



# The Criterion

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## Answering God's Call

See special pull-out of our annual Evangelization Supplement, pages 1B-4B.

CriterionOnline.com

May 6, 2011

Vol. LI, No. 30 75¢

## 'Deeply united to God'

CNS photo/Giancarlo Giuliani, Catholic Press Photo



A tapestry bearing a 1995 photo of the late Pope John Paul II hangs from St. Peter's Basilica during his beatification Mass at the Vatican on May 1.

## Beatification events highlight Blessed John Paul's courage and faith

VATICAN CITY (CNS)—Pope John Paul II was a true believer, a courageous voice of truth and a man whose witness to the faith grew more eloquent as his ability to speak declined, Pope Benedict XVI and others who worked closely with the late pope said at events for his beatification.

"John Paul II is blessed because of his faith—a strong, generous and apostolic faith," Pope Benedict said on May 1 just minutes after formally beatifying his predecessor.

In the beatification proclamation, Pope Benedict said that, after a consultation with many bishops and faithful and a study by the Congregation for Saints' Causes, he had decided that "the venerable servant of God, 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.

**See related stories, pages 2A and 16A.**

Italian police said that for the beatification Mass more than 1 million people were gathered in and around the Vatican, and in front of large video screens in several parts of Rome. The next morning, 60,000 people gathered in St. Peter's Square for a Mass in thanksgiving for the beatification.

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

The crowd—estimated at about 200,000 people—cheered French Sister Marie 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.

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, 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.

**See BEATIFICATION, page 8A**

## Vatican says bin Laden's death cause for reflection, not rejoicing

VATICAN CITY (CNS)—The Vatican said the killing of al-Qaida leader Osama bin Laden, a man who sowed division and hatred and who caused "innumerable" deaths, should prompt serious reflection about one's responsibility before God, not rejoicing.

The Vatican statement on May 2 came the day after President Barack Obama announced that U.S. forces had killed bin Laden in an attack on his hideout in northeast Pakistan. In several U.S. cities, the news prompted street demonstrations and expressions of jubilation.

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 reactions—senseless reactions—against the Christian minorities. The government is giving the maximum attention to

prevention measures," he said.

Father Mario Rodrigues, director of the Pontifical Mission Societies in Pakistan, said after a meeting with government officials on May 2: "They put us on alert, requesting the closure of our institutes and making available additional police personnel around the churches. The Christians of Pakistan are innocent victims in this and other situations. Any pretext is used to threaten them or launch an attack."

Father Rodrigues said some experts predicted that bin Laden's killing would weaken the Taliban and their ideologies, which could help diminish anti-Christian persecution in the long term. But he said radical Islamic groups were flourishing in Pakistan, and other extremist leaders could arise.

What is needed, he said, is a serious policy of interreligious tolerance at every level—cultural, social, political and legislative. †

# Long lines of pilgrims offer prayers to Blessed John Paul

VATICAN CITY (CNS)—More than 250,000 people visited Blessed John Paul II's mortal remains on the day of his beatification.

At the end of the May 1 beatification Mass, Pope Benedict XVI, cardinals and other dignitaries knelt and prayed at the foot of the closed wooden casket. Many kissed and caressed the recently cleaned and polished wood.

Once the dignitaries left, a thick velvet rope was put around the casket and the public was allowed to stream up the right side and down the left side of St. Peter's Basilica. The pilgrim path was marked by waist-high wooden barricades set back several feet from the casket.

Ushers kept the crowds moving swiftly, leaving many with little time to linger. Small groups of people were allowed to kneel briefly in prayer far from the barricades.

Moving the crowds so quickly meant that many pilgrims who were in the square after the beatification only had to wait 30 minutes to get inside to see the casket.

Sister Milena, a member of the Sisters of St. Elizabeth, said she only waited in line for half an hour right after the beatification Mass.

The 24-year-old nun from Wroclaw, Poland, said it felt "very special, very nice" to be able to pray in front of his casket. She said she prayed for a woman who just joined her religious order.

A man from Scotland said he got inside the basilica around 1 a.m. and called the moment "grace-filled."

The Vatican said that within 13 hours on May 1-2, some 250,000 people passed by the casket to pray before the basilica

closed at 3 a.m. Hundreds of people handed 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, adding that "it was 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 did not 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 Tuscani family from Turin, Italy, said, "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 Tuscani 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 full. 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.

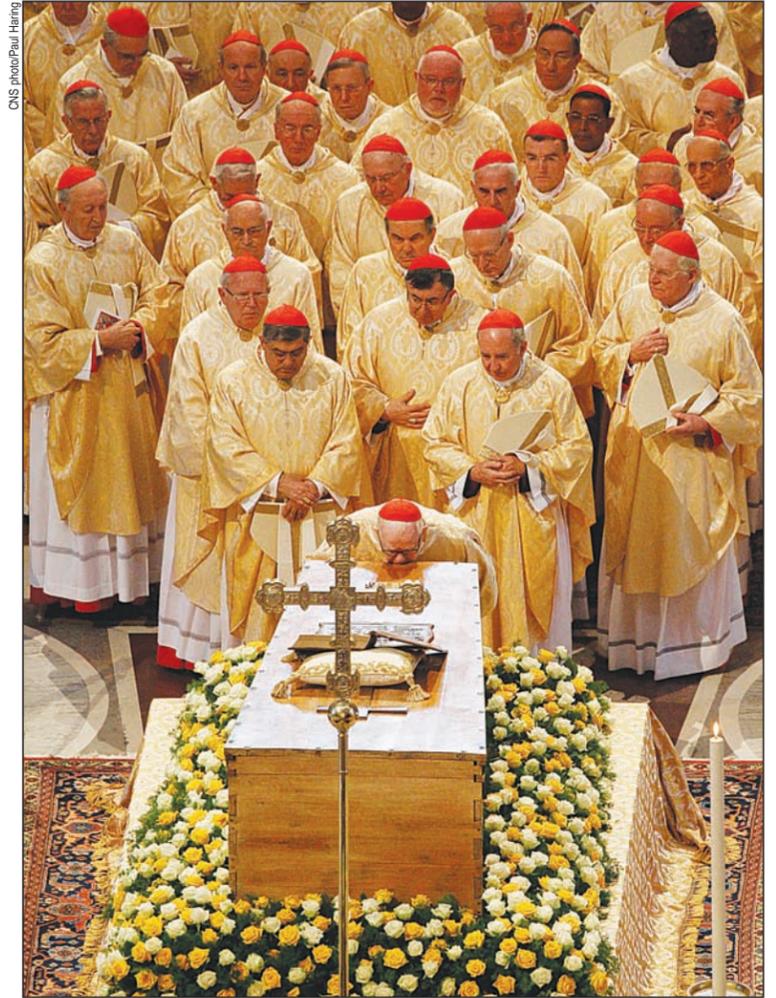
He said he was lucky to get into the basilica because "there was a queue miles long, snaking around. It would have taken hours."

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 on 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 St. Sebastian, not far from the basilica's entrance. †



Above, cardinals pay their respects at the casket of Blessed John Paul II in front of the main altar in St. Peter's Basilica at the Vatican on May 1. Pope Benedict XVI, clerics and pilgrims venerated the casket following the Polish pontiff's beatification liturgy in St. Peter's Square.



Left, Pope Benedict XVI prays at the casket of Pope John Paul II in front of the main altar in St. Peter's Basilica at the Vatican on May 1. Pope Benedict declared his predecessor blessed during a Mass outside the basilica.

## Official Appointments

Effective July 6, 2011

**Rev. Noah Casey**, the pastor of St. Luke the Evangelist Parish in Indianapolis, appointed rector of SS. Peter and Paul Cathedral Parish in Indianapolis.

**Rev. Daniel B. Donohoo**, the rector of SS. Peter and Paul Cathedral Parish in Indianapolis, appointed spiritual director for the archdiocesan Deacon Formation Program.

**Rev. Brian G. Esarey**, currently assisting with weekend parish sacramental ministry, to pastor of St. Augustine Parish in Leopold, St. Martin of Tours Parish in Siberia and Holy Cross Parish in St. Croix.

**Rev. Michael W. Magiera**, the administrator pro-tem of Our Lady of the

Most Holy Rosary Parish in Indianapolis, appointed administrator of Our Lady of Most Holy Rosary Parish in Indianapolis.

**Rev. Scott E. Nobbe**, the administrator of St. Joseph Parish in St. Leon and St. John Parish in Dover, and the administrator pro-tem of St. Paul Parish in New Alsace, appointed pastor of St. Joseph Parish in St. Leon, St. John Parish in Dover, St. Paul Parish in New Alsace and St. Martin Parish in Yorkville.

**Rev. Aaron J. Pfaff**, the administrator of St. Augustine Parish in Leopold, St. Martin of Tours Parish in Siberia and Holy Cross Parish in St. Croix, appointed administrator of St. Joseph Parish in Shelbyville.

**Rev. Msgr. Joseph F. Schaedel**, the pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, appointed pastor of St. Luke the Evangelist Parish in Indianapolis, and continuing as the

vicar for religious and director of the archdiocesan Mission Office and Society for the Propagation of the Faith.

**Rev. Sengole Thomas**, a priest of the Diocese of Palayamkottai, India, appointed associate pastor of St. Joseph Parish in St. Leon, St. John Parish in Dover, St. Paul Parish in New Alsace and St. Martin Parish in Yorkville.

**Rev. Larry P. Crawford**, the pastor of St. Gabriel the Archangel Parish in Indianapolis, reappointed for a one-year term.

**Rev. Wilfred E. Day**, the pastor of St. John the Baptist Parish in Starlight, reappointed for a one-year term and continuing as the dean of the New Albany Deanery.

**Rev. Stanley J. Herber**, the pastor of St. Gabriel Parish in Connersville, reappointed for a one-year term and

continuing as the dean of the Connersville Deanery and the administrator of St. Bridget of Ireland Parish in Liberty.

**Rev. Paul E. Landwerlen**, the administrator of St. Vincent de Paul Parish in Shelby County, reappointed for a one-year term.

**Rev. Paul F. Richart**, the administrator of St. Paul Parish in Sellersburg, reappointed for a one-year term.

**Rev. James R. Wilmoth**, the pastor of St. Roch Parish in Indianapolis, reappointed for a one-year term and continuing as the dean of the Indianapolis South Deanery and the chaplain of Roncalli High School in Indianapolis.

*These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †*

**The Criterion**

**Phone Numbers:**

Main office: .....317-236-1570  
 Advertising .....317-236-1572  
 Toll free: .....1-800-382-9836, ext. 1570  
 Circulation: .....317-236-1425  
 Toll free: .....1-800-382-9836, ext. 1425

**Price:** \$22.00 per year, 75 cents per copy

**Postmaster:**

Send address changes to *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410

**Web site:** [www.CriterionOnline.com](http://www.CriterionOnline.com)

**E-mail:** [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206-1410. Periodical postage paid at Indianapolis, IN. Copyright © 2011 Criterion Press Inc. ISSN 0574-4350.

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*The Criterion* (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.  
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 Indianapolis, IN 46206-1410  
 317-236-1570  
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Periodical postage paid at Indianapolis, IN.  
 Copyright © 2011 Criterion Press Inc.

**POSTMASTER:**  
 Send address changes to:  
 Criterion Press Inc.  
 1400 N. Meridian St.  
 P.O. Box 1410  
 Indianapolis, IN 46206-1410

**The Criterion**

5/6/11

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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-tuition 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 Etling, agency director for Catholic Charities Terre Haute. “The Saint Mary-of-the-Woods College/Catholic Charities Terre Haute Scholarship is very exciting because it will make a difference not only to the recipient, but it will make a difference for an entire

family, which ultimately empowers our community.”

An agency of the Archdiocese of Indianapolis, Catholic Charities Terre Haute provides support to families, the homeless and others in need in the Wabash Valley.

Its services range from providing the basic needs of safe shelter, food and clothing to crisis intervention, tutoring, computer training and organized sports.

The programs offered include:

- Bethany House;
- Ryves Youth Center;
- Terre Haute Catholic Charities Foodbank;
- Household Exchange and Christmas Store.

Selection of the scholarship award recipient is based on the recommendation of the Catholic Charities Scholarship Committee. To qualify for the scholarship, the student must:

- Have participated in a program sponsored by Catholic Charities in Terre Haute;
- Apply and be admitted to Saint Mary-of-the-Woods College;
- Apply for financial aid by

submitting the Free Application for Federal Student Aid (FAFSA) form;

- Plan to attend full time as a degree-seeking student;
- Complete a Catholic Charities Terre Haute Scholarship official application, 500-word essay and interview.

(For more information, log on to [www.CatholicCharitiesTerreHaute.org](http://www.CatholicCharitiesTerreHaute.org) or call Catholic Charities Terre Haute at 812-232-1447. To make a gift for this scholarship, contact Saint Mary-of-the-Woods College's Office of Advancement at 812-535-5270.) †

*‘We are committed to helping our community.’*

*—John Etling,  
agency director for  
Catholic Charities  
Terre Haute*



David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries, left; Bishop Christopher J. Coyne, auxiliary bishop and vicar general of the archdiocese; Dottie King, president of Saint Mary-of-the-Woods College; and John Etling, agency director for Catholic Charities Terre Haute, are pictured on April 27 after announcing a unique scholarship partnership between Saint Mary-of-the-Woods and Catholic Charities Terre Haute.

## Nearly 700 students to graduate from three Catholic colleges in archdiocese

Criterion 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 college 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 bachelor of science in nursing degree program.



Dr. Mercy Obeime

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

An honorary Doctor of Divinity

degree will be awarded to Franciscan Sister Lavonne Long, a retired teacher, principal and guidance counselor who worked at Father Thomas Scecina Memorial High School in Indianapolis for 36 years.

Michael Simmons will receive an honorary Doctor of Business degree. Simmons is a former high school teacher who built a successful career as an information technology systems engineer and executive.

This year's celebration marks the 74th annual commencement at the university, which was founded by the Sisters of St. Francis of Oldenburg.

### Saint 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 Patricia Crowley, a 35-year veteran in education and social service administration, who has worked



Sr. Patricia Crowley, O.S.B.

tirelessly to help educate children and provide shelter and other services to the homeless and the elderly in Chicago. She currently serves as the prioress of the 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 Archabbey 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 Archabbey. †



Abbot Martin Werlen, O.S.B.

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Religious	Free	Free



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Sean Forrest



Fr. Bill Casey

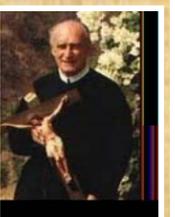


CFR's

### 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!**



Fr. Pablo Straub



Gus Lloyd



Br. Adrian Duran, CPM

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## Editorial

### Successful legislative session

Congratulations to the Indiana Catholic Conference (ICC) and its Legislative Action Center for its accomplishments during this year's legislative session of the 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 for all 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 into law this week.

*The Criterion* will publish an ICC wrap-up article about the legislative session in our May 13 issue.

We also editorialized about the Pence Amendment, which would have cut off funding for Planned Parenthood at the federal level, in our March 4 issue. That amendment, which passed the House of Representatives, didn't survive the compromise that resulted in the passage of the national budget for the current fiscal year. However, what wasn't achieved at the national level was accomplished by the Indiana General Assembly.

The bill that was passed arguably makes Indiana the most pro-life state in the nation. Unless it is struck down by the courts, it prohibits abortions after 20 weeks of gestation, requires a woman to view an ultrasound of her unborn child before her abortion unless she refuses, and requires a doctor to tell patients that abortion is linked to infertility and that a fetus can feel pain at or before 20 weeks. The pregnant woman must also be told that support is available to any woman who declines to have an abortion.

This bill was overwhelmingly approved by the General Assembly. There were, however, Catholic legislators who voted against it. We fail to understand how any Catholic with a well-formed conscience could vote to grant money to an organization that provides abortions. Any good things that organization does cannot compare with the act of killing human beings.

All Planned Parenthood would have to do to continue to receive funding would be to stop performing abortions. Besides, Planned Parenthood will not go



Submitted file photo by Charles Schickel  
**Archbishop Daniel M. Buechlein, right, speaks during a Feb. 9 ceremony at the Indiana Statehouse in Indianapolis during which he, Bishop Timothy L. Doherty of Lafayette, center, Indiana Attorney General Greg Zoeller, seated at left, and other state religious, government and business leaders signed the Indiana Compact, an agreement that calls for immigration reform to happen at the federal and not state level. As a member of the Alliance for Immigration Reform in Indiana, the Indiana Catholic Conference helped develop the compact.**

out of business without state funding.

There are also alternatives to Planned Parenthood's family planning services in every Indiana county—150 clinics overall.

The ICC's goal of improving school choice opportunities 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 90 percent of the tuition cost for their children to attend a private school of the parent's choice.

This is a win for all qualifying families. It is not a Church-state issue. It is true that many of those families will elect to send their children to Catholic schools, but that is a choice which wealthier families have always had.

Those who object to Catholic schools receiving public scholarships claim that it is taking money away from public schools. There seems to be no recognition of the amount of money that Catholic schools save taxpayers by virtue of the fact that families with children in Catholic schools 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 million a year.

The ICC also hoped to help pass a same-sex marriage ban. That, too, was accomplished with a resolution to amend the state constitution to ban gay marriages and civil unions.

Another separately elected legislature will have to pass the resolution then it will have to be approved by voters in a referendum. Meanwhile, a state law prohibits gay marriages.

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

—John F. Fink

### Be Our Guest/Kara Gregg

## A special Mother's Day 'thank you' from the heart

(Editor's note: Kara Gregg, a senior nursing major at Marian University in Indianapolis, will be among the school's 484 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 as well 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 own struggles with his, you were there to remind me that "when we are hurting or weak is when Jesus draws us closest to him."

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

As I reflect over the past four years of college, there are many memories of you that come 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 surrounded me with Christ's embrace.

I found them in your letters in the mail every now and then, encouraging me.

When I did come home to visit, you and the rest of the family always greeted me with open arms. I loved how the little girls ran out to my car to greet me. Thank you also for letting me take groceries from home. You are so giving, Mom—even if I did clear out the fridge or take all the toilet paper when I left.

I also looked forward to your 7 a.m. "good morning" texts, telling me that you loved me. When you would send really



Debbie and Kara Gregg

long texts, it would make me laugh because I would picture you on the couch at home taking 15 minutes to type out a text message.

I have saved some of your texts from the past several years. One of my favorite texts from you is this one: "I love you and am always here for you. I know your frustration right now, but hang in there and persevere. God has brought you this far, and will be with you until the end. God alone. Trust in him. He has a plan for you, and wants to give you his peace and joy. God bless you and keep you."

I will always remember your patience while we talked on the phone. Almost every night, we would share about our days. Most of the time, you let me take up most of the conversation. You were always so selfless, Mom, so giving of your time.

Most of all, it was your prayers that I valued the most. You taught me to pray from the heart. When I would call in the mornings before every nursing exam, you would say to the little girls as they were sitting at the table eating cereal, "OK, Kara has a big nursing exam. We all need to pray." Then you would lead us in prayer. Mom, you will never know how much that meant to me. It gave me peace and comfort.

All in all, Mom, you inspire me to be all that I am, all that God has called me to be.

Mom, you truly are one of the greatest people that I know. Thank you for giving me the gifts of life, faith and love.

We did it, Mom. We got me through nursing school! I love you, Mom. God bless.

Love,  
Kara

## Letters to the Editor

### We must treat our churches as the sacred spaces that they are

Whatever happened to reverence? When did it become acceptable to speak in full voice in the church sanctuary, catching up on each other's lives since our last meeting?

Or to chew gum not only during Mass, but also on our way to and from Communion?

And when did revealing clothing become acceptable attire for Mass?

Somewhere along the line, we have lost the sense of "sacred space." Some people dress and behave in church no differently than they would in the school gymnasium or at the local park.

The *Rule* of Saint Benedict 52:1 states: "Let the oratory be what it is called, a place of prayer; and let nothing else be done there or kept there."

Our churches are our oratories, and they should be treated as the sacred spaces that they are.

This is not an isolated problem. I have witnessed it in churches far and near, big and small.

We cannot control the behavior of

others, but we can control our own behavior and influence the behavior of our children and those around us.

Let us strive to behave reverently in our churches, making them true places of prayer.

Leslie Miskowicz  
Brownsburg

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

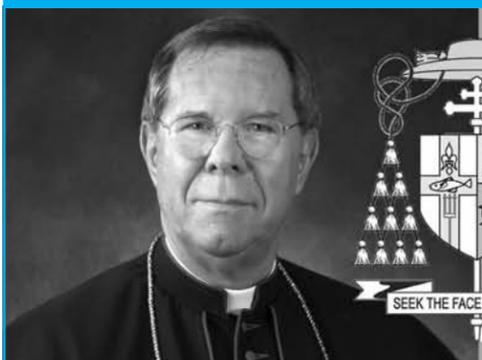
The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Confirmation is necessary for completion of baptismal grace

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the April 23, 2004, issue of The Criterion.)

**D**o you sometimes wonder if you understand the origins and meaning of the sacrament of confirmation?

The Easter season is an ideal time to reflect on the meaning of this sacrament.

Other than in faith formation classes and the Rite of Christian Initiation of Adults in which candidates prepare for confirmation, little is said about it. It is sometimes misunderstood and unappreciated, yet it is truly important for living the Christian life.

The *Catechism of the Catholic Church* states clearly: "Baptism, the Eucharist and the sacrament of Confirmation together constitute the 'sacraments of initiation,' whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For 'by the sacrament of Confirmation [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed'" (#1285).

On several occasions, Christ promised the outpouring of the Holy Spirit, a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost. We

know that Peter and the Apostles were filled with the Holy Spirit, and began to proclaim "the mighty works of God." Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn.

The catechism continues: "From that time on the Apostles, in fulfillment of Christ's will, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism. For this reason in the *Letter to the Hebrews* the doctrine concerning the Baptism and laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church" (#1288).

Very early, in order to more clearly signify the gift of the Holy Spirit, an anointing with perfumed oil, called chrism, was added to the laying on of hands. As the catechism reminds us, "This anointing highlights the name 'Christian,' which means 'anointed' and derives from that of Christ himself whom God 'anointed with the Holy Spirit'" (#1289).

In the Church of the first centuries, confirmation was usually celebrated in conjunction with baptism. The Eastern Churches have maintained this practice, while the Roman Church developed the practice of separating the two sacraments. The Church in the West wanted to express more clearly the communion of the new Christian with the successor to the Apostles,

the bishop, who is "guardian and servant of unity, catholicity and apostolicity of his Church." In other words, it is our tradition for the sacrament of confirmation to be conferred by the local bishop to emphasize the connection with the apostolic origins of Christ's Church (cf., #1292).

By the anointing with chrism and the laying on of hands accompanied by formal prayer, the baptized candidate is "sealed" with the gift of the Holy Spirit. This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service forever, as well as the promise of divine protection (cf., #1296).

The catechism gives us a forthright statement of the effects of this sacrament. "It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the Apostles on the day of Pentecost" (#1302).

"From this fact, Confirmation brings an increase and deepening of baptismal grace: "... It roots us more deeply in the divine filiation which makes us cry, 'Abba! Father!'; "... It unites us more firmly to Christ, ... It increases the gifts of the Holy Spirit in us, "... It renders our bond with the Church more perfect, "... It gives us a special strength of the Holy Spirit to spread and defend the faith by

word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross" (#1303).

I hope this teaching of the *Catechism of the Catholic Church* helps clarify the meaning and importance of this sacrament. I encourage any adult who has not been confirmed to speak to your pastor about how to prepare to receive this gift of grace.

A central ministry of our Church is evangelization, that is, helping people find Christ and his message as handed on in the Catholic tradition. Our archdiocese has made evangelization a fundamental priority, particularly through our parish "Disciples in Mission" program. For this, we are empowered in a unique way by the sacrament of confirmation. †

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

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

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

**Seminarians:** that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

## La Confirmación es necesaria para completar la gracia bautismal

¿Alguna vez se ha preguntado si entiende el origen y el significado del sacramento de la Confirmación?

La época de la Cuaresma es el momento ideal para reflexionar sobre el significado de este sacramento. Más allá de las clases de formación de fe y el Rito de la Iniciación Cristiana para Adultos que prepara a los candidatos a la Confirmación, se conoce muy poco acerca de él. Resulta muchas veces incomprendido y menospreciado. Sin embargo, es verdaderamente importante para vivir la vida cristiana.

El *Catecismo de la Iglesia Católica* indica claramente: "Con el Bautismo y la Eucaristía, el sacramento de la Confirmación constituye el conjunto de los 'sacramentos de la iniciación cristiana,' cuya unidad debe ser salvaguardada. Es preciso, pues, explicar a los fieles que la recepción de este sacramento es necesaria para la plenitud de la gracia bautismal. En efecto, a los bautizados 'el sacramento de la Confirmación los une más íntimamente 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 extender y defender la fe con sus palabras y sus obras'" (#1285).

En repetidas ocasiones Cristo prometió la efusión del Espíritu Santo, promesa que realizó primero el día de Pascua y luego, de manera más manifiesta el día de Pentecostés. Sabemos que Pedro y los apóstoles se llenaron del Espíritu Santo y comenzaron a proclamar "las maravillas de Dios." Los que creyeron en la predicación apostólica y se hicieron bautizar, recibieron a su vez el don del Espíritu Santo.

El Catecismo prosigue: "Desde aquel

tiempo, los apóstoles en cumplimiento de la voluntad de Cristo, comunicaban a los neófitos, mediante la imposición de las manos, el don del Espíritu Santo, destinado a completar la gracia del Bautismo. Esto explica por qué en la carta a los Hebreos se recuerda, entre los primeros elementos de la formación cristiana, la doctrina del Bautismo y de la imposición de las manos. Es esta imposición de las manos la que ha sido con toda razón considerada por la tradición católica como el primitivo origen del sacramento de la Confirmación, el cual perpetúa, en cierto modo, en la Iglesia, la gracia de Pentecostés" (#1288).

Muy pronto, para mejor significar el don del Espíritu Santo, se añadió a la imposición de las manos una unción con óleo perfumado (crisma). El Catecismo nos recuerda: "Esta unción ilustra el nombre de 'cristiano' que significa 'ungido' y que tiene su origen en el nombre de Cristo, al que 'Dios ungió con el Espíritu Santo' (#1289).

En los primeros siglos de la Iglesia la Confirmación constituía generalmente una única celebración con el Bautismo. Las Iglesias de Oriente han conservado esta práctica, en tanto que la Iglesia de Roma desarrolló la costumbre de separar ambos sacramentos. La Iglesia de Occidente deseaba expresar con mayor claridad la comunión del nuevo cristiano con el sucesor de los apóstoles, el obispo, quien es "garante y servidor de la unidad de su Iglesia, de su catholicidad y apostolicidad." En otras palabras, es nuestra tradición que el obispo local administre el sacramento de la Confirmación para destacar más el vínculo con los orígenes de la Iglesia de Cristo (Cf. #1292).

Por medio de la unción con el crisma y la

imposición de las manos acompañados de la oración formal, el candidato bautizado recibe el "sello" del Espíritu Santo. Este sello del Espíritu Santo marca la pertenencia total a Cristo, la puesta a su servicio para siempre, pero indica también la promesa de la protección divina (Cf., #1296).

El Catecismo nos brinda una clara explicación de los efectos de este sacramento. "De la celebración se deduce que el efecto del sacramento es la efusión especial del Espíritu Santo, como fue concedida en otro tiempo a los apóstoles el día de Pentecostés" (#1302).

"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 "¡Abbá, Padre!";  
... nos une más firmemente a Cristo;  
... aumenta en nosotros los dones del Espíritu Santo;  
... hace más perfecto nuestro vínculo con la Iglesia;  
... nos concede una fuerza especial del Espíritu Santo para difundir y defender la fe mediante la palabra y las obras como verdaderos testigos de Cristo, para confesar valientemente el nombre de Cristo y para no sentir jamás vergüenza de la cruz" (#1303).

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.

Un aspecto fundamental de nuestra Iglesia es la evangelización, esto es, ayudar a las personas a hallar a Cristo y su mensaje tal y como ha sido difundido en la tradición católica. Nuestra arquidiócesis ha hecho de la evangelización una prioridad capital, especialmente a través de nuestro programa parroquial "Discípulos en Misión". Para ello, el sacramento de la Confirmación nos habilita de manera única. †

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

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

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

#### La intención de vocaciones del Arzobispo Buechlein para mayo

**Seminaristas:** ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

# Events Calendar

**May 6**  
Manuel High School, 2405 S. Madison Ave., Indianapolis. **St. Francis "Docs vs. Jocks vs. Drugs" charity basketball game**, 7 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: 812-357-6401 or 800-987-7311 or [www.saintmeinrad.edu/library\\_hours.aspx](http://www.saintmeinrad.edu/library_hours.aspx).

**May 8**  
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino Shrine**

**pilgrimage, "Mary, the Greatest Human Success,"** Benedictine Father Columba Kelly, presenter, 2 p.m. Information: 812-357-6501.

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Mass, 9:30 a.m., on third Sunday holy hour and pitch-in**, Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

**May 9**  
Crooked Stick Golf Club, 1964 Burning Tree Lane, Carmel, Ind. (Diocese of

Lafayette). **Office of Catholic Education, "Golf Fore Faith."** Information: 317-441-8956 or [mhendricks@archindy.org](mailto:mhendricks@archindy.org).

**May 10**  
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Mass for deceased members, 11 a.m., meeting**, 12:30 p.m. Information: 317-885-5098.

**May 12**  
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith, Abba, Father Chapter, meeting**, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or

[parthur@archindy.org](mailto:parthur@archindy.org).

**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 [ctuley@archindy.org](mailto:ctuley@archindy.org).

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors, meeting**, 1 p.m., age 50 and

over. Information: 317-784-4207.

Oldenburg Franciscan Center, Oldenburg. **Seventh annual Women's Conference, "Women of Life,"** Debbie Asberry, presenter, 9 a.m.-3:30 p.m., \$45 per person, bring a friend, two people \$80, breakfast and lunch included. Registration: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Mount Saint Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **"Cursillo," fourth day reunion**, 8 a.m.-8 p.m., \$20 per person includes meals. Information:

812-923-9344 or [cursillo\\_msf@insightbb.com](mailto:cursillo_msf@insightbb.com).

**May 15**  
Holy Cross Parish, Kelley Gym, 125 N. Oriental St., Indianapolis. **Free community health fair, "A Healthier Me is a Healthier Community,"** 11:30 a.m.-1:30 p.m. Information: 317-637-2620, ext. 406, or [jerlenbaugh@holycrossindy.org](mailto:jerlenbaugh@holycrossindy.org).

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws). †

## 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](mailto: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](http://www.benedictine.com).

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

**May 12**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent non-guided day of reflection, 8 a.m.-4 p.m., \$25 per person. Information: 317-545-7681, 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, 7-9 p.m., \$30 per person includes both sessions. Information: 317-788-7581 or

[www.benedictine.com](http://www.benedictine.com).

**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: 317-545-7681, ext. 14.

**May 13-15**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Book of Signs in the Gospel of John 1-12,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Retreat on the Dignity of Women."** Information: 812-825-4642 or [marianoasis@bluemarble.net](mailto:marianoasis@bluemarble.net).

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

**May 19**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women of the Old Testament,"** Benedictine Sister Angela Jarboe, presenter, session two, 7-9 p.m., \$30 per person includes both sessions. Information: 317-788-7581 or [www.benedictine.com](http://www.benedictine.com).

**May 20-22**  
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Practical Christianity,"** Benedictine Father Adrian Burke, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu). †

## Divine Mercy Sunday



Conventual Franciscan Father Robert St. Martin, the pastor of St. Joseph Parish in Clark County, poses 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 Bierman, 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 northern 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 Alberta, Ala. "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 and support to victims and those engaged in relief and rebuilding efforts in the region.

The pope's message was sent in a May 2

letter to Archbishop Rodi from Cardinal Tarcisio Bertone, the Vatican secretary of state.

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," Cardinal Bertone said in the letter.

"He joins all of you in offering fervent prayers that Almighty God will grant eternal peace to those who have died and consolation and strength to the homeless, injured and suffering," the cardinal added. "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."

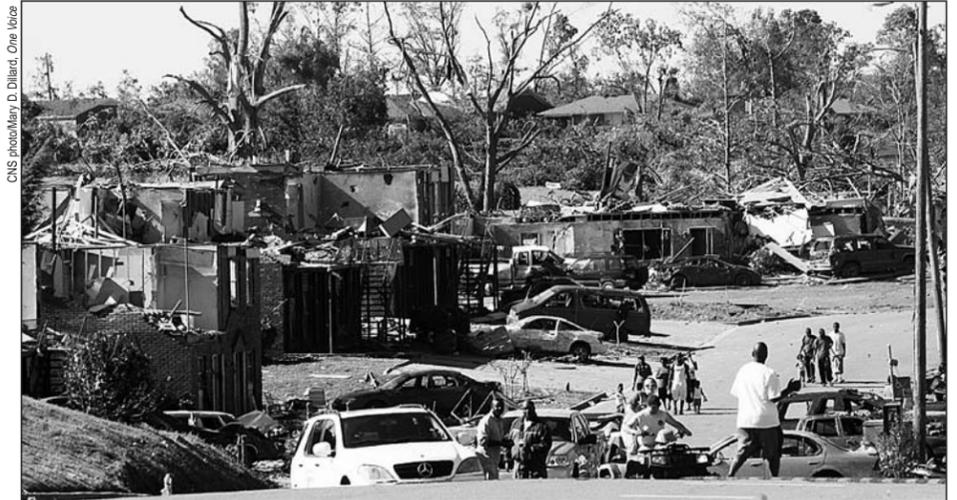
In the past several weeks, tornadoes have caused death and destruction in Alabama, Arkansas, Georgia, Iowa, Kentucky, Mississippi, Missouri, North Carolina, North Dakota, Oklahoma, Tennessee, Virginia and Wisconsin.

"Quite tragically, the severity of this 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 aftermath, 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.

Fifteen people were killed by tornadoes in Georgia on April 27-28, eight of whom



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.

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.

Msgr. 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," Msgr. Herbert told the *Georgia Bulletin*, 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," Msgr. Herbert said, speaking of Our Lady of the Mount Parish in Lookout Mountain, Ga. "We are fortunate. We will get by."

Though small Virginia 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."

(To help people in need in these areas, please go to the Catholic Charities USA website, [www.catholiccharitiesusa.org](http://www.catholiccharitiesusa.org), and click on the "Help Provide Disaster Relief" link.) †

## Bishop Coyne posts second podcast about new Mass translation

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, archdiocesan 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](http://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. †



Archdiocese of Indianapolis  
Catholic Committee on Scouting

### Fall Retreat

for Cub, Boy, and Girl scouts

**Saturday October 15<sup>th</sup>, 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: [indyccs@comcast.net](mailto:indyccs@comcast.net) or connect with us at: <http://home.comcast.net/~indyccs/site>



Facebook: Indy CCS \*\* Twitter.com/Indyccs



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

## 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 [mlechtanski@archindy.org](mailto:mlechtanski@archindy.org)

Our Lady of Fatima Retreat House  
5353 E. 56th Street  
Indianapolis, IN 46226  
(317) 545-7681  
[www.archindy.org/fatima](http://www.archindy.org/fatima)





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 joyous liturgy that drew more than 1 million people. This aerial view photo was provided by the Italian National Police.



Pope Benedict XVI kisses a relic of Pope John Paul II as he celebrates the beatification Mass of his predecessor in St. Peter's Square at the Vatican on May 1.



Pilgrims wave the flags of Poland and the United States during the beatification Mass of Pope John Paul II celebrated by Pope Benedict XVI in St. Peter's Square at the Vatican on May 1.



Pope Benedict XVI reaches out to kiss an infant as he arrives to celebrate the beatification Mass for Pope John Paul II in St. Peter's Square at the Vatican on May 1.



Polish Sister Tobiana Sobodka, left, who ran Pope John Paul II's household, and French Sister Marie Simon-Pierre, whose cure from Parkinson's disease was accepted as the miracle that paved the way for his beatification, place a relic of the late pope near the altar during his beatification Mass celebrated by Pope Benedict XVI in St. Peter's Square at the Vatican on May 1.



A pilgrim holds a Polish flag during a vigil on the eve of the beatification of Pope John Paul II at the ancient Circus Maximus in Rome on April 30. Karol Wojtyla, who went on to become the first Polish pope, was beatified on May 1 in St. Peter's Square.

# BEATIFICATION

continued from page 1A

"I felt something had changed in me, and I was healed," she said. The crowd in the Circus Maximus erupted in applause.

Many others in the crowds for the events also had personal stories about Pope John Paul. Likewise, Pope Benedict ended his homily at the beatification Mass sharing his own personal story.

"I would like to thank God for the gift of having worked for many years with Blessed Pope John Paul II," he said.

As prefect of the Congregation for the Doctrine of the Faith from 1982 until his election in 2005, Pope Benedict said he worked at the pope's side "and came to revere him.

"His example of prayer continually impressed and edified me. He remained deeply united to God even amid the many

demands of his ministry," the pope said.

Pope Benedict said that, even at the moment of his death, people "perceived the fragrance of his sanctity and in any number of ways God's people showed their veneration for him. For this reason, with all due respect for the Church's canonical norms, I wanted his cause of beatification to move forward with reasonable haste."

After the Mass, Pope Benedict went into St. Peter's Basilica and knelt in prayer for four minutes before Blessed John Paul's casket, which was set in front of the main altar. After the pope left, the concelebrating cardinals filed up to the wooden casket, touching it lightly and kissing it.

Later, the Vatican opened the basilica to the general public and kept it open until 3 a.m. Vatican police said 250,000 people filed past the casket or knelt in prayer near it in those



*"His example of prayer continually impressed and edified me. He remained deeply united to God even amid the many demands of his ministry."*

—Pope Benedict XVI

first 13 hours. The basilica was opened again after the thanksgiving Mass on May 2 so more people could pay their respects.

Presiding at the Mass of thanksgiving on May 2, Cardinal Tarcisio Bertone, Vatican secretary of state, thanked God for "having given us a pope able to give the Catholic Church not only a universal reach and a

moral authority on a global level like never before," but also one who helped Catholics be "more spiritual, more biblical and more centered on the word of God.

"Finally, we thank the Lord for having given us a saint like him," Cardinal Bertone said.

Polish Cardinal Stanislaw Dziwisz of Krakow, who was Pope John Paul's

personal secretary for nearly 40 years, spoke at the beginning of the thanksgiving Mass, noting that the late pope was declared blessed in the same square where almost 30 years ago a Turkish gunman tried to assassinate him.

"We can never forget that 30 years ago, in this very square, he gave his blood for the cause of Christ," Cardinal Dziwisz said.

The assassination attempt took place on May 13, 1981, while the pope was riding through the square during his weekly general audience.

During the beatification Mass on May 1, a silver reliquary containing a vial of Blessed John Paul's blood was carried up to the altar by Polish Sister Tobiana Sobodka, who ran Pope John Paul's household, and by Sister Marie Simon-Pierre, who was cured of Parkinson's disease.

The reliquary, a sculpture of olive

branches, also was carried in procession to the altar at the thanksgiving Mass.

While the biggest groups of pilgrims at the beatification events came from Italy and Poland, more than 80 countries sent official delegations and most of them had at least a few pilgrims present as well.

Thousands of people spent a chilly, damp night camped out near the Vatican in an attempt to find a place in St. Peter's Square. The gates were scheduled to open at 5:30 a.m. for the 10 a.m. Mass, but the crowds were so large that police began letting people in at 2 a.m.

Weather forecasts of a weekend of heavy rains turned into innocuous grey clouds on April 30 and then sunny skies on May 1, which many attributed to Blessed John Paul.

"We prayed to John Paul that it wouldn't rain," Josephine Faehrmann, a young woman from Sydney, Australia, said at the April 30 vigil. She and her friends planned

to sleep outside. By 12:30 a.m. on beatification day, thousands of people already were camping out against buildings, on strips of grass and on sidewalks several blocks from the Vatican since all access roads to St. Peter's Square were closed.

Isabel Marin, 16, said she and her two friends from Madrid, Spain, stayed on the street all night. She had a brand new air mattress, but didn't have room to unroll it. Although she was only 10 when Pope John Paul died, Marin said, "our parents have told us a lot about him and told us this was a great opportunity to grow our faith.

"Pope John Paul was a wonderful pope. He was like us. My mom showed me a video where he was watching a clown and really laughing. And I saw another video where he moved his feet when the people were singing, following the beat," she said. †



Pilgrims hold handkerchiefs featuring Blessed Pope John Paul II before the start of a Mass of thanksgiving in celebration of his beatification in St. Peter's Square at the Vatican on May 2. The Mass was celebrated by Cardinal Tarcisio Bertone, the Vatican secretary of state.

# Pope John Paul II A chronological record of the life and accomplishments of Karol Wojtyla

<p><b>1920</b> May 18: Born Karol Wojtyla in Wadowice, Poland</p>	<p><b>Formation</b> Karol studies at the university, acts in a clandestine theater, writes poetry and reads philosophy, plays goalie on his soccer team, splits stone at a quarry and works in a chemical factory. It is at this time that his vocation to the priesthood comes into focus.</p>	<p><b>1940</b> Studies interrupted, works as manual laborer</p> <p><b>World War II</b></p> <p><b>1941</b> Father dies</p>	<p><b>1954</b> Completes doctorate in philosophy • Teaches at Jagellonian and in Lublin</p>	<p><b>Vatican II</b> He attends the 1962-65 Second Vatican Council, where he helps to draft documents on religious liberty and the church in the modern world.</p>	<p><b>1978</b> Oct. 16: Becomes 264th pope</p>	<p><b>1980</b> God's mercy</p> <p><b>1981</b> May 13: Mehmet Ali Agca shoots and wounds pope</p>	<p><b>1986</b> Makes historic visit to Rome synagogue • Calls world religious leaders to Assisi to pray for peace</p>	<p><b>1990</b> Establishes diplomatic relations with Soviet Union</p> <p><b>1991</b> Gospel mission • Social situation after communism</p> <p><b>1992</b> Issues Catechism of the Catholic Church</p> <p><b>1993</b> Moral theology</p> <p><b>1994</b> Establishes diplomatic relations with Israel • Named Time magazine's Man of the Year</p>	<p><b>1995</b> Sacredness of life • Christian unity</p> <p><b>1996</b> Urges total ban on nuclear testing, land mines</p> <p><b>1998</b> Makes historic trip to communist Cuba</p>	<p><b>2000</b> Visits Holy Land</p> <p><b>2003</b> Marks 25th anniversary as pope • Beatifies Mother Teresa</p>	<p><b>2011</b> Beatified May 1 by Pope Benedict XVI</p>
<p><b>1929</b> Mother dies • Receives first Communion</p>	<p><b>1938</b> Enters Jagellonian University</p>	<p><b>1942</b> Enters secret seminary</p> <p><b>1945</b> Resumes studies</p> <p><b>1946</b> Nov. 1: Ordained priest</p> <p><b>1948</b> Earns doctorate in theology</p>	<p><b>1958</b> Sept. 28: Becomes auxiliary bishop of Krakow</p>	<p><b>1964</b> Jan. 13: Becomes Archbishop of Krakow</p>	<p><b>1979</b> Makes first of 104 papal trips abroad</p>	<p><b>1983</b> Issues new Code of Canon Law • Opens Holy Year of redemption • Visits Agca in prison</p> <p><b>1984</b> Establishes diplomatic relations with United States</p> <p><b>1985</b> Warns Europe against abortion</p>	<p><b>1987</b> Opens Marian year • Convenes first international World Youth Day • Calls Vatican meeting to resolve Catholic-Jewish controversies</p> <p><b>1989</b> Communism falls in Eastern Europe, pope seen as key figure</p>	<p><b>1999</b> Unseals Holy Door for jubilee 2000</p>	<p><b>2004</b> Opens Year of the Eucharist</p>	<p><b>2005</b> Dies April 2</p>	<p><b>2010</b></p>

# Answering God's call

## Evangelization efforts from Rome to home

By Peg McEvoy

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 any more. 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.



Peg McEvoy

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 ardor and 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 reorienting 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 in authentically Catholic evangelization. In the words of St. Bede, "Unfurl the sails, and let God steer us where he will."

(Peg McEvoy is the associate director for Evangelization and Family Catechesis. For questions about starting a parish evangelization team, contact her at [pmcevoy@archindy.org](mailto:pmcevoy@archindy.org) or call 317-236-1430 or 800-382-9836, ext. 1430.) †

Photo by Mary Ann Wyand



Heather, who is incarcerated at the Indiana Women's Prison in Indianapolis, receives the sacrament of confirmation from Father Robert Robeson on Easter in a chapel at the state correctional facility. Two women were baptized and five women received the sacraments of confirmation and the Eucharist during the April 24 liturgy.

## 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 Brownsburg, 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. ...

This ministry here at the prison has gone beyond anybody's expectations."

He assisted Father Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis and chaplain for the women's prison ministry, with a 6 p.m. eucharistic liturgy celebrating the Resurrection of the Lord on April 24 in a small chapel at the Indiana Department of Corrections facility for women offenders.

See PRISON, page 3B

## Indianapolis business owners seek to spread the Gospel

By Sean Gallagher

The business world may seem like a challenging place in which to proclaim the Gospel.

More often than not, it is ruled by the law of the jungle. Might makes right. Only the fit survive. Look out for No. 1.

Some would say that preaching the Gospel values of selflessly giving of oneself in service to others is wholly out of place in such a harsh environment.

But not to John and Julie Mundell.

The owners of a successful environmental services consulting firm based in Indianapolis, the Mundells are dedicated to using up to 60 percent of

their annual profits to help those in need, educate other businessmen and women around the world about a Catholic approach to the marketplace, and, in the process, build up a sense of unity among people—both locally and globally.

Their firm is one of approximately 800 members of a network of business around the world called the Economy of Communion (EoC) that was established in 1991 by Focolare, a Catholic lay movement founded during World War II in Italy.

"We are at the forefront of evangelization in the world," said John Mundell, a member of St. Pius X Parish in Indianapolis. "We evangelize the

world with our lives ... And they're not these great big works, but little works, a lot of little choices that we make where we really try to see what God wants in our lives, and how we live that out in the world."

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 in," 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 businessmen 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

See BUSINESS, page 4B



Paul Melillo, left, and Mark Breting, right, inspect soil samples in 2009 from land in Wildwood, Mo., that had been contaminated with dioxin, PCBs and organic chemicals. The employees of Mundell and Associates, an Indianapolis-based environmental services consulting firm, are assisted by Ed Paschal, center, a private environmental consultant for the City of Wildwood.

# Evangelization from A to Z

Graphic design by Jerry Boucher/The Criterion

**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.



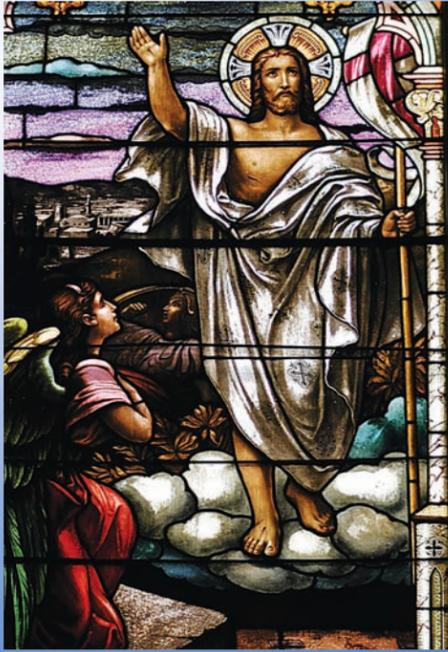
**G** **God**—Always remember that God is with you and with those around you.

**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 Gospel through helping those in need.

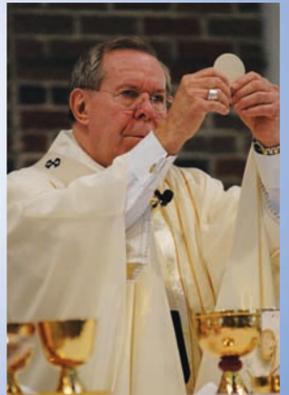
**P** **Prayer**—Prayer should come before all words and deeds of evangelization.



**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 juggling 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 they sometimes 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 on campus to celebrate my faith and reconnect with God."

Those are some of the goals that have marked the evangelization 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."

That reaction from students is typical, according to Father Danda.

"There's a deep hunger and longing for sacramental life among them, especially when it comes to reconciliation and the Mass," Father Danda says as he sits in the chapel at the student center before Mass. "To have a spiritual guide, to have a Catholic priest who can be present for them, I think they feel reached out to."

"There are a large number of Catholics at the University of Indianapolis. They are away from home, away from their home parishes, and they can feel a little lost. To have the Mass and a priest here, they feel connected, and it helps them tackle their

Photo by John Shaughnessy



Father Sean Danda talks with University of Indianapolis senior Anne Marie Shipe after a Palm Sunday Mass on April 17 in the college's chapel. In his first year as the Catholic chaplain at the university, Father Danda has brought the sacraments and a caring, priestly presence to students, according to Shipe, a member of Christ the King Parish in South Bend, Ind., in the Fort Wayne-South Bend Diocese.

day-to-day college experience without overwhelming them. Our faith experience is part of who we are. And when it's 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. When asked, he also comes to

campus to meet with the students individually to talk about their lives.

"I strive to communicate to them that God is present, and he loves them very much," Father Danda says. "It does seem like a basic message, but sometimes we don't come to know and experience it until someone points it out to us. At its root, it's about hope in Jesus Christ. And in our culture today, we don't seem to find many places for hope."

"The students thirst to know that hope, to be affirmed in it. They're on the verge of high school

childhood and young adulthood, and they need a mentor to guide them into the confidence of a Catholic young adult. That's why I'm here."

The students are glad he is.

"I've had some struggles this year, and it's been nice to be able to call him up and talk to him," says Anne Marie Shipe, a senior.

"He's here every Sunday, and he's open to people to talk to," says Chelsea Domiano, a freshman. "It helps with your religion. You can go to him for anything. It's easy to grow in your faith when you have a priest you are comfortable with." †

## PRISON

continued from page 1B

"Our commitment is that the women will be able to receive the Eucharist every Sunday," Deacon Collier said, during a Mass or Communion service.

"We're spreading the Gospel every way that we can [through the Church's prison ministry]," he said. "I preach to them about how we're a faith community, and we need to look out for each other, share the love and not be quick to judge others. ... During a Communion service, those women who are not Catholic come up for a blessing so they're getting the Word by being here. We're glad they are here to listen to the Word. ... They are welcome to join us."

Deacon Collier, Father Robeson and the lay volunteers who assist with the Rite of Christian Initiation of Adults (RCIA) ministry at the prison were excited that five women—two catechumens who were baptized and three candidates who were confirmed—received the sacraments during the Easter liturgy.

"It's truly a joyful day for many reasons," Deacon Collier said. "We brought these women into the Church through the religious education ministry that we provide on Tuesday evenings. It's awesome to see the women receive the sacraments, and what moved me even

more was how some of the other ladies were watching [the catechumens and candidates] with tears in their eyes."

Deacon Collier started his ministry of charity at the former Indiana Girls' School correctional facility after he was ordained in 2008.

"When I started out here, there were 170 juveniles and now there are 700 adult women," he said. "We probably minister to about 50 women. Twenty women are Catholic and another 20 or 30 women come to our Sunday [liturgies] regularly."

St. Malachy parishioner Laura Kazlas of Brownsburg has ministered at the women's correctional facility for four years—three years with teenage girls and one year with women.

"This is our first full year of ministry with the ladies at the Indiana Women's Prison," Kazlas said. "Our RCIA classes started in September. ... I feel a sense of unity and community with these ladies, ... who need the support of a faith community. They need a connection with the Church, and with Christian men and women. They need the moral support of other people both inside the prison and when they get out."

Kazlas said she felt a personal call from God to volunteer in prison ministry.

"I wanted to encourage them that they could make something good come out of their experience in the

correctional facility and change their life around," she said. "I wanted to give them hope that they could change their life for the better, and that God can bring a greater good out of something that is negative in their lives."

Deacon Collier and Kazlas invite priests and lay volunteers to contact St. Malachy Parish about assisting with their ministry at the Indiana Women's Prison as catechists, hospitality ministers and guest speakers.

"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. That's the biggest 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 be doing."

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



St. Anthony parishioner Andrea Wolsifer of Indianapolis, left, and St. Malachy parishioner Laura Kazlas of Brownsburg hold hands while they pray with other prison ministry volunteers before the Easter Mass on April 24 in a chapel at the Indiana Women's Prison in Indianapolis.

Photos by Mary Ann Wygant



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.

# BUSINESS

continued from page 1B

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 that they get.”

Still, they have found professors in business schools that are skeptical of their approach. “There’s a little bit of disbelief that you can live the Gospel, and still be successful and compete,” 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.”



John Mundell



Julie Mundell

But the students they have met—the future leaders of the business world—have been more enthusiastic.

“The students believe,” Julie said. “They believe that everything’s possible.”

Another person who believes in the potential of the Economy of Communion is Pope Benedict XVI who, in his 2009 social 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 not exclude profit, but instead considers it a means for achieving human and social ends” (#46).

After receiving a papal 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 Economy of Communion, 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. “They’re good 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. And you call to give me encouragement.’ So it’s the way we think [about business and relationships].”

Although the Economy of Communion is a growing network of companies around the world, most of them are small or medium-sized firms.

Thus, the effect that the network might have on the business world is smaller than if large, publicly held multinational corporations were members.

This fact, however, doesn’t bother the Mundells. They are simply interested in doing the will of God in their lives and through their business.

“You would like this for everyone,” Julie said. “But our 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

Photo by Sean Gallagher



John Welch, the owner of Sofia Violins in Indianapolis, poses in his company’s workshop on April 18. A member of St. Joan of Arc Parish in Indianapolis, Welch runs his business according to the principles of the Economy of Communion, an international business network established by Focolare, a Catholic lay movement founded in Italy during World War II.

do this. But we don’t know what God wants, except that we do know that he wants this company.”

(For more information on the Economy of Communion, log on to [www.edc-online.org](http://www.edc-online.org).) †

## Terre Haute priest proclaims the Gospel on Catholic radio

By Sean Gallagher

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.

“What an inspiration,” said Msgr. Moran of Bishop Sheen. “I think [he] was an influence. I thought, ‘Gee, what an opportunity if a person could get on television.’ I think I got the inspiration from Bishop Sheen.”

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 24 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 from

North Dakota to Louisiana.

Much of its programming originates from EWTN Radio. But some stations, like WHOJ, also broadcast locally produced shows.

Tony Holman, general manager of Covenant Network, is amazed by Msgr. Moran’s dedication.

“I think he’s got the record within our network [and] probably in the country,” Holman said. “That’s a lot of shows. He is a wonderful, wonderful priest. We’re just honored to be associated with him. He’s got a lot of enthusiasm.”

Covenant Network was founded in 1997 when there were only about six Catholic radio stations nationwide. Now there are more than 150 stations, including five that can be heard within the Archdiocese of Indianapolis. (See sidebar.)

Msgr. Moran was pastor of St. Patrick Parish in Terre Haute when WHOJ went on the air in 2004, and allowed the station to set up its studio in a small room at the parish’s rectory.

Although he had ministered in the media in the past, Msgr. Moran didn’t foresee the staying power and vitality of Catholic radio at the time.

“Protestants had used radio for years,” said Msgr. Moran, who retired from active ministry in 2005. “And we as Catholics had not been very much involved. Now it seems to be going the opposite way. But I didn’t think that it would go like this, and be so effective and helpful.”

Although Catholic radio stations keep popping up across the nation, they are often run by small groups of dedicated volunteers like Msgr. Moran and Mike Moroz, a member of Sacred Heart of Jesus Parish in Terre Haute.

When asked what he does at WHOJ, Moroz said, “I clean

the toilets, sweep the floors, empty the wastebaskets, do the programming. Technically, it’s called station manager. But if you’re a manager of one, I don’t know what that means.”

When Covenant Network purchased WHOJ in 2004, Moroz, who had just retired from a career in the pharmaceutical industry and 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.

“Sitting 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 perseverance at WHOJ, Msgr. Moran gives the credit to Moroz.

“It’s so worthwhile because the people that Mike gets for me to interview are from all over 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 rectory 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, but there’s a lot of that stuff going on.” †



Submitted photo

Standing in the studio of WHOJ 93.1 FM on March 12, Ron Eldred, left, and Msgr. Lawrence Moran hold a cake honoring Msgr. Moran’s 600th show broadcast on the Terre Haute-based Catholic radio station. Its studio is in the rectory of St. Patrick Parish in Terre Haute. Eldred, who teaches religion and history at John Paul II High School in Terre Haute, has helped produce hundreds of Msgr. Moran’s shows.

## Catholic radio is heard in many places across the archdiocese

By Sean Gallagher

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.

The current stations include:

• **Catholic Radio Indy 89.1 FM**—This station broadcasts its signal across Marion, Hamilton, Johnson, Hendricks and Boone counties. It can also be heard online at [www.catholicradioindy.org](http://www.catholicradioindy.org).

• **Sacred Heart Radio 740 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](http://www.sacredheartradio.com).

• **WHOJ 93.1 FM**—This Catholic radio station can

generally be heard in a 20-mile radius around Terre Haute. It is part of Covenant Network’s 18 Catholic radio stations that stretch from North Dakota to Louisiana. To learn more about it or to listen online, log on to [www.covenantnet.net](http://www.covenantnet.net).

• **WLCR 1040 AM**—This Catholic radio station is based just south of Louisville, Ky., and can be heard in many parts of the New Albany Deanery. To listen online or for more information about WLCR, log on to [www.wlcr.net](http://www.wlcr.net).

Additionally, St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell rent an hour of airtime from 7 a.m. to 8 a.m. on Sundays on WQRK 105.5 FM, and an hour of airtime from 9:30 a.m. to 10:30 a.m. on Sundays on WBIW 1340 AM.

During this time, programs broadcast include those from EWTN, shows locally produced for WHOJ and recordings of Christmas Masses celebrated locally. †

# 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 St. Patrick Parish in Terre Haute, McBroom keeps busy volunteering for a variety of pro-life efforts, but his weight problem was a nagging health concern.

He was intrigued when Jennifer Buell, development coordinator of Catholic Charities Terre Haute, mentioned that "The Biggest Loser," a popular NBC reality show, offers an online "Pound for Pound Challenge" to lose weight while fighting hunger in America.

McBroom was glad to learn that he could help poor people in Vigo County by raising funds for the local Catholic Charities food bank.

At 239 pounds, he knew it was time to begin a fitness and weight-loss program.

Buell's suggestion was one of the motivations that he needed to step away from—instead of up to—the plate more often.

"I signed up for this program, and am also participating in another weight-loss program called 'First Place for Health,' a Baptist program that my parish offers," McBroom explained. "'First Place' is [focused on] placing Christ in the center of your life, especially the weight issue. 'For Health' is learning to eat healthy foods.

"In my pro-life case, it's making healthy choices," he said. "I thought it was a good way [to lose weight] and another motivation for weight loss. It is a great cause for our community."

He read about the "Pound for Pound Challenge" online last year, and found out that for every pound he pledged to lose through May 31, 2011, the TV network will donate 11 cents to Feeding America®, a charitable organization of more than

200 member food banks in the U.S.

Surprisingly, just 11 pennies is enough to secure one pound of groceries on behalf of the member food banks, which help low-income people survive and thrive.

Feeding America® is the nation's largest domestic charitable hunger relief organization, and serves the poor in all 50 states, the District of Columbia and Puerto Rico. Member food banks supply food to more than 37 million Americans each year, including 14 million children and 3 million senior citizens.

McBroom decided that he wanted to lose weight and help Feeding America® collect the TV network's maximum donation of \$1,040,000.

He registered online and designated Catholic Charities Terre Haute as his food bank recipient.

"My participation last year motivated my 70-pound weight loss," McBroom said. "I never recall having so much energy to serve God."

For 10 years, he had tried to lose weight, and even joined a fitness class that helped him to drop a few pounds as well as lower his heart rate a little.

"Several years ago, I confessed for the sin of gluttony," McBroom admitted. "The priest gave me a penance to attend a weight-loss program at St. Patrick Parish. I looked into the program, and it meant that I would have to go every Monday evening. [But I thought] my time was too valuable to do that."

When another St. Patrick parishioner encouraged him to join the "First Place for Health" program, McBroom realized that God was calling him to lose weight, which could help extend his life span.

"Two months after I started 'First Place for Health,' my weight was down to 218 pounds," he recalled. "I lost about 1.75 pounds a week in that [first] two-month period."

The spirituality-based weight loss 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.

"This [focus] results in a weight loss from the inside out," he said. "We have weekly meetings and short daily Bible studies. All I can say is that out of the many \$60 billion a year diet programs in the United States, it worked for me."

"What I liked about 'First Place' is that it really is economical," McBroom said. "I do not have to pay someone to read a book to me. I do not purchase any special foods, and I can ease—not be pressured—into learning the process of healthy weight loss. In fact, when I reached my goal this last December, I had spent less than \$150 with the result of a 70-pound weight loss."

Last year, after McBroom started seeing results from the "First Place" program and a fitness class, he and his wife attended the Catholic Charities Terre Haute Hog Roast.

"The organization placed on the table 10 things a person could do to participate in raising funds that contributed to feeding the hungry," he said. "One of the items was to participate in the 'Pound for Pound Challenge.' This became an easy item to participate in, and filled a role in my weight-loss process because it became an accountability partner. ... Not only was I losing weight for personal health and serving God in my pro-life ministry, I also could help raise money to feed others in my local community."

As part of his expanded fitness program, McBroom began jogging.

"I typically run past the Catholic Charities office, the Terre Haute Deanery Center office and St. Patrick School," he said. "After a few weeks, [people] would clap, cheer and encourage me as I ran by. It is very encouraging when the young students line up and clap and yell [their] encouragement."

McBroom hopes other people will join the "Pound for Pound Challenge" before the program ends on May 31—and designate the Catholic Charities Terre Haute food bank as their donor recipient.

"What a great way to feed others in our local communities," he said, "and what a great accountability partner for weight loss."

John Etling, agency director for Catholic Charities Terre Haute, said in a recent phone interview that one in six Americans today struggle with hunger and food insecurity challenges.

Etling said proceeds from the second annual "Pound for Pound Challenge" will allow Catholic Charities Terre Haute and other food banks "to maintain operations, expand our services, feed more



St. Patrick parishioner Tom McBroom of Terre Haute weighed 239 pounds when this photo was taken on Jan. 28, 2010.



Tom McBroom lost 70 pounds before this photo was taken on March 29, 2011.

people with more nutritious, healthy food products, and continue doing God's work."

Last year, the fundraiser earned about \$1,200 for the Catholic Charities Terre Haute food bank, Etling said, which serves more than 43,000 food-insecure people in a seven-county area with a population of about 250,000 residents.

"Half of that 43,000 people are children and seniors above the age of 65, who are extremely vulnerable," Etling said. "This is Indiana. We're an agricultural state. We shouldn't allow kids to go hungry. We're called to help the poor." †

## 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 prevail."

The bishop addressed his letter to Rabbi Reuven Taff, president of the Board of Rabbis of Greater Sacramento, to mark the May 1-8 Days of Remembrance for Holocaust victims.

The eight-day period was designated by the U.S. Congress for civic commemorations and special educational programs that help people remember and draw lessons from the Holocaust.

It occurs annually on the Sunday before the Jewish observance of Holocaust Memorial Day, which commemorates the 1943 Warsaw ghetto uprising, and continues through the following Sunday. †

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\*Price per person, based on double occupancy, includes taxes. Airfare is extra.

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## 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. Paradoxically, 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 missed 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.”

CNS photo/Paul Henig



Virginia Tech students mourn during a candlelight vigil on April 17, 2007, in the wake of a shooting at the university in Blacksburg, Va., in which 32 people died. Expressing sadness in the face of loss or disappointment is a healthy response to the situation.

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

*... an expression of sadness when people face loss, disappointment or failure can be their healthiest response to the situation.*

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.



CNS photo/Gary L. Howe

Kay Hughes displays photos of her grandchildren at her home in Harbor Springs, Mich., on April 15. Six years after Hughes suffered severe depression and the stigma associated with it, she began helping priests and other Catholics to better understand mental illness.

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.

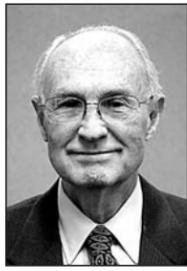
Depressed people do not have to go on feeling so badly. Treatment works.

*(Christopher Carstens is a psychologist in San Diego.) †*

From the Editor Emeritus/John F. Fink

## The wisdom of the saints: St. Athanasius

Of all the Doctors of the Church, St. Athanasius, whose feast we celebrated on May 2, lived the most tumultuous life.



He was exiled from his position as bishop of Alexandria, Egypt, five times and spent six years hiding among monks in the Egyptian desert because people wanted to kill him. People took religious controversy very seriously in the fourth century.

All this happened because he taught exactly what the Council of Nicaea of 325 taught about Jesus. Athanasius became bishop just after that council. The bishops of the council 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 caused 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 world. He took to himself a body, no different from ours, because "he could not stand aside and see death have the mastery over us."

Therefore, he said, "Within the Virgin, he built himself a temple, that is, a 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 he chose to take our body in all its reality.

With a body like ours, he said, the Word "delivered this body over to death for all, and with supreme love offered it to the Father. He did so to destroy the law of corruption passed against all men since all died in him."

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 means of the body he had taken."

That was the reason why the Son of God, the Second Person of the Blessed Trinity, assumed a body that could die, he said, "so that this body, sharing in the Word who is above all, might satisfy death's requirement in place of all. Because of the Word dwelling in that body, it would remain incorruptible, and all would be freed forever from corruption by the grace of the Resurrection."

The Word made a spotless sacrifice and oblation of the body he had taken, Athanasius said. "By dying for others, he immediately banished death for all mankind."

In this way, he said, the Word of God dedicated his temple, the instrument that was his body, for us all. "The immortal Son of God, united with all men by likeness of nature, thus fulfilled all justice in restoring mankind to immortality by the promise of the Resurrection." †

It's All Good/Patti Lamb

## An attitude of gratitude for M&amp;M's® and all life's blessings

Last week, both my 3-year-old daughter, Margaret, and my 6-year-old



son, Henry, endured a long afternoon in the car while I ran errands on the far north side of the city. It was a lengthy trek, and they had relatively good behavior as I drug them in and out of multiple stores

and other destinations.

I had promised them a little treat upon our return home if they were cooperative during the trip. Unfortunately, I'm not above bribery.

When we arrived home, I grabbed a heaping handful of M&M's®, and plunked them down on the table. I roughly divided the pile into two halves, and told them to enjoy their little reward.

Quickly glancing at the piles, my son, the older child, adamantly objected.

"No fair!" Henry shouted. "She got more than I did!"

With just a brief look, he could tell that his sister's pile contained three more pieces of candy than his did. Apparently, his mind works quicker when M&M's are involved. Or maybe he just processes information faster when he

realizes that someone else got more of a good thing than he did.

"I just gave you a bunch of M&M's," I said. "Can't you just enjoy them?"

But after re-examining his little sister's candy, he was nothing but disappointed. I tried to use this as a teachable moment, and explain to him that his focus was on the wrong thing. If he hadn't been busy counting what his sister had been given, then he would be enjoying his reward.

Later that evening, I got a dose of my own medicine.

I saw some old friends from school days gone-by. One was driving a top-of-the-line luxury car. I turned and quietly commented to another girlfriend on how well the woman driving the fancy automobile must be doing financially.

I followed that up with, "My old green car looks like a turtle and rattles like a congested snake."

I caught myself doing just what I had instructed my son not to do. I went straight to comparing.

Then my friend explained the story behind the car.

"Her dad passed away a few years ago, and she received his prized car in her inheritance," she said.

"Believe me," she continued, "that is not the way you want to come by a car.

Be happy with your little green one."

I realized that I was counting M&M's of my own.

I should heed my own advice and be content with the blessings that have been showered upon me. Instead, I often find myself wishing for what others have instead of counting my blessings. I'm too busy taking inventory to savor what I have got.

There will always be those with more and those with less. I suppose it's a matter of how we choose to see it.

We can look at others who have more—and have it easier—and we can be resentful. Or we can look at others who work even harder than we do—and still have less than we do—and we can be grateful.

The incident with the M&M's opened my eyes to the way that God might see it. He blesses us so richly, yet we overlook those gifts in our quest for more and bigger and better.

That night, after I put the children to bed, I finished the last few M&M's at the bottom of the bag. As I ate them, I was reminded of how important it is to be a grateful recipient.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## The Monastery of the Heart: a meaningful life

Most of my readers know of Benedictine Sister Joan Chittister from previous books that she has



written, especially *The Gift of Years*.

For those who aren't familiar with her, she is a well-known author and lecturer, the executive director of Benetvision research center for contemporary

spirituality, and the past president of the Conference of American Benedictine Prioresses and Leadership Conference of Women Religious.

A resident of Erie, Pa., she also serves as the co-chair of the Global Peace Initiative of Women.

Her newest book, *The Monastery of the Heart: An Invitation to 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 Bridge, an imprint of United Tribes Media Inc. ([www.bluebridgebooks.com](http://www.bluebridgebooks.com)).

An introductory message in the book explains that, "Every culture has sought the spiritual dimensions of life in different ways, in language and symbols and lifestyles. Across the 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, well. He turned the ordinary into an experience of the extraordinary, a union with the sacred in the here and now. His enduring legacy—Benedictine spirituality 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 light and simple semi-poetry form that is actually instructional in a unique way.

I could look at any page—even out of chapter sequence—and learn and meditate with most lines. I love books that allow quiet reflection in this way.

I also enjoyed this format because I could flip to any page and find simple information that helped me review where I am in life. Yet, it is ageless and I could have easily learned much from this book many years ago.

Her book progresses in beautiful sequence, too. After the introduction, the chapters focus on "Our Search," "Our Interior Life," "Our Community," "Our Service," "Our Promise" and "Our Spiritual Growth."

This book was a blessing to read.

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

Faith, Hope and Charity/

David Siler

## Thanks for the kindness, Father Joe

He was short in physical stature by just about any measure, but he was a giant in the virtue of kindness.

Today, the world is a little less kind after the passing of Father Joseph Kern, a retired priest and the dean of the Terre Haute



Deanery.

There are just some people that touch our lives in a way that make us confident that there is still plenty of goodness in the world. Father Joe was one of those people for me.

I had the privilege of getting to know him

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.

*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 it 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 personally minister to people in his quiet, pastoral way or to fill in for priests after his retirement in 2001 he did so with great joy.

I asked him a few years ago after he gave me a rundown of his Mass schedule the previous weekend why he did so much in his retirement.

He simply replied, "I retired as a pastor of a parish, but you never retire as a priest. I love being a priest, and celebrating the Eucharist with people is such a privilege."

I wish for every priest to have the joy in their vocation as Father Joe did. He would tell people that he just loved being a priest, and that he couldn't imagine any other life.

But these weren't just words. This attitude could be seen in everything that he did. He lived a priestly vocation at all times.

Even though Father Joe retired, he continued in his role as dean for the Terre Haute Deanery up until the very end.

One of his last tasks as dean was to lead a study of the deanery to discern its future pastoral needs. For a variety of reasons, the study took far longer than he anticipated. He used to joke at council meetings that the report would not be complete until after he was good and dead. Well, here we are, Father Joe!

A quote that is attributed to Blessed Teresa of Calcutta explains, "The three most important virtues in life are number one, to be kind, number two, to be kind, and number three, to be kind."

If this is true, then Father Joe was a very virtuous man. And isn't the world in need of a whole lot more kindness?

I hope you will join me in honoring Father Joe by taking every opportunity to spread kindness.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at [dsiler@archindy.org](mailto:dsiler@archindy.org).) †

Third Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 8, 2011

- Acts 2:14, 22-33
- 1 Peter 1:17-21
- Luke 24:13-35

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 recalls an event 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 “*kerygma*,” the Greek word for “message.” It means that 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, needs.

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 informing others about the Redeemer as a loving service.

Note also here, as elsewhere in the first and second epistles of Peter, that even though the other Apostles were present, Peter, and Peter alone, spoke on their behalf.

The First Epistle of St. Peter supplies the next reading.

Scholars debate the authorship of this epistle. Was Peter the author? Or was someone writing in Peter’s name actually the author? Unlike today, when signing another person’s name would be regarded as deceptive and highly inappropriate, the custom long ago was that this was the greatest compliment.

In any case, the reading shows how totally committed to Jesus the Savior 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 still is 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.

Thirdly, Jesus is with them. They have faith.

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.

## 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 has been answered. Who is Jesus? What does Jesus matter for me?

The Church proclaims that the Lord lives! But first, we must accept Jesus. †

## Daily Readings

Monday, April 9

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

Tuesday, April 10

Damien 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 8:1b-8  
Psalm 66:1-3a, 4-7a  
John 6:35-40

Thursday, April 12

Nereus, martyr  
Achilleus, martyr  
Pancras, martyr  
Acts 8:26-40  
Psalm 66:8-9, 16-17, 20  
John 6:44-51

Friday, April 13

Our Lady of Fatima  
Acts 9:1-20  
Psalm 117:1-2  
John 6:52-59

Saturday, April 14

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

Sunday, April 15

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

Go Ask Your Father/Fr. Francis Hoffman

## Five steps to good confession begin with the examination of conscience

**Q**I 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 his 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, contrition, purpose of 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.

Strictly speaking, it is not 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 that “all things are possible for God” (Mk 10:27).

**Q**I had always been taught that a valid sacramental marriage required a freely chosen promise to make the union faithful by excluding all others, fruitful by accepting children and permanent as in “till death do us part.”

It seems that recently the “fruitful” part is downplayed. Can a sacramental marriage be considered valid if the couple deliberately refuses to have children?

Infertility, of course, is another matter.

**A**You ask about the “goods” of marriage as originally defined by St. Augustine—fidelity, offspring and indissolubility. These goods are related to the two essential “ends” of marriage—procreation and education of children, and the well-being of the spouses.

If either spouse directly refuses to have children by refusing 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**How does the Catholic Church administer, or what is the policy for administering, the final blessings—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 what confession is anymore.

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 committing 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?

**A**As a loving and faithful husband, you should 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 incoherent or incommunicative. At that stage, I do not think it is necessary to bring holy Communion 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 know—  
Those who need your love.

I read your word and hear your  
presence, Lord,

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

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

# Rest in peace

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

**BAUMANN, Joseph Roy, Jr.**, 55, St. Jude, Indianapolis, April 24. Husband of Vinita (Bouquet) Baumann. Father of David and Joseph Baumann. Brother of Kathy Werschling, Mary, Jim and Tom Baumann.

**BENNETT, Mary Jane**, 82, St. Augustine, Jeffersonville, April 20. Mother of Kathleen Niemann and Beverly Shane. Grandmother of five. Great-grandmother of nine.

**CROWE, Dennis Leon**, 49, St. Mary, Greensburg, April 5. Husband of Karen (Veerkamp) Crowe. Father of Johnathon Crowe. Son of Leon and Becky Crowe. Brother of Susan Kranz, Alan and Tom Crowe.

**DAUBY, Wilfred J.**, 90, St. Paul, Tell City, April 16. Husband of Helen Dauby. Father of Lisa Hohl, Betty Howard, Joyce Thiery, Sherri Scott and Paul Dauby. Grandfather of 13. Great-grandfather of one.

**DEARING, Mary Jo**, 83, Holy Spirit, Indianapolis, April 13. Mother of Barbara, Dan, Harry, John, Patrick, Terry and Tom Dearing. Grandmother of nine.

**GALLAGHER, Patrick J.**, 55, St. Pius X, Indianapolis, April 21. Husband of Adrienne Gallagher. Brother of Deacon Steve Hodges.

**JONTA, Ella M. (Pushner)**, 97, St. Anthony, Indianapolis, April 5. Mother of Carol Penn, David and Robert Jonta.

**KLEEMAN, Arthur E.**, 92, St. Paul, Tell City, April 19. Father of Kathy Blackford, Linda Noble and Connie Simpson. Grandfather of 11. Great-grandfather of 12.

**KUEHR, Charlotte Ann**, 73, St. Simon the Apostle, Indianapolis, April 18. Mother of

Joanne Cassada, Janet Farmer, Lorrie Gruner, Lisa Ramsey, Greg and Tim Kuehr. Sister of Mary Zuhl. Grandmother of 13. Great-grandmother of three.

**LUEDEMAN, Matthew J.**, 22, St. Pius X, Indianapolis, April 21. Son of Steve Luedeman and Carla Putnam. Brother of Megan, Greg and Mike Luedeman.

**MORGAN, Jess L.**, 85, St. Luke the Evangelist, Indianapolis, April 20. Husband of Rosemarie (Flick) Morgan. Father of Paula Morgan.

**PUTHOFF, Beverly**, 82, St. Andrew, Richmond, April 16. Mother of Suzi Hengesler, Terri Kinsey, John, Michael and Tony Kirkman. Stepmother of Jacqueline, Dennis, Jay and Michael Puthoff. Grandmother of several. Great-grandmother of several.

**RITTER, James W.**, 84, St. Gabriel the Archangel, Indianapolis, April 21. Husband of Lydia Ritter. Father of Lisa Dovey, Julie Holmes, Bill and Bob Ritter. Brother of Paul Ritter. Grandfather of three. Great-grandfather of two.

**SNYDER, Alfred E.**, 82, St. Pius V, Troy, April 12. Father of Carmin Fella, Teresa Kanneberg and Mark Snyder. Grandfather of six. Great-grandfather of one.

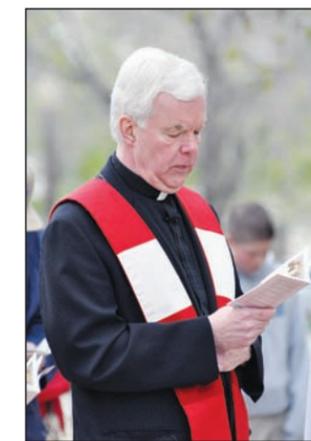
**SCHWIPPS, Luella**, 89, St. Charles Borromeo, Milan, April 20. Mother of Donald, George and Richard Schwipps. Sister of Catherine Eiklor, Adeline Lewis and Hazel Steinfort. Grandmother of eight. Great-grandmother of 14.

**TAMER, Michael Frederick**, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 13. Father of Maria, Matthew and Michael Tamer III. Grandfather of two.

**VESSEY, Dorothy L.**, 89, Holy Spirit, Indianapolis, April 13. Mother of Barbara and Robert Vessey Jr. Sister of Virginia Lawrence. Grandmother of nine. Great-grandmother of 14.

**WALLACE, Pansy**, 68, St. Jude, Indianapolis, April 22. Daughter of Naomi Wallace.

**ZILIAK, Sue Ann**, 63, former member of Holy Spirit, Indianapolis, April 17. Sister of Bruce Ziliak. †



## 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 here or whatever the locale, 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, [praying 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 Catherine 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.

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 Eble 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 46107. †

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# Appeals panel OKs embryonic stem-cell trials, but lengthy court fight continues

WASHINGTON (CNS)—A federal appeals panel reversed an earlier decision that had blocked the use of federal funds for human embryonic stem-cell research on April 29, but an official in the U.S. bishops' pro-life office said it is just one step in a lengthy legal process.



Richard Doerflinger

"Now the case can be heard on its merits in federal court," Richard Doerflinger, associate director of the bishops' Secretariat for Pro-Life Activities, told Catholic News Service after a three-judge panel of the Court of Appeals for the District of Columbia ruled that opponents of embryonic stem-cell research were not likely to prevail in their suit against the federal funding.

"We believe that the language and history of federal statutory law on embryo research fully supports a final ruling against" the current National Institutes of Health (NIH) guidelines that permit federal funding of human embryonic stem-cell research, Doerflinger added.

In a 2-1 opinion, the panel said the Dickey-Wicker Amendment, approved annually by Congress since 1996 to prevent federal funding of research in which human embryos are harmed or destroyed, was "ambiguous," and that the National Institutes of Health had "reasonably concluded" that, although federal funds could not be used to directly destroy an embryo, "it does not prohibit funding a research project in which an hESC will be used."

In a dissenting opinion, however, Judge Karen L. Henderson called the majority opinion "linguistic jujitsu."

"Because derivation of hESCs necessarily destroys a human embryo or embryos, and because derivation constitutes at least hESC research development under the amendment, all hESC research is 'research in which a human embryo or embryos are destroyed,'" she wrote.

The lawsuit against federal funding of research involving embryonic stem cells was filed on behalf of Drs. James L. Sherley and Theresa Deisher, adult stem-cell researchers who said expanded NIH funding of embryonic stem-cell research could cause them to lose funding for their own research.

Also part of the original lawsuit were Nightlight Christian Adoptions, an adoption and counseling agency that facilitates international, domestic and embryo adoptions; embryos themselves; two couples; and the Christian Medical Association. But an appeals court said only the two doctors had legal standing to sue.

When Chief Judge Royce C. Lamberth of U.S. District Court for the District of Columbia issued an injunction last August that temporarily stopped federal funding for embryonic stem-cell research, Cardinal Daniel N. DiNardo called it a victory for common sense and sound medical ethics."

The cardinal is archbishop of Galveston-Houston, and chairs the U.S. bishops' Committee on Pro-Life Activities.

In late September, the U.S. Court of Appeals for the District of Columbia Circuit lifted the injunction, allowing NIH funding to continue while the lawsuit proceeds.

The Catholic Church opposes any stem-cell research that involves the destruction of human embryos. Catholic leaders and scientists have said therapies and treatments developed from adult stem cells and other morally licit research material have produced promising results, while no actual treatments have been developed from research using embryonic stem cells. †

# Diaconate ordination



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.

# 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*:

**• 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 1958." [Editor's note: Among the men ordained was "Rev. Gerald A. Gettelfinger," who went on to become vicar general and, in 1989, 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 archabbot of Saint Meinrad Archabbey.]

**• Landmark doomed: Little Sisters look for new home site**

**• U.S. Catholic population tops 42 million mark**  
 "NEW YORK—There now are 42,104,900 Catholics in the 50 United States. The 1961 Official Catholic Directory just issued here by P.J. Kenedy and Sons, publishers, reported the total represents an increase of 1,233,598 over last year, and a 10-year increase of 13,470,022 or 47.04 per cent, over the 28,634,878 Catholics reported in 1951. ... The directory recorded 136,953 converts to the Catholic faith in 1960. An increase in 886 in the number of clergy brought the total of priests to 54,682, the largest

ever recorded, the directory said. There now are 33,141 diocesan priests, an increase of 572, and 21,541 priests of religious communities, an increase of 314, the directory reported. It lists 1,675 newly ordained priests."

**• Castro plans to take over schools**

**• Social reform: Reds and conservatives on the college campus**

**• Marian professor completes work on translation**

**• Editor describes Spain as 'land of contrasts'**

**• Thomas J. O'Brien will be ordained for the Tucson diocese**

"The Rev. Thomas J. O'Brien, a son of St. Catherine Parish in Indianapolis, will be ordained for the Diocese of Tucson by Archbishop [Paul C.] Schulte in ordination ceremonies at St. Meinrad on May 7. ... He attended St. Catherine grade school, and completed his seminary studies at St. Meinrad. [Editor's note: Father O'Brien went on to be ordained a bishop in 1982 by Pope John Paul II. He was appointed to lead the Diocese of Phoenix, Ariz., which he did until his resignation in 2003.]

- Plan salary hikes for lay teachers
- End myths, nostalgias, Churches are advised
- Asks rejection of raise in newspaper mail rate
- Apathy of the laity deplored by newsmen
- Royal couple extended warm welcome by pope
- Cardinal McIntyre denies need for school aid plan

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# '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



Gabrielle Campo

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.



Martin Rodriguez

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.



Msgr. Joseph Schaedel

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 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 Via 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.

Gabrielle and Anita, 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 stopped by barricades erected by Rome's police.

The crowd there was jammed shoulder to shoulder. Yet, Rodriguez found no one getting frustrated or angry with each other. "People were friends with everyone," he said. "People were smiling, singing, praying the rosary and chanting cheers. It was a vibrant atmosphere that showed the Catholic Church as a living body united by the love [that] John Paul II showed toward Christ and his Church."

Rodriguez stayed in the crowd for about four hours before walking more than a mile to the Circus Maximus, the ruins of a chariot racetrack dating back to ancient Rome, to watch the beatification on a big-screen TV.

The Campos tried to enter St. Peter's Square for the beatification. As they crossed a bridge over the Tiber River, they encountered an enormous crowd that made Gabrielle nervous about getting separated from her parents.

They eventually went down a side street, getting within about 100 feet from the colonnade of St. Peter's Square before they could go no further because of police barricades.

Unlike Rodriguez, they chose to stay there and listen to the liturgy on loudspeakers in the square.

Msgr. Schaedel had a ticket reserved for a special section for priests at the front of the square.

He was able to see an image of Blessed John Paul II unveiled early on during the Mass after Pope Benedict XVI formally declared him among the blessed in heaven.

"I can assure you, there was not a dry eye in the house," Msgr. Schaedel said. "It was magnificent to see the portrait unveiled. I love the portrait they chose—a younger John Paul II with a smile on his face. It was one of the highlights of the ceremony."

Even though they could not watch that dramatic moment in the beatification Mass, the Campos shared in it as they heard the sustained cheers of the congregation inside and outside the square.

"The entire 1.5 million people in the crowd were rejoicing," Gabrielle said. "The universal Church, in all her languages, was celebrating in unity. This was a profound moment."

Close to the Campos were a couple from Holland and a woman from Argentina. On their way to the liturgy, they passed a group from the Congo in native garb singing as they walked.

At the Circus Maximus, Rodriguez was surrounded by pilgrims from Poland, Italy, Germany, Mexico, Panama, Argentina and Spain.

"To be part of such a large crowd made me think of the words of St. Paul that we all form the body of Christ," he said. "We were from all over the world, speaking all kinds of languages, but were as one single body."

During the liturgy, Msgr. Schaedel, who sat with priests from around the world, heard readings and the general intercessions proclaimed in a variety of languages.

The rest of the prayers, he said, were prayed in Latin.

"This was a great equalizer,"

Msgr. Schaedel said. "Everyone was united in faith when we sang and prayed together in Latin and knew the gestures."

"To see a community of faith streaming down the streets and side streets made me realize that our faith is very much alive and well throughout the world."

For the Campos, Rodriguez and 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."

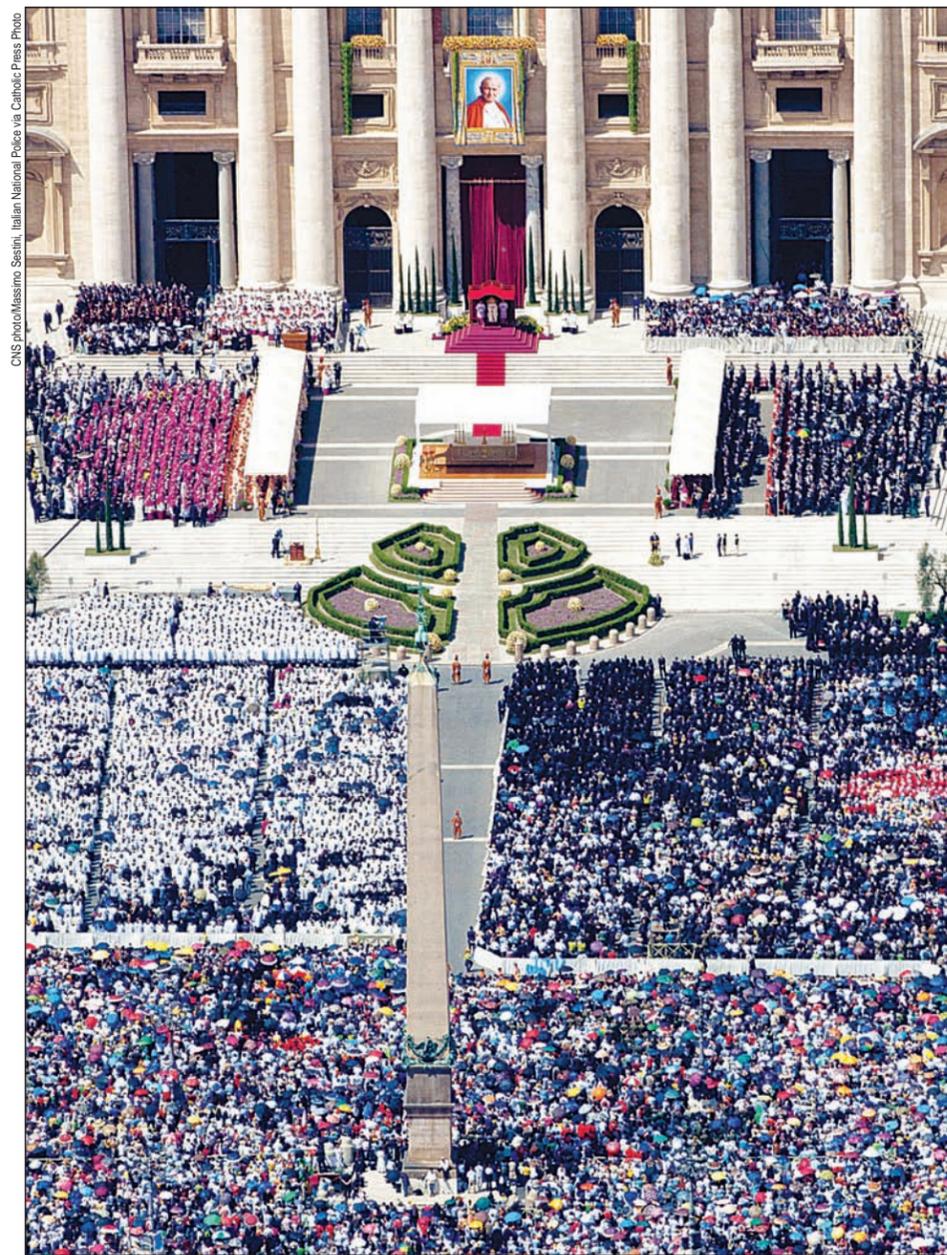
Currently, in her ministry with refugees from around the world, Gabrielle has seen the influence of the late pontiff far beyond the Catholic community.

"I hear witness from those 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."

Attending the beatification moved Gabrielle 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



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 joyous liturgy drew more than 1 million people. This aerial view photo was provided by the Italian National Police.



A woman holds a prayer card with an image of Blessed John Paul II during an outdoor Mass celebrated in his hometown of Wadowice, Poland, on the day of his beatification on May 1.

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'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 to be a saint is the same as 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 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." †