gospel on Catholic radio

When Msgr. Lawrence Moran was a seminarian in the 1940s, he would often listen to radio broadcasts of then-Father Fulton J. Sheen.

The year before he was ordained, then-Bishop Sheen began his popular “Life is Worth Living” television show, which Msgr. Moran said that he watched when he was a young assistant pastor at St. Michael the Archangel Parish in Indianapolis.

About 20 years later, Msgr. Moran began to follow in Bishop Sheen’s footsteps, appearing on locally produced shows about religion on television stations in Indianapolis. And just recently, at age 84, he produced his 600th show for WHOJ 93.1 FM, a Catholic radio station in Terre Haute.


Now at an age where he could easily rest on his laurels, Msgr. Moran keeps working in Catholic radio because he is convinced of its power to evangelize.

“It goes four hours a day, seven days a week,” he said. “It goes into people’s cars when they’re going to and coming from work. It goes into where they’re working. It goes into homes, morning, noon and night. It’s just so available, and a person could be doing something else at the same time. I think it’s the greatest adult education program that we’ve ever offered.”

WHOJ is part of Covenant Network, a St. Louis-based group of 18 Catholic radio stations that stretch across the country going into homes morning, noon and night.

But some stations, like WHOJ, also broadcast locally or to listen online, log on to www.covenantnet.net.

Many Catholics across central and southern Indiana can listen to Catholic radio stations.

There are currently five Catholic radio stations broadcasting within the archdiocese with others that may go on the air in the coming months.

• Catholic Radio Indy 89.5 FM — This station broadcasts its signal across Marion, Hamilton, Johnson, Hendricks and Boone counties. It can be heard online at www.catholicradioindy.org.
• Sacred Heart on 1340 AM and 89.5 FM. These stations, broadcasting from towers respectively in Cincinnati and near Versailles, can be heard across southeastern Indiana. They are co-owned, and their programming is identical. To learn more about them or to listen online, log on to www.sacredheartradio.com.
• WLCR 103.1 FM — This Catholic radio station can be heard in many places across the archdiocese.

The station’s signal crosses over the counties.

When Covenant Network purchased WHOJ in 2004, Msgr. Moran, who had just retired from a career in the pharmaceutical industry, had no experience in radio, volunteered to help keep the station running.

“An important part of that work since 2005 has been arranging interviews with the hundreds of people that Msgr. Moran has talked to on the air. Setting across the table from Msgr. Moran for over 600 shows continually impresses me with his deep curiosity about the human condition,” Moroz said, “and exceptional sympathy for people, especially women and men whose lives have been devastated by past abortions.”

When asked about his on-air persona at WHOJ, Msgr. Moran gives the credit to Moroz.

“It’s so worthwhile because the people that Mike gets to interview are a panorama of the country,” Msgr. Moran said. “A lot of people [are] working on the front lines of the pro-life movement.”

“It’s hard to imagine that he set up 600 opportunities for us to be on the radio.”

Moroz keeps his focus on WHOJ’s listeners.

“Sometimes when we’re in the recording doing recording, we’ll get people calling in to [parish staff members] saying that they hadn’t been to church in 20 years, but they heard the radio station and wanted to know how to come back,” Moroz said. “There’s no way of really telling the whole numbers of what’s out there. There’s a lot of that stuff going on.”


According to the capitalist model and still follow Gospel values.

“We’re firm believers [in capitalism],” Julie said. “We’ve gone to meetings where people say, ‘Capitalism is the problem.’ Capitalism isn’t the problem. It’s the people who are living in the capitalist society, and what they do with all of the rights they get.”

Still, they have four stations in business schools that are skeptical of the network approach. “There’s a little bit of disbelief that you can live the Gospel, and still be successful and profitable,” John said. “We compete by living out Gospel values.”

“We tell them that we have a lot of secret weapons. Love is very disarming when you’re authentic and you really try to love people.”

But the students they have met—the future leaders of the business world—have been more enthusiastic. “The students believe,” Julie said. “They believe everything’s possible.”

Another person who believes in the potential of the Economy of Communion is Pope Benedict XVI when he, in his 2009 encyclical Caritas in Veritate (“Love in Truth”), praised the way that companies in the network approach the marketplace, calling it “a broad new composite reality embracing the private and public spheres, one which does no exclude profit, but instead considers it a means for achieving human and social ends” (#46).

After receiving a seal of approval, the Mundells said inquiries about the Economy of Communion increased, but so did their own expectations to live out its principles.

“That put a lot more pressure on you,” John said. “Gosh, am I really living this out?”

Although businesses in the Economy of Communion are dedicated to turning a profit, sometimes the state of the economy in a certain region can make it difficult for that to occur. But it is still possible to live out the principles of the network in the midst of such trials.

That is the case with Sofia Violins, an Indianapolis-based company that makes violins, violas and cellos, and is owned by John Welch, a member of St. Joan of Arc Parish in Indianapolis. Welch said that his company, which is a member of the Ecclesia Group network, has had a difficult time making a profit in the past few years. That should come as no surprise as the U.S. economy and other economies around the world in which his company competes have suffered because of the severe downturn.

“My priority is to keep my people working because I know it’s the will of God,” Welch said. “Some of the people who have been with me for years.”

At the same time, the principles of the Economy of Communion led Welch to take a Gospel-based approach to struggling businesses that he works with.

The owner of a dealer that sold his instruments owed him and other instrument makers a lot of money. Welch called him to see how he was doing.

“I could tell that he was starting to cry,” Welch said. “And he said, ‘John, everybody else calls me to threaten me. Are you going to give me encouragement.’ So it’s the way we think [about business and relationships].”

“This goal is really to do the will of God. And the will of God is for us to [lead] this company. If others look at it, there’s always that human hope that others would
Spiritual nudges motivate Terre Haute parishioner to lose weight

By Mary Ann Wyand

Resurrection experiences—like epiphany moments—can happen at surprising times and in unexpected places. Tom McBroom’s flash of insight and spiritual inspiration to change his life by losing weight as part of a charity fundraiser came during a barbecue party with his wife, Sandy, and some friends last year.

A member of Patrick Parish in Terre Haute, McBroom keeps busy volunteering for a variety of pro-life efforts, but his weight problem was a nagging concern. He read about the “Pound for Pound Challenge” to lose weight and help Feeding America® through May 31, 2011, the TV network that for every pound he pledged to lose from—instead of up to—the plate more would donate 11 cents to Feeding America®, which helps to feed more than 37 million Americans in 50 states, the District of Columbia and Puerto Rico. Member food banks supply food to more than 43,000 food-insecure families, which help nearly 4 million children and 3 million senior citizens. McBroom decided that he wanted to lose weight and help Feed America®

McBroom’s participation in the program helps people train themselves to become healthier, McBroom explained, by creating balance in the four core areas—emotional, spiritual, mental and physical—of your life.

“My participation last year motivated my 70-pound weight loss. I never recall having so much energy to serve God.”

—Tom McBroom

Bishop says recalling Holocaust will ensure such evil is never repeated

SACRAMENTO, Calif. (CNS)—In a letter to a leading rabbi, Bishop Jaime Soto of Sacramento stressed the need to “purposefully remember” the Holocaust to ensure that “never again will such dark evil erupt.”

The bishop addressed his letter to Rabbi Reuven Taft, president of the Board of Rabbis of Greater Sacramento, to mark Memorial Day, which commemorates the 1943 Warsaw ghetto uprising, and continues through the following Sunday.

“Half of that 43,000 people are children and seniors above the age of 65, who are extremely vulnerable,” Eiting said. “This is Indiana. We’re an agricultural state. We shouldn’t allow kids to go hungry. We’re called to help the poor.”
Expressing sadness in the face of loss is a natural reaction

By Fr. Herbert Weber

I was showing a friend some pictures of a recent parish mission trip to Guatemala. In one photo, I was standing near a church and was surrounded by six young Mayan girls. My friend commented that all the children looked sad. That small word “sad” made me re-examine the setting for that picture.

Like most children, these kids were excited to have their picture taken. Perhaps it was cultural not to smile for the camera. Nonetheless, there seemed to be a heavy burden on the shoulders of each child.

Yes, they were sad. But they likely had a right to be. Their families had lost their homes in recent floods and mudslides. Life was hard. Most likely, these children had to work each day and rarely went to school. The poverty in the area was overwhelming.

To be sad means to be experiencing sorrow because of daily struggles, disappointment and unmet needs.

At times, all people experience sadness. I was deeply saddened by last summer’s massive oil spill in the Gulf of Mexico. Each day, I followed the news about the cleanup, wondering how much long-term damage there would be.

Like other emotions, sadness in itself is neither good nor bad. Yet, it sometimes seems that people are not allowed to feel sad. Paranoidically, an expression of sadness when people face loss, disappointment or failure can be their healthiest response to the situation.

Glenn, a man that I knew on death row, became extremely sorrowful and sad when he thought about the terrible harm and pain that he had caused years earlier. He had hurt people, he told me, in a way that he could never undo. Awareness of that reality cut deeply into his heart.

Normal sadness allows people to express what is not in keeping with ideals or possibilities. Usually, it is short-lived.

Constant sadness, on the other hand, either means that a person’s life is totally overwhelming or that the person does not have the capacity to also recognize occasions of joy.

I recall a woman who fell in love with the joy and goodness of one of the parishes where I served. She liked the people, who graciously accepted her. This positive experience led her to join Rite of Christian Initiation of Adults and become a Catholic.

Later, however, people commented that they misread seeing this woman. Several people reached out to her, but they were turned away. Finally, the woman told a parishioner that she felt she didn’t fit in. The very joy and happiness of the parish that attracted her was more than she could handle.

Her comment was, “I can’t be that happy.”

Ironically, hearing her words made me feel sad. Some people lean closer to sadness than happiness. But even those who enjoy life most of the time must include sadness as a legitimate emotion.

On the fifth Sunday of Lent, when the Gospel reading was about Jesus raising Lazarus from the dead, I focused on Jesus approaching the tomb and preached on the short verse, “And Jesus wept” (Jn 11:35).

In preparing for the homily, I talked with a number of parishioners, who said that they needed to hear that line, and that Jesus’ sadness allowed them to connect with him through their own sorrow. If Jesus could be sad, then they could also accept their own sadness. Rather than discourage them, Jesus’ tears gave them hope.

Like the little Mayan children that I met in Guatemala, there are many people who find life to be hard at times, and our Church has to have a place for them, too. Parishes would do well to help people accept sadness in order to respond appropriately, to take responsibility for their actions or to simply express sadness over something that they had no control over.

In short, we want to accept both the happy and the sad—those going through good times and bad.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio. †)

Challenges of depression differ from sadness in significant ways

By Christopher Carstens

We often use the words “sadness” and “depression” as if they mean the same thing. They are actually quite different.

If sadness is an unpleasant visitor who pops in and then leaves, depression is a deep unhappiness that moves in and makes itself at home, rearranging the furniture of your emotions and preparing for a long stay.

One cannot even use the term “depression” unless the melancholy feelings have been present for two weeks or longer.

Sadness is transitory. Depression hangs around.

If you have an argument with a friend or miss out on a vacation, you may feel sad for a few hours or a few days, but usually that sadness is time-limited. Most people even notice when sadness interrupts their normal positive feelings.

Depression is different. A depressed person can spend most of the time, day after day, on the verge of tears and longing for those occasional moments when he or she does not feel completely dreadful.

Unlike ordinary sadness, depression changes how the mind and body function. Depression’s symptoms are not completely different from those of ordinary sadness, but they are more severe, last longer and become problematic.

Everybody loses sleep now and then, but when a person is depressed, night after night can be spent struggling to fall asleep for even a few hours.

You would think that if you only slept for four hours tonight, you would certainly drift off quickly tomorrow night. Not so for depressed people, who often dread bedtime and the repeated, fruitless pursuit of sleep.

When you are sad, you can distract yourself by reading a book, watching TV or taking a walk. Depressed people, however, find that life’s pleasures lose their zest. Ordinarily pleasant activities seem empty and pointless.

Depressed people often lose weight rapidly. Food loses its taste, and eating feels like a dreadful chore. It is common for a depressed person to drop 5 percent or more of his or her body weight in less than a month.

Depressed people often sense that they cannot think or concentrate normally. Their minds wander off, and they find themselves staring at the page of a book or the TV screen, having forgotten what they were doing. It happens again and again.

Along with sadness, changed physical functioning and the loss of concentration, depression brings a sense of personal unworthiness and excessive, inappropriate guilt. A depressed person may apologize to you for the weather—as if the clouds were her fault.

The final difference between depression and sadness is that depression is dangerous. Depressed people often turn to alcohol, self-medication with drugs or taking dangerous and unnecessary risks because the outcome does not seem important. Death can seem to offer welcome relief.

The good news is that depression is highly treatable. If you or someone you care about is depressed, mental health interventions—therapy or medications, individually or together—have reasonably high rates of effectiveness.

Depressed people do not have to go on feeling so badly. Treatment works.

(Christopher Carstens is a psychologist in San Diego. †)
The wisdom of the saints: St. Athanasius

Of all the Doctors of the Church, St. Athanasius, whose feast we celebrated on May 2, lived a significant and tumultuous life. He was exiled from his church, which was in Alexandria, Egypt, five times and spent six years in an Egyptian desert because people wanted to kill him. The People took religious controversy very seriously in the fourth century. The bishops of the city thought they had defeated Arianism, which taught that God the Son was created by God the Father and therefore wasn’t equal to him. But Arianism proved to be difficult to defeat and, although it was defeated, a great deal of trouble for the Church for several centuries.

Athanasius was the Church’s greatest champion against Arianism, asserting that God the Son was eternal and equal to God the Father. However, he also wrote much about why God became man.

In one of his discourses, he said that the Word of God, “incorporeal, incorruptible and immaterial,” entered our body. He made it his own instrument in which to dwell and to reveal himself.” He could have assumed a nobler body, he said, but the Creator took the lower so that he could be known in his reality.

With a body like ours, he said, the Word “delivered this body over to death for ever and ever, and summoned it back from death to life. Through the grace of the Resurrection, which we are celebrating during this Easter season, Christ “utterly destroyed the power death had against mankind—as fire consumes chaff—by making the body: dead”.

That was the reason why the Son of God, the Second Person of the Blessed Trinity, assumed a body, no different from ours, because “he could not stand aside and see death have the mastery over us.”

In one of his discourses, he said that its publication date is on May 30. “I just gave you a bunch of M&M’s,” I said. “Did you enjoy them?”

But after re-examining his little sister’s candy, he was not disappointed. I tried to make the little girls see that what had been given to them was a blessing, not a curse.

Further, he said, the way the Word restored mankind to immortality after it had fallen into corruption, and summoned it back from death to life. Through the grace of the Resurrection, which we are celebrating during this Easter season, Christ “utterly destroyed the power death had against mankind—as fire consumes chaff—by making the body: dead”.

That was the reason why the Son of God, the Second Person of the Blessed Trinity, assumed a body, no different from ours, because “he could not stand aside and see death have the mastery over us.”

Furthermore, he said, this was the way the Word restored mankind to immortality after it had fallen into corruption, and summoned it back from death to life. Through the grace of the Resurrection, which we are celebrating during this Easter season, Christ “utterly destroyed the power death had against mankind—as fire consumes chaff—by making the body: dead.”

It was all Good.

May 30.

Most of my readers know of Benedictine Sister Shirley Vogler Meister from previous books that she has written, especially The Criterion. For those who aren’t familiar with her, she is a well-known author and lecturer, the executive director of Benetvision research center for spirituality, and the past president of the Conference of American Benedictine Proresses and Leader, Conference of Women Religious.

A resident of Erie, Pa., also serves on the board of the Global Peace Initiative of Women. Her latest book, The Monastery of the Heart: A Meaningful Life, would have been perfect reading material for Lent—except for the fact that its publication date is on May 30.

I was happy to be able to read it early from an uncorrected proof copy sent by the publisher, Blue Rider, an imprint of Penguin Putnam Inc. (www.blueriderbooks.com).

An introductory message in the book explains that, “Earth’s culture has sought the spiritual dimensions of life in different ways, in language and symbols and art, in some cases for ages, countless men and women in East and West chose the path of the monastic life, either in solitude or in community. One of them was Benedict of Nursia, the sixth-century founder of communal monasticism in the Western world.”

For Benedict, the spiritual life lay in simply living this life, our daily life, and not turning it into something beyond us. His understanding of Benedictine spirituality was based on the Rule of Benedict—“exists to this day, around the world.”

Through the years, I have always been interested in the concept of monastic life, especially when experiencing times of turmoil or extreme challenges.

I learned much during those difficult times and, in retrospect, realize that the challenges were really blessings.

When I began reading her book, I was surprised that the lines were done in a lively and simple script form that is actually instructional in a unique way.

I could look at any page—even out of chapter sequence—and find something to meditate with most lines. I love books that allow quiet reflection in this way. But I also enjoyed printed ones. If I could flip to any page and find simple information that helped me review what I’ve read in my life, it is ageless and I could have easily learned much from this book many years ago.

This book is a blessing to read, and I hope you will join me in honoring Father Joe by taking every opportunity to spread kindness.

Faith, Hope and Charity

Father Joe was a true leader—in the sense of leading by example.

The heart that stopped beating on April 16 was a true servant’s heart.

I think he attended every single fundraiser or event that Catholic Charities has ever held. Just like everything that Father Joe did, he was in heart and soul— and pocketbook.

Father Joe was a true leader—in the sense of leading by example. The heart that stopped beating on April 16 was a true servant’s heart.

Every opportunity that he had to perform a good deed, every teachable moment, and explain to him that there is still plenty of goodness in the world. Father Joe was one of those people for me.

I had the privilege of knowing Father Joe through his service as the president of our Catholic Charities advisory council in Terre Haute. While he was an active priest—and then in his retirement—he probably had the best attendance of any council member. And I don’t believe that he ever attended a meeting without leaving behind a significant financial donation.
The Sunday Readings

Sunday, May 8, 2011

• Acts 2:14, 22-33
• Peter 1:17-21

Again, as is usual for the weekends of the Easter season, the Acts of the Apostles provides the first reading for the Liturgy of the Word. This reading, typical of those read at Mass from time immemorial, is similar to several others recorded in Acts. St. Peter preaches, in the name of all the 11 surviving Apostles. His remarks, or at least those recorded in this passage, are brief and crisp. The term used by biblical scholars is that the selection is “kerygmatic,” drawing from “keryma,” the Greek word for “message” in which Peter's message contains the basic information about Jesus, and about God's plan of salvation.

Despite the small number of Christians at the time, and in spite of the facts that the Jewish culture and the effects of Roman domination were overwhelming, the Apostles still felt the responsibility to speak aloud about Jesus. Their interest revealed their trust and faith in Jesus as the Savior and as the Son of God. The world desperately needed Jesus. Only Jesus could fill what the world, then and always, needed.

Last weekend’s first reading described both the early Christian community’s love for the Lord as well as its outreach to people in need. This reading shows that the first followers of Christ saw Jesus as the central figure presiding as they “break the bread.”

Certainly, a major point in this reading is its reference to a holy meal when the journey was completed. The connection with the Eucharist is too strong to overlook.

Reflection

Beginning with the Scripture readings for Easter and continuing this weekend, the Church expresses to us forcefully and clearly its unflinching belief that after experiencing crucifixion and death the Lord Jesus rose to new life. With equal vigor and equally strong faith, it insists to us that Jesus did not rise and disappear.

Instead, the Lord was with the Apostles, showing Thomas the wounds from his crucifixion and blessing those who believe in his resurrection.

It tells us in these readings that Jesus never left us. He still taught during the trip to Emmaus. He still gave life in the Eucharist at Emmaus.

The use of the technique of kerygma in a way presents us with a question. While essential to the continuance of salvation and in the divine plan, important points, such as the role of the Apostles, come only after the basic question is answered. Who is Jesus? What does Jesus matter for me? The Church proclaims that the Lord lives! But first, we must accept Jesus, the early Christians were, and how aware they were that salvation had come through the Lord’s death and resurrection.

The last reading, taken from St. Luke’s Gospel, is the powerful and lovely story of the Risen Lord’s walk to Emmaus with two disciples.

The Emmaus narrative appears only in Luke’s Gospel. However, it is still one of the most renowned and beloved Scripture passages recorded in the New Testament.

Important in its message is the fact that, regardless of their devotion to Jesus, the disciples still do not understand everything. They need Jesus, even in their sincerity and their faith. Secondly, Jesus meets this need. He teaches them.

Finally, as they celebrate the meal, with its eucharistic overtones, Jesus is the central figure presiding as they “break the bread.”

Q&A

There are five steps to a good confession—examination of conscience, penitential rite, act of contrition, amendment, confession and, finally, satisfaction.

If you performed the prescribed penance, you have made “satisfaction” and your confession is complete. The advice that the confessor gives should be accepted in the spirit in which it is offered—friendly and fatherly advice from a doctor of the soul who wants the best for you.

It seems that recently the “fruitful” part is missing or not recognized. Yes, it is necessary to follow the advice. However, following the advice of the priest may be an indication that the penitent has true purpose of amendment, which also indicates sincere contrition, a necessary act of the penitent.

So much depends on the nature and content of the specific advice. More often than not, the advice is salutary for your soul. I would encourage you to take some time to reflect on that advice in the presence of God, and ask the Holy Spirit to help you discern whether you should make a better effort to put that advice into effect. And remember, all “plans are possible for God” (Mt 10:27).

Q: How does the Catholic Church administer, or what is the policy for administering the sacrament of reconciliation and total absolution of sins—for persons who have Alzheimer’s disease? When they are first diagnosed with Alzheimer’s disease, the patients’ memories are not yet so diminished that they can’t recall their sins for confession. But as the disease progresses and their short-term memories become greatly diminished, they aren’t able to recall their sins for confession. They may not even know who they are. Alzheimer’s is a terminal disease. Shouldn’t our Church be absolving the Alzheimer’s patient’s sins as soon as possible after that diagnosis?

These patients are, in fact, dying. Their brain will be dying before their body. It would appear that the patient is beyond communicating conscious sin and would not remember an action as a sin. My wife is in her third year of treatment for Alzheimer’s disease. Should I continue to bring her to confession? If so, to confess what? Or should I wait until she is near death from some other illness to call the priest for final absolution? As a loving and faithful husband, you would do your best to help your wife receive all the graces she can from the sacraments.

As for the proper pastoral care of Alzheimer’s patients, I would encourage you to carry on as normal until your wife can no longer do so. She should continue to attend Sunday Mass, receive holy Communion and go to confession on a regular basis.

As the disease progresses, there may come a time when an Alzheimer’s patient is confined to a bed and becomes largely incompetent or incompetent. At that stage, I do not think it is necessary to bring her to confession unless the patient asks for it. Nor would it be necessary to go to confession unless the person requests it.

Nevertheless, it is beneficial to anoint the Alzheimer’s patient and, as the end draws near, it is helpful to give absolution, viaticum and the apostolic pardon.

My Journey to God

Presence

I close my eyes and feel your presence, Lord, As close as breathing, Now slowly filling my soul.

I open my eyes and see your presence, Lord, You are in everything I see, Your creation shouts your praise.

I feel love through those around me And I know your presence, Lord, You have blessed me with people to love in my life, And yet I can also see your presence in those I don’t love.

Those who need your love.

I read your word and hear your presence, Lord,

Speaking to my heart, Answering my prayers with your comfort and truth.

I pray at Mass and receive your presence, Lord, As you asked us to do in remembrance of you, And receive another blessing from your hand.

Help me to feel your presence, Help me to know your presence, Help me to be your presence.

Amen.

By Gina Langferman

(Gina Langferman is a member of St. Barnabas Parish in Indianapolis and a teacher at St. Rose of Lima School in Franklin.)

Daily Readings

Monday, April 9
Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 10
Damiens Joseph de Veuster of Moloka‘i, priest
Acts 7:51-8:1a
Psalm 31:3cd-4, 6-7b, 8a, 17, 21ab
John 6:30-35

Wednesday, April 11
Acts 8:8-25
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, April 12
Nereus, martyr
Archilaeus, martyr
Pancras, martyr
Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:41-51

Friday, April 13
Acts 9:1-20
Psalm 117:1-2
John 6:32-39

Saturday, April 14
Matthias, Apostle
Acts 9:15-20:26
Psalm 113:1-8
John 15:9-17

Sunday, April 15
First Sunday of Easter
Acts 2:14a, 36-41
Psalm 23:1-6
I Peter 2:20b-25
John 10:1-10

Go Ask Your Father

Five steps to good confession begin with the examination of conscience

Q: If either spouse directly refuses to help children by releasing his or her marital duty, or by always using artificial birth control, such an attempted marriage could be declared null by the competent ecclesiastical authority. If you refuse to have children in this manner, that’s not a sacramental marriage.

Q: Recently went to confession. In addition to giving me a penance, the confessor gave me certain instructions about what I should do. I performed the prescribed penance, which I know that I am obliged to do and which was rather mild.

Am I also obliged to follow the advice? He told me to do something that seems impossible for me to do.

A: There are five steps to a good confession—examination of conscience, penitential rite, act of contrition, amendment, confession and, finally, satisfaction.

If you performed the prescribed penance, you have made “satisfaction” and your confession is complete. The advice that the confessor gives should be accepted in the spirit in which it is offered—friendly and fatherly advice from a doctor of the soul who wants the best for you.

If you were that salvation had come through the Lord’s death and resurrection.

The last reading, taken from St. Luke’s Gospel, is the powerful and lovely story of the Risen Lord’s walk to Emmaus with two disciples.

The Emmaus narrative appears only in Luke’s Gospel. However, it is still one of the most renowned and beloved Scripture passages recorded in the New Testament.

Important in its message is the fact that, regardless of their devotion to Jesus, the disciples still do not understand everything. They need Jesus, even in their sincerity and their faith. Secondly, Jesus meets this need. He teaches them.

Finally, as they celebrate the meal, with its eucharistic overtones, Jesus is the central figure presiding as they “break the bread.”

Certainly, a major point in this reading is its reference to a holy meal when the journey was completed. The connection with the Eucharist is too strong to overlook.

Beginning with the Scripture readings for Easter and continuing this weekend, the Church expresses to us forcefully and clearly its unflinching belief that after experiencing crucifixion and death the Lord Jesus rose to new life. With equal vigor and equally strong faith, it insists to us that Jesus did not rise and disappear.

Instead, the Lord was with the Apostles, showing Thomas the wounds from his crucifixion and blessing those who believe in his resurrection.

It tells us in these readings that Jesus never left us. He still taught during the trip to Emmaus. He still gave life in the Eucharist at Emmaus.

The use of the technique of kerygma in a way presents us with a question. While essential to the continuance of salvation and in the divine plan, important points, such as the role of the Apostles, come only after the basic question is answered. Who is Jesus? What does Jesus matter for me? The Church proclaims that the Lord lives! But first, we must accept Jesus.
Dauby, Wilfred J.


Crowe, Joseph, 84, St. Jude, Indianapolis, April 24. Husband of Vinita 55, St. Jude, Indianapolis, this page.


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Page 14A The Criterion Friday, May 6, 2011

Way of the Cross

Above, members of the Knights of Columbus and the Knights of St. Peter Claver from several central Indiana councils lead Catholics along the Way of the Cross at noon on April 22 during the 75th annual solemn observance of Christ’s Passion and death held on Good Friday in downtown Indianapolis.

Left, Father Patrick Doyle, the pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis, leads the prayers during the 75th annual solemn Way of the Cross on Good Friday, April 22, at the American Legion Mall in downtown Indianapolis. “Whether it’s a big event or whatever, I think it’s an appropriate gathering of prayer for people to do the Stations of the Cross on Good Friday,” Father Doyle said. “For people of faith, [the Stations] links them to the cross, and beyond the cross to the Resurrection.”

Benedictine Sister Catherine Gardner was a founding member of Our Lady of Grace Monastery in Beech Grove

Benedictine Sister Catherine Gardner, formerly Sister Mary Clarence, died on April 6 at Our Lady of Grace Monastery in Beech Grove after a brief illness. She was 92. The Mass of Christian Burial was celebrated on April 11 at the monastery chapel. Burial followed at the sisters’ cemetery. Catherine Ruth Gardner was born on May 6, 1918, in Loogootee, Ind.

She entered Monastery Immaculate Conception in Ferdinand, Ind., in 1935, and made her perpetual monastic profession in 1940. Sister Gardner earned a bachelor’s degree in education at the former St. Benedict College in Ferdinand, a bachelor’s degree in theology at St. John University in Collegeville, Minn., a bachelor’s degree in religious education at St. Mary College in Winona, Wis., and a master’s degree in education at St. Francis College in Fort Wayne, Ind.

In 1955, Sister Catherine was a founding member of Our Lady of Grace Monastery in Beech Grove.

Our Lady of Grace Monastery in Beech Grove.
She began teaching in 1939 in the Evansville Diocese then taught and served as the principal at the former St. Pius School in Troy, St. Mary-of-the-Knobs School in Floyds Knobs, the former St. Paul School in Tell City and Christ the King School in Indianapolis.

Sister Catherine also ministered as the formation director for her monastic community then served as the director of religious education at Christ the King Parish in Indianapolis, the former St. Columba Parish in Columbus and St. Mary Parish in Mitchell. She retired to Our Lady of Grace Monastery in 1993. Surviving are a sister, Anna Ethlie of Evansville, Ind., as well as several nieces and nephews.

Memorial gifts may be sent to the Retired Sisters’ Fund, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46117.

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What was in the news on May 5, 1961? Historic priesthood ordination for Archdiocese of Indianapolis

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 May 5, 1961, issue of The Criterion:

- **TheCriterion**: Thirteen will be ordained for archdiocese on May 7.

  Two members of the class have already been ordained. The total of 15 ordinands represents the largest single ordination class since the present boundaries of the archdiocese were established in 1944. Fourteen were ordained in 1957, and the same number in 1955.

  (Editor’s note: Among the men ordained was “Rev. Gerald A. Gettelman,” who went on to become vicar general and, in 1969, was ordained the bishop of Evansville. His retirement was accepted by Pope Benedict XVI last week. “Rev. Timothy Sweeney, O.S.B.” was also part of the class, and would go on to be elected archbishop of St Meinrad Archabbey.)

- **Landmark doved**: Sisters look for new home after US. Catholic population tops 42 million mark

  “NEW YORK—There are now 42,194,900 Catholics in the 50 United States. The 1961 Official Catholic Directory just issued by P.J. Kennedy and Sons, publishers, reported the total represents an increase of 1,233,598 over last year, and 1,470,022 since 1950, a 47.04 percent increase. Over the past 28,634,878 Catholics reported in 1951. . . the directory recorded 358,953 converts to the Catholic faith in 1960.”

- **Public health**: Here are some of the items found in the May 5, 1961, issue of The Criterion.

  - A.M. Best, 2009, Fitch, 2009, Moody’s, Services, LLC

- **Social services**: Social services are subject to change.

Chaplain Deacon Byrd is serving the Archdiocese of Indianapolis. Bishop Christopher J. Coyne, auxiliary bishop and vicar general of the Archdiocese of Indianapolis, ritually gives a Book of the Gospels to transitional Deacon Jerry Byrd, a member of St. Louis Parish in Batesville, during an April 30 ordination Mass in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Assisting Bishop Coyne is archdiocesan seminarian David Marcotte, center. Deacon Byrd is expected to be ordained to the priesthood in June 2012.

Bishop Christopher J. Coyne, auxiliary bishop and vicar general of the Archdiocese of Indianapolis, ritually gives a Book of the Gospels to transitional Deacon Jerry Byrd, a member of St. Louis Parish in Batesville, during an April 30 ordination Mass in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Assisting Bishop Coyne is archdiocesan seminarian David Marcotte, center. Deacon Byrd is expected to be ordained to the priesthood in June 2012.
‘Still leading people to Christ’
Archdiocesan Catholics pay tribute to late pontiff following beatification

By Sean Gallagher

Among the more than 1 million people who gathered on May 1 in Rome for the historic beatification of Pope John Paul II were Catholics from the Archdiocese of Indianapolis.

Anthony and Anita Campo, members of Our Lady of Lourdes Parish in Indianapolis, and their daughter, Gabrielle, arrived in Rome the day before the beatification.

Seminarian Martin Rodriguez is living at the Pontifical North American College in Rome and receiving his ongoing priestly formation.

And Msgr. Joseph Schaedel, vicar for religious and director of the archdiocesan Mission Office and Society for the Propagation of the Faith, has been on sabbatical in the city for three months.

They shared their experiences of being present for the beatification and their appreciation of Blessed John Paul II with The Criterion in e-mails sent hours after the liturgy.

Gabrielle Campo is the director of Catholic Charities Indianapolis’ Refugee Resettlement Program. At age 30, she was born three years after Pope John Paul II was elected.

As a teenager, she attended World Youth Day in 1997 in Paris. The crowds camping out the night before the May 1 beatification in the Vía della Conciliazione—the broad street that leads into St. Peter’s Square—reminded her of that seminal event in her life of faith.

“There was the same diversity of people,” she said. “Each group of people had flags [to show] their country’s love for John Paul II. Those from Poland were proud of their Karol Wojtyła. … People were sleeping on thin mats.”

“They had sleeping bags, backpacks, banners—and the Holy Spirit,” her mother, Anita, said.

Martin Rodriguez and Gabrielle who visited the street that night, chose not to remain with those pilgrims, but returned to the hotel where they were staying.

At 5 a.m. the next morning, Rodriguez made his way from the North American College, which is on a hill overlooking St. Peter’s Square. He walked to within a matter of feet from the Via della Conciliazione before being blocked by barricades erected by Rome’s police.

The crowd there was jammed shoulder to shoulder. Yet, Rodriguez said, he did not feel getting frustrated or angry with each other.

“They were friends with everyone,” he said. “People were waving and holding up pictures of him. People were praying the rosary and chanting prayers. It was a vibrant atmosphere that showed the love [that] John Paul II showed toward the Catholic Church as a living body united by faith.”

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“There was the same diversity of people,” she said. “Like Mary, John Paul II’s love for Christ and his Church.”

Gabrielle to want to grow in holiness. As a teenager, she attended World Youth Day in 1997 in Paris. The crowds camping out the night before the May 1 beatification in the Vía della Conciliazione—the broad street that leads into St. Peter’s Square—reminded her of that seminal event in her life of faith.

Msgr. Schaedel, being present in Rome during the beatification was a way of paying tribute to a pope who played a significant role in their lives of faith.

Gabrielle had directed a production of one of John Paul II’s plays while a student at Saint Mary’s College in northern Indiana. And she said that his Theology of the Body “spoke to many of my thoughts as a young Catholic woman. He truly saw women as God’s ‘masterpieces.’”

Currently, in her ministry with refugees from her native land, Gabrielle has seen the influence of the late pontiff far beyond the Catholic community.

“People were hungry to witness, from other religions about how Pope John Paul II worked for peace,” she said. “As a global leader, he created bridges between religions, in particular, the Muslim and Jewish worlds.”

Witnessing the beatification moved Gabriele to want to grow in holiness.

“This day will stay with me for years to come,” she said. “Like Mary, John Paul II’s life, death and road to sainthood point me to Christ.”

Her father, Anthony, expressed similar sentiments.

“I realized John Paul II is still leading people to Christ,” he said. “And he will now for eternity.”

Witnessing the beatification—even if only on a big-screen TV a mile away from St. Peter’s Square—reminded Rodriguez, who was born eight years after Blessed John Paul II’s election as pope, that saints are not a thing of the past, but a reality here and now.

“He showed with his life that we are all called to be saints, and there is a way to do it,” Rodriguez said. “He wanted to show to the world that Christ was a real person and not an abstract idea, and he went to every corner of the world to make sure people knew that. For me, he wanted to show that he was a saint and the same being in love with God and his Church, and for this he is a good model to every Christian.”

Msgr. Schaedel was a first-semester seminarian at Saint Meinrad Seminary and School of Theology in St. Meinrad when Blessed John Paul II was elected.

“Never did I think then that this ‘new Polish pope’ would have such an influence on my life,” Msgr. Schaedel said. “I could not help but think [at the beatification] how this brave man—who had so much suffering in his own life—did so much for the Church.”

As Msgr. Schaedel prepares to return to ministry in the archdiocese, he foresees Blessed John Paul’s influence continuing to affect his own priestly life and ministry.

“I pray and hope that this wonderful experience will cause me to be an even greater instrument of evangelization when I return home,” he said. “It also reminded me of the childlike trust we should all have in our Lady, as John Paul II did.”