Unexpected blessings

Married for 42 years, Fred and Doris Chandler have experienced an unexpected blessing in their spiritual lives by helping to care for four children—a set of triplets that were born seven weeks prematurely and their baby brother. The Chandlers are pictured with Abby, left, Drew, Alex and Clara, the children of Aaron and Maribeth Smith.

In good and bad times, couples share how faith has affected their marriage

(‘Faith Alive’ shines light on marriage, page 11.)

Don Wahle calls himself “the luckiest man I know.” He makes that statement after he describes how a simple yet special moment of faith changed him and deepened his relationship with his wife, Marcia.

“When my wife and I met over 30 years ago, we were both coming out of marriages gone awry due to alcoholic spouses,” Don Wahle begins. “After dating for a while, it was evident that my wife’s Catholic faith was a very important part of her life.

“Even with the Church’s restrictions, due to the divorce, she continued to attend Mass on a regular basis. When she asked me to go with her, I always had some excuse not to. I had not attended any church of any type for over 20 years. However, when we decided to marry, we both wanted a Christian wedding and were married in the Speedway Christian Church.”

Their marriage continued along that same path—she attending Mass, he staying away for the most part—until one day when Marcia asked Don, “Do you know what tomorrow is?”

Chris’s Resurrection changed the world, pope says at Easter

VATICAN CITY (CNS)—Light and darkness, truth and lies, hope and despair are in constant battle in the world, but with his death and resurrection Jesus conquered sin and death for all time, Pope Benedict XVI said on Easter.

“If Jesus is risen, then—and only then—has something truly new happened that changes the state of humanity and the world,” the pope told tens of thousands of people at St. Peter’s Square before giving his Easter blessing “urbi et orbi” (to the city and the world).

With the sun shining on the square—transformed into a garden with 42,000 flowers, flowering plants, shrubs and trees—Pope Benedict began the celebration of the morning Mass on April 8 just 10 hours after he finished celebrating the three-hour long Easter vigil at St. Peter’s Basilica.

In his Easter message at the end of the morning Mass, the pope said every Christian can share the experience of Mary Magdalene, who was the first to encounter the risen Jesus on Easter morning.

The encounter “lets us experience all God’s goodness and truth,” he said. The risen Lord “frees us from evil, not in a superficial and fleeting way, but sets us free radically, heals us completely and restores our dignity.”

The resurrection means that Jesus belongs not just to the past, but is present today, giving hope and comfort to all those who suffer, the pope said.

Pope Benedict offered special prayers and encouragement to Christians persecuted for their faith and to the people of the Middle East, asking members of all religious communities to pray for peace.

Catholics from across archdiocese participate in annual chrism Mass

Oils blessed and priests renew vows

By Sean Gallagher

“I am so proud to be Catholic… The rewards are so great. God provides everything for me.”

Donna Dick-Hollingsworth’s voice was filled with excitement as she made her way into SS. Peter and Paul Cathedral on April 3 for the Archdiocese of Indianapolis’ annual chrism Mass.

A member of Sacred Heart Parish in Clinton in the Terre Haute Deanery, Dick-Hollingsworth began attending the chrism Mass in 1975 and hasn’t missed one since.

Celebrated annually during Holy Week, the chrism Mass is the occasion when holy oils used in the sacraments are blessed and priests ministering in the archdiocese renew their ordination promises.

Representatives from parishes and religious communities across central and southern Indiana receive the oils during the Mass then take them back to their faith communities.

Ordinarily, the archbishop of Indianapolis blesses the oils. But since Pope Benedict XVI accepted the resignation of Deacon Steven Grotencord, who ministers at Sacred Heart of Jesus Parish in Terre Haute, gives blessed oils to Donna Dick-Hollingsworth, a member of Sacred Heart Parish in Clinton, during the annual archdiocesan chrism Mass celebrated on April 3 at SS. Peter and Paul Cathedral in Indianapolis.

By John Shaughnessy

He makes that statement after he observes here are the stories of three couples.)

Don and Marcia Wahle

[Image 100x100 to 175x175]
and ethnic groups to work together for the common good and respect for human rights. "Particularly in Syria, may there be an end to bloodshed and an immediate commitment to the path of respect, dialogue and reconciliation" after months of violent battles between Syria’s government and opposition forces.

The pope also prayed for the people of Iraq, for Israelis and Palestinians, for those suffering from conflict in Mali, Sudan and the Horn of Africa, and for those suffering from famine and violence in the world’s largest church.

In his homily, Pope Benedict said, "Today, we can illuminate our cities so that God created the world as a space for knowledge and truth, as a space for encounter and freedom, as a space for good and love." The light of Easter, he said, proclaims forever the fact that "life is stronger than death. Good is stronger than evil. Love is stronger than hate. Truth is stronger than lies."

The world needs the light of Christ and the light of faith because darkness always attempts to obscure people’s vision of what is good and evil, and what the purpose of their life is, the pope said.

Today, we can illuminate our cities so brightly that the stars of the sky are no longer visible," he said. "Is this not an image of the problems caused by our version of enlightenment?" With regard to material things, our knowledge and our technical accomplishments are legion," he said. But when it comes to the more important matters, such as "the things of God and the question of good," people can no longer see them.

Faith, then, which reveals God’s light to us, is the true enlightenment, enabling God’s light to break into our world, opening our eyes to the true light," he said. "Volunteers are needed for tornado disaster recovery in Henryville

Special to The Criterion

HENRYVILLE—In its continued effort to provide support for the people whose lives were devastated by the tornadoes that ripped through southern Indiana on March 2, Catholic Charities in the archdiocese is seeking volunteer teams to help rebuild homes from now through August.

The first wave of volunteers who responded to the devastation have left the area, according to Catholic Charities officials. Yet, there is still a great need to provide long-term recovery, which means rebuilding and repairing homes, outbuildings and fencing.

Currently, an estimated 50 percent of homeowners are uninsured or underinsured, and will need cash assistance and volunteer labor to rebuild their property, Catholic Charities officials noted.

The area has been declared a disaster zone by Federal Emergency Management Assistance officials. FEMA does not provide assistance for damage to land and outbuildings, according to Catholic Charities officials.

Volunteers are specifically needed who have experience in building fences, repairing barns and doing general construction.

Groups of volunteers are also being recruited to rebuild homes in the area. Expertise in plumbing, replacing electrical wiring, and stripping and replacing drywall is needed. So are volunteers to paint, landscape, install kitchen cabinets and help with a variety of tasks that need to be accomplished to get homeowners back in their houses, Catholic Charities officials said.

Officials are seeking volunteer crews of five or more people. In those groups, there should be at least one trained adult with experience in home repairs who will lead every four untrained volunteers, ages 15 and older.

When volunteer crews are assembled and the dates they are available to help have been determined, they should register at www.archindy.org/cc/disaster.

Before groups register, Catholic Charities officials ask the volunteers to consider these points:

• When registering, it will be helpful if you already have a date or dates scheduled when you and your group can help. Also let Catholic Charities know if your group could come with just a couple of weeks’ notice.

• Remember that the area where you will be helping is a disaster zone. Debris and metal ended up in unexpected places, including yards and fields. Some debris sticks out of the side of concrete buildings. Houses and other structures are no longer reliable or sound. Black mold could be and will be growing in many homes.

• There are many ways to help. Even if you can’t physically help to rebuild a house, you can hold fundraisers to purchase Lowe’s, Home Depot and Walmart gift cards. You can remember in your prayers the families affected by the tornado damage. You can also form a team to spread the news about the different ways people can volunteer and help in the area. †
At Holy Thursday Mass, pope criticizes dissent from Church teachings

VATICAN CITY (CNS)—During a Mass in which priests renew their promises of fidelity to Christ, Pope Benedict XVI firmly criticized dissent from Church teachings and disobedience of God’s will as not on the pathway to reform and renewal.

Surrounded by more than 1,400 priests, bishops and cardinals, the pope cautioned against calls for women’s ordination, saying such campaigns seemed more "a call to disobedience" than "a call to renunciation of oneself and of the much-valued self-fulfilment" the pope asked.

Being Christ-like means not to be served but to serve, not taking giving, he said, according to the nature of the priesthood, then what should be the response of priests when faced with "the often dramatic situations of the Church today," the pope asked.

Without specifying the country, Pope Benedict said a group of priests from a European nation have issued a call for disobedience of Church teaching, specifically regarding the question of women’s ordination and priestless eucharistic liturgies.

The document urged Catholics to condemn a "Call to Disobedience," issued on March 21, by Vienna Cardinal Christoph Schonborn, another cardinal, and made "a firm appeal to the faith of those who have been painfully moved by the welfare of the Church and have been moved to act." The pope called it "a third party administrator of a health plan or an insurance company." Religious groups, the pope quoted, do not need to receive it as a ‘grace’ from the government, "we contend that we already have that freedom in full and that many deeply religious institutions and individuals will be forbidden to provide even their own employees—or, in the case of educational institutions, their own students—with health coverage consistent with their values." He added that the Obama administration also said most college student health insurance plans will have to include free contraceptive coverage. Although the policy will apply to all colleges and universities, religiously affiliated institutions will be given an additional year to comply with the mandate. Colleges that have self-insured student health coverage plans will not be required to offer free contraceptive coverage.

The proposal seems intended to "lessen the degree of ‘cooperation in evil’ required of nonexempt religious organizations," the bishops said in their memo. "But they do so by depriving these organizations of the ability to determine their employee and student benefits in accordance with their faith and moral teaching. ‘It must also be very clear that the Church, together with other religious groups and faith-based entities, will simultaneously continue to seek relief from the legislation and redress in the courts,’ the bishops said. On Jan. 20, HHS announced that the federal government would require all employers, including religious employers, to provide no-cost coverage of all contraceptives, abortifacients and sterilization approved by the Food and Drug Administration as part of preventive health services for women. Only houses of worship are exempt. In a revision announced on Feb. 10 and published on Feb. 15, President Barack Obama said religious employers could decline to cover contraceptives if they were morally opposed to them, but the health insurers that provide their employees would be required to offer contraceptives free of charge to women who requested such coverage. His announcement did not answer how the mandate applied to self-insured religious employers, but the newly published proposal reinforces mandated contraceptive coverage at self-insured Catholic hospitals and social service agencies.

Proposal to pay for contraceptive cost is ‘radically flawed,’ say bishops

WASHINGTON (CNS)—Even with a new federal proposal that third-party administrators pay the costs of contraceptives, abortifacients and sterilization for religious employers who object to the coverage, the health reform law’s contraceptive mandate “remains radically flawed,” according to the U.S. bishops.

The bishops made the comments in an internal memo on March 29. A copy of it was released to Catholic News Service on April 2.

The memo came in response to a rule proposed by the U.S. Department of Health and Human Services (HHS) in a 32-page document that was published on March 21 in the Federal Register. HHS has proposed new ways for religious organizations that have objections to free contraceptives to their employees to comply with the requirement.

The bishops said the comments are based on a new legal analysis and a "third party administrator" of a health plan or an independent agency that receive funds from other sources who "would be forbidden to provide even their own employees—or, in the case of educational institutions, their own students—with health coverage consistent with their values." They added that the Obama administration also said most college student health
Greg A. Otolski, began when the angel Gabriel preeminent witness to everything that goes to his mother, Mary, the (Mk 15:40). Among this group of not abandon Jesus in the hour of his suffering. She was one of several women who did understand what it meant (Jn 20:9). Without Paul’s eyewitness testimony stories of the risen Lord’s appearances to Thomas emphatically transforms—and, as a result, was not immediately recognizable even by those who had been his closest friends and companions. One of the original witnesses to the resurrection of Jesus was St. Thomas the Apostle. We all know the “doubting Thomas” story. Thomas was absent when Jesus first appeared to the Apostles. He refused to believe that the Lord had risen until he could see for himself. Thomas’s wish was granted, but Jesus admonished him, saying, “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed” (Jn 20:29). The Lord was speaking to each of us. We have not seen Jesus with our own eyes, but we believe. We have not touched the nail marks in his hands and feet or the wound in his pierced side. Yet, we are called to be eyewitnesses to his death and resurrection. We have received the gift of the Holy Spirit and are called to be evangelists who proclaim the Good News of our risen Lord in Christ. This Easter season, let’s set aside all doubt and hesitation. Let’s proclaim the risen Lord boldly and without fear—in our homes, our workplaces and the public square.

—Daniel Conway

We are called to be eyewitnesses to the Resurrection of Jesus

For example, he speaks of “religious worship” instead of “religious worship,” which is a distinction with a big difference. Obama’s guiding maxims are elastic. His approach to policy issues is reminiscent of the Cheshire cat of Alice in Wonderland. He is a magnet for nebulous emotions like “change” and “unity.” That massive bloc of his base—black, gay, Latino, Hispanic and liberal constituencies—increasingly accused the president of failing to fully champion their shared desire. To address this issue and be re-elected, the Obama machine has taken on his biggest opponent to his concept of “change” and “unity”—religious orthodoxy and orthopraxy specifically, and religious liberty in general.

Kirth N. Roach
Discalced Carmelite Community of the Resurrection Indianapolis

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the possible exchange of freely-held and expressed opinion among the People of God” (Commissio in Progression 116).

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In addition, pastoral sensitivity and space limitations, the editors will determine whether and when letters from readers are published in the newspaper.

President Barack Obama is a noteworthy person with a brilliant mind and skillful use of words. He entraps the populous with his magic of ambiguity, which feeds those who subscribe to hedonism and relativism. The president’s euphony addresses the want for many to hear what they want to hear, and not what is actually said. Obama is a dangerous man—not in and of himself—rather because he embodies a pervading societal disposition to extract any form of religious morality from law, and establish itself as the prevailing rule of right and wrong. Obama is adept at phraseology manipulation, and echo words in different sentences, designed to hook ideas together. While this is a fascinating usage of language, if you don’t analyze the means of transport, you miss the delivery.

Be Our Guest/Jim Welter

Why not include good news of joint dialogue statement between Catholics and Lutherans in ‘Question Corner’ response?

Father Kenneth Doyle’s response concerning the granting of indulgences in the “Question Corner” column in the March 16 issue of The Criterion raises more questions than it answers. As he states, the Church’s teaching about indulgences has been around for about 1,000 years. It is an article of the faith that they were not around for an equal long period of time. So the time length alone would not seem to justify their uselessness in Catholic teaching. The Church, during Vatican II, found expressions that more adequately described the nature of sin, as well as God’s mercy and forgiveness, so the emphasis on indulgences under the guidance of the Holy Spirit was diminished. Father Doyle has ended his answer on such a pastoral tone. Instead, he chose to expand his answer by short-changing history and only telling half of the story. Historically, we know that there were many Catholic reformers in addition to Martin Luther who opposed the abuses to indulgences prior to and during the Reformation period. Erasmus of Rotterdam, who corresponded with Luther, was perhaps the best known. The selling of indulgences did not “ignore” the reformation as Father Doyle states because by the time Luther returned from exile in the Castle at Wittenberg—after only two years—the practice of selling indulgences had largely been discontinued. This issue for Luther was much larger as it addressed the theology of indulgences themselves and the authority of the pope to be the dispenser of God’s forgiveness. A series of dialogues which took place between Luther and the pope and Lutheran traditions following Vatican II resolved many of the divisive issues of the 16th century to the extent that Cardinal Joseph Ratzinger—now Pope Benedict XVI—actually signed a document in 2009 supporting the revocation of Luther’s excommunication. The conclusion of these modern dialogues and the final agreement between the Catholic and the Evangelical Lutheran traditions can be summarized in a simple phrase and put to death the centuries-old, and totally unnecessary, argument of whether we are saved through works or grace. “We are saved by grace to free us for good works!” As a committed Catholic, I wonder why Father Doyle did not choose to share the good news of this joint dialogue statement in his column rather than upon what he perceives is the “a theology with a checkered past.” (Jim Welter is a member of St. Barnabas Parish in Indianapolis.)
New archdiocesan controller looks forward to serving parishes and agencies

Tracy Lockwood

As the new controller for the archdiocesan Office of Accounting Services, Tracy Lockwood of Indianapolis is looking forward to serving the Church in central and southern Indiana.

Lockwood began her new ministry position on March 19. She succeeds Julie Showmaker, who served as controller for 11 years.

Jeffrey Stumpf, chief financial officer and controller of the Archdiocese of Indianapolis, said Lockwood brings a decade of experience in accounting and auditing at KPMG, one of the four largest global accounting firms, to her new duties for the Church.

Lockwood and her husband, David, are the parents of a 13-month-old son, Landon.†

“Tracy’s background with KPMG in public accounting prepares her well for the complex nature of the financial reporting requirements of the Archdiocese of Indianapolis,” Stumpf said. “We’ve been blessed to have many years of experience at John Carroll University and Catholic Distance University (CDU) to instruct her and to prepare her well for the complex nature of the financial reporting requirements of the Archdiocese of Indianapolis.”

Stumpf said she also will administer several of the Archdiocese’s administrative services, including the Archdiocesan Deposit and Loan Fund, archdiocesan payroll and parish internal control assessments.

A native of Gering, Neb., Lockwood earned a bachelor’s degree in accounting at the University of Nebraska in Lincoln.

By Brandon A. Evans

What was in the news on April 13, 1962? School prayer goes before the United States Supreme Court, and priests ‘debate’ right to work laws

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.

Here are some of the items found in the April 13, 1962, issue of The Criterion.

• Bishop tells to bar public school prayers

WASHINGTON—American public schools are wholly secular institutions from which efforts ‘to inculcate into the children a love for God’ must be banned, the U.S. Supreme Court was told. Attorney William J. Butler of New York made this claim in a challenge to the constitutionality of prayer recitation in the public schools of New York State. Butler appeared before the court on April 3 on behalf of five parents and nine children in New Hyde Park, N.Y., who were plaintiffs in a civil rights suit filed in the New York public schools. He maintained that recitation of a prayer in their schools violated the provisions of the Federal Constitution and the establishment of religion clause of the Bill of Rights. Butler also claimed that the school authorities have no means of determining whether such prayers are religious or non-religious. A high court that excluding prayer from the schools would contradict an American tradition that extends back to the earliest days of the nation. They said that to bar prayer from schools would be inconsistent with such practices as the recitation of prayer in Congress and in the Supreme Court itself, whose sessions open with the invocation: ‘God save the United States and this honorable court.’

• Nun chargers deficiencies in schools

Faitima Retreat House plan endorsed

Bloomington will be host to parley

Lutheran leader lauds pontiff as ‘Pope of peace, church of unity’

Suggests methods to spur Latin American vocations

Raps sugar-coated lures to religious vocations

Fatima Retreat House finance plan endorsed

Lutheran leader says

Ralls sugar-coated lures to religious vocations

Pope makes four African archaeologists

Pope calls, ‘Popes of peace, conclave’

Pope names four African archaeologists

Pope makes encyclical’s primary anti-discrimination

Heart attack fatal to Montana bishop

(Read all of these stories from our April 13, 1962 issue, by logging on to our archives at www.CriterionOnline.com)
**Pastoral musician workshops are scheduled during May**

The archdiocesan Liturgical Music Commission is presenting a series of workshops for pastoral musicians at parishes in central and southern Indiana. These workshops, titled “Spring Tune Up for Pastoral Musicians,” begin at 8:30 a.m. and conclude with an optional lunch at noon on May 2 at St. Jude Parish in Indianapolis, May 12 at St. Joseph Parish in Corydon and May 19 at St. Joseph Parish in St. Leon.

Topics covered during the workshops include technology to help coordinate volunteers and music, vocal techniques, music for weddings and funerals, and use of chant and unaccompanied singing in parish worship.

Participants interested in the optional lunch must register before April 28 for the May 2 workshop, May 7 for the May 12 workshop and May 17 for the May 19 workshop.

Registration fees before the deadlines are $5 or $10 for the workshop and the optional lunch. After the deadline, the registration fee is $20 non-members. For information or to register, contact Christina Tuley at 317-236-1483 or ctuley@archindy.org.

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**Brownsburg parish to sponsor ‘Walk with Haiti’ on April 28**

St. Malachy Parish in Brownsburg is sponsoring its fifth annual “Walk with Haiti” walk/run on April 28 at Williams Park, 940 St. Locust St., in Brownsburg.

The fundraiser will benefit St. Marguerite Parish in Fort Margot, Haiti, which is St. Malachy’s sister parish in the Caribbean island nation.

Current projects at St. Marguerite Parish include improvements to its medical clinic, dental office, pharmacy and grade school as well as expansion of water purification programs.

Registration and opening activities begin at 8:30 a.m. A timed three-mile run is scheduled to start at 9 a.m., with walkers beginning at 9:30 a.m.

This year’s walk will feature guest speaker Amy King, an award-winning photographer and advocate for aid to Haiti.

For more information, contact Beth Lewis at 317-407-2384 or log on to St. Malachy’s website at www.stmalachybrownsburg.org.

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**Retreats and Programs**

**April 13-15**
Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. “Vigilation Discernment Weekend,” single men, ages 16-40. Information: 800-424-9955 or flyw枭ed@inmo.com.

**April 14**
Most Holy Name of Jesus Parish, Parish Life Center, 89 N. 17th Ave., Beech Grove. School alumni association, “March Grass Masquerade,” 6:30 p.m.-midnight, $35 per person, $60 per couple. Information: 317-716-7839 or trademark@inmo.com.

Our Lady of the Greenwood Parish, 399 S. Meridian St., Greenwood. Hearts for Haiti, Children’s Sale, sale of children’s clothes and toys, 8 a.m.-2 p.m. Information: 317-491-5574 or karan@prudogma.com.

St. Roch Parish, Family Life Center, 3630 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Mary Academy, gym, 415 E. Eighth St., New Albany. “Spring Fling,” Altar Society craft and vendor show and luncheon, 10 a.m.-3 p.m., booth space available. Information: 812-944-0147 or ruthmc@skyblue.net.

Carmelite Monastery, 59 Allendale, Terre Haute. Helpers of God’s Precious Infant, prayer vigil, Mass, 7:10 a.m., Placed Parenthood, 30 S. Third St., Terre Haute, prayer vigil, 9:30 a.m., St. Patrick Adoration Chapel, 1007 Poplar St., Terre Haute, Divine Mercy Chaplet, 10 a.m. Information: mewbros@gmail.com.

**April 15**
Ralph Catholic Community, 701 N. “A” St., Richmond. Charismatic prayer group, 7 p.m. Information: dicksoncorp@paralux.ws.

St. Alphonsus Liguori Parish, 1870 W. Oak St., Indianapolis. “Walking with St. Peter,” music for weddings and funerals, and include technology to help coordinate volunteers and music, vocal techniques, music for weddings and funerals, and using chant and unaccompanied singing in parish worship.

**April 19**
Our Lady of Peace Cemetery Chapel, 860 N. Heverock Road, Indianapolis. Monthly Memorial Mass, 2 p.m. Information: 317-574-8899.

Riverwalk Banquet Center, 6729 Westfield Blvd., Indianapolis. Catholic Radio fundraising dinner, 5:30 p.m., $60 per person. Information: 317-642-5831.

Columbus Bar, 322 Fourth St., Columbus. Teology on Tap, “You Are What You Eat,” 7:30-9:30 p.m. Information: 317-379-9353, ext. 241.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Summan. Healing prayer service, adoration, praise, worship, teaching, confessions, 6:30 p.m. Information: 317-623-2964.

**April 20**
Northside Knights of Columbus Hall, 2100 E. 7th St., Indianapolis. Catholic Business Exchange, Mass, breakfast and program, “Keeping the Faith in Broadcasting,” Mike Ahern, host of “One on One” on MYINDY-TV and former WISH-TV anchor, 6:30-8:30 a.m., $14 members, $30 non-members. Reservations and information: www.catholicbusinessexchange.org.

**April 30**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Friends of Fatima,” Mass, breakfast and social, 9 a.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

**May 3**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Pre Cana Conference, marriage preparation program, session one of three, 6-15 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

**May 4-6**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Pre Cana Conference, marriage preparation program, session one of three, 6-15 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

**May 5**
Oldenburg Franciscan Center, Oldenburg. “Walking with St. Peter,” Franciscan Sister Milli Speed, speaker, 9:30 a.m.-2:30 p.m., $45 per person includes lunch. Information: 317-236-1586 or 317-882-7886, ext. 1586.

**May 10**

**May 17**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Pre Cana Conference, marriage preparation program. Information: 317-545-7681 or marcia.johnson@archindy.org.

**May 21**
St. Malachy Parish in Brownsburg is sponsoring its fifth annual “Walk with Haiti” walk/run on April 28 at Williams Park, 940 St. Locust St., in Brownsburg. The fundraiser will benefit St. Marguerite Parish in Port Margot, Haiti, which is St. Malachy’s sister parish in the Caribbean island nation.

Current projects at St. Marguerite Parish include improvements to its medical clinic, dental office, pharmacy and grade school as well as expansion of water purification programs.

Registration and opening activities begin at 8:30 a.m. A timed three-mile run is scheduled to start at 9 a.m., with walkers beginning at 9:30 a.m.

This year’s walk will feature guest speaker Amy King, an award-winning photographer and advocate for aid to Haiti.

For more information, contact Beth Lewis at 317-407-2384 or log on to St. Malachy’s website at www.stmalachybrownsburg.org.

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**Lending a helping hand**

Frank Heaton, a junior at the University of Wisconsin-Eau Claire, left, works with LaTosha Jamison, a junior at Providence Cristo Rey High School in Indianapolis, on March 19 at the Archbishop O’Meara Catholic Center in Indianapolis. Students from the University of Wisconsin-Eau Claire spent their spring break in Indianapolis that week doing volunteer projects with Cristo Rey students. On March 19, they carried boxes of records to the archives of the Archdiocese of Indianapolis.

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**Holy Week display**

Maddie Stapleton, second from left, a fourth-grade student at St. Paul School in New Albany, moves a figurine on a display about the week leading up to Jesus’ Passion, death and Resurrection on April 2 at the New Albany Deanery elementary school. The display was created by Sara Graf, left, the mother of two students at St. Paul School. She brought the display to the school to help the students participate more fully during Holy Week. Also looking at the display are, from third left, fourth-grader Alicia Rosemeyer and third-grader Wyatt Hartman. **Parish and Retreats**
Holy Land pilgrimages on rise and could increase during Year of Faith

WASHINGTON (CNS)—Fear of violence in the Middle East has not kept pilgrims away from the Holy Land, according to U.S. Franciscan priests who frequent the sites commemorating the birth, death and resurrection of Jesus.

Any hesitancy to visit these places is “overcome by faith and interest,” said Franciscan Father Jeremy Harrington, procurator of the Franciscan Monastery of the Holy Land in Washington.

The holy sites, he added, remain safe places to visit despite unrest in the region. Father Harrington said the number of pilgrims will increase during the Catholic Church’s Year of Faith, which will begin on Oct. 11—the 50th anniversary of the opening of the Second Vatican Council—and conclude on Nov. 24, 2013—the feast of the Christ the King.

In pastoral recommendations for the Year of Faith, U.S. Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, stressed the importance of pilgrimages to St. Peter’s Basilica in Vatican City and to the Holy Land, “the place which first saw the presence of Jesus, the Savior, and Mary, his mother.”

When pilgrims visit the Holy Land, they not only come away with a deeper sense of their faith, but also show solidarity with the Christians living in the region, Father Harrington told Catholic News Service.

Franciscan Father Cecret Edmunds, a pilgrimage guide in the Holy Land and vice commodary of the Franciscan Monastery of the Holy Land in Washington, said the number of pilgrims from Europe and North America has been stable. In recent years, he has seen an influx of pilgrims from Eastern Europe, Russia, India, the Far East, Africa and Brazil, which he attributes to emerging economies.

Franciscan friars know plenty about the Holy Land because they have been there for a long time. For more than 750 years, they have had a ministry there preserving shrines, welcoming pilgrims, leading parishes and schools, providing housing, and feeding those in need.

To continue the ministry, they rely on an annual Good Friday pontifical collection that supports Christians in the Holy Land.

Proceeds of the collection, coordinated by the Congregation for Eastern Churches, are distributed to Latin and Eastern Catholic bishops, parishes, schools and projects in Israel, the Palestinian territories, Jordan, Syria, Lebanon, Cyprus and Egypt.

This spring, the Vatican published a summary report on how the Franciscan Custodians of the Holy Land have used donations from recent collections. The funds enabled the friars to improve facilities for pilgrims at a number of holy sites at Bethlehem, Jerusalem and other locations.

Funds were also used to provide university scholarships to students in the region, offer counseling, housing and medical care to families in need, and to build or rebuild Catholic parishes and schools.

The friars’ work at the holy sites is particularly important because it enables these places to be monuments of faith, not just historical landmarks that are more like museums, according to Father Harrington.

The priest also knows not everyone can make a pilgrimage to the sites where Jesus was born, lived and died because of the expense and time involved. That’s why he encourages people to visit the Franciscan Monastery in Washington, where the monks kept replicas of the Holy Land’s famous shrines as well as a replica of the Grotto of Lourdes and the Roman catacombs.

The monastery, dedicated in 1899, is set on 40 acres of land near the Basilica of the Shrine of the Immaculate Conception. The priests who live and work there say it is often described as an oasis of peace.

Pilgrims are attracted to the shrines and also the outdoor gardens, but also come for Masses, daily confessions and adult education.

“To come here gives people the opportunity to see what goes on in the Holy Land,” said Father Harrington.

Archdiocese to host sessions on ‘New Evangelization’ and faith formation of laity

In anticipation of the Year of Faith, the archdiocese is working to bring about a renewal of pastoral faith formation and evangelization.

“If we as Catholics are committed to the ‘New Evangelization’ and the revitalization of our Church, then an essential place to start is with the renewal of our parish faith formation,” said Peg McEvoy, associate director of evangelization and family catechesis for the archdiocese.

“Faith formation, especially for our adults, is a key to this renewal,” she said. “If we can help Catholics know why we believe as we do, they can grow in their own faith, and confidently and joyfully share it with others.”

The archdiocese is working with Ascension Press on information sessions, which will feature a presentation on the “New Evangelization” by Matthew Pinto, a best-selling Catholic author and president of Ascension Press.

Five deanery sessions are scheduled in the archdiocese on April 17-18:

• New Albany Deanery—1-3 p.m. on April 17 at St. Michael Parish, Parish Life Center, 1400 Farmers Lane, N.E. in Bradford.

• Batesville Deanery—7-9 p.m. on April 17 at St. John the Baptist Parish, Parish Hall, 25743 State Road 1, in Dover.

• Bloomington Deanery—9:30-11:30 a.m. on April 18 at St. Matthew the Apostle Church, Community Room, 4100 E. 36th St., in Indianapolis. Mass will be celebrated at 8:30 a.m. at the church.

• Indianapolis South Deanery—3–5 p.m. on April 18 at Nativity of Our Lord Jesus Christ School, Father Gootes Conference Room, 7225 Southeast Ave., in Indianapolis.

• Indianapolis North Deanery—7-9 p.m. on April 18 at St. John the Apostle Parish, Community Room, 4100 E. 36th St., in Indianapolis. Mass will be celebrated at 6 p.m. at the church followed by adoration.

“The initial call for a ‘new evangelization’ by Blessed John Paul II about 20 years ago has gripped the imagination of Catholic lay and religious leaders,” Pinto said, “and it has instilled a sense of hope that the Church is still the city set on a hill—a light to the nations.

“Over the past 2,000 years, the Church has faced staggering challenges, both internal and external,” he said. “Yet, she is still here today and will be here until the end of time. The ‘New Evangelization’ is a call to Catholics to a new commitment to Christ and a new dynamism in bringing his saving message to a world in great need.”

Pinto’s presentation includes an introduction to three faith formation resources that have enriched the faith life of the faith and parish life across the country.

“One of our goals is to take some of the guesswork out of parish faith formation,” explained Pinto, who has authored or co-authored 10 books. “Our programs are designed to appeal to a popular audience, and are created in a way that is easy to facilitate. We want to give Catholics a renewed sense of the beauty and riches of our faith. We want to help them understand why we care what we believe, and show them how the faith applies to our daily life. Helping Catholics in this way is essential to the ‘new evangelization’.”

Each information session will last 90 minutes, and include ample time for questions and answers. The sessions are free.

(For more information or to register for a session, contact Corinne Murphy at cmurphy@ascensionpress.com or 877-842-1877, ext. 209. For more information about the Office of Evangelization in the Archdiocese of Indianapolis, contact Peg McEvoy, associate director of evangelization and family catechesis, at pmevoyo@archindy.org or 317-236-1430 or 800-382-9836, ext. 1430.)

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Many families have them—situations that reach the point where bitterness, misunderstanding and heartbreak can separate people who once shared a bond of love. What if there were ways to see their commitment to each other fading away?

Parents and children drift apart because of a sense of betrayal or hurt. Siblings stay away from each other for years because of fights and arguments from the past. When theCriterion invited readers to share their stories of how faith affected their marriages, John and Julie Mundell of St. Pius X Parish in Indianapolis offered the story of how a divorce and a death changed a family, and how the familial after-effects of those realities threatened to tear that family apart.

Their story is also the story of how faith helped to reunite a family, and how it gave three generations the opportunity to experience a joy, a peace and a love that once seemed impossible.

For John Mundell, the story began when he was a small boy and his parents were divorced.

"Many things had contributed to this—my mother's immaturity, the long illness and difficult death of their first-born son at the age of 4, and subsequent drinking by my father," John recalls.

After the divorce, there were weekends when his father picked up John and his sister Sarah for visits that never happened. And there were the days in high school when John wished his father would come to watch him compete in his sports, but he never did.

"It seemed as if it was too difficult for him to show up at the beginning of events, feeling a little like an outcast or perhaps a failure," John notes. "Although he was always proud of our accomplishments and often bragged to his friends, underneath himself blessed in many ways. They have been married for 42 years, and enjoyed long periods of time raising their lives to teaching and counseling high school students. The couple has also long appreciated their spiritual home at St. Thomas Aquinas Parish in Indianapolis, a faith community where they have been able to help serve people in need both locally and internationally, including their parish's relationship with a rural parish in Haiti.

Yet even in their blessings, there have been challenges.

"The toughest part of our life was facing the challenge that we would not be able to have children of our own," the couple wrote in a letter to theCriterion. "Besides a few hours of baby-sitting for a few months and nephews over the years, our experience with raising children has been almost non-existent." But that all changed in 2008 when the Chandlers were asked to become part of a team to help provide extra child care at a nearby facility. They were born seven weeks prematurely. They have continued to help the working parents who have adopted the baby boy to their family. The Chandlers now assist in the care of the four children every Friday.

"It gives us a great amount of joy," the couple noted. "We enjoy a relationship with a family that has enriched our lives." For the Chandlers, that relationship is one of the most precious blessings in a marriage that has always been guided by faith.

"We believe that God has blessed us with an appreciation for the Gospel message, which inspires us to take action to make this a better world for those who have very few resources that we in this country take for granted," the couple wrote.

This story proves that the answer to the question, ‘How we have been able to stay married and happy is because of our faith community and the commitment we made to each other in the sacrament of marriage.’

—Pamela Proctor

"Most of those years have been very good, but we have had our share of disappointing contradictions as well," Pamela Proctor notes. "How we have been able to stay married and happy is because of our faith in God, and the commitment we made to each other in the sacrament of marriage."

"David has set the example for our family that the sacraments are important. As much as he has been able, he has been a daily Mass communicant. It took me a while and a few kids later to experience the value of daily Mass. The sacrament of reconciliation has also been a valuable routine for us that has allowed us to work on faults, and has been helpful in overcoming our stubborn and sinful patterns.

"David is also a regular adorer in the [parish’s] perpetual adoration chapel. Because of his commitment to prayer and adoration, he is one of the most peaceful and charitable men I know. It has been a tremendous help in our marriage to know that his priorities are God, family and friends.

"While acknowledging that ‘we have our disagreements and difficulties like most couples do,’ she also stresses that ‘our rich Catholic faith,’ ‘our very good priests,’ and ‘the love of family and friends are major parts of the foundation that help keep them together.’

"My hope and prayer is we are helping each other and our children to become saints, and one day come to experience the beatific vision of heaven.”
The Passion

HARTFORD, Conn. (CNS)—The Connecticut Senate voted to abolish the state's death penalty.

Abolition proponents have said the time has come to end the use of capital punishment because the practice is outdated and the risk of killing an innocent victim is too great. Supporters of capital punishment said the practice is suitable for perpetrators of particularly heinous crimes.

The Catholic Church opposes the death penalty except in the most serious of cases when it is the only way to “defend human lives against an unjust aggressor,” but the Church considers such cases to be “very rare, if not practically nonexistent.”

The U.S. Catholic bishops as a group have spoken out against the death penalty several times since the 1970s, including a comprehensive 1980 statement and a 1999 Good Friday appeal. In 2005, they kicked off Holy Week by launching a Catholic Campaign to End the Use of the Death Penalty.

Individual bishops and state or regional Church organizations also have issued dozens of statements and pastoral letters on the topic.

Richard Dieter, executive director of the Death Penalty Information Center, called the Connecticut Senate vote “courageous and historic,” and said it continues a trend away from use of the death penalty around the country.

“Connecticut’s Legislature has come to the same conclusion that other legislatures have recently made. The death penalty is too risky, too expensive and too unfair to continue,” Dieter said in a statement. “Nationally, there is an increasing willingness to replace the death penalty with alternative sentences, such as life without parole, that reduce the risk of executing the innocent and better serve victims’ families.”

Death penalty bans have been enacted in Illinois, New Jersey, New Mexico and New York. Sixteen other states have no capital punishment law. California voters will decide in November whether to ban the practice.

Connecticut Senate votes to abolish state’s death penalty

The Passion

St. Mary parishioner Pablo Paulin of Indianapolis portrays Jesus during the Passion re-enactment as part of an outdoor Way of the Cross on Good Friday, April 6, at the downtown church and through neighborhood streets nearby.

Federal appeals panel hears arguments on Defense of Marriage Act cases

BOSTON (CNS)—A federal appeals court heard arguments on April 4 in two cases related not to the legality of same-sex marriage, but to the tax, health and pension benefits of marriage.

The cases, which are expected to eventually reach the U.S. Supreme Court, have drawn national attention from Catholic and other religious leaders, who say the Defense of Marriage Act passed by Congress and signed into law by President Bill Clinton in 1996 “reflects the united judgment of Congress and the president on a matter of basic public policy.”

Judge Joseph L. Tauro of the U.S. District Court in Boston ruled in 2010 that the law forces Massachusetts to discriminate against same-sex couples who are legally married under state law in order to receive federal funds and unconstitutionally violates the rights of those couples.

The Defense of Marriage Act says the federal government defines marriage as a union between one man and one woman, and that no state must recognize a same-sex marriage from another state.

In February 2011, President Barack Obama instructed the Department of Justice to stop defending the law in pending court cases. Cardinal—then-Archbishop—Timothy M. Dolan of New York said at the time that the marriage law was not “unjust discrimination,” but rather legislation that “merely affirms and protects the time-tested and unshakeable meaning of marriage.”

“The suggestion that this definition amounts to ‘discrimination’ is grossly false and represents an affront to millions of citizens in this country,” he added.

In arguments before a three-judge panel of the 1st U.S. Circuit Court of Appeals in Boston, former U.S. Solicitor General Paul D. Clement—hired by the House Bipartisan Legal Advisory Group to defend the law in court—said the proper constitutional test by which to judge the Defense of Marriage Act was whether there was a “rational basis” for Congress to pass it.

“Congress could rationally choose to have a uniform definition rather than have it rely upon state law,” to define marriage in various ways, he said.

But Assistant Attorney General Maura Healy, arguing on behalf of Massachusetts Attorney General Martha Coakley, said the federal law requires the state “to live with two distinct and unequal forms of marriage… simply because [Congress] doesn’t like the fact that gay people are getting married.”

In the second case, the Gay and Lesbian Advocates and Defenders organization had sued on behalf of several same-sex married couples who had been denied health, pension or tax benefits available under federal law to other married couples.

The Massachusetts Catholic Conference and the U.S. Conference of Catholic Bishops, along with other Christian and Jewish religious groups, had filed a friend-of-the-court brief in the case, saying that the federal law is designed “to ensure that states remain free to set their own marriage policies while also ensuring that no state may unilaterally define marriage for a sister state or for the federal government.”

The brief criticized the lower court’s “holding that mortality cannot be the primary basis for legislation under rational-review abuses,” saying that view was “simply incorrect.”

“The great legislative debates of the past century—from business and labor regulations, to civil rights legislation, to environmentalism, to military spending, to universal health care, etc.—centered on contested questions of morality,” it said. “The same is true of our current democratic conversation about the definition and purpose of marriage.”

The brief also dismissed the lower court’s finding that opposition to the federal law was the result of “irrational prejudice” against homosexuals.
GREENSBURG, Pa. (CNS)—From a distance, a distinct figure sits alone at a long, rectangular table surrounded by 12 large, empty stools. It is only upon approaching the table that one realizes the figure is a life-size bronze sculpture of Christ breaking bread. Yet, none of his disciples is there.

“The 12 empty seats basically suggest that we in a sense have to become the apostles of Christ,” said artist Timothy Schmalz, who created the sculpture.

Titled “The Last Supper,” the artwork rests amid tranquility on the grounds of St. Emma Monastery in Greensburg, bordered by rolling hills and pastureland. A bronze plate is on the table directly in front of Christ. A bronze cup sits to the right of the plate. Christ’s eyes are fixed downward toward his chest with the top of his garment open.

“Christ is looking down at the holy Eucharist,” Schmalz said. “And his opened robe exposes his heart.”

It might be difficult for a visitor to not get a sense of Christ’s humanity in the sculpture. And every stool presents an opportunity to see and reflect upon Christ from a different vantage point. “The Last Supper” is an invitation to sit at the table, perhaps eat a picnic lunch, pray, reflect or converse with Christ.

Schmalz, who is a member of St. Teresa of Avila Parish in Elmira, Ontario, has spent more than 22 years creating sculptures that glorify Christ. St. Christopher Parish in Indianapolis installed this sculpture on its grounds in July 2006.

When original artwork is created and displayed photos of the numerous small and large religious sculptures he has created, depicting Christ, various saints and New Testament figures, among others.

Schmalz’s work also includes public monuments, ranging from the American Soldiers’ Memorial in Walkill, N.Y., to the National Mining Monument in Sudbury, Ontario, the mining capital of Canada.

His “Last Supper” work is a tool for meditation, he said, and suggests to people that they can become more involved and active in their faith and spirituality.

“When you meditate and pray, you want to merge yourself into it, become part of it,” he told The Catholic Accent, newspaper of the Greensburg Diocese.

The Sisters of St. Benedict commissioned this bronze cast of Schmalz’s art and dedicated it last October. Raimondo Construction in Greensburg designed and built the stools and table based on Schmalz’s dimensions. Ethan and Ryan Gilbert, members of St. John Baptist de La Salle Parish in Delmont, assisted with the project and its surrounding landscaping as their Eagle Scout project.

The art project was funded by donors, memorials and ongoing contributions, according to Benedictine Sister Mary Ann Noll, prioress of the monastery.

The sculpture is a cast of the original piece that Schmalz created nearly seven years ago. It took nearly eight months to finish from inception to completion, he said.

It is one of his favorite sculptures, and a piece that he contemplated creating for years. The concept eventually came to him as “a meteorite that hit the artistic landscape and made a huge bang.”

His use of bronze is by design. It is durable, like Christianity.

“The Last Supper” is one of the most depicted images in Christianity, he noted, adding that over the years people can become so accustomed to certain depictions that images become invisible.

“Every century an artist has to take these things and make them visible again,” he said.

By drawing upon and respecting Leonardo da Vinci’s traditional painting of “The Last Supper,” Schmalz said he created a piece that prompts people to view this image within today’s culture.

When original artwork is created and placed in living spaces today, it expresses that the Church is all-important and glorious in modern times, he said, not unlike the time in which the original masterpieces were created hundreds of years ago.

Around the perimeter of the area where “The Last Supper” sits are ceramic tiles inscribed with the joyful, luminous, sorrowful and glorious mysteries of the rosary.

Mother Mary Ann emphasized the importance of designated places, such as churches and monasteries—and the necessity of having something “visible”—in helping people to pray, recollect and realize how much they are loved by God.

The sculpture, she said, gives people a visible opportunity to “sit next to Jesus.”

(For more information on St. Emma Monastery, log on to www.stemma.org.)

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Faith Alive!

Marriage is vital to the Church and world, pope says

By David Gibson

A typical day in the life of most married couples unfolds with anything but storybook perfection. Wives and husbands rush from one task to the next, feeling barely able to keep their heads above water.

What’s more, spouses tend to hurdle along mostly apart from each other during weekdays.

By evening, the stress of ordinary life has taken a toll. At that point, married couples might find it difficult at the end of parenthood, Pope Benedict has noted.

It is inspiring vision "of human life, marriage and the bond acquires an immense dignity." It reflects divine love in a quite special way. The vocation to love takes different forms, such as priesthood, religious life or marriage.

The relationship of a wife and husband "reflects divine love in a quite special way," he said. "Therefore, the conjugal bond acquires an immense dignity." The Church offers a "positive and inspiring vision" of human life, marriage and parenthood, Pope Benedict has noted.

True enough, a majority of married couples might find it difficult at the end of a typical day to concretely experience what the pope is talking about. If they are parents, couples might sense that most days are a mixture of joy, impatience, fatigue and satisfaction with the children they love. Parents might find it a considerable challenge at given moments to affirm with the pope that their family could help restore "the fabric of society."

The pope is convinced, though, that the world needs the witness of homes "that draw their energy from the sacrament of marriage."

For him, the family is a "school of wisdom" where children first learn "to love and to cherish others, to be honest and respectful to all, to practice the virtues of mercy and forgiveness."

"In [Pope Benedict XVI]’s vision, married couples and families are blessed with many gifts, and their gifts are needed by the Church and the world."

Children carry these qualities into adulthood and into the fabric of society.

The pope’s noble vision of marriage and the family is not so excited, however, that he fails to recognize the struggles that couples experience. He clearly has acknowledged, for example, that raising children is a daunting challenge today in which parents deserve the Church’s support.

Despite the support that couples and families need, Pope Benedict does not want them to be regarded by the Church merely as needy.

In his vision, married couples and families are blessed with many gifts, and their gifts are needed by the Church and the world.

"No vocation is a private matter, and even less so is the vocation to marriage because its horizon is the entire Church," the pope said in September 2011 during a visit to Ancona, Italy.

He added that while "it is true that in these difficult times families require special attention," that is no reason for the family’s identity to be diminished.

The family, he said, "is a source of wealth for married couples, an irreplaceable good for children, an indispensable foundation of society and a vital community for the journey of the Church."

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)

Online and Church resources help couples live out marriage promises

By Mary Jo Pedersen

Every week, Dan and Emily take half an hour together at their computers to check out the U.S. bishops’ website for marriage, www.foryourmarriage.org. They find thought-provoking articles on topics such as finances, work-home balance and dealing with touchy in-law situations.

These topics are timely and relevant issues in their lives. They found the site in their parish bulletin.

Colin and Patti, who are in a second marriage, are attending a six-session series on blended families co-sponsored by their parish family life committee and a local counseling agency. Other blended families in their parish join them in this annual program.

On St. Valentine’s Day weekend, hundreds of couples attend their parish’s “Tables for Two” dinner and enrichment program where they gain new skills for strengthening their relationship.

Skills taught include communication skills, praying together and conflict resolution.

Many Catholic faith communities today are joining in a national effort inspired by the U.S. Conference of Catholic Bishops’ Committee on Laity, Marriage, Family Life and Youth, which initiated www.foryourmarriage.org.

Helpful parish resource materials are fueling a concentrated effort within the Catholic Church to support married couples in a variety of practical and enriching ways.

Hundreds of lay ecclesial ministers are cooperating with their deacons and pastors in efforts to help couples live out the call to holiness that marriage offers.

They provide marriage preparation sessions, young married couples’ group activities, and video or live presentation programs dealing with the challenges that most couples face along the journey of marriage, including money, sex and time management.

Many parish bulletins carry notices of easy to use and dependable Internet resources, such as www.exceptionalmarriages.com.

Working with local centers, parishes can offer an annual couples retreat where husbands and wives can step back, relax and pause for reflection and prayer, focusing on their relationship with God and with one another.

Parish libraries provide marriage enrichment books and CDs created that can be used by couples or small groups at their convenience.

When we attend a wedding and see couples promising to love and honor one another, to become one, and to give and nurture life together, we know they are embarking on a countercultural project.

In a social climate of instant gratification, individualism and planned obsolescence, marriage appears to many people as something from the past.

As Catholics, we believe marriage is a calling, a continuation of our baptismal call to holiness. Because it is a sacrament, a sign and instrument of the love of God in the world, a marriage is not simply for the salvation of the couple, but for building up God’s kingdom on Earth.

Couples who make these covenant promises to one another, to God and to the Church on their wedding day deserve the support and encouragement of their faith community in living out those promises.

To learn more about supporting marriage in your community, log on to marriage@usccb.org.

(Mary Jo Pedersen, a veterans coordinator of marriage and family spirituality programs, lives in Omaha, Neb.)
For the Journey/Effie Caldera

Introduction coming in a culture of violence

During Lent, I was touched again while praying with the Gospel by one phrase that seemed to speak directly to the heart of this season. Jesus was “moved with compassion.” Jesus so loved those he encountered, and so felt their pain, that he responded with physical stirrings deep within. He instructed us, “Be compassionate, as your heavenly Father is compassionate.”

This Lent, I was painfully aware of the suffering of friends who have cancer, and with a person on death row with whom I had corresponded for years. He was executed almost three weeks before Easter. I have written about these losses before. I remember well when I felt my friend’s suffering, I often felt a gut ache. This isn’t entirely compassion, but the sense of vulnerability, of sharing physical and emotional pain.

I know that I, too, shall die. When confronted with the illness of others, my reaction may be in part inspired by our mutual mortality. Many people turn away from suffering or avoid the thought of it because it reflects on their vulnerability. The resulting fear can affect us in a physical way, not just the sensible way to compassion.

I don’t know what is ahead, but can say unhesitatingly that I don’t fear I will die on death row. So the physical reaction, the sudden illness, I experienced the evening before my friend’s execution was frank and unexpurgated. I was just suffering,”

Perhaps in Lent, while awaiting the resurrection of my friend and another deacon, Christ himself, I was allowed to experience the gift and privilege of compassion. The person I corresponded with maintained his innocence until the end. I don’t know if he was innocent or guilty. I know that 17 years of imprisonment transformed him. I know that knowing he was sentenced to death at the end of the work to end the death penalty and to bring a greater sense of restorative—not punitive—justice to our country.

“We cannot teach that killing is wrong by killing,” the U.S. bishops told us in 1994. Pope John Paul II and Pope Benedict XVI repeatedly have called for an end to the death penalty, and praised those who work for its abolition in every country.

Catholic Mobilizing Network to End the Use of the Death Penalty reminds us that we live in a country of “retributive violence.” The solution is not to end every penitentiary or an unborn child who is disabled—abortion. The infirm—assisted suicide—exemptions to the effect makes any fulfillment possible.

That’s true when we do our best work or study as hard as we should or even stay married to one person for a lifetime. If we can do that, I think our transcendent moments will become permanent.

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

From the Editor Emeritus/John F. Finn

Biblical readings: Beginning the Book of Revelation

Beginning next Monday, the biblical readings in the Office of Readings for the next four weeks will be from the Book of Revelation. That’s probably about as long as most of us will want to read Revelation properly because it’s certain to be the most difficult to understand.

This last book of the Bible was written when the early Church was in a time of crisis, perhaps during the reign of Roman Emperor Domitian (81-96 A.D.), who persecuted the Church.

Its author was a man named John who was exiled to the island of Patmos, a Roman penal colony then and a popular place of pilgrimage today. Biblical expositors tell us in the Introduction that the grammar and style of the book make it doubtful that it was written by the same man responsible for the Fourth Gospel, but don’t tell the people on Patmos or in Ephesus today that John the Apostle didn’t write it.

Whoever wrote it must have had great authority over the Christian communities in Asia Minor. So if the Apostle himself didn’t write it, he had to have been a very close confidant. Perhaps it was the Apostle who had the visions described in the book, but a disciple who put the book in its final form.

The reason Revelation is so difficult to understand is because it is full of apocalyptic symbolism. This is a feature of apocalyptic literature, which was popular in both Jewish and Christian literature from about the 200 B.C. to 200 A.D. Much of the symbolism in Revelation is also seen in the Old Testament books of Ezekiel, Zechariah and Daniel.

The footnotes in your Bible should help you decipher the symbolism.

But the book starts with a message from Revelation, be aware that it is not a set of predictions about current events. Fundamentalists frequently misinterpret the book to predict the end of the world. The most recent time was last October. Biblical expert Luke Timothy Johnson has written that “such readings have missed the real message of Revelation. They reduce its value to that of an astrological chart.”

Change is necessary whether we like it or not. For the first time, next month, our readings in the Office of Readings for the Ephesus today that John the Apostle didn’t write it.

[22x381]For the Journey/

[22x1150]From the Editor Emeritus/

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The Sunday Readings

Sunday, April 15, 2012

- 1 John 5:1-6
- John 20:19-31

As is so often the case in the Easter season, the Acts of the Apostles furnishes the Liturgy of the Word with its first reading. Acts claims to be, and scholars assume it to be, the work of the evangelist who penned St. Luke’s Gospel. In fact, Acts may properly be seen as a continuation of the story presented in Luke’s Gospel. The Gospel closes with the Ascension of Jesus. Acts begins at this point.

Then Acts traces for some years the progress of the infant Church and the plight of its first members. In the process, it provides a fascinating insight into the formation of the Church’s structure as well as a powerful lesson in the basic beliefs that so compelled absolute loyalty and devotion from the early Christians praised in Acts.

This weekend’s reading from Acts describes the early Church. Its members were “of one heart and one mind.” Love and common adherence to the Lord were central to their lives.

The Apostles bore witness to the Resurrection of Jesus. They had been the Lord’s special followers and students whom Jesus commissioned to continue the work of salvation. They literally had seen the Risen Lord.

The first Christians revered the Apostles. Love within the community, and care for others in the model of Jesus, were more than platitudes or ideals. The early Christians assisted the poor. Indeed, they sold their property or houses and donated the proceeds to assist the needy.

St. John’s First Epistle supplies the second reading. It defines the Christian as this definition was understood in the first century. Each believer fully gave self in love to God through trust and faith in Jesus. As a result of this commitment, and of the Lord’s redeeming acts, each Christian was a child of God. This term meant much more than merely earthly creation. It meant eternal life.

Baptism in water symbolizes this absolute commitment. The Gospel reading for this weekend is from St. John’s Gospel.

It is a Resurrection narrative, and it is a story with which most Christians are quite familiar. Recall the dismay among the followers of Jesus when they found the empty tomb? They wondered where the body of the Lord had been taken. This reading answers the question. The body of the Lord has not been taken anywhere. Jesus lives! He is risen! The encounter with Thomas, a story so well-known for so long among Christians, affirms this fact.

Resurrection from the dead is standing in itself, but Jesus further acts as God. He confers the very power of the Holy Spirit on the Apostles. He grants the same Apostles the authority to forgive sins, which is a divine privilege because sins affront God.

Finally, risen to a new and eternal life, no longer confined by earthly space and circumstance, Jesus passes through locked doors to spend time with the Apostles. Greeting the Apostles with “Peace be with you,” Jesus makes clear that peace can only be found in God.

Reflection

This weekend, the Church calls its people to have faith and to rejoice. Resurrection—and redemption in Jesus—are not memories to be commemorated, but living realities for us to experience here and now. It is a time to find consolation and strength in the fact that Jesus lives for us here and now.

Thus, we observe Divine Mercy Sunday on this date. In and through Jesus, the Risen Christ, the Son of God, divine mercy is with us, inviting us to repent and come to God.

While sin and human limitations present difficulties in our progress toward God, the Lord left us the Apostles and their successors in the Church as our guides and the bearers of divine mercy, literally, as they stand ready, and empowered, to forgive our sins. †

The Grain of Wheat

The thing about the grain of wheat—That falls to the ground and dies—it wants to

The thing about the grain of wheat—It falls to the ground and died—Because it wanted to.

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

Daily Readings

Monday, April 16
Acts 4:23-31
Psalm 2:1-9
John 3:1-8

Tuesday, April 17
Acts 4:32-37
Psalm 93:1-2, 3
John 3:7-15

Wednesday, April 18
Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 19
Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, April 20
Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, April 21
St. Anselm, bishop and doctor
Acts 6:1-7
Psalm 33:12-4, 5-5, 18-19
John 6:16-21

Sunday, April 22
Third Sunday of Easter
Acts 13:15, 17-26
Psalm 4:2, 4, 7-9
1 John 2:1-5a
Luke 24:53-58

Question Corner

Fr. Kenneth Doyle

Catholic who wishes to marry a Protestant needs to request dispensation from bishop

We are Roman Catholics, and our daughter has received all the sacraments up to and including confirmation. Sometime soon, I expect, she will be getting married to a wonderful young man that she met while in college.

My concern is that he is a practicing Protestant and does not want to change denominations at this time. Is it possible for them to marry with the approval of the Catholic Church if each has a priest of their own faith presiding over the Mass?

Also, they are currently considering getting married at a nondenominational chapel on the college campus. (Virginia)

Assuming that your daughter and her fiancé are free to marry, the local Catholic priest may grant them permission to marry in a nondenominational chapel.

The situation you describe—where their college chapel would have meaning for both of them as a sacred space—is one in which such permission is typically granted.

Regarding the need of children from the marriage, your daughter, as the Catholic party, will be required to orally promise that she will not be married to a Protestant and does not want to change denominations at this time. Is it possible for them to marry with the approval of the Catholic Church if each has a priest of their own faith presiding over the Mass?

Additionally, she will promise “to do all in my power to shape the faith I have received with my children by having them baptized and reared as Catholics.” Significantly, some commentators are quick to explain—as does the Diocese of Brooklyn’s website—that “the Decree on Ecumenism #3 clarifies that ‘to do all in one’s power’ recognizes the religious convictions of the non-Catholic party and implies that a decision is reached that respects those beliefs.”

“It does not mean an absolute promise at the risk of jeopardizing the marriage.”

No permission is required from the non-Catholic party, but he is required to be informed of the pledge made by his future spouse. Neither has to convert to the other’s faith for the marriage ceremony to be recognized by the Catholic Church.

As to the nature of the wedding ceremony, it is imperative to suggest that each marriage have “a priest of their own faith presiding over the Mass.”

I suspect that what you mean to ask is whether a Catholic priest and a Protestant minister can share duties at the wedding.

Only a Catholic priest can celebrate a Mass. Most interdenominational weddings involve only the marriage ceremony and not a eucharistic celebration.

Again, with the proper permission, either the priest or the minister could receive the couple’s vows, but not both, in order to satisfy both the civil and religious requirement of a single officiant.

The two clergy could divide the other responsibilities, such as prayers, Scripture readings and blessings.

My suggestion is for your daughter and her fiancé to speak with a local Catholic priest—perhaps the college chaplain—to discuss their options and begin the necessary preparation and paperwork.

Please answer a question that has been bothering me for some time. If a priest is removed from ministry for sexually abusing a minor, according to the Church’s policy of “zero tolerance,” is he permitted to say Mass privately?

And if so, do those who attend fulfill their Mass obligation for Sundays and Holy Days?

Any Catholic priest who has been judged to have sexually abused a minor is removed from active ministry forever.

Never again may he serve in any public capacity as a priest to not be laicized—i.e., removed permanently from the clerical state itself by a formal canonical process—he may continue to celebrate Mass privately, but the rules governing his activity are severe and unremitting.

The “Essential Norms” that the U.S. bishops adopted in 2002 stipulate that “he will not be permitted to celebrate Mass publicly... He is to be instructed not to wear clerical garb or to present himself publicly as a priest.”

A fair reading of this restriction would say that to celebrate Mass with any sort of congregation, however small, is to present oneself publicly as a priest and is therefore forbidden.

What the rule seems designed to allow is for removed ministers to offer Mass alone in the privacy of his own residence or on campus. Since there is no permission for anyone else to be present, those who attended would not fulfill their Sunday obligation. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry reflecting their experiences of prayer for possible publication in the “My Journey to God” column. Authors of submissions also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org. †
Rest in peace

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


WICKENS, Marjorie, 85, St. Mary, North Vernon, March 21. Sister of Christina Billinger, John of the Hyers, Kate Daeger, Virginia, Hugh and John Wickens.

Above, a tulip’s yellow petals glow in the sunshine on March 28 on the grounds of Our Lady of Fatima Retreat House.

St. Monica parishioners Peter and Shirley Alveal of Indianapolis enjoy the unseasonably warm, early spring weather during a break from a program on March 22 at Our Lady of Fatima Retreat House in Indianapolis. For information about spring programs and retreats at the archdiocesan retreat house, log on to www.archindy.org/fatima.

Right, moss grows on a statue of St. Joseph and the Child Jesus on March 28 near the prayer labyrinth at Our Lady of Fatima Retreat House.

Bleeding hearts cluster on a branch on March 26 outside the chapel at Our Lady of Fatima Retreat House in Indianapolis.

Springtime at Fatima

NOW - THE TRUTH OF THE Eucharist REVEALED AS...
"Science Tests Faith" This DVD presents a fascinating journey as the Catholic Church invited Science to test a modern-day Eucharistic Miracle. The astounding results support belief in the REAL PRESENCE of Jesus in the Eucharist!

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The DVD includes an exclusive interview with the Investigative Team! (Recorded Live at Transfiguration Catholic Church, Winton, MI)
RELIGIOSITY IS MEASURED by how important respondents say religion is in their daily life and how frequently they attend religious services. With the exception of Louisiana, states that are more than 30 percent Catholic are average or below average in religiosity.

Religious Identity: % CATHOLIC

- above average
- average (19%-29%)
- below average

Catholic percentages from 2009 and religiosity stats from 2011. ©2012 CNS

religion is “an important part of their daily life,” and that they attend religious services “every week or almost every week.” Another 28 percent nationwide are “moderately religious,” meaning that for them religion is important but they do not attend services, or that they attend services but do not consider religion important.

The remaining 32 percent of the U.S. population are nonreligious, meaning that for them religion is not an important part of their life and that they seldom or never attend services.

The survey was based on telephone interviews of a random sample of 335,492 adults ages 18 and up living in the United States. The margin of error in the poll was plus or minus 1 percentage point.

A Gallup announcement accompanying the release of the survey, conducted on Jan. 1-Dec. 31, 2011, said the results have remained relatively stable over many years. “America remains a generally religious nation, with more than two-thirds of the nation’s residents classified as very or moderately religious,” it said.

State cultures seem to influence residents’ religiosity, Gallup said.

While Mississippi has the highest percentage of blacks of any state in the union, and while blacks are the most religious of any major race or ethnic groups in the country, the Magnolia State’s white residents are highly religious on a relative basis compared with whites in other states,” the report said.

“Vermonters who identify as Catholics or with Protestant denominations are less religious than Southern state residents who identify with the same religion.”

Other states where more than 40 percent of their residents call themselves very religious are, in descending order, South Dakota, Kansas, Indiana, Missouri, North Dakota, Nebraska, West Virginia, Virginia, Idaho, New Mexico and Iowa.

According to the Gallup 2011 poll on religiosity, Indiana is the 15th most religious state in the nation with 45 percent of its residents identifying themselves as very religious, 27 percent describing themselves as moderately religious and 28 percent identifying themselves as nonreligious.

A 2009 poll by Gallup determined that 18.8 percent of Indiana residents were Catholic.

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of Archbishop Emeritus Daniel M. Buechlein last September, Catholics in the archdiocese have been awaiting the appointment of a new shepherd.

“The chair of the archbishop is empty now, but the unity of faith and worship that it symbolizes still remains,” said Bishop Christopher J. Coyne, apostolic administrator, in his homily during the chrism Mass. “We continue to pray for the health and well-being of Archbishop Emeritus Daniel Buechlein, and we offer thanks for his more than 19 years of service to our archdiocese.

“We also pray for our Holy Father, Pope Benedict, as he continues to discern who will be named our next archbishop.”

Pearl Gelarden joined Bishop Coyne in that prayer. A member of Boniface Parish in Fulda, a few miles south of Archbishop Emeritus Buechlein’s home at Saint Meixrad Archabbey in St. Meinrad, Gelarden made the three-hour drive to Indianapolis to receive blessed oils for her faith community.

“Something was missing,” said Gelarden after the Mass, regarding the empty cathedral. “We pray for the day that we get an archbishop.”

Jeanette Kannapel, a member of Our Lady of Perpetual Help Parish in New Albany, received the oils for her parish. She said that she prays every day for a new archbishop, and hopes that he will be a man of prayer like Archbishop Emeritus Buechlein and her former pastor, Bishop Paul D. Etienne of Cheyenne, Wyo.

“I’m waiting very anxiously to have that announcement made,” Kannapel said. “We’re all very interested in who our new archbishop will be.”

While the absence of an archbishop was on Kannapel’s mind, she was also happy to be at the cathedral for the chrism Mass. “I love this experience,” she said. “I think every Catholic should witness the chrism Mass sometime in their lifetime. You see how very special the oils are in the entire sacramental life.”

In his homily, Bishop Coyne reflected on the importance of the anointing that Catholics across central and southern Indiana will receive through the oils in baptism, confirmation and holy orders.

“The act of anointing calls us forth in power to serve the Church’s salvific mission,” he said. “In the Church, the believer is anointed with the chrism and is named a Christian, an anointed one, one with Christ. By our baptism and confirmation, we are empowered by the Holy Spirit to the ministry of the Church and the proclamation of the Good News of salvation.”

Bishop Coyne also spoke to the approximately 120 priests present at the Mass who, after the homily, renewed their ordination promises.

He invited them to “serve the Church in its unity and in its fullness.

“We are ordained to be the servants of the Church’s liturgy,” Bishop Coyne said. “When the people of God walk through the doors of our churches, they are entitled to the Church’s liturgy.

“We are ordained to speak the truth of the Church’s teaching, no matter how difficult it is at times. How much more effective will our preaching and teaching be if we consistently do so within the unity of the Church’s teaching?”

Bishop Coyne also encouraged his fellow priests to “preach and act with humble and loving hearts.

“To have Christ’s loving heart within us,” he said, “is to seek to see each person we encounter as loved by God, as a child of God, as brother and sister unto ourselves ...”

Ordained in 1958, Father Francis Eckstein hasn’t missed a chrism Mass in his more than half century of priestly life and ministry. For him, it never gets old.

“Every year, it gets more emotional [for me],” he said after the chrism Mass. “It gets more meaningful to know that you can renew your promises for another year. It’s very impressive for me.”

Two days after he renewed his ordination promises for the 53rd time, Father Eckstein put his words into action on Holy Thursday when he washed the feet of several members of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County, two Batesville Deanery faith communities where he continues to minister during his retirement.

“The washing of the feet translates for me as another year of serving [through] ministering to the sick, visiting people in the hospital and in nursing homes,” Father Eckstein said.

Transitional Deacon Jerry Byrd assisted at the chrism Mass. He looks forward to making ordination promises on June 2 when he is scheduled to be ordained a priest.

The anointing that he will receive on his hands that day was on his mind as Bishop Coyne blessed the chrism oil during the chrism Mass.

“I was really humbled to be the one standing there next to it, watching all that happen,” Deacon Byrd said. “It’s a lot to take in. The excitement kind of welled up a little bit more for me.”

(For more photos from the archdiocesan chrism Mass and to listen to a podcast of Bishop Coyne’s homily from the Mass, log on to www.CriterionOnline.com.)