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Cardinal Ritter
Neighborhood Resource
Center opens, page 10.

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Families unite in faith during Easter Vigil liturgies



Photo by Mary Ann Wyand

New Catholics follow varied paths to the Church

By Sean Gallagher

Many city streets and country roads lead to the 151 archdiocesan parishes spread across 39 counties in central and southern Indiana.

Sometimes the trips that lead to these sacred places are a straight drive across town. At other times, the roads twist and turn over wooded hills and through fertile farm lands.

These many and varied journeys across the geography of Indiana are more than matched in the spiritual pilgrimages of faith that some new Catholics made on their way into the full communion of the Church at Easter.

Here are a few of their stories.

'Ask for the ancient paths'

"This is what the Lord says. 'Stand at the crossroads and look. Ask for the ancient paths. Ask where the good way is and walk in it. And you will find rest for your soul' " (Jer 6:16).

Damaris Zehner found comfort in these words of the prophet Jeremiah in her journey with her husband and their four daughters into the Catholic Church as members of St. Paul the Apostle Parish in Greencastle.

The paths she has followed through her 52 years have led her around the world. The daughter of a father who worked in the U.S. diplomatic service, she was born in Bangladesh and later lived in South Africa, Germany and Greece.

Zehner met her husband, Andy, when they were Peace Corps volunteers in the 1980s in Liberia. They fell in love, and were married in 1985 in that West African nation.

They lived in Indianapolis in the 1990s,

See **CATHOLICS**, page 16

Msgr. John Duncan, chaplain at the St. Augustine Home for the Aged in Indianapolis, places chrism oil on resident Jackie Cooper's forehead as part of the sacrament of confirmation during the Easter Vigil on April 23 at the chapel in the home operated by the Little Sisters of the Poor. St. Augustine Home residents Rita Flowers, left, and Helen Marsh were also confirmed and received first holy Communion.

Light of Christ illuminates golden years for seniors at St. Augustine Home

By Mary Ann Wyand

It's never too late to answer God's call to join the Catholic Church.

Three residents of the St. Augustine Home for the Aged in Indianapolis—Helen Marsh, Jackie Cooper and Rita Flowers—began the Rite of Christian Initiation of Adults (RCIA) process last October then came into the full Communion of the Church during the Easter Vigil on April 23 at the chapel in the home operated by the Little Sisters of the Poor.

The women, who were baptized as

members of Protestant congregations many years ago, have found new life in Christ as Catholics during their golden years while living with the Little Sisters and residents.

Sister Judith Meredith, superior of the St. Augustine Home, hugged the women and welcomed them into the Church after the Mass.

"We're thrilled, of course," Sister Judith said during the reception. "We're so happy to think that they're now able to receive the sacraments, especially the blessed Eucharist. It was expressed by them that all the love they have experienced here at

the home, and seeing the other residents so happy going to Mass and receiving holy Communion made them decide to share this spiritual joy."

Formerly a licensed practical nurse, Helen Marsh, who is 78, worked as a temporary nurses' aide at the St. Augustine Home for a few days many years ago.

She was raised as a Baptist, and is overjoyed to be living with the Little Sisters and sharing their Catholic faith.

"What a blessing it is to be here," Marsh explained. "God engineered the whole thing."

See **SENIORS**, page 2

Nuncio to Egypt says Christians have both hope, fear

ROME (CNS)—At least 12 people were killed and more than 100 were injured in attacks on Orthodox churches on May 7 in Imbaba, part of metropolitan Cairo.

Just hours before the attacks, Archbishop Michael L. Fitzgerald, apostolic nuncio to Egypt and former president of the Pontifical Council for Interreligious Dialogue, spoke about the state of Christian-Muslim relations in Egypt.

He said that Egypt's Christian minority looks toward the future with hope for greater freedoms for all citizens, but continues to have some fear that the revolution will be hijacked by Muslim fundamentalists.

Initial reports from Cairo

indicated no Catholic churches were involved in the May 7 violence. However, from Rome, the missionary news agency AsiaNews reported that the 16-year-old nephew of a Catholic bishop was killed in retaliation for a Catholic church offering shelter to an Orthodox priest.

Christians protested in Cairo on May 9, two days after the violence began outside St. Mina Church in Imbaba, where several hundred Salafi Muslims gathered, claiming a Christian woman married to a Muslim man was being held there against her will.

A report from *Arab West Report*, a weekly digest of stories from the Egyptian press, indicated that the initial



A Coptic Christian woman cries during a prayer service at a church in Cairo on May 8. The church was set on fire later that evening during clashes between Muslims and Christians. At least 12 people were killed during the violence.

violence began in the late afternoon, and police did not arrive until 10 p.m. At least

two or possibly three churches were burned.

See **EGYPT**, page 16

SENIORS

continued from page 1

I started going to Mass after I moved here two years ago. He wanted me to come here to learn about the Catholic Church.”

Reading books about the Catholic faith that she found in the library at the home and the opportunity to watch the Eternal Word Television Network helped inspire her to begin RCIA classes last fall.

She also appreciated a spiritual retreat presented at the home last summer by Father James Farrell, pastor of St. Pius X Parish and director of Our Lady of Fatima Retreat House in Indianapolis.

“All the things that I learned in the Baptist faith— forgiveness of sin, Jesus in your heart and the divine life—all are the same that they taught me [during RCIA classes], but it’s so much deeper,” she said. “What a deep well to draw from. For God to illuminate that into my heart, it wasn’t hard to believe in the [real presence of Jesus in the] Eucharist. After you hear what it is, you have to believe.”

Resident Bitsy Landis recommended Catholic books, and Marsh read them eagerly.

“She would say, ‘Here’s a good book. Here’s another good book.’” Marsh recalled. “So I read these good books and I thought, ‘This is just great. This is the Church that God built with Peter as the rock.’ It isn’t hard to understand after God gives you the grace to understand.”

Marsh was excited to receive “the real body and blood of Jesus Christ” for the first time during the Easter Vigil.

“I’m absolutely delighted,” she said. “This is just where God wants me. Now every day I can live the divine life of Christ, ... and go to Mass in the chapel, the daily walk with God.”

“The Little Sisters are the kindest, sweetest, nicest people I have ever met in my whole life,” Marsh said. “I have seen such love for God and for the residents in them. They pray for us. They feed us. They take care of us in every physical way. They are phenomenal. ... This home is the anteroom to heaven. It’s heaven on Earth. Jesus is here in the chapel in the Eucharist, and the Holy Spirit leads this place. We’re truly one in Christ.”

Resident Mary Ann Phelan, who also volunteers as a member of the Little Sisters’ Association Jeanne Jugan, served as Marsh’s sponsor.

“I am thrilled for her because now she can receive the Eucharist, which I think to her is one of the greatest joys of

Photos by Mary Ann Wyand



Above, waiting for the start of the Easter Vigil on April 23 at the St. Augustine Home for the Aged in Indianapolis are, from left, Rita Flowers, Barbara Gregor, Mary Ann Phelan, Helen Marsh, Jackie Cooper and Catherine Bates. Flowers, Marsh and Cooper joined the full communion of the Church during the liturgy in the chapel at the home operated by the Little Sisters of the Poor. Gregor, Phelan and Bates were their sponsors.

Right, St. Augustine Home for the Aged resident Helen Marsh of Indianapolis shows her sponsor, resident and Association Jeanne Jugan volunteer Mary Ann Phelan, not shown, a crucifix during the reception following the Easter Vigil on April 23.



her life,” Phelan said during the reception. “It was a great honor to be her sponsor. To go on this journey with her has been beautiful, and has deepened our friendship immensely, spiritually and in other ways.”

New resident Rita Flowers, who is 82 and was raised as a member of the Church of Christ, moved to the St. Augustine Home last August from her longtime home in Downers Grove, Ill., where she regularly attended Mass at Holy Trinity Church not far from her apartment building.

“I have met some of the most wonderful people here,” she said. “I’m so thankful that I live here.”

When she learned that catechetical instruction would be offered at the St. Augustine Home by Msgr. John Duncan, St. Augustine Home chaplain, and Father Philip Bowers, pastor of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese, she decided to join the full communion of the Church.

“I had been going to the Catholic Church for a long time,” Flowers said. “I would go to Mass, and I used to go to church by myself in the afternoon and light candles and say my prayers. ... I enjoy church. I used to watch the Mass on TV if I couldn’t go to church, and I always enjoyed it. After I moved here, I realized that I can go to Mass every day.”

One of her three daughters, Sister Judy Flowers, is a Daughter of Charity and registered nurse who ministers as the sister servant at the Seton Residence, the order’s home for retired sisters in Evansville, Ind., in the Evansville Diocese.

“I felt total awe and surprise when she told us a few weeks ago that she was going to join the Church,”

Sister Judy recalled after the Easter Vigil. “I was thrilled. She frequently read the Bible to us when we were young.

“I think she got interested in the Church when she spent about four months living with [the retired Daughters of Charity] in Evansville,” Sister Judy said. “One of our sisters really took her under her wing. ... I think that made a big impression on her.”

Barbara Gregor, a member of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese, and the hair stylist at the home, was Flowers’ sponsor.

“I’m so proud and so happy for the women,” Gregor said after the Mass. “It made me cry to see them receive the Eucharist. It was so wonderful.”

Resident Jackie Cooper, who is 66 and was a Methodist, felt called to learn about the Catholic faith after she moved to the home two years ago.

“Living in this home with the sisters and seeing the people go into the chapel, I felt like I wanted to be one of them,” Cooper said after the Mass. “I am a religious person, and I was active at St. Luke United Methodist Church, but I felt like the Catholic religion is for me.

“I just love being around the sisters,” she said, “and the priests are wonderful. They’re holy men of God.”

After receiving her first holy Communion, Cooper said she “felt overjoyed, fulfilled and blessed.”

Her sponsor, resident Catherine Bates, had tears in her eyes as she watched three of her friends join the full Communion of the Church during the Easter Vigil.

“They’re really devoted women,” Bates said at the reception. “They were really good Christians even before joining the Church.” †



Msgr. John Duncan, chaplain at the St. Augustine Home for the Aged in Indianapolis and senior associate at Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese, blesses a fire at the start of the Easter Vigil on April 23 at the patio of the St. Augustine Home for the Aged in Indianapolis. Residents Rita Flowers, at left in the front row, Helen Marsh, right, and Jackie Cooper, far right, hold candles which were lit from the paschal candle after the blessing.

Official Appointments

Effective July 6, 2011

Rev. Gregory D. Bramlage, pastor of St. Nicholas Parish in Sunman and administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County, to pastor of

St. Nicholas Parish in Sunman.

Rev. Shaun P. Whittington, pastor of St. John the Baptist Parish in Osgood and St. Mary Magdalen Parish in New Marion, to administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County

while continuing as pastor of St. John the Baptist Parish in Osgood and St. Mary Magdalen Parish in New Marion.

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

Correction

In the May 6 issue of *The Criterion*, the frequency of WHOJ, a Catholic radio station in Terre Haute, was incorrectly identified. It is 91.9 FM. †



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Governor Daniels signs school choice legislation into law

By Brigid Curtis Ayer

“Real school choice has come to Indiana,” said Glenn Tebbe, Indiana Catholic Conference (ICC) executive director, moments

after watching Gov. Mitch Daniels sign the school choice bill into law during a May 5 bill signing ceremony at the governor’s office.

Tebbe, who has worked to promote school choice in Indiana for more than a decade, said,



Glenn Tebbe

“For the first time in the history of Indiana, eligible parents will be able to use a voucher to send their children to a nonpublic school. And in many cases, that school of choice will be

a Catholic school.”

Kari White of Indianapolis was delighted to learn that she will likely qualify for a voucher for her daughter, Natalie.

“As a single mom, even though I work, it’s a struggle each month to make ends meet,” she said.

White attended Central Catholic School and graduated from Roncalli High School, both in Indianapolis. She wants the same close-knit family environment for her daughter.

“It’s the morals they instill in the children that’s really important to me,” White said. “I also know my daughter will get more one-on-one attention at Central Catholic.

“If I do get the voucher, it will give me peace of mind. I won’t have the added financial stress,” White said. “I’ll be starting college this fall at Ivy Tech to become an X-ray technician. I will be able to better focus on doing well in school, rather than worrying so much about how I’m going to pay for Natalie’s tuition. It will be a big help.”

Sara Browning, principal of Central Catholic, said, “Often, lower-income families must rely on under performing public schools. So if you, as a lower-income parent, are aware that the best road out of poverty is the path of higher education, then you want your child in an elementary school that will help to lay the foundation for a successful educational experience

through college and beyond.”

Connie Zittnan, executive director of the archdiocesan Mother Theodore Catholic Academies, which is comprised of four center-city schools in Indianapolis, said, “This legislation is going to have a huge positive impact on our schools. We serve the underserved in our community. On average, 90 percent of our students qualify for



Connie Zittnan

free and reduced [price] lunch.

“The legislation will enable us to better serve our children, and open the door to new families,” Zittnan said. “We have about 50 to 75 open slots within our four schools, and

we are working hard to fill those slots in the coming school year.”

Working Hoosiers whose children qualify for free or reduced price lunches would get 50 to 90 percent of what it costs the state to educate those students in a public school to attend a private one of their choice.

House Enrolled Act 1003 would only apply to children currently enrolled in a public school for at least two semesters or children already receiving a tax credit scholarship.

Daryl Hagan, superintendent of schools for the Diocese of Evansville, said, “My reaction to Gov. Daniels signing HEA 1003 is one of gratitude. I am grateful that the elected officials in the state of Indiana care so deeply for the students and families that they wish to provide assistance to low- and middle-income families to help their children attend private schools.”

Mark Meyers, superintendent of schools for the Diocese of Fort Wayne-South Bend, agreed.

“I am grateful in that we are in a much better position to help needy families now and mindful of the responsibility we have to be good stewards of public funds,” he said. “We hope and pray we will contribute greatly to revive our inner-city schools and communities.”

House Enrolled Act 1003 will take effect on July 1.

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



Gov. Mitch Daniels signs Celia Ward’s arm following the school choice bill signing ceremony on May 5. Celia is a fourth-grade student at Central Catholic School in Indianapolis, one of four schools which make up the Mother Theodore Catholic Academies in Indianapolis.

Governor is expected to sign sweeping pro-life legislation into law this week

A spokesman for Gov. Mitch Daniels said that the governor expects to sign into law this week a bill passed by the Indiana General Assembly that would arguably make Indiana one of the most pro-life states in the nation.

In the process, Indiana would become the first state in the nation to defund abortion providers like Planned Parenthood.

House Enrolled Act 1210 requires women to be given various pieces of information in both oral and written forms prior to receiving an abortion.

This information includes the fact that life begins at conception, and that there are options to abortion and support for women who carry the baby to birth.

Potential health risks related to abortion must also be explained, and women seeking an abortion will be informed that their unborn child may feel pain during the abortion.

The wide-ranging pro-life act also prohibits abortions in Indiana after 20 weeks

of gestation. Previous state law had banned abortions only after unborn babies were viable, which is generally considered to be 24 weeks.

The act also will require doctors who perform abortions in the state to establish emergency room admitting privileges for the purpose of follow-up care should the post-abortive woman need it.

HEA 1210 also bans an Indiana health insurance exchange established under the federal health care act from including elective abortion coverage.

This new pro-life law also prohibits the state government from contracting with an organization that performs abortions. Abortion providers, including Planned Parenthood, will no longer receive state tax dollars to provide medical services because they provide abortions.

The provisions of HEA 1210 takes effect immediately upon it becoming law. †

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Editorial



Pope John Paul II kneels in prayer at the foot of the statue of Our Lady of Fatima in Portugal on May 13, 1982, a year to the day after a would-be assassin shot and seriously wounded him. The pope consecrated the world to Mary at the Fatima shrine in 1982.

Blessed John Paul II

The date for this issue, May 13, is the 30th anniversary of the attempted assassination of Pope John Paul II. It is also the feast of Our Lady of Fatima.

Pope John Paul attributed his survival from that attack to Our Lady, and he made a pilgrimage to the shrine at Fatima, Portugal, 29 years ago today.

Pope John Paul II was beatified on May 1. We thought it fitting to publish this editorial about his sanctity, which is why he was beatified, on this feast of Mary.

Did anything demonstrate his holiness more than the fact that he forgave the man who shot him and met with him in prison?

He had a great devotion to the Blessed Virgin. After his election as pope, John Paul took the motto “*Totus Tuus*,” which is Latin for “Totally Yours.”

It was an expression of his consecration to Mary, borrowed from the Marian consecrating prayer in the book *True Devotion to Mary* by St. Louis de Montfort. The full text of the prayer is, “I am all yours, and all that I have is yours.”

In all that has been written about Pope John Paul’s beatification, the emphasis has been on his accomplishments as pope, achievements that many people believe qualify him to be called John Paul the Great. Only two popes have that honorific title—Leo I and Gregory I.

However, we must remember that he was beatified mainly because of his personal holiness, although his actions as pope certainly figured into that.

Since we have already mentioned his devotion to Mary, and May is a month dedicated to her, we should note that Pope John Paul always prayed several rosaries each day, at least one during his walks in the Vatican Gardens after his lunch and short nap. He also commissioned the mosaic icon “Mother of the Church” at the top of the colonnade in St. Peter’s Square.

He wrote his encyclical *Redemptoris Mater* (“Mother of the Redeemer”) about Mary, teaching us that she was the ideal disciple of Jesus as well as his mother because she accepted God’s will throughout her life. But he also included Mary in his other

encyclicals, usually asking for her intercession in his conclusion.

Besides his devotion to Mary, Pope John Paul was known as a man who prayed all the time. We can all recall the photos of him in absolute concentration on his prayers even in the most public of places.

We know from George Weigel, his biographer, that Pope John Paul rose every day at 5:30 a.m. and, after dressing, spent more than an hour in private prayer in his chapel, kneeling before a modern crucifix and an icon of Our Lady of Czestochowa. His prayers included hundreds of personal requests that his household nuns took from his correspondence, and typed on sheets they placed inside the top of his prie-dieu.

At 7:30 a.m., he concelebrated Mass with his secretary and invited priests before a small congregation that included his nuns and invited guests. Those guests were often invited to stay after Mass for breakfast with him.

Weigel reported in his book *Witness to Hope: The Biography of Pope John Paul II* that “John Paul’s daily routine was punctuated with prayer, not simply when he was in the chapel for Mass or the recitation of the *Liturgy of the Hours* [to which he attached great importance], but constantly—in between meetings, en route to audiences, in a car, in a helicopter, even on the roof.

“Paul VI had installed a solarium atop the Apostolic Palace, to which John Paul II added a set of modern Stations of the Cross. He prayed the Stations every Friday morning during the year and every day during Lent. Each week, he received the sacrament of penance and made his confession to a Polish priest.”

Pope John Paul did his writing each day from 9:30 a.m. to 11 a.m., often in his chapel before the Blessed Sacrament. He had a lifelong practice of putting a brief prayer at the top of each page. He also frequently prayed before the Blessed Sacrament while lying prostrate on the floor. He made all his major decisions on his knees before the Blessed Sacrament.

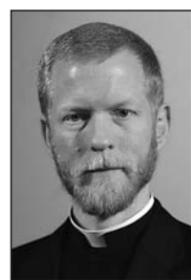
Pray for us, Blessed John Paul II.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

NFP and the ‘telos’ of sex

Married Catholics today often struggle to understand the moral difference



between using contraceptives to avoid a pregnancy and using Natural Family Planning (NFP).

NFP relies on sexual abstinence during fertile periods in a woman’s cycle as assessed by various

indicators like cervical mucus or changes in body temperature.

To many, the Church’s prohibition of contraception seems to be at odds with its acceptance of NFP because in both cases the couple’s intention is to avoid children.

That intention, however, is not the problem as long as there are, in the words of Pope Paul VI, “serious motives to space out births.”

Dietrich von Hildebrand put it this way: “The intention of avoiding conception does not imply irreverence as long as one does not actively interfere in order to cut the link between the conjugal act and a possible conception.”

That link between the conjugal act and a possible conception is a key source of meaning for our human sexuality. Sex, by its very nature, involves the capacity and driving energy to produce offspring.

Anyone in a high school biology class already understands this. We are able to recognize the purpose—or “telos”—of many different processes in the world: the telos of fire is to generate heat and to consume combustibles; the telos of an acorn is to become an oak tree; the telos of human sexuality is to draw man and woman together to procreate and raise children in the family unit.

William May observes, “This is the meaning objectively rooted in the marital act itself and intelligibly discernible in it. It is not a meaning arbitrarily imposed upon or given to the act.” Seeing the telos of a process can reveal authentic goods to us which can then guide the moral choices we make.

Any time a married couple engages in sexual activity that has been intentionally rendered infertile by contraception, they are powerfully acting against the telos of the sexual act they share.

Elizabeth Anscombe notes how their act is no longer “the kind of act by which life is transmitted, but is purposely rendered infertile and so changed to another sort of act altogether.”

Contraception strikes at the heart of the marital act. When a couple impedes the inherent procreative powers of that act through the use of a condom, a pill or other means, they are engaging in disruptive and contradictory behavior by seeking to perform the act on the one hand, while simultaneously blocking it on the other.

In Natural Family Planning, on the other hand, they are not directing any

countermeasures toward the fertility of a specific conjugal act; the natural order and telos of the act is respected. As Janet Smith and Christopher Kaczor observe, “Contracepting couples make themselves infertile. NFP couples work with an infertility that is natural.”

Consider an analogy: A woman who is blind wants to talk to her husband each evening and tell him about the events of her day. He, meanwhile, wants to relax in the evenings by listening to baseball on the radio.

He decides that while listening to his wife talk, he will at the same time plug in headphones and follow the game so his attention will be divided between his wife and the game. He will occasionally say things like “yes, dear” and “uh huh” to give the impression that he is listening with his full attention.

A woman on the pill similarly gives the impression that she is receiving her husband fully in the marital embrace while, in fact, she is shutting down her own fertility in order to ward off his fruitfulness.

On a deep level, she is rejecting his life-giving masculinity and speaking a false language to him with her body—much as the sports-minded husband is speaking a contradictory language with his headphones and “yes, dear” responses.

If a man uses a condom with his wife, or even if both spouses agree to use contraception, they still speak a false and inauthentic language to one another right at the core of their intimacy.

Suppose that on alternating days of the week, the sports-minded husband agrees to stop listening to the radio and instead visits with his wife in a direct and focused manner. Both spouses agree to delay their gratification—he practices “sports abstinence,” and she practices “verbal abstinence”—on alternating days rather than acting against the good of their personal communication by employing any countermeasures like headphones.

This is similar to the case of a couple using NFP. On some days, they fully share with each other in the conjugal act. On other days, they delay sexual gratification and freely choose abstinence so as to avoid speaking inauthentically to each other through contraceptive sex.

In sum, contraceptive intercourse always represents a radically different kind of act than intercourse during a known infertile period.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters to the Editor

Problem-solving techniques needed to address broken immigration system

I find Glenn Tebbe’s comments in the April 22 issue of *The Criterion* about immigration law personally offensive as a Catholic and an American.

Tebbe, executive director of the Indiana Catholic Conference, assesses blame to the United States concerning the “illegal immigration” issue currently confronting our nation.

On average, 400,000 to 600,000 immigrants legally enter the U.S. on an annual basis. Tebbe is misrepresenting immigration reform for

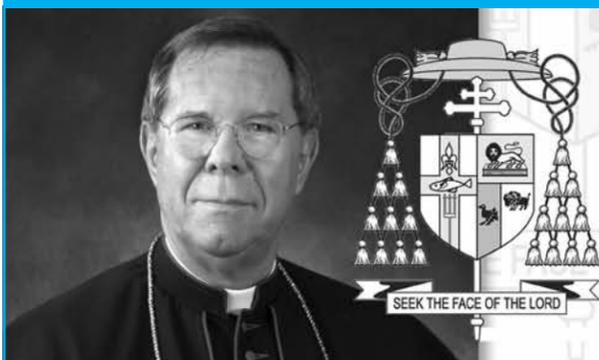
amnesty for illegal immigrants.

If Tebbe—and the Catholic Church—wish to “address a solution to the broken federal immigration system,” a simple application of problem-solving techniques should be implemented—discover the root cause.

Focus on the despot and corrupt countries that brutalize, subjugate and suppress all human rights to its citizenry, forcing them to flee to the U.S.A.

Tony Allen
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Finding the Good Shepherd, the paschal light of hope, in darkness

(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 27, 2007, issue of The Criterion.)

We refer to the fourth Sunday of Easter as Good Shepherd Sunday.

The Gospel features Jesus' imagery of shepherding. It is instructive to think about shepherding in the Near East. The imagery Jesus used is helpful not only for us priests; the imagery easily translates for parenting and Christian leadership of any kind.

To this day, shepherds in the Near East live simply. They travel light, toting a bag made of animal skins in which they carry food—some bread, dried fruit, olives and cheese.

And, as we remember from the story about David and Goliath, a shepherd carries a sling—for protection and for hunting, and it is useful for calling back stray sheep. A shepherd also carries a staff, the shepherd's crook. With it, he can catch and pull back sheep that are beginning to stray. He can also lean on the staff as he makes his way through rough terrain.

In many countries, sheep are raised in order to be slaughtered for food. In the Near East, for the most part, sheep are raised mostly for wool, for the making of clothing and other materials of wool. And so, most of the sheep are with a shepherd for many years. Thus, they get to know the shepherd well and the shepherd knows his

sheep. The sheep know the shepherd's voice.

Because of the danger of the terrain, a shepherd walks out front and leads the sheep on their way to new pasture. Often, when necessary to ford a stream or some other treacherous spot, the sheep are reluctant to follow. In such cases, the shepherd will carry a baby lamb across on his shoulders and thus the mother sheep and others follow.

These details about shepherding in the Near East help to fill in our reflection about the image of Jesus as the Good Shepherd. (They also suggest features that might apply for parenting.)

Our closest contact with the Good Shepherd is in the Eucharist and holy Communion. A favorite story exemplifies the treasure that is ours at every Mass.

A few years ago, a holy man of courageous faith died of cancer in Rome. Cardinal Francis Xavier Van Thuan had been imprisoned in North Vietnam for 13 years, nine years in solitary confinement.

After his release and exile from Vietnam, the cardinal had been asked often, "Were you able to celebrate Holy Mass [in prison]?"

He said: "When I was arrested, I had to leave immediately with empty hands. The next day, I was permitted to write to my people in order to ask for the most necessary things like clothes, toothpaste and the like. I wrote, 'Please send me a little wine as medicine for my stomach ache.'" His people understood.

"They sent me a small bottle of wine for Mass with a label that read, 'medicine for

stomach aches.' They also sent some hosts, which they hid in a flashlight.

"The police asked me, 'You have stomach aches?'"

"Yes.

"Here's some medicine for you."

"I will never be able to express my great joy! Every day, with three drops of wine and a drop of water in the palm of my hand, I would celebrate Mass. This was my altar, and this was my cathedral!"

"It was true medicine for soul and body. Each time I celebrated Mass, I had the opportunity to extend my hands and nail myself to the cross with Jesus, to drink with him the bitter chalice.

"Each day in reciting the words of consecration, I confirmed with all my heart and soul a new pact, an eternal pact between Jesus and me through his blood mixed with mine. Those were the most beautiful Masses of my life!" (Van Thuan, *Testimony of Hope*, Pauline Books, 2000, p. 131).

In the dark of night, the cardinal would distribute Communion to the Catholics who were with him, and he made a tabernacle out of a discarded cigarette pack.

He said, "The Eucharist became for me and other Christians a hidden and encouraging presence in the midst of all

our difficulties" (Ibid., p. 132).

"In this way, the darkness of the prison became a paschal light. ... The prison was transformed into a school of catechesis. Catholics baptized fellow prisoners and became godparents of their companions" (Ibid., p. 133).

Maybe being in prison can make one appreciate more easily the love of the Good Shepherd and the Eucharist that embodies his love.

There are other ways of being in prison—the slavery of sin, the darkness of illness or of fear, deep sadness at the loss of a loved one or the heartbreak of betrayal by someone we love.

In this real world, we can find the Good Shepherd, the paschal light of hope in the darkness. †

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

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

Encontrando al Buen Pastor, la luz pascual de la esperanza en la oscuridad

Nos referimos al cuarto Domingo de Pascua como el Domingo del Buen Pastor.

El Evangelio representa a Jesús como la imagen del pastor de ovejas. Resulta aleccionador pensar sobre el pastoreo en el Cercano Oriente. La imagen que Jesús utilizó es útil no solamente para nosotros los sacerdotes; dicha imagen puede traducirse con facilidad a cualquier relación de padres e hijos, así como de liderazgo cristiano.

Hasta el sol de hoy, los pastores en el Cercano Oriente viven modestamente. Viajan con poco equipaje, cargando un bolso hecho de pieles de animales en las que llevan comida, algo de pan, frutas secas, algunas aceitunas y queso.

Y, según recordamos en la historia de David y Goliat, los pastores llevan una honda, tanto para protección como para cazar, y es útil para traer de vuelta a las ovejas descarriadas. Los pastores también llevan un callado, el bastón de los pastores. Con él pueden atrapar y halar a las ovejas que están empezando a descarriarse. Del mismo modo, pueden apoyarse en el callado mientras caminan por terrenos escabrosos.

En muchos países se crían ovejas para luego matarlas y convertirlas en alimento. En el Cercano Oriente, las ovejas se crían mayormente para obtener lana y confeccionar ropa y otros materiales derivados de la lana. De este modo, muchas ovejas andan con sus pastores por muchos años. Por lo tanto, llegan a conocer bien a su pastor y éste a sus ovejas; la oveja reconoce la voz del pastor.

Debido a los peligros del terreno, el pastor camina adelante y guía a las ovejas rumbo a nuevos pastizales. Muchas veces,

cuando es necesario franquear un riachuelo o algún área peligrosa, las ovejas se muestran renuentes a seguirlo. En tales casos, el pastor debe cargar un pequeño cordero sobre sus hombros para que la oveja madre y las demás lo sigan.

Estos detalles sobre el pastoreo en el Cercano Oriente nos ayudan a crear nuestra reflexión sobre la imagen de Jesús como el Buen Pastor. (También sugieren ciertos aspectos que podrían ser aplicables para padres y madres.)

Nuestro contacto más cercano con el Buen Pastor sucede en la Eucaristía y en la Comunión. Esta historia seleccionada ejemplifica el tesoro que se nos entrega en cada misa.

Hace algunos años un hombre santo de fe valerosa murió de cáncer en Roma. El Cardenal Francis Xavier Van Thuan estuvo preso en Vietnam del Norte por 13 años, nueve de los cuales pasó en aislamiento.

Después de su liberación y exilio de Vietnam, se le preguntaba con frecuencia al cardenal: "¿Podía celebrar la Santa Misa [en prisión]?"

Respondía: "Cuando me arrestaron tuve que irme inmediatamente con las manos vacías. Al día siguiente se me permitió escribirle a mi gente para pedir las cosas más esenciales, tales como ropa, pasta de dientes, entre otros. Escribí: 'Por favor envíenme un poco de vino como medicina para mi dolor de estómago.'" Su gente entendió.

"Me enviaron una pequeña botella de vino para la Misa, con una etiqueta que decía: 'medicina para dolores de estómago'. También me enviaron algunas hostias que escondieron en una linterna.

"La policía me preguntó: '¿Sufre de dolores de estómago?'"

"Sí.

"Aquí tiene una medicina."

"¡Nunca podré expresar la alegría tan grande que sentí! Todos los días celebraba la misa con tres gotas de vino y una gota de agua en la palma de mi mano. ¡Ese era mi altar y esa era mi catedral!"

"Fue una verdadera medicina para el alma y para el cuerpo. Cada vez que celebraba la misa tenía la oportunidad de extender mis manos y clavarme a la cruz con Jesús para beber con él del cáliz amargo.

"Todos los días, al recitar las palabras de la consagración, confirmaba con todo mi corazón y con toda mi alma un nuevo pacto, un pacto eterno entre Jesús y yo por medio de su sangre mezclada con la mía. ¡Esas fueron las misas más hermosas de mi vida!" (Van Thuan, *Testimonio de esperanza*, Pauline Books, 2000, p. 131).

En la oscuridad de la noche el cardenal distribuía la comunión a los católicos que se encontraban con él, e hizo un sagrario con un paquete de cigarrillos de desecho.

Declaró: "La eucaristía se convirtió para mí y para otros cristianos en una presencia oculta y alentadora en medio de todas nuestras dificultades." (Ibid., p. 132).

"De esta forma, la oscuridad de la prisión se convirtió en la luz pascual... La prisión se transformó en una escuela de

catequesis. Los católicos bautizaban a otros prisioneros y se convertían en padrinos de sus compañeros" (Ibid., p. 133).

Tal vez estar en prisión puede hacer que uno aprecie más fácilmente el amor del Buen Pastor y la Eucaristía que representa su amor.

Existen otras formas de estar en prisión—la esclavitud del pecado, la oscuridad de la enfermedad o del miedo, la profunda tristeza por la pérdida de un ser querido o la desilusión por la traición de alguien a quien queremos.

En este mundo real podemos encontrar al Buen Pastor, la luz pascual de la esperanza en la oscuridad. †

¿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 13-15

St. Joseph Parish, 125 E. Broadway St., Shelbyville. **"Spring Festival,"** games, rides, refreshments, Fri. 5-11 p.m., Sat. noon-11 p.m., Sun. noon-10 p.m., pork chop dinner on Fri., chicken barbecue dinner on Sat., spaghetti and meatballs dinner on Sun. Information: 317-398-8227.

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.

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.

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.

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.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: dicksoncorp@parallax.ws.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino Shrine pilgrimage, "The Heart of Mary,"** Benedictine Brother Zachary Wilberding, 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.

www.catholiccemeteries.cc.

May 19-21

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis. **"Mayfest,"** games, rides, buffet dinners, music, Thurs. 5-10 p.m., Fri., 5-11 p.m., Sat. 3-11 p.m. Information: 317-784-1763.

May 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, **"Bringing Christian Joy to the Workplace,"** Bishop Christopher J. Coyne, auxiliary bishop and vicar general, presenter, 6:30-8:30 a.m. \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

May 21

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's**

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

May 21-22

Kokomo High School, 2502 S. Berkley, Kokomo, Ind. (Diocese of Lafayette). **"Holy Family Catholic Conference,"** \$30 teen (not registered with family), \$50 single adult, \$90 married couple, \$115 family. Information: 765-865-9964 or www.holyfamilyconference.org.

May 22

St. Paul Parish, 9788 N. Dearborn Road, Guilford. **Ladies Sodality, hot breakfast bar buffet,** 7:30 a.m.-noon, free-will donation. Information: 812-623-2349. †

Retreats and Programs

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.

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.

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.

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.

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.

May 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar: Bridges to Contemplative Living-Entering the School of Experience,"** session three, 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. †

VIPs



Dick and Kay Petroff, members of Most Holy Name of Jesus Parish in Beech Grove, will celebrate their 50th wedding anniversary on May 13. The couple was married on May 13, 1961, at

All Saints Church in Cannelburg, Ind., in the Evansville Diocese. They are the parents of four children: Debbie Meyers, Kathy Steward, Sharon Vuskalns and Doug Petroff. They have eight grandchildren and one great-grandchild. †

Holy Rosary Parish to host speaker on end-of-life issues



Rita Marker

Rita Marker, executive director of the Patients Rights Council and one of the nation's foremost experts about end-of-life issues, will speak on this topic at 7 p.m. on May 17 at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis.

As an advocate for the sanctity and dignity of life, and as an opponent of euthanasia and assisted suicide, Marker has spoken before legislative

committees, at universities and on television networks around the world over the past 30 years. In her presentation at Holy Rosary Parish, Marker will address advance directives, also known as living wills, as well as discuss providing food and fluids to the dying and people in persistent vegetative states, and talk about end-of-life counseling in the federal health care reform law passed in 2010. For more information on this event, call 317-572-7225. †

Courage chapter is active in the archdiocese

Courage is an international Catholic apostolate that gives spiritual support for people with same-sex attraction who desire to lead a chaste life in accord with authentic Catholic teaching.

A chapter of Courage is active in the

Archdiocese of Indianapolis. Confidentiality and anonymity are assured. For more information, call 317-439-8089 or send an e-mail to IndyCourage@yahoo.com. †



Pro-life display

Volunteers young and old help erect a pro-life display of 4,000 crosses on May 7 in front of St. Malachy Church, 9833 E. County Road 750 N., in Brownsburg. The project was organized by St. Malachy Knights of Columbus Council #12540 and the St. Malachy Parish Pro-Life Committee. The number of crosses in the display represents the number of unborn children who on average die each day in the U.S. in abortions. The crosses will be on display at the Indianapolis West Deanery parish until May 18.



Brain Game champions

Members of the Brain Game team from Cardinal Ritter Jr./Sr. High School in Indianapolis pose on April 13 outside the studios of WTHR Channel 13 in Indianapolis, which has broadcast the academic team competition for nearly 40 years. Cardinal Ritter students won this year's competition. Students from 32 high schools participated in the contest. Team members are, from left in the front row, Clare Harshey, Joey Kurucz and David Hennon; from left in the middle row, Brian Malone, Jason Graff, Rigo Hernandez and Kara O'Connor; and from left in the back row, Byron Conerty, Daniel Sweeney and Joseph Sweeney. Clare, Daniel, Joey and Joseph were the starters for the team. The other students were alternate members.

What was in the news on May 12, 1961? The Second Vatican Council and is there a 'lady-like' way to chew gum?

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 12, 1961, issue of *The Criterion*:



- Chancery announces 54 clergy appointments
- New center is planned for Special Education
- Council official hails progress in dialogue
- Lithuanian Reds

arrest two priests in new crackdown

- Pope thanks K.C. for offer to aid the Vatican Radio
- Tell City to play host to national convention
- Council seen giving the laity more active role

“NEW YORK—The Second Vatican Council will witness an historic turning point in the Catholic Church when ‘the relatively untapped energies’ of laymen are ‘channeled at

last into the main stream of the Church’s apostolate.’ This prediction was made here by Father Robert A. Graham, S.J., associate editor of *America*, national Catholic weekly, who wrote that while ‘the zeal of the first Christians brought Christ’s Gospel to the limits of the Roman Empire, it may be this age’s privilege to extend that Kingdom, in a great leap forward, to the ends of the Earth. Father Graham, who has been a close student of the coming Council, said it ‘remains only for the Fathers of the Council to give formal recognition’ to the lay apostolic movement ‘which has been sweeping the Church for many years.’”

- NCCM asks justices in any federal aid
- Pray for Council, Anglicans urged
- New Jersey man new head of NCCM
- Caught at last: Popular civic leader led out in handcuffs

• Anne Culkin: May I chew gum?

“Dear Miss Culkin: Teachers say that a lady does not chew gum. Yet I see lots of women, not teenagers, chewing gum all the time. I don’t chew it in school, but I do after school because I like it. Many of my friends do the same. Could you tell us a lady-like way to chew gum?” Sara D.

“Dear Sarah: If there is a lady-like way of chewing gum, I regret that I have never observed the technique in action. But years ago, I did learn a technique while studying drama that has proven forever timely. On stage, Sarah, an actress wanting to depict a girl who is lacking in refinement, finds a stick of gum a most important prop. All she must do is put it in her mouth and move the jaws up and down in a “cow-like” fashion. She finds the audience is quick to recognize the character she is trying to portray despite the beautiful clothes she might be wearing. Remember, Sarah, unless you are alone in a room, you are constantly on stage.”

- Teenage Red prisoners make tiny prayerbook
- Movie censorship: The Legion states its case
- Church’s setbacks seen as spur to greater zeal
- Spanish laity back social aid program
- Kennedy’s faith seen liability
- Lauds Congress action favoring the family farm
- First American priest reaches U.S. from Cuba

(Read all of these stories from our May 12, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †

Bishops, Knights urged to take action to help storm victims in southern U.S.

WASHINGTON (CNS)—In an effort to help Southern dioceses recover from the devastating tornados of late April, the president of the U.S. Conference of Catholic Bishops has approved a national relief collection and Knights of Columbus members in Alabama have been asked to be a visible presence in the devastated areas.

In a May 4 letter to U.S. bishops, Archbishop Timothy M. Dolan of New York said he was “happy to approve a collection and commend it to you for the parishes, dioceses, regions, provinces and states affected by the tornados.”

The archbishop recounted a letter that he received from Archbishop Thomas J. Rodi of Mobile, Ala., asking for help, and noting that the tornado damage “occurred mostly in mission

dioceses that do not enjoy the blessing of substantial financial resources.”

The violent storms and devastating tornados that tore through the region killed more than 350 people.

Archbishop Dolan acknowledged that many dioceses have other special collections scheduled in the coming weeks, and urged them to do “what you can when you can.”

(Gifts for tornado relief can be sent to the Office for National Collections “Tornado Recovery,” U.S. Conference of Catholic Bishops, 3211 Fourth St. NE, Washington, D.C. 20017.) †

Bishop Coyne posts third podcast about new Mass translation

Bishop Christopher J. Coyne, auxiliary bishop and vicar general, has posted on his blog the third 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 installment, Bishop Coyne and Father Beidelman discuss specific changes in the new translation of the Mass, and their biblical and theological foundations. Some of the changes discussed include “and with

your spirit,” “consubstantial,” and changes in the words of the eucharistic prayers.

The final installment in the series of podcasts about the new translation of the Mass is expected to be posted in the coming weeks.

Links to this and Bishop Coyne’s previous podcasts can be found at www.archindy.org/auxiliary. They can also be downloaded through iTunes.

The new translation of the Mass will begin to be used during the weekend of Nov. 27-28. †

MARIAN UNIVERSITY Indianapolis



Congratulations to the following San Damiano Scholars on achieving a degree from Marian University in Indianapolis.

ARCHDIOCESE OF CINCINNATI

Isabel Carrero
Bachelor of Arts in Psychology, Pastoral Leadership Minor
St. Gertrude Parish in Cincinnati

Caitlin Johns
Bachelor of Arts in Communication,
Pastoral Leadership Minor
St. Margaret of York in Cincinnati

Megan Molleran
Bachelor of Arts in Religious Education,
Pastoral Leadership Minor
Our Lady of the Visitation in Cincinnati

DIOCESE OF COVINGTON

James Brockmeier
Bachelor of Arts in Theology and Philosophy Major,
Peace and Justice Studies Minor
St. Joseph in Crescent Springs

Jessy Kirkwood
Bachelor of Arts in Pastoral Leadership, Music Minor
Immaculate Heart of Mary in Burlington

DIOCESE OF FORT WAYNE-SOUTH BEND

Katie Coonan
Bachelor of Arts in Education
St. Vincent de Paul in Fort Wayne

Reid Leazier
Bachelor of Arts in Theology, Philosophy and
Peace and Justice Studies Minors
St. Vincent de Paul in Fort Wayne

ARCHDIOCESE OF INDIANAPOLIS

Amber Andrew
Bachelor of Science in Nursing
St. Joseph in Jennings County

Melissa Hollowell
Bachelor of Science in Nursing
St. Jude in Indianapolis

Aaron Kyle
Bachelor of Science in Management
Our Lady of the Greenwood

Kristina Mitchell
Bachelor of Science in Nursing
St. Roch in Indianapolis

Meredith Riley
Bachelor of Arts in Pastoral Leadership
and Pastoral Music Ministry Major
St. Rose of Lima in Franklin

Sarah Selby
Bachelor of Arts in Sociology
St. Monica in Indianapolis

Maria Solis
Bachelor of Science in Biology, Pastoral Leadership
and Spanish Minors
St. Mary in Lanesville

Laura Wagner
Bachelor of Arts in Education
St. Pius X in Indianapolis

DIOCESE OF LAFAYETTE

Joey Garcia
Bachelor of Arts in Music Performance
and Pastoral Music Ministry Major
St. Mary in Anderson

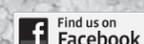
Corrine Purvis
Bachelor of Arts in Theology and Communication Major,
Philosophy Minor
St. Louis de Montfort in Fishers

ARCHDIOCESE OF LOUISVILLE

Daniel Lassell
Bachelor of Arts in English, Pastoral Leadership Minor
St. Christopher in Radcliff

For more information about the San Damiano Scholars Program and Marian University, contact Mark Erdosy at 317.955.6783 or merdosy@marian.edu.

www.marian.edu/rmc



Marian University is sponsored by the Sisters of St. Francis, Oldenburg, Indiana.

Welcome, new Catholics

Batesville Deanery

St. Mary of the Immaculate Conception, Aurora
Charles Gulley and Michele Sohmer (catechumens); Janet Blevins, Rachel Busch, William Rector, Hannah Smith, Melinda Smith and Samantha Wisman (candidates)

St. Louis, Batesville

Haley Diaz, Destiny Keihn and Lindsey Williams (catechumens); Erin Daugherty, Lindsey Gunter, Bret McFall, Lisa Schrand and Zachary White (candidates)

St. Mary, Greensburg

Sue Miller (catechumen); William Winans and Andrea Wright (candidates)

St. Lawrence, Lawrenceburg

John Bellamy, Rhonda Goodpaster, Bryan Hartford, Andrea Morton, Matthew Morton, Adam Powell, Christian Powell, Elijah Powell, Marla Powell and Jack Stedam (catechumens); Chelsea Brown, Tristan Brown, Richard Butler and Patricia Wesley (candidates)

Immaculate Conception, Millhouse

Nichole Schoettmer (catechumen)

St. Anthony of Padua, Morris

Cody Goins and Hilary Maple (candidates)

St. Maurice, Napoleon

Darryl Smith and Robert Smith (catechumens); Brandon Stephens (candidate)

St. Paul, New Alcase

Benny Behrens, Brian Flynn and Donna Lake (candidates)

Holy Family, Oldenburg

Stacy Ford (catechumen); Rhonda Fleming (candidate)

St. John the Baptist, Osgood

Travis Rohrig, Masiela Stockman, Olivia Stockman and Sydney Stockman (catechumens); Kara Bane and Julie Stockman (candidates)

St. Mary-of-the-Rock, Franklin County

Thomas Boyce (catechumen); Andrew Grooms (candidate)

St. Peter, Ripley County

Finley Crissen and Vicki Schneider (candidates)

St. Vincent de Paul, Shelby County

Abigail Saxon and Briana Saxon (catechumens); David Emerson, Kayla Gentry, Laura Parmer and Betsy Walls (candidates)

St. Joseph, Shelbyville

Travis Brown, Tom Corlett, Christopher Miller, Crystal Van Wye, Evan Van Wye and Courtney Wiley (catechumens); Kenneth Brameier, Wanda Freeman, Stefanie Perry-Miller, Mari Ryhal, Candace Sexton-Garlich and Donna Snelling (candidates)

St. Martin, Yorkville

Douglas Castle and Christopher Mills (catechumens)

St. Teresa Benedicta of the Cross, Bright

Jeffery Hardin (catechumen); Anthony Paoello, Andrew Schaub and Christina Weber (candidates)

Bloomington Deanery

St. Vincent de Paul, Bedford

Gus Dusard, Susan Inman, Jeremy Jackson and Kathryn Shaddix (catechumens); Alan Thorp (candidate)

St. Charles Borromeo, Bloomington

Jennifer Dosado, Tracy Fields, Raegan Greening, Matthew Lee, Matthew Moore and Sarah Moore (catechumens); Gabriel Bissell, Mary Rose Choi, Jennifer Garza, Kristopher Rodrigues and Kim-Tuyen Thi Vu (candidates)

St. John the Apostle, Bloomington

Kelly Faulkenberg, Adam French, Amber French, Larry Herndon, Kerry Kinser, Joseph Osborne and Lacey Spicer (catechumens)

St. Paul Catholic Center, Bloomington

Laurel Bobbitt, Jeffrey Bransford, Tiffany Crites, Angelica Jarillo, Dulce Jarillo, Keatrick Johnson, Alice Wilmoth and Douglas Wilmoth (catechumens); Emily Blocksom, Christopher Brock, Danielle Dickinson, Gail Gardiner, Donald Gilley, Heather Hamilton, Shareese Johnson, Tricia Slevin, James Spore and Benjamin Underwood (candidates)

St. Martin of Tours, Martinsville

Elizabeth Nus and Kevin Reeves (candidates)

St. Mary of the Assumption, Mitchell

Andrew Brinkman, Betty Daugherty, Sarah Getman, Madalyn Jones, Emily Miller, Ashlyn Premo, Evanna Sehr



Douglas Wilmoth, left, and his wife, Alice, right, carry baptismal candles while wearing white baptismal garments after being baptized on April 23 in an Easter Vigil celebrated at the St. Paul Catholic Center church in Bloomington. Walking behind the couple are their sponsors, Gary Vandermarks and Stacy Kowalczyk.

and Deena Wilson (candidates)

St. Agnes, Nashville

Earnest Blackwell, Carol Cochran and Kyle Whitenack (catechumens); Jeff Devening, Carol Weir and Barbara White (candidates)

St. Jude the Apostle, Spencer

Clint Feidkamp and Heather Puett (catechumens); Charles Merrimon and Marilyn Worland (candidates)

Connorsville Deanery

St. Michael, Brookville

Jenae Bisch, Mary Blair, Christina Farnsworth, Ryan Farnsworth, Justin Fohl, Carey Jacobs and Joseph Schirmer (catechumens); Daniel Bukofchan, Payton Bukofchan, Amber Chalfant, Kevin DeFossett and Bobbi Jo Short (candidates)

St. Gabriel, Connorsville

John Rathburn (catechumen); Mendy Richardson and Brandy Steinard (candidates)

St. Anne, New Castle

Chelsea Barricks and Robyn McGrady (catechumens); Blake Campbell, Brenden Campbell, Cathy Campbell and Van Campbell (candidates)

St. Mary, Rushville

Bill Johnson, Brittany Meek, Steve Miller and Sondra Zeller (candidates)

Richmond Catholic Community, Richmond

Stephanie Casper, Don Henson, Joshua Kendall, Angela Oler, Gary Rinehart and Art Phenis (catechumens); Marcia Anderson, Karen Burge, Michael Burge, Kay Daniel, Maggie Juering, John Langley Jr., Carol McDermitt, David McDermitt, Michael Thomas, Rodney Williams and Emily Wilson (candidates)

Indianapolis East Deanery

SS. Peter and Paul Cathedral

Mark Foster (catechumen); Kris Arensman, Lisa Floyd, Dan Pugh and Melvin Tzucker (candidates)

Holy Cross

Alex Beerbower, Isabel Beerbower, Kael Beerbower, Austin Busone, Dawn Grinyer, Amanda Perry, Chad McCullough, Evelyn McKinney, Nathan McKinney, Nicole McKinney, Jennifer Sherbak, Beau Swails, Julia White and Mya White (catechumens)

Holy Spirit

Ashton Akers, Devon Armes, Shelli Armes, Nolan Baldwin, Breanna Baldwin, Kristian Brokaw, James Doninger, Juan Garza, Courtney George,

Makayla Gorge, Shelly Love, Laila Martin, Ashley Martin, Joseph Rupp and Rashad Stevens (catechumens); Melissa Johnson, Janelle Keusch, David Kinnick, Jennifer Mann, Jessica Martin, Elaine O'Brien, Amy Rohrbach, Ryan Rohrbach and Taylor Rohrbach (candidates)

Our Lady of Lourdes and St. Bernadette

Rick Asher and Rex Salyers (catechumens); Jack Rowe, Thomas Sefton and Bett Spence (candidates)

St. Mary

Bryan Aguilar, Jaime Aguilar, Lenin Aguilar and Damian Aguilar (catechumens); Kevin Arnold, Mary Arnold, Maribel Bustamante, Fabiola Bustos, Erasmo Cardoza, Edwin Flores, Kimberly Flores, Walter Flores, Agustín Garcia, Ana Garcia, Seni Gonzalez, Kristen Juarez, Oscar Juarez, Alyssa Kindig, Todd LeGrande, Guillermo Llamas, Silviana Lovera, Miguel Rodriguez, Oscar Rodriguez, Jorge Segura, Edgar Sosa, Santo Velasquez, Maria Villanueva and Rodolfo Zapata (candidates)

St. Michael, Greenfield

Allison Abel, Joseph Abel, Rebekah Jones, Matthew Kaser, Stacy Kaser, Landon Kintner, Layne Kintner, Lavonna Lovins, Audrey Martin, Houston Martin, Michael Strange, Nicklaus Strange, Noah Strange, Joshua Terry and Amanda Weber (catechumens); Sunny D'Angelo, Amanda McDivitt, Bradley McDivitt and Eve Winkles (candidates)

St. Rita

Amber Toombs (catechumen)

St. Therese of the Infant Jesus (Little Flower)

Tia Comley, Jacob Comley, Sonya Fugate, Ericka Perron and Jennifer Rieman (catechumens); Jordan Adair, Jerry Martin, Mac McDaniel and Lindsay O'Brien (candidates)

Indianapolis North Deanery

St. Andrew the Apostle

Eric Burdine Sr. (candidate)

Christ the King

Jacquelyn Wells (catechumen); Casey Dye and Thomas Shrack (candidates)

Immaculate Heart of Mary

Kyla Ryan (catechumen); Scott Brenton, Linda Eicholtz, Andy Esmitis, Kim Falcon, John Garrett, David Ingram, Anita Jones, Lori Kelley, David Reed, Greg Sorvig and Jeff Spalding (candidates)

St. Joan of Arc

Heather Adams, Eric Lantz, Bernard Mullica and Anna Tyszkiewicz (catechumens); Ricky Alexander, Jamie Balzarine, Jim Balzarine, Bryan Compton,

We welcome the new Catholics who have become full participants in the Church since last Easter. Most of the people listed here received initiation sacraments during the Easter Vigil on Saturday, April 23. The names listed here were provided by religious education leaders in local parishes.

The 438 catechumens listed are people who have never been baptized and—within the past year—were baptized, confirmed and received their

first Eucharist.

The 543 candidates listed were baptized in other Christian traditions and were received into the full communion of the Catholic Church with a profession of faith, confirmation and first Eucharist during the past year.

Most people are listed in the parishes where they received their religious formation and the sacraments of initiation. †

Scott Duell, Valerie Duncan, Gail Gainer, Richard Griffith, Liz Halsey, David Meek, Ruth Porter, Marty Reintjes, Kelsey Sanders, Mary Standard, Natalie Taylor, Janna Tichenor, Matt Tyner and Jessie Willetts (candidates)

St. Lawrence

Doug Castle, Joseph Crabtree, Robert Dooley and Ashley Highbaugh (catechumens); Peter Hurley, Ieanyi Jemie and Jennifer Morningstar (candidates)

St. Luke the Evangelist

Chad Amo, Michael Fulp, Amy Lynch, Zachery Minnis, Samantha Robertson and Nicholas Winter (catechumens); Andre Boulais, Gavin England and Jennifer Kersey (candidates)

St. Matthew

Janae Carter, John Ekwall, Karin Gray, Mary Henry, Bill Jessee, Rene Jessee, Kylee Korous, Landon Korous and Shelly Korous (catechumens); Tammy Albers, Pam Fox, Lupae Hunsicker and Jody Magee (candidates)

St. Piux X

Brandon Anderson, Emma Morris and Jacob Snider (catechumens); Michael Barone, Stephanie Berry, Michael Obenchain, Kristen Quertinmont, Brian Richter, Chris Stocker and Kim Wilson (candidates)

St. Simon the Apostle

Christopher Bodwell, Wayne Lashua, David Neilan and Nathan Williams (catechumens); Kimberly Alexander, Jackie Bodwell, Rachel Clements, Kurt Gilmore, Matthew Goins, Hollie Jackson, Michael Lunsford and Pamela Moyer (candidates)

St. Thomas Aquinas

Chantel Baxter, Ethan Baxter and Kaylee Miller (catechumens); Kara Bungard, Jennifer Emerton, Tony Garro, Morgan Jones, Paul Malone, Jason Martin, Rachael Vande Bosche and Kate Sim (candidates)

Indianapolis South Deanery

Good Shepherd

Bridget Baker, Hannah Day, Hudson Day, Raecce Gallaher, Rayven Gallaher, Caleb Groce, Patricia Hodge, Karli Hughes and Snowden Hughes (catechumens); Todd Davis, Kami Hughes and Amanda Middleton (candidates)

Nativity of Our Lord Jesus Christ

Justin Humphreys and Rachel McMichael (catechumens); Tina Emsweller, Mark Geiger, Kelley Humphreys, Mike Remy, Richard Resler and Holly Spiece (candidates)

Our Lady of the Most Holy Rosary

Hannah Mills, Madison Schnippel and Dawn Wagner (catechumens); Shelly Mills and Robert Muth (candidates)

Sacred Heart of Jesus

Brianna Czobakowski, Earl Hendricks, Steve Lovell, Erin Reid and Phillip White (catechumens); Natalie Botos, Linda Calvano, Sharon Grubbs, Steven Money and David Teachout (candidates)

St. Barnabas

Katherine Himes, Michael Mitchell and Rebecca Roberts (catechumens); Nathan Lewis, Ingelburg Morrison, Priscilla Stroup and Ashlee Williams (candidates)

St. Patrick

Azeneth Cruz, Diana Garcia, Eloy Garcia, Jose Garcia, Daisy Magallanes, Ester Murillo, Alma Rios, Tania Varela and Iveth Vasquez (catechumens); Marlene Aguilar, Jose Areaque, Jimena Cruz Cano, Ivan Covarrubias, Erika Cuautle, Brigid Flores, Daniel Flores, Gabino Garcia, Karen Godinez, Miriam Gonzalez, Monica Gonzalez, Eric Legoretta, Kavin Luna, Wendy Magana, Ana Karen Martinez, Nayelly Martinez, Candido Muñoz, Ana Karen Nava, Sergio Nava, Roberto Ochoa, Carlos Peraza, Michell Plata, Koraima Prado, Alma Ramirez, Yolanda Reynoso, Jose Rios, Juan Rios, Abimael Roblero, Mariana Rodriguez, Alfonso Ruvalcaba, Erica Sanchez, Yasmin Sanchez, Everado Teles, Sergio Teles and Miguel Terrazas (candidates)

Holy Name of Jesus, Beech Grove

Caitlyn Buckley, Chris Buckley, Angela Embree, Michael Littell, Tasha Merril, Jordan Woodcock and Tyler Woodcock (catechumens); Amirah Askander, Donna Bolinger, Stephanie Dortch, Shane McDonald, Joseph Rihm and Cecilia Rigney (candidates)

Our Lady of the Greenwood, Greenwood

Mary Alfaro, Jewel Curtis, Jennifer Lawrence, Zachary Plahito, Jeff Scott, Creighton Stevenson and Diana Windle (catechumens); Brandon Bowen,

Laurie Campbell, Maxine Elmore, Ashlee Fouch, Connor Hedrick, Joseph Plahito, Thomas Renken, Andrea Sheehee, Kurt Stanley, Rondah Wilson and David Windle (candidates)

SS. Frances and Clare, Greenwood

Dana Jones, Jeffrey Jones, Orvel Heagy, Roger Languell, Erin Peters, Anita Robertson and Christopher Waddell (catechumens); Minde Alvey, Paula Boas, Summer Ehresman, Victoria Heagy, Jeremy Hill, Lindsay Kelly, Melissa Logan, Karey Morris, Chad Peters and Mallory Rubenstein (candidates)

St. John the Evangelist

Zebelon Mitchell and Tomiko Whitaker (catechumens); Casey Bell and Thomas Jacobs (candidates)

St. Jude

Gordon Benfield, Elsie DeBaun, Carole Duke, Christopher Gray, Jeffrey Harden, Erin Koehler, Elizabeth Lewis, Dawn Mahoney, Cassy Moran, Karen Parks, Yuiko Primus, Christina Smith, Chad Vandegriff, Betty Vandivier and Gregory Wright (catechumens); Thomas Baxter, Christa Bowman, Kevin Cabrera, Teresa Dick, Tanner Dietz, James Gifford Jr., Janice Hovanec, Kara Lauck, Jeannie Mahlman, Holli Mahoney, Steven Miller, Martha Povinelli, Karie Riley and Thomas Taylor (candidates)

St. Mark the Evangelist

Jim Craig, Donald Langston, Kathy Langston and Kaylee Miller (catechumens); Lori Jo Annes, Kathaleen Bolsega, Douglas Brown, Shawn Coil, Kelli Craig, Amanda Gomez, Karyn Homan, Angela Larkin, Ashleigh Lazarus, Nathan Long, Michael Reider, Donald Shannon, Kerri Stanger and Debbie Wright (candidates)

St. Roch

Andrew Farris, Alicia Gray, Todd Hill, Nichol Klimaszewski, Sarah Mazeika, Maria Montgomery, Dave Moses, Zack Pasley, Terri Pender, Heather Taulman and Cameron Van Horn (catechumens); Bailey Alexander, Leia Alley, Jenna Beckham, Rachel Berning, Stephanie Blum, Jason Clark, Andrea Hammans, Celia Hammans, Amanda Hendricks, Melia Hornek, Karie Irwin, Cecelia Jamison, Patricia Matheson, Lisa McElwaine, Nicholas Pender, Christopher Poteet, Brittany Snyder, Nancy Snyder, Amanda Stewart and Kristen Wampler (candidates)

Indianapolis West Deanery

St. Anthony

José Arteaga, Brittney Barradas, Aracely Barraeta, Rodrigo Barraeta, Franchesca Cárdenas, Francie Cárdenas, Douglas Cline, Noé González, Syrlí Hernández, José Juárez, Elvia López, Cherity Molina, Irene Santiago and Carlos Tellez (catechumens); Stephanie Bault, Brenda Cervantes, Jorge de la Cruz, Tara Haricharon, José Hernández, Christina Kreiger, Conrado Lerma, Rafael Maganda, Fabian Olán and Roberto Téllez (candidates)

St. Christopher

Abigail Blastic, Kyle Blunk, Jacob Clements, Bailey Evans, Bryce Giebel, Scott Hall, Chloe Hernandez, Manuel Hernandez, Rae Ann Hernandez, Jack McCue, Rebecca Merseal and Stone Sena (catechumens); Carol Dolder, Crystal Fields, Theresa Hernandez, Leslie Holloran, Kathy Traeger and Angela Wright (candidates)

St. Gabriel the Archangel

Miranda Gonzalez, Emma Hacker, Jose Hacker, Sidney Lillard, Brandy Mason, Erik Medina, Patrick Smith, Sarah Smith and John Williams (catechumens); Edward Enriquez, Elesvan Enriquez, Gabina Enriquez, Jesse Enriquez, Gabriel Garay, Donovan Morgan, Gerardo Muniz, William Smith and Victor Villanueva (candidates)

St. Michael the Archangel

Jillian Cline, Staci DeFabis, Zach Dennis, Devin Hamann, Jacob Huffman, Lou Huffman and Melissa Zeffel (catechumens); Courtney Lathrop, Judy Smith and Kevin Trager (candidates)

St. Malachy, Brownsburg

Melanie Barr, Marc Carter, Trey Gammon, Christopher Graham, Geozoff Graham, Olivia Graham, Andrew Jines, Luke Jines, Amanda Katra, Jared Prather, Terry Schaefer, Steven Stover and Josh Tucker (catechumens); Steven Benson, Christina Donald, James Fork, Angela Gomez, Luke Harris, Emily Jines,

Kayla Johns, Scott Kerr, Kristina Lather, Daniel Monts, Benjamin Nugent, Kristine Rednour, James Rork, Ella Souvannavong, Jacob Souvannavong, Jennie Souvannavong, Lillie Souvannavong and Mark Wagner (candidates)

St. Monica

Rosa Aca, Melissa Brown, Catherine Carlson, Dana Castaneda, Mario Colin, David Cordero, Alluria Daniels, Dante de la Rosa, Maday Flores, Jocelyne Garcia, Nohely Garcia, Lesley Johnson, Holly Kloss, Malachi Hurdle, Sierra Lawson, Jose Medina, Luis Mejia, Juan Mendoza, Mirein Mendoza, Selena Moon-Smith, Christopher Murray, Brandon Nieto, Bruce Perdue, Brian Perez, Diego Rivas, Shannon Simonson, Edwin Treminio and Dulce Tlatoa (catechumens); Oscar Aca, Abigail Burns, Gloria Castillo, Rubi Catalan, Merlin Cordero, Elizabeth Delgado, Eric Delgado, Adriana Flores, Marcos Flores, Jovany Garcia, Marisol Garcia, Alma Maldonado, Christian Mendoza, Daniel Mendoza, Maria Mendoza, Luis Neri, Sofia Palacios, Steven Payton, Jenny Perez, Joanna Perez, Fernando Reyes, Mistie Rivas, Luis Salcedo, Maribel Tlatoa, Pablo Tlatoa, Rogelio Tlatoa, Delia Uscanga and Guillermo Vazquez (candidates)

Mary, Queen of Peace, Danville

Allison Birchman, Kimberly Birchman, Warren Fletcher, Tarron Lawson, Tance Lawson and Gordon Stone (catechumens); Lowell Agnew, Damon Carl, Christina Hoskins, Connie Jo Hoskins, Brandon Lawson and Courtney Voiles (candidates)

St. Thomas More, Mooresville

Charissa Benge, Caitlin Lindsay, Matt Pecar, Austin Rhea and Jennifer Tippmann (catechumens); Gary Rothenberger (candidate)

St. Susanna, Plainfield

Cynthia Figg (catechumen); Megan Berg, Daniel Brunning, Stefanie Prodouz and Simon Wilson (candidates)

New Albany Deanery

St. Michael, Charlestown

Laura Kinder and Daniel Latham (catechumens)

St. Anthony of Padua, Clarksville

Robert Davis, Paula Flispart and Matthew Owens (catechumens); Joshua Clemons, Jennifer Dill and Mary Ann Jones (candidates)

St. Mary-of-the-Knobs, Floyds Knobs

Brooke Banet, Joey Barnett, Denise Carter and Jon Riddle (candidates)

St. Francis Xavier, Henryville

Craig Mackey (catechumen); Patti Hayes and Triniti Wethington (candidates)

Sacred Heart and St. Augustine, Jeffersonville

Dana Curl, Chris Logsdon and Amy Terkhorn (catechumens); Jana Connin, Kip Connin, Charlotte Embry, Bret Ingram and Eddie Terkhorn (candidates)

Holy Family, New Albany

Katie Kraft (catechumen); Melanie Carroll and Samuel Weissinger (candidates)

Our Lady of Perpetual Help, New Albany

Sonal Cochran, Kay Downs, Jenn Murphy, Mandy Ross, Brian Windell and Caitlyn Wyatt (catechumens); Brittany Lehman, Tony Lehman and Kristy Stemle-Yost (candidates)

St. Mary, New Albany

Carrie East, Aidan Leonard, Avere Leonard, Donna Munoz and Kyle Whittis (catechumens); Crystal Brown, Marilyn Jones, Jodi Leonard, Kyle Meyer, George Ott and Jessica Sprecher (candidates)

St. Joseph, Sellersburg

Mary Beverly, Shelby Morlan, Daniel Villasenor and Roxeanne Villasenor (catechumens); Erica Helbig and Beth Marcum (candidates)

St. Joseph, Corydon; St. Peter, Harrison County; and Most Precious Blood, New Middletown

Megan Kellem (catechumen); Veronica Bodenstadt, Chloe Miller, Haden Miller, Kela Miller, Kelsey Miller, Savannah Miller, Lori Moore, Steven Moore, Tara Summers, Trenton Summers, Tyler Summers and Abigail Schmelz (candidates)

'Work hard. Pray hard. Don't worry!'

Cardinal Ritter Neighborhood Resource Center opens

By Patricia Happel Cornwell
Special to The Criterion

NEW ALBANY—"People have such big hearts," said David Hock, who spoke at the grand opening of the Cardinal Ritter Neighborhood Resource Center in New Albany on April 29.

Hock, president of the Cardinal Ritter Birthplace Foundation, thanked "a long list" of supporters who donated funds, labor and materials—both to restore the birthplace of Indiana's first native cardinal, Joseph Elmer Ritter—and to construct a new community center behind the home.



Cardinal Joseph E. Ritter

The center, which accommodates about 100 people and has a kitchenette, is connected to the original home by a small, unfinished brick addition which will eventually become a

museum about Cardinal Ritter.

Cardinal Ritter was born July 20, 1892, at 1218 E. Oak St. in New Albany, where the front of the home was a bakery operated by his grandparents and parents.

He was ordained a priest in 1917, was appointed an auxiliary bishop of the Diocese of Indianapolis in 1933, and became the bishop of Indianapolis less than a year later. He was installed as the first archbishop of Indianapolis in 1944, and was appointed archbishop of St. Louis in 1946. He was named a cardinal in 1961.

He is noted for his participation in the Second Vatican Council and for the racial integration of Catholic schools in Indianapolis in 1938—16 years before the U.S. Supreme Court made such a policy the law of the land.

Two agency tenants, Home of the Innocents and the Housing Partnership Inc., have outreach offices in the restored home. The foundation board hopes additional nonprofit organizations will house their offices there.

The front of the home was restored in 2007 with a \$220,000 grant from the Horseshoe Foundation of Floyd County. Renovation of the rear section was begun shortly afterward, but funds were lacking

to finish the interior or install siding.

Completion of the center was made possible by a \$190,000 grant from the city of New Albany, part of a \$6.7 million award to the city from the federal Neighborhood Stabilization Program.

Susan Kaempfer, program manager for the city's Midtown Neighborhood Project, said the Ritter Neighborhood Resource Center was the only public project funded out of 30 grants. The others were all residential restorations.

"Ritter House is an anchor for this neighborhood," she said, "and it was important to help finish it."

Conventual Franciscan Father Troy Overton, who formerly taught at Cardinal Ritter Jr./Sr. High School in Indianapolis, recalled the first time that he came to the neglected birthplace of the prelate in 1998.

"This was a scary place," he said. "I wasn't sure the floor would hold us up."

Father Troy said he realized that few people knew much about Cardinal Ritter so he set out to create, with his students, a video about the New Albany native.

Referring to the Gospel reading for Mass that day, Father Troy said, "On the shore, Jesus offered a meal of bread and fish, and here Cardinal Ritter's family baked bread. The bread of life continues to be nurtured in this house."

Bishop Paul D. Etienne of Cheyenne, Wyo., a Tell City native and former pastor of Our Lady of Perpetual Help Parish in New Albany, was the guest of honor at the event. He was an early board member of the Ritter Foundation. He said the love that Cardinal Ritter experienced growing up in the house enabled him to give his life in service to others.

"That's the way God works in our lives," Bishop Etienne said, "and so many of you have given to make this project come to life. But your generosity and prayers continue to be needed to sustain this work of justice."

A motto of Cardinal Ritter is an apt summary of the community efforts that have brought life back to his childhood home: "Work hard. Pray hard. Don't worry!"

(Patricia Happel Cornwell is a member of St. Joseph Parish in Corydon.) †



Bishop Paul D. Etienne of Cheyenne, Wyo., left, speaks at the grand opening of the Ritter Neighborhood Resource Center. A Tell City native, he is the former pastor of Our Lady of Perpetual Help Parish in New Albany. Seated, from left, are Conventual Franciscan Father Troy Overton, board president David Hock, and Cardinal Ritter Council of the Knights of Columbus members David Phillips, Ralph Nordhoff and Bill Koch.



Above, Cardinal Ritter Birthplace Foundation in New Albany held a grand opening on April 29 for its newly completed Ritter Neighborhood Resource Center, at left, behind the historic home where Cardinal Joseph E. Ritter was born. The home at 13th and Oak streets already has two agency tenants.

Right, Father Eric Augenstein, pastor of Our Lady of Perpetual Help Parish in New Albany, and Terry Horton, principal of Our Lady of Perpetual Help School, peruse a display of photos showing the restoration of the historic home of Cardinal Joseph E. Ritter.



CATHOLICS

continued from page 9

Seymour Deanery

St. Ambrose, Seymour

Kenneth Alexander, Lauren Juergens and Jessica Scroggin (catechumens); Kellie Coffman, William Coffman, Ana Esquivel, Nancy Esquivel, Jerry Gallion, Tyler Gray, Michael Payne, Erica Pasillas, Kim Stewart and Francisco Sanchez (candidates)

St. Bartholomew, Columbus

Crystal Breeden, Isabella Burley, Larry Collins Jr., Alaysia Coulter, Allen Flores, Kelly Flores, Leonardo Flores, Scotty Flores, Marvin Gates, Sierra Gates, Abraham Henderson, Elizabeth Kalill, Hannah Manlief, Mary Rayburn, Amber Read and Jon Sandlin (catechumens); Antonio Bazan, Nolan Bingham, David Breeden, Adam Brinksneider, Danielle Fedor, Paul Furber, Ana Garcia, Jerikka Holmes, Kimberly Holmes, Kimberlee Lichtenberger, Alfredo Perez, Rachel Manlief, Tony Murphy, Jeremy Phelps, Israel Reyna, Yetla Reyna, Benjamin Romig, Matthew Romig, Shari Sabatino and Jack Sorrell (candidates)

Holy Trinity, Edinburg

Sherry Tatlock (catechumen)

St. Rose of Lima, Franklin

William Cox, Spencer Fears and Sydney Fears (catechumens); Yolanda Burgener and Lisa Fears (candidates)

Prince of Peace, Madison

Sean Alderman, Chance Cole, Tammy Eigel, Andy Holzbog, Laura Lohrig, Kelly Mattern, Payton Mattern, Melissa Gardner and Tristan Gardner (catechumens); Laura Cooper, Carol Rampy, Jack Rampy, Amanda Sullivan, Brandon Taylor, Sheri Taylor and Marta Tingle (candidates)

St. Mary, North Vernon; St. Ann, Jennings County; and St. Joseph, Jennings County

Eric Curry, Eric Feider and Lee Skelton (catechumens); Sandra Kirchner (candidate)

Tell City Deanery

St. Paul, Tell City

Kevin Harp, Madison Mathena, Nathan Mathena and Haley Ward (catechumens); Joshua Coultas, Elizabeth Dickman and Flora McCann (candidates)

Terre Haute Deanery

Sacred Heart, Clinton

Shiela Haase (catechumen)

St. Paul the Apostle, Greencastle

Ajay Kessler, Lindsay Stegman, Ashley Weir, Steven Weir and Sarah Zehner (catechumens); Mac McLaughlin, Gay Miles, Kim Robinson, Andy Zehner, Damaris Zehner,

Hannah Zehner and Jenny Zehner (candidates)

St. Mary-of-the-Woods, St. Mary-of-the-Woods

Jessica La Baun (catechumen); Sue Marshall, Abby McKee and Rebecca Mollenhauer (candidates)

Sacred Heart of Jesus, Terre Haute

Jesse Daniels (catechumen)

St. Ann, Terre Haute

Beth Fox and Samantha McCullough (catechumens); Kevin Burke (candidate)

St. Benedict, Terre Haute

Lillian Eisman, April Elder, Nichole Keller, Darla Smith and Monte Tossier (catechumens); Roy Hancock, Matthew McBride, Kenneth Payne and Alyson Rech (candidates)

St. Joseph University, Terre Haute

Emily Jones (catechumen); Delores Cottom, Larry Hinde, Sandy Johnson, Ashley Muniz, Joanna Muniz, David Ofsansky, Beth Smith and Marty Storey (candidates)

St. Margaret Mary, Terre Haute

Gertrud Butts (candidate)

St. Patrick, Terre Haute

Erika Blueher, Amber Davis, Curtis Gilbreath and Matt Wayt (catechumens); Kimberly Brown, Erin Calahan, Benjamin Davis, Christin Keirn, Joshua Keirn, Linda Porter, Phillip Porter and Ashley Wayt (candidates) †

Use your freedom to control how you express anger

By Mitch Finley

Anger may be the emotion we are most uncomfortable with—in ourselves and in others.

Our first inclination when we are with someone who is angry may be to caution him or her to calm down.

Our first response when we ourselves feel anger, however, may be to lash out at the perceived cause of our anger.

Clayton Barbeau is a veteran therapist and author in San Jose, Calif. He is also the father of eight adult children so he knows a lot about anger.

Barbeau was in the first grade when he learned that there are different kinds of anger. When a teacher described anger as one of the seven deadly sins, he recalled raising his hand and asking, “But wasn’t Jesus angry when he chased the money-changers from the temple?”

He hadn’t anticipated her response.

“I have never forgotten the transformation in her face, the horror, the fear, the rage as she screamed at me, ‘That was NOT anger. That was righteous indignation!’” he said.

Many years later, when Barbeau was serving in the U.S. Army on combat duty in Korea, he heard the sound of enemy mortars opening in front of his bunker and dove for cover.

“That the enemy was breaking the Geneva Convention and using [poison] gas filled my mind,” he said. “I was not afraid; I was ... outraged that I should be killed in

this way, and I expressed my outrage by shouting my anger in the strongest possible obscenities. ... It might even be called ‘righteous indignation’ at their having broken the rules.”

But Barbeau was mistaken. The mortar rounds were designed to drop to the ground by having a parachute open from it and propaganda leaflets float out from the canister.

The combat incident taught him two important lessons.

“The first was that my raging anger couldn’t change anything,” he said, “and the second was that fear is always about what hasn’t happened.”

As a mental health professional, Barbeau has learned that anger, like any emotion, is “energy in motion and it is, like any emotion, something over which we have control.”

“We are not our feelings. We have feelings, and they flow continuously, and sometimes certain feelings come

strongly to the fore, and often one feeling is masking another.”

In therapy, Barbeau often helps clients to realize how the “center of awareness that is the ‘self’ is in control” of feelings.

One should never surrender one’s freedom to another, Barbeau cautioned. “The other person’s behavior may stimulate various feelings, but it is the other person’s behavior. How I choose to respond is totally under my control. Indeed, it is my choice of responses that is creating ‘myself.’”

Barbeau recommends a book, *Feeling Good*, by David Burns, who talks of shifting one’s thoughts from hot to cool. “How dare he talk to me like that?” may be shifted to “He must be really upset to talk that way.”

Such a shift means that one’s response is not a defense, but a way of seeking understanding: “I wasn’t aware that it was that important to you, and I’m sorry to have upset you.”

Barbeau recalled a client who he wanted to encourage to realize the kind of freedom that she possessed when it came to making choices.

Without warning, he asked her, “What would I do if you got up from your chair and spat on me, and shouted that I was a terrible therapist, and you spat on me again, saying you were going to tell the world what a rotten therapist I was, and you don’t know why you wasted your time and money to come here? What would I do?”

Startled, the woman replied, “Well, you’d say you were sorry I felt that way.”

Then Barbeau asked, “What else could I do?”

She was stumped.

So Barbeau suggested various scenarios.

“My list ended with, ‘I could kill you,’” he said, pointing out that he could choose his response, and that response could range from tears to murder.

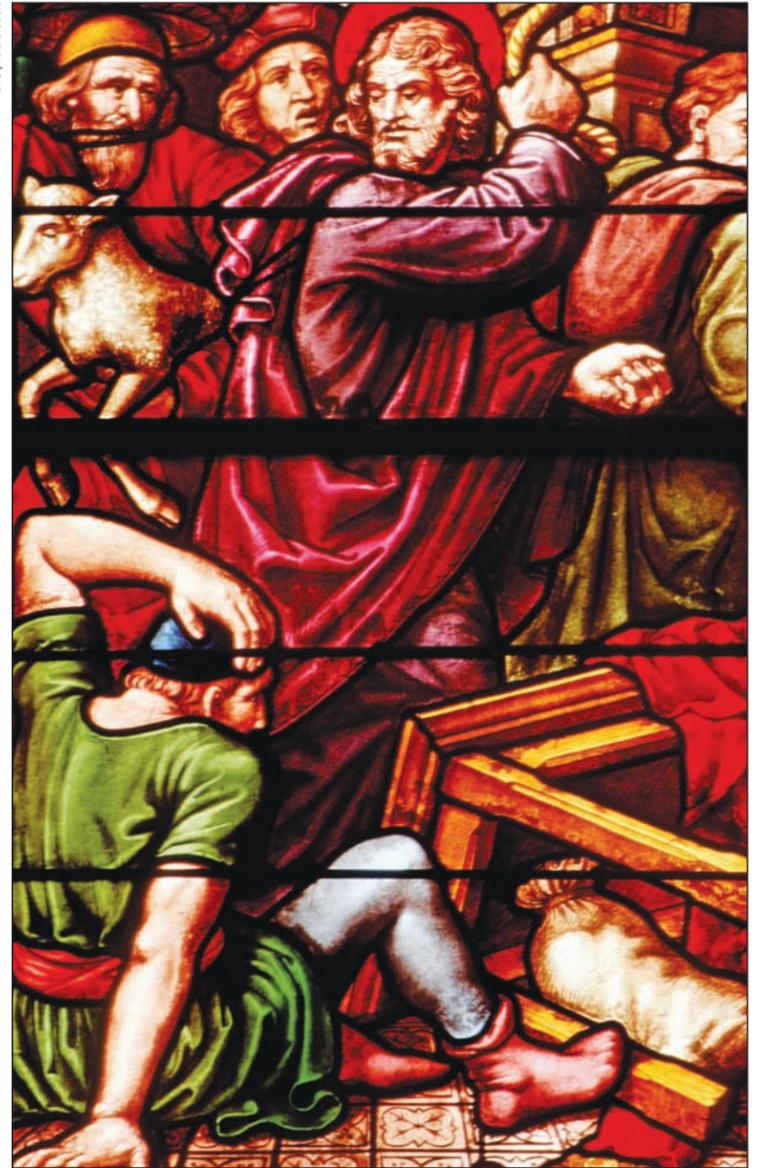
“How we handle those who aggress against us is always a choice in how we want to create ourselves, who we want to be,” he reiterated.

Barbeau said that an alternative approach that he has used when confronted by aggressive, angry words or confrontational people is to say, “I will take your remarks under consideration.”

If the other person insists on

‘The other person’s behavior may stimulate various feelings, but it is the other person’s behavior. How I choose to respond is totally under my control.’

—Clayton C. Barbeau



A stained-glass depiction of Jesus chasing money-changers from the temple is displayed in the Cathedral of St. Etienne in Châlons-en-Champagne, France.

an immediate response and is looking for an angry exchange, he holds his ground by saying, “No, this is important, and I will get back to you on it.”

In short, he gives himself a “time out,” which permits him to take some time, perhaps even days, before responding.

Or, Barbeau said, before

replying, he can also ask, “Am I hearing you correctly, that you are angry about ...?”

(Mitch Finley is the author of more than 30 books on Catholic themes, including a new revised edition of *The Joy of Being Catholic*. To learn more, log on to www.mitchandkathyfinley.com.) †

If taken too far, anger can create polarization in relationships

By David Gibson

There are so many reasons why we become angry. Anger visits us regularly.

Anger is a natural human reaction to all kinds of events unfolding within and around us. Nonetheless, there are important questions to ask about anger.

Sometimes people grow angry when they feel



A supporter of then-Egyptian President Hosni Mubarak is detained by anti-government demonstrators during clashes at Tahrir Square in Cairo. Taken too far, anger of perceived injustice can impede work to correct it.

misunderstood or unappreciated. At other times, anger is the fallout of being left to clean up someone else’s mess. Disagreements of an everyday variety also give rise to angry states of mind.

At the same time, a given day’s bad mood, accompanied by moments of personal weakness, can create openings for anger. And there are occasions when we are angry with ourselves, disappointed over our handling of a situation.

When wronged by someone, the temptation may be to respond in anger. Anger also may stir when we witness clear harm done to others, the self-serving exploitation of the weak by the strong or disrespect for elderly people and children.

Many commentators believe anger can awaken us to the need to remedy problems or address challenges.

But it usually is pointed out in virtually the same breath that anger does not automatically serve this purpose, especially when allowed too much control over us for too long.

It is asked, for example, whether anger over true social injustices will alert society to the need to act against them. Yet, when anger is “all there is,” so to speak, social polarization often intensifies. Anger may weaken our capacity to work together for the common good.

Similarly, when anger alone defines a conflict for a wife and husband, they may lose sight of the love and respect they have for each other and begin to consider themselves opponents in a miserable contest.

While something positive could follow upon anger, its

outcomes often are not very noble at all.

In his book *Finding Happiness*, published by Liturgical Press, British Benedictine Abbot Christopher Jamison expresses grave reservations about anger, even anger out of a “zeal for justice.”

“Getting angry about a problem rarely improves the situation,” he wrote. “What is needed is a zealous determination to overcome it.”

Anger’s endurance is among its problems. But I believe anger should be short-lived. Anger needs to quickly surrender ground to hope since a spirit of hopelessness allows anger’s hold on us to strengthen.

Nothing that stifles hope is a small matter in the Christian vision, which views hope as a great virtue. Neither is it a small matter in the Gospel if anger makes enemies of us or leads to hatred.

And it is a mandate for Christians to serve their world as reconcilers. Yet, we live in a time when healing, reconciliation and forgiveness are countercultural, and revenge is easier and more popular than forgiveness, Archbishop Gregory M. Aymond of New Orleans said in a 2007 speech.

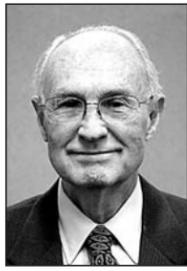
Archbishop Aymond’s point seems crucial. After all, how many times will the pathway beyond anger and into new hope be paved by reconciling, forgiving and healing efforts?

(David Gibson was an editor for CNS for 37 years.) †

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Bernardine of Siena

When a pope compares a man to St. Paul, you know that he was important.



That is what happened to St. Bernardine of Siena, whose feast is observed on May 20.

He lived at the end of the 14th century and the first half of the 15th century, and was considered the greatest preacher of his day as he walked all over Italy.

He was a Franciscan and eventually became general of the Friars of the Strict Observance. There were 300 friars in the community when he became general, and about 4,000 friars when he died.

Bernardine is known especially for his love of the name of Jesus. He created a symbol using the first three letters of Jesus' name in Greek—IHS—in Gothic letters on a blazing sun. The symbol eventually appeared in churches, homes and some public buildings.

In one of his sermons, Bernardine said,

"The name of Jesus is the glory of preachers because the shining splendor of that name causes his word to be proclaimed and heard."

He said the "immense, sudden and dazzling light of faith" came into the world because "the brilliance and sweet savor" of the name of Jesus was preached. It was through that name, he said, that God called us into his marvelous light. In that light, he said, the Apostle Paul can say to us, "Once you were darkness, but now you are light in the Lord; walk as children of light" (Eph 5:8).

Jesus' name must be proclaimed, Bernardine continued, but "it must not be preached by someone with sullied mind or unclean lips, but stored up and poured out from a chosen vessel."

In that sermon, Bernardine also spoke about St. Paul and the way that Paul carried the name of Jesus to the Gentiles. Paul was God's chosen vessel, he said. "In this chosen vessel there was to be a drink more pleasing than earth ever knew, offered to all mankind for a price they could pay, so that they would be

drawn to taste of it."

When Paul's voice was raised to preach the Gospel to the nations, Bernardine said, it was "like a clap of thunder in the sky. His preaching was a blazing fire carrying all before it. It was the sun rising in full glory. Infidelity was consumed by it, false beliefs fled away, and the truth appeared like a great candle lighting the whole world with its brilliant flame."

St. Paul bore the name of Jesus at all times and wherever he went, Bernardine said, but especially when he was bearing witness to his faith.

Paul's message, wherever he journeyed, Bernardine said, was, "The night is passing away, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves honorably as in the day" (Rom 13:12-13).

Bernardine was obviously following in Paul's footsteps as he continued to preach the name of Jesus and him crucified. We, too, must always honor that name. †

Cornucopia/Cynthia Dewes

Create a past worth remembering when we are grown

When we were kids, May was the entire spring season because we lived in Minnesota. Until then, it was winter or something suspiciously like it.



So we would spend our school recess in the woods behind the building looking for bloodroots and jack-in-the-pulpits. There would still be

chilly spots requiring a sweater in the shade, but we didn't care—it was spring!

Before we picked the flowers, we made May baskets out of construction paper in art class. Those were the days when, on May 1, you would hang a May basket full of wildflowers on the doorknob of your grandma or a favorite neighbor lady, knock on the door, then run and hide.

Even if Grandma knew who left this sweet gift, she would feign surprise and exclaim, "Oh, look! Someone has left me a lovely bunch of flowers." Then the donor would pop out of hiding to receive a big hug and probably a cookie. It was spring all around.

There were other highlights in May. The Brownies had their ceremony of "flying up"

to the big-deal level of Girl Scouts. And there was the annual class picnic down by the lagoon next to Lake Minnetonka with the beach nearby promising summer fun ahead. The girls chanted as they skipped rope, and the boys teased the girls with snakes when they weren't running bases.

Of course, those were the good old days as we like to remember them. Nostalgia is great, and we all like to indulge in it once in a while. But this is the Easter season and Easter is all about the future, not the past except for correcting its mistakes.

What happens today becomes a memory for someone who is a child now. Nostalgia is a pleasant experience when the memories we retrieve are happy ones, and adults—including parents, teachers and mentors of all kinds—have a duty to help make such good memories possible.

We start with basic values, which make life stable and fulfilling for children in physical, emotional and spiritual ways.

We don't have to be rich or well-educated to give them basic material sustenance, but if we're out of work or impoverished we must take responsibility and ask others for help.

We also offer loving support and encouragement in whatever they are involved in, and we never let them forget

that God loves them all the time as we do—no matter what.

In other words, we don't practice serial monogamy or sexual roulette in uncommitted relationships if we want to raise children—as in raise children, not just live in the same house with them.

We don't embarrass them by being drunk, starting fights, yelling at store clerks or ignoring requests to come to their school for conferences or big events. We don't cheat, lie, threaten or act the fool most of the time. We don't bully others or condone those who do.

We don't have to be a perfect parent. I'm not sure such a person exists. But we always have to be honest with children, admit our mistakes and apologize when we make them. And mean it. Children have remarkable radar for phoniness, and if there is one thing they can't forgive in a parent, it's phoniness.

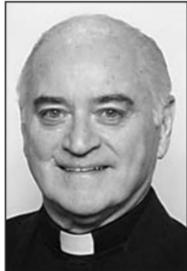
If we manage to do all this hard stuff, there is a reward in the fact that they, in turn, will be loving parents who perpetuate the values that make for an Easter-inspired society. What a legacy.

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

Spirituality for Today/Fr. John Catoir

Be proud to be a Catholic and to speak up for the faith

In the world of the secular media, there is a constant effort to put down the Catholic Church.



Secularists do not care for the values that Jesus Christ preached, namely, the sacred character of the human person at every stage of life, and the sacred character of marriage and the family.

The secular world insists that there are no unbreakable principles and no moral absolutes. Every violation of God's will can be rationalized, explained away and justified. This attitude has been described time and again by Pope Benedict XVI as "relativism," which is a fancy word for "everything goes."

Jesus said that he came to do the will of the Father and, to that end, he surrendered in a spirit of truth and humility: "Not my will but yours be done" (Lk 22:42).

Life is a test. The reward is heaven. The stakes are high.

Why do so many newspapers belittle and exploit the people of God for their human sins and weaknesses? They believe that we hold others to the highest standard, but fail to be perfect ourselves. They enjoy

putting down the Church whenever the opportunity presents itself because they see us as hypocrites. The truth is the Church has already defined itself as the sinful people of God.

However, the good that we do, despite the wounded souls among us, is quite astonishing. Did you know that the American Catholic Church educates 2.6 million students every day at a savings of \$18 billion to the taxpayer? Our graduates go on to college and graduate studies at a rate of 92 percent.

The Catholic Church has 230 colleges and universities in the United States with an enrollment of 700,000 students. It also has a nonprofit hospital system of 637 hospitals, which account for hospital treatment of one out of every five people, not just Catholics, in the United States today.

And yet the press continually focuses on the negative, denigrating the Catholic Church whenever it can.

United with other religious bodies, the Catholic Church is a moral force that stands against the immorality that is so widespread in the world today.

Premarital sex is an epidemic, unwanted pregnancies and abortions abound, and the divorce rate is more than 50 percent, resulting in countless broken homes and

broken dreams.

The Church stands against this tide of failure, and upholds marriage and the family at every turn.

A small number of wayward priests who are systematically being weeded out have poisoned the image of the Church in recent years. Bleeding from these self-inflicted wounds, the Church is in agony, but not without hope or determination to right the wrongs of the past.

More people attend Catholic Mass every Sunday to receive solace and comfort from their faith than attend baseball, football, basketball, tennis and racing events for an entire year. Catholics are nourished by the Eucharist and love their Church despite the outside climate of hostility.

Jesus predicted that the secular world will hate the Church, just as it hated him. The servant is not greater than the master. We walk in the footsteps of the Lord.

Walk tall with your head high. Be a proud member of the most powerful nongovernmental organization in America. Be proud to speak up for your faith.

Be proud that you are a Catholic.

(Father John Catoir writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Pro-life Miss America shows wisdom at age 18

Being Miss America is a lot of pressure for 18-year-old Teresa Scanlan.



But then, when her mom was 18, she faced a lot of pressure, too. She was pregnant and unwed.

Teresa learned this last September when the Nebraska native was preparing for the 2011 Miss America pageant. Her half-brother, Jerod, had called

unexpectedly. It was his 31st birthday, his wife was expecting their first child, and it seemed like a good time to reach out.

Teresa was working in her basement office when her mom, Janie, came down to tell her the news. Janie later married and had six children, whom she had never told about Jerod, assuming she would never hear from him and that it would be easier on them that way.

Teresa was stunned.

"It was strange for me to even imagine that," she told me. "I thought, 'There's no way.' This has to be some kind of joke, some kind of misunderstanding. All you know of your family for 17 years has suddenly changed."

The news offered Teresa insight on her mother. It hadn't been easy for Janie being Catholic, pregnant and 18 in Wichita, Kan., and the pregnancy was kept a secret, even to relatives. With her parents' blessing, Janie decided to place her baby for adoption with the Catholic Adoption Agency. She wanted him to have a stable, loving family, and every opportunity for success.

When Jerod was born, Janie held his tiny hand, wrote him a letter and said goodbye.

"It was so, so hard for her," Teresa said. "I have all the more respect and love for her understanding that now."

Shortly after Jerod's phone call, he and Janie decided to meet at an Olive Garden restaurant in Lincoln, Neb. "When you're here," says the chain's slogan, "you're family." Janie brought three of her daughters and, when they spotted Jerod, they engulfed him in hugs.

Over breadsticks and pasta, they talked for hours, sharing tidbits from three decades, and studying each other's faces and lives.

"When he smiles, there are my mom's dimples," Teresa said.

Soon the big-hearted teenager was viewing the situation for what it is—evidence of God's Providence that Jerod would be raised by such devoted Catholic parents, and that he would be reunited with his birth mom and her vibrant, faith-filled family.

"I'm just excited to be a part of his family and for him to be a part of ours," Teresa said. "I always wanted a bigger family. I didn't think six was enough."

In January, Teresa was chosen Nebraska's first Miss America, the youngest woman in decades to claim the title.

"I finally realized that it is those times when we're least prepared, when we're least ready, when we have those doubts and fears—that's when God uses us," she said. "He takes our feeble little attempts and turns them into amazing things."

One week after being crowned Miss America, Teresa became an aunt. Jerod's wife delivered a healthy baby girl named Marilyn, who has an incredible tiara-toting role model. Teresa hopes to one day become a Supreme Court justice.

Meeting Jerod changed her. She is a young woman raised in a pro-life family who has now lived it.

Being pro-life is an intimate experience, one that rewires families, homes and hearts—a shuffling of bedrooms and priorities, a clutching of faith. And it is founded on a beautiful thing—hope for the future.

When you think of Teresa and her newborn niece, how can you feel anything but?

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be contacted at www.ReadChristina.com.) †

Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 15, 2011

- Acts 2:14a, 36-41
- 1 Peter 2:20b-25
- John 10:1-10

Readings from the Acts of the Apostles frequently occur during the Easter season.



They clearly show life in general in the first Christian community. More particularly, they reveal the special place of the Apostles among the early Christians, and that St. Peter was the head of the Apostles.

So often, Peter speaks on behalf of the Apostles. Such is the case in this weekend's first reading.

Peter preaches on Pentecost, an important Jewish feast. His sermon goes to the heart of the Gospel message. Jesus is the Lord, the Savior. He came among human beings as a human, but also as God's own Son. He died. He rose. He reconciled humankind with Almighty God.

Humans have an option. They can accept Jesus as Lord. They can follow the Gospel. Or they can reject Jesus.

The author of Acts, traditionally believed to also have been the author of St. Luke's Gospel, dates the sermon. It was preached on Pentecost, a Jewish holiday.

Jewish holidays celebrated God in relationship with people, and in particular with the Hebrew people. The holidays therefore celebrated the Covenant, and God's constant and uninterrupted mercy.

In this case, the Jews recalled their special status as the people whom God protected and through whom God was revealed.

The First Epistle of St. Peter provides the second reading.

Jesus died on the cross to bring, forever and without qualification, God and humanity together. Individual persons affirm this reconciliation for themselves by freely accepting Jesus as the Lord and by living as the Lord's true disciples and as children of God.

St. John's Gospel, the last reading, presents a theme that was among the Lord's favorites, and that always has been beloved by Christians, namely the theme of the Good Shepherd.

Especially in this country, the imagery may not be as immediately telling as in a rural society. However, at the time of Jesus in the Holy Land, everyone would have been familiar with shepherds and sheep.

The nature of sheep is important to the Scripture narrative. They are docile and quiet, often in peril from predators, such as

wolves. They need their shepherds. Also, young sheep, or lambs, were the preferred animals for sacrifice in the temple. The meat of lambs was ritually prepared for Passover. They were regarded as innocent.

Of course, sheep can wander. The shepherd does not tie them to himself. He leads them, but they can turn away from him.

The Gospel's message is clear. All people are apt to wander and to be as vulnerable as sheep are without a shepherd to guide them and protect them.

Jesus is the Good Shepherd, leading us to pastures rich with nutrition and away from the predators that prowl in search of us—predators that sometimes succeed in tempting us to sin and actually rob us of our very lives.

Reflection

Weeks have passed since Easter, but the Church still rejoices in the Risen Lord. He lives! Giving us the words once preached by Peter, it calls us to repent, to turn away from sin, and to turn to the only source of life, the Lord Jesus.

Preparing us for this message, the Church frankly reminds us of who and what we are. We are as vulnerable as sheep. Predators lurk, waiting to assail us. The devil is the most vicious and crafty of these predators. Temptation draws us to death if we sin.

Jesus is our Good Shepherd. He leads us to the nourishment that we need for spiritual health. He goes before us to prepare our way to the eternal fields of heaven.

The essence of this weekend's message is clear and simple. We need the Lord. Otherwise, we shall die.

Here, the Church's final lesson reminds us that we can follow the Lord or we can go our own way. If we turn from Jesus, however, we walk into peril. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, May 16

Acts 11:1-18
Psalms 42:2-3; 43:3-4
John 10:11-18

Tuesday, May 17

Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, May 18

John I, pope and martyr
Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, May 19

Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, May 20

Bernardine of Siena, priest
Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, May 21

Christopher Magallanes, priest and martyr
and his companions, martyrs
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, May 22

Fifth Sunday of Easter
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
1 Peter 2:4-9
John 14:1-12

Question Corner/Fr. John Dietzen

Early writings not part of Bible are considered apocryphal books

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

Q What are the apocryphal books of the Bible?

I have read that these books were eliminated from the Bible many centuries ago, and also that they should be restored and again be part of the Scriptures.

Is that true? If so, why hasn't that happened? (Michigan)



A There's a good bit of misinformation underlying your questions.

Early Christian documents that we call the "apocrypha" are not and—with perhaps one or two exceptions—never were considered part of Scripture.

Generally, they owe their existence to two "needs."

During the first Christian generations, many believers, just as lots of Christians are today, were excessively curious about details of our Lord's life not mentioned in the four Gospels.

What did Jesus do during his years at home in Nazareth? How did Mary take care of him? Who were their friends and relatives? When did Joseph die? Where did Mary live her final years?

Some people may have used their vivid imaginations, perhaps based on a bit of information that they discovered, to attempt to answer such interesting questions.

In addition, a few early dissenters from the common teachings of the Church, particularly various Gnostic sects, needed "authentic" documents to support their theories, which did not harmonize with the four Gospels, the letters of St. Paul and the other accepted New Testament books.

The apocrypha—totaling a few dozen texts—grew up in response to those wishes.

Originally, most of the apocryphal books were considered too sacred to be exposed openly for everyone to read.

Later, they took on the more common meaning today as books that are false and therefore rejected as outside the canon of authentic, foundational Christian texts.

To gain wider acceptance, the

documents—the gospels of Peter and Thomas, the Acts of Andrew, the Apocalypse of Mary and so on—were usually attributed to one of the Apostles or other well-established Christian figures.

The process by which the early Church determined the authentic biblical texts is very complex.

In short, we believe that, under the guidance and inspiration of the Holy Spirit, the Church in those early centuries gradually discerned which of the numerous Christian documents being circulated were the authentic word of God and constituted the norm or rule for Christian faith.

Anyone familiar with the books of the New Testament, however, will quickly recognize the superficial and even bizarre nature of most of the apocryphal texts.

They include cryptic "sayings" of Jesus and odd legends—such as one that describes how the boy Jesus formed a bird out of mud then made it fly away—as well as much information which simply includes material already recorded in the New Testament.

Some writers, as apparently the ones you refer to, claim that apocryphal books are not in the Bible only because of whim and jealousies between conflicting factions in the early Church.

One scholar of Christian history suggests that the best response is to let the books tell their own story.

"It will very quickly be seen that there is no question of anyone's having excluded them from the New Testament," the scholar noted. "They have done that for themselves."

At one level of history, however, these ancient documents may provide valuable insights into the cultural, political and daily circumstances of biblical times, even perhaps some genuine information about the family of Jesus.

The only source we have, for example, that Joachim and Anna were the names of Mary's parents or that the "brethren of the Lord" were the children of Joseph by a former wife is the apocryphal gospel of James.

Christian art through the centuries draws heavily from apocryphal legends as did Dante Alighieri in his scenes of hell, purgatory and heaven described in *The Divine Comedy*.

Finally, we should note again that a few books in Catholic Scripture are treated as apocrypha—or non-canonical books—in many Protestant Bibles. †

My Journey to God

The Precious Blood of Christ

Blood, the life force, flowing through arteries, veins and heart.
The heart, the pulse beat, subtle and at times beating like a drum in the ear.
The consecrated Host, raised before eyes, "This is the body of Christ."
Sounding a new pulse.
The Chalice raised,
"This is the blood of Christ."
Feeding all with the new beat of unconditional forgiveness and love.
The consecrated Body and Blood entering into my body and blood.
Asking that I give to others the unconditional forgiveness and love
Given to me in the breaking of the bread.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis. An image of the 11th Station of the Cross painted by artist Virgil Cantini of Pittsburgh depicts Jesus being nailed to the Cross.)



Rest in peace

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

ANDRES, Helen Theresa, 86, St. Mary-of-the-Knobs, Floyds Knobs, May 6. Wife of Paul Andres. Mother of Rosie Donner, Kathy Martin, Donna Swartz, Chuck, David, John, Mike and Ron Andres. Sister of Thelma Bierman and Bill Engle. Grandmother of 18.

BENEIGH, Robert J., 86, Holy Family, New Albany, April 30. Father of L. Jean Mau, Joelyn Niggel and Jeff Beneigh. Brother of Marie Horan. Grandfather of seven. Great-grandfather of four.

BERGMAN, Alma Lois, 89, Our Lady of Lourdes, Indianapolis, April 13. Mother of Rebecca Dobbs, Jane, George and Thomas Brown. Sister of Margie Wingler. Grandmother of seven. Great-grandmother of five.

BLACKER, Joan M., 84, St. Malachy, Brownsburg, April 25. Mother of Laura Woodward, Ann, Nancy and Paul Blacker. Grandmother of five.

BRODERICK, Linda, 82, St. Malachy, Brownsburg, April 23. Mother of Bianca Day, Ellen McCauley, Patricia Sipple, Anthony, Harry, Martin and Robert Broderick. Grandmother of 13. Great-grandmother of 18.

DEITCH, Rosanna, 88, Mary, Queen of Peace, Danville, April 16. Mother of Sarah Hart, Linda Paulson, Dr. Elizabeth and Richard Deitch II. Sister of Barbara Fuchs, David and Joseph Fitzgerald. Grandmother of nine. Great-grandmother of 13.

FERKINHOFF, Daniel B., 78, St. Louis, Batesville, April 29. Husband of Rita Ferkinhoff. Father of Nancy Craig, Laura Foster, Lisa Hedge, Diana Schutte, David and Thomas Ferkinhoff. Brother of Jo Ellen Dietz, Donna Schutte, Mary Tekulve and Marvin Ferkinhoff. Grandfather of 17. Great-grandfather of three.

GEIER, Roser, 85, St. Andrew, Richmond, April 22. Aunt of several.

HAAG, Albina Mary, 90, St. Mark the Evangelist, Indianapolis, May 2. Mother of Veronica Boyle, Mary Beth Braitman, Margaret Watson and Paul Haag. Sister of Frank and Otto Divis. Grandmother of nine. Great-grandmother of two.

KRAUS, Marie R., 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 21. Mother of John and Michael Kraus. Sister of Virginia Quill. Grandmother of two. Great-grandmother of three.

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

MARTINEZ, Carlos M., 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 16. Father of Margarita Zermeno, Juan and Miguel Martinez. Grandfather of five. Great-grandfather of 10.

McCLINTOCK, Betty Louise Ruth (Huber), 75, St. Bartholomew, Columbus, April 24. Wife of Robert McClintock. Mother of Cindy Grammer, Jackie Lucas, Dan Greene, Roger Fields, Duane, Jeff and Mark McClintock. Sister of Edward Huber Jr.

McPHERSON, Martha M., 92, St. Augustine, Jeffersonville, April 25. Mother of Julia Land. Sister of Don Schultz. Grandmother of two. Great-grandmother of two.

OLIVERA, Francis Peter, III, 63, St. Bartholomew, Columbus, April 22. Husband of Edith (Santana) Olivera. Father of Jennifer Hess-Culver, Michael Hess, Anthony and Francis Olivera IV. Son of Frances (Seymour) Olivera. Brother of Pam Clemons. Grandfather of two.

RICHARDSON, Sally A., 72, St. Pius X, Indianapolis, April 22. Sister of Gail Blainey, Carol Cox, Harold, Leo and Tom Queisser.

SHERIDAN, Dorothy Edith, 90, Our Lady of the Greenwood, Greenwood, May 4. Mother of Nancy Coomes and Kent Sheridan. Sister of Rita Marie Rosner. Grandmother of two.

SWITZER, Margaret A. (Radez), 93, Holy Trinity, Indianapolis, April 16. Mother of Norma Stefanciosa. Sister of Rose Hickman and William Radez. Grandmother of two.

WEST, Veronica (Sullivan), 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 20. Mother of Sharon Connors, Kathleen Lindsey, Karen Lyons, John, Paul and Thomas West. Sister of Theresa Lotz. Grandmother of 14. Great-grandmother of four.

WHITE, Patricia F., 82, Most Holy Name of Jesus, Beech Grove, May 2. Wife of Robert White Sr. Mother of Paul and Robert White Jr. Sister of Mary Henn. Grandmother of two. Great-grandmother of four. †



Pope Benedict XVI and Cardinal Angelo Scola of Venice travel by gondola across the Grand Canal during the pontiff's visit to Venice, Italy, on May 8.

Faith, like water, is life-giving, Pope Benedict says in Venice

VENICE, Italy (CNS)—Visiting Venice, the city of gondolas and canals, Pope Benedict XVI said Christians must make sure their lives as individuals and communities reflect the life-giving qualities of water, and not the chaos and destruction it can bring.

"Water is an ambivalent symbol—of life, but also death. The populations struck by flooding and tsunamis know this," the pope said on May 8 at the end of a two-day visit to Aquileia and Venice in northern Italy.

Seated in a white gondola amid a colorful flotilla of all kinds of boats, Pope Benedict rode to a meeting with Venetian cultural, artistic, political and economic leaders.

He said Venetians know how fascinating water has made their city and, yet, how many difficulties it causes, particularly for the health and stability of the city.

Residents, he said, can choose to reflect either the beautiful or the problematic qualities of water in their relationships with others and in the way they organize their life together. Either they are "fluid" to the extent of being adrift and destructive or they hold firm to their Christian heritage and become a source of life for all, he said.

Celebrating Mass for an estimated 300,000 people at a park in nearby Mestre that morning, Pope Benedict preached about the Gospel story of the disciples meeting the risen Jesus on the road to Emmaus. The story, he said, is about "conversion from desperation to hope, conversion from sadness to joy, and also conversion to community life."

"Sometimes when one speaks of

conversion, people think only about the hard work, detachment and renunciation it involves. But Christian conversion is most of all a source of joy, hope and love" as seen in the Gospel story when the disciples discover that Jesus truly rose from the dead, and they return to Jerusalem to share the Good News with the other disciples.

Too many Christians today tend to live like the disciples going toward Emmaus. They once knew Jesus or heard about him, but now they are "immersed in doubt, sadness and disappointment," he said.

"The problem of evil, of pain and suffering, the problem of injustice and oppression, the fear of others, of foreigners and of those from far away who reach our lands and seem to threaten who we are, can lead Christians today to say, 'We had hoped that the Lord would free us from evil, pain, suffering, fear and injustice,'" the pope said.

The only truly Christian response, he said, is to recognize that Christ has risen and continues to be present in his Church, helping people respond to new challenges with hope and trust.

The pope began his weekend visit in Aquileia, an ancient Roman city at the extreme northeastern edge of Italy. Many of the town's early Christians were martyred under the Emperor Diocletian in 303.

During an outdoor meeting with residents of the town, Pope Benedict said he wanted to visit Aquileia "to admire this rich and ancient tradition, but also to confirm you in the deep faith of your forefathers." †

Charges dropped against protesters at 2009 Notre Dame commencement

WASHINGTON (CNS)—A prosecutor dropped charges on May 5 against 94 people arrested for trespassing on the University of Notre Dame's campus while protesting President Barack Obama's 2009 commencement address.

The university decided not to continue pressing charges, and Prosecutor Michael Dvorak of the St. Joseph County Prosecutor's Office said he would not stand in the way of that request and agreed to drop all charges.

Notre Dame's president, Holy Cross Father John Jenkins, said in a statement that he was "sincerely pleased" that the charges were dismissed.

"From the start, everyone involved in this difficult matter has been in complete accord on the sanctity of human life, and we all remain committed to continuing our work to support life from conception to natural death," he said.

The 2009 protesters had objected to the school's decision to allow Obama to give the commencement address and receive an honorary degree, saying his support for keeping abortion legal made him an inappropriate choice at a Catholic university.

They were arrested on criminal trespassing charges and transported to the

St. Joseph County Jail after they ignored orders to stay off campus.

Father Jenkins said in a statement last year that the group had been "given repeated warnings by law enforcement officials, and then, when they persisted, they were arrested and charged with criminal trespass."

Tom Brejcha, president and chief counsel of the Thomas More Society, a public-interest law firm defending the protesters, said the dropped charges were "a big step forward and a victory for the pro-life cause."

In a May 5 statement, he said the law firm was appreciative of the steps taken by Notre Dame to create new pro-life initiatives on campus.

The statement noted that although the parties "remain in profound disagreement over the 2009 commencement," they decided after prayerful consideration to put their differences behind them and focus on their fundamental belief in the sanctity of human life.

Both parties pledged to recognize each other's pro-life efforts, and "work together to find ways to increase those efforts and maximize their impact on the nation's contentious, ongoing debate over abortion policy." †

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'Blessed are those who believe in me ...'

SPRED Mass participants are encouraged to believe Jesus is always in their midst

By Mike Krokos

It's about building community. That's how Ken Ogorek, archdiocesan director of catechesis, described the Archdiocese of Indianapolis's SPRED (Special Religious Development) program, which ministers to children and adults with developmental disabilities.

That community building was on full display on May 1 at St. Pius X Church in Indianapolis when the archdiocese hosted its 13th annual SPRED Mass.

Nearly 200 people, including SPRED participants, family members and catechists, attended the liturgy celebrated by Bishop Christopher J. Coyne, auxiliary bishop and vicar general.

In his homily, the bishop discussed how, depending on how things are going in one's life, it is easy or difficult to believe that Jesus is present.

"It's like you need to believe when things are going along [well]," he said. "If my health is good, if I have a nice job, a lot of good things happening in my life, ... you say, 'I believe God is with me.'"

"Then something happens. Things don't go well. You get a bad diagnosis ... or troubles start. 'Lord, I'm having a real tough time believing here. Where is God?'"

Like the first disciples, we need to believe that Jesus is always in our midst, Bishop Coyne said.

"He stands in their midst, and things are a lot better," he said.

We need to remember, as the Gospel of Matthew teaches us, "where two or three are gathered in my name, there I am in their midst" (Mt 18:20), Bishop Coyne said.

"He is in our midst right now, in the Spirit, in the word and in the sacrament," he said.

As Jesus tells the Apostle Thomas in St. John's Gospel reading for the second Sunday of Easter, "Blessed are those who believe in me, even if they haven't seen" (Jn 20:29).

That story from 2,000 years ago is a story of hope, "and it continues today," Bishop Coyne said.

"In our suffering, in our problems and in our sorrows, we have someone who walks with us, who knows us, who helps us along

the way," he said.

Walking along with Jesus in their lives of faith is what SPRED participants do at both their parish and in larger settings like the annual Mass.

"One of the neat things about the SPRED Mass is that members of different SPRED groups throughout the archdiocese are able to spend time with each other," said Ogorek, "and I think you can tell folks who are a part of this ministry, they just love being together."

"They enjoy a sense of small community throughout the year in their respective SPRED groups in different parishes, but this is really an opportunity for them to experience that sense of community with SPRED friends and catechists throughout central and southern Indiana."

Nick Shewman, 31, a SPRED participant and member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, was among the people who read the general intercessions at the Mass.

"I think it [the Mass] was really nice," he said. "I really liked doing the prayers."

Shewman, who has attended several SPRED Masses over the years, takes part in the SPRED program at St. Mark the Evangelist Parish in Indianapolis, where he serves in various ministries.

"I am an usher, and I did serve [as an altar boy] when I was 12, too," he added.

P.J. Sylvester, 33, a member of St. Pius X Parish and SPRED participant who assisted Bishop Coyne as an altar server during the Mass, said he has several favorite priests.

"My favorite priests are Father [Gerald] Kirkoff, Father Jim [Farrell] and now the bishop," Sylvester said. "I liked serving with the bishop. He's a tall guy [6 feet 4 inches tall]."

Like Sylvester, Ogorek said he felt everyone in attendance welcomed Bishop Coyne's presence.

"I think this was a great introduction of SPRED to Bishop Coyne," he said, "and I know that all of us SPRED friends, families and catechists really appreciated his presence here."

(For information about the archdiocesan SPRED program, call 800-382-9836, ext. 1446, or 317-236-1446.) †

'In our suffering, in our problems and in our sorrows, we have someone who walks with us, who knows us, who helps us along the way.'

—Bishop Christopher J. Coyne



Altar servers Thompson Manuszak, left, Steve Mailloux, P.J. Sylvester and Maddie Lindley listen to Bishop Christopher J. Coyne during the 13th annual SPRED Mass on May 1 at St. Pius X Church in Indianapolis. The altar servers are members of St. Pius X Parish.



Above, Stephanie Carlisle, a member of St. Luke the Evangelist Parish in Indianapolis, reads a petition during the general intercessions at the annual SPRED Mass on May 1 at St. Pius X Church in Indianapolis.



Colleen York, a member of St. Pius X Parish in Indianapolis, presents the offertory gifts to Bishop Christopher J. Coyne during the SPRED Mass on May 1 at St. Pius X Church. Assisting Bishop Coyne are altar servers Thompson Manuszak, left, and P.J. Sylvester.



Right, Bishop Christopher J. Coyne distributes Communion during the SPRED Mass on May 1 at St. Pius X Church in Indianapolis.

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CATHOLICS

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and worshipped at an evangelical church there. During that time, they discerned that God was calling them to be overseas missionaries in Kyrgyzstan, one of the former republics of the Soviet Union in central Asia.

They ministered in that remote country from 1998 to 2005 with their four daughters.

"I felt that we were doing the right thing in obedience to this calling," Andy said. "We were being blessed and we were blessing others. And we saw, albeit at a very slow pace, lots of progress."

When the Zehners returned to the U.S. in 2005, they settled in rural Putnam County near Greencastle. They searched for years for a congregation in which they felt comfortable. They took their faith in Christ seriously, and wanted to be part of a faith community that was earnest in its worship and the way it lived out the faith.

Finally, in 2010, they visited St. Paul the Apostle Parish.

"We walked in there and there was silence and there were people praying—not sports talk and not coffee," Andy said. "It was a church."

Damaris was attracted to the Catholic faith professed at St. Paul in part because of its universality.

"That was particularly meaningful for me," she said. "I was born in Bangladesh at a Catholic hospital because that was the best hospital in town. When we lived in Liberia, one of our best friends was a German [missionary] priest."

After her family started attending Mass regularly at St. Paul, Hannah Zehner, 17, felt right at home, especially in the parish's youth group.

"From the first meeting that I went to, all the people there have been looking out for me," Hannah said. "My youth group leader was my [Rite of Christian Initiation of Adults] sponsor. All the kids there are really supportive, and are excited for me."

Hannah's younger sisters, Jenny, 14, and Sarah, 12, were received into the Church with her and their parents at St. Paul's Easter Vigil on April 23.

Andy and Damaris' oldest daughter, Katherine, a member of the U.S. Navy, expects to be received into the Church soon at an American military base in Japan, where she recently assisted with earthquake and tsunami relief efforts.

In an e-mail to *The Criterion*, Katherine, 21, said that she was attracted to the Church



Katherine Zehner

because of its "continuity with the past—the richness of its history, the saints, the direct line back to the New Testament Church.

"I like the structure, the majesty—and the humility that goes along with it—the

down-to-earth approach to life, the art and music, and many more things," she said.

After the Easter Vigil, Damaris echoed Katie's comments about how significant praying the Litany of the Saints during that liturgy was for her.

"It just confirmed that verse from Hebrews about such a great cloud of witnesses," Damaris said. "This is the company that we're joining."

And she takes comfort in knowing that those saints walked those ancient paths that now she and her family are following together.

A spiritual journey

Amber Chalfant hasn't traveled the world like the Zehner family.

But in some ways, her spiritual journey has been as wide and varied.



Amber Chalfant

Raised as a Baptist, Chalfant, 24, embraced the Quaker faith as a teenager. Later, she went through a period when she wondered whether she should profess a faith in God at all.

Finally, through the openness of Catholic friends and relatives, Chalfant

heard God calling her into the full communion of the Church.

She was received into the Church during the Easter Vigil celebrated on April 23 at St. Michael Church in Brookville.

Chalfant first started to be attracted to Catholicism when she was 16 and visited the Basilica of St. Louis, King of France in St. Louis with a cousin and uncle who lived there.

"It was just like nothing that I had ever seen before," she said. "It was absolutely beautiful. I had never walked into a church that looked that way. It sparked my attention because you could feel the history."

The beauty of that church led Chalfant to ask her cousin and uncle questions about the Catholic faith.

"They had really, really open minds," she said. "Nothing was a stupid question. They were really good at answering questions."

Nevertheless, it took several more years before Chalfant explored the Catholic faith more deeply and sought to join the Church.

That happened last year when she met a young man named Travis, "who is a very devout Catholic.

"His whole life revolved around his faith," Chalfant said. "It gave him such a purpose. And I wanted that in my life."

Chalfant and Travis dated for a while. But even after their romance ended, she was still convinced that God was calling her into the full communion of the Church.

"The more I learned about the Catholic faith, the more I wanted to be a part of it," she said. "Very soon, I felt a part of it. I already started to believe."

At that point, however, Chalfant's

Christians and Muslims together demonstrating," he said. "The other side, the downside of it, is the fear of the Christians that this revolution, which was not at all religious in its claims, its demands, has been taken over by Islamic fundamentalists in certain ways.

"There is hope and yet there is a degree of anxiety," he said in an interview on the evening before violence broke out in Cairo's Imbaba neighborhood.

The Salafis are a Muslim sect dedicated to the spread of what they believe is traditional, Orthodox Islam, including in the political life of predominantly Muslim countries.

Archbishop Fitzgerald said Catholics and other Christians are waiting to see the direction the country takes, particularly once elections are held in September and work begins on revising Egypt's constitution.

Like members of the special Synod of Bishops for the Middle East, which was held at the Vatican in October, the archbishop said he and Egypt's Catholic



Andy, left, Hannah, Jenny, Sarah and Damaris Zehner pose on May 1 at St. Paul the Apostle Parish in Greencastle. The family was received into the full communion of the Church at that parish's Easter Vigil on April 23.

family expressed grave doubts about the new spiritual path that she was taking, and asked her questions about Catholicism.

"Answering their questions—although it was a challenge sometimes—gave me more of a drive to know more about the faith and its practices," Chalfant said. "The more questions that I answered, the more they understood and the more respect that they had for my decision."

The Easter Vigil in which she was received into the Church "was absolutely beautiful. I just had this great sense of peace. I wasn't really nervous or scared. I was just happy and excited."

That excitement reached its climax when Chalfant received the Body of Christ for the first time in holy Communion.

"I cried," she said. "Just being able to understand what that means, it was just overwhelming for me. I just couldn't hold it in. I had to cry."

Looking back on how God led her to Catholicism through the openness of Catholics in her life, Chalfant had some advice for fellow members of the Church she just joined.

"If you really want to spread your faith, simply answer questions," Chalfant said. "I think that is the best way to spark people's interest."

Learning to love liturgy

In the past, David Emerson worshipped with many people that were in many ways like Amber



David Emerson

Chalfant's family.

They were well-intentioned Baptists that knew relatively little about the Catholic faith.

Emerson was an ordained Baptist minister, and previously was the pastor of a small

congregation in Shelby County.

About five years ago, his wife, Karen, came into the full communion of the Catholic Church at St. Vincent de Paul Parish in Shelby County.

"I had just always felt an attraction [to Catholicism]," she said. "I was raised Baptist. I had some cousins that were Catholic. And I had attended services with them. I just guess that there was an affinity there."

Last year, David left another Baptist church near Shelbyville after having a falling out with some members there.

Without a congregation to call his spiritual home, he started attending Mass more frequently with Karen and came away astonished. For years, he had heard his fellow Baptists say that Catholics don't proclaim the Scriptures in their worship as much they did.

"I was very impressed that the entire Christian message is given in every service," Emerson said. "Practically everything that goes on in the Mass is directly out of Scripture."

Earlier, he had thought that liturgical prayer was "boring and odd."

"The more I went [to Mass] with her, the more I saw that everything has a reason, and that it's all pointing to Jesus," Emerson said.

He was pointed to Jesus in a special way at St. Vincent's Easter Vigil on April 23 when he was received into the full communion of the Church—an event that had special meaning for Karen.

"It was wonderful," she said. "I was very happy for him and for us. We're going to be together on the journey."

David Emerson hopes to bring others with him on that journey to Christ—a hope that he expressed by taking John the Baptist as his confirmation name.

"He pointed people to Jesus Christ," Emerson said. "That was his mission in life. And that's what I want my mission to be." †

EGYPT

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AsiaNews quoted a spokesman for Egypt's seven Catholic rites as saying the situation "is very critical," and that the government must protect all minorities from extremists.

The revolution that led to the downfall of Egyptian President Hosni Mubarak in February and to promises of greater freedom brought young Muslims and Christians to the streets together, Archbishop Fitzgerald told Catholic News Service in Rome on May 6.

The young people of both faith communities were asking for greater freedom and for social reforms that would ensure the country's development and progress would benefit more than just Egypt's wealthiest citizens, the archbishop said.

"The Catholic Church and the Christians in general go along with those demands and, of course, there were

bishops are encouraging the country's Christians to get involved in the political process, "playing their role in society without fear, giving their own testimony."

The official Catholic-Muslim dialogue in the country is conducted by Cairo's al-Azhar University and the Vatican.

But the Muslim clerics of al-Azhar announced in January that they were suspending the dialogue.

Archbishop Fitzgerald said the decision was based on "the Holy Father's statements about his concern for Christians generally in the world and particularly in Egypt after the bombing of the church in Alexandria [in December], and this was taken as a form of interference. But if you examine the statements carefully, this is only appealing to the government to look after their citizens and not saying we are going to intervene in any way.

"We hope this will blow over eventually," the archbishop said.

At the same time, he said, dialogue between Christians and Muslims in

Egypt continues on a local level.

"The young people whom I mentioned who are engaged in revolution are Christians and Muslims together. And that dialogue on the question of human rights, of citizenship, has been going on for quite some time. This is not an official religious dialogue, but it's a dialogue between Christians and Muslims as individuals, as citizens," he said.

In a speech on May 6 at the Lay Center in Rome, Archbishop Fitzgerald said official dialogue meetings are "only valid if they are at the service of the dialogue that is going on all the time around the world."

The meetings of theologians, scholars and religious leaders must be "an example and a stimulus" to people in parishes and mosques around the world, he said.

"The real dialogue is the dialogue of living in peace and harmony together, living in friendship together, working together," the archbishop said. †