



The

# Criterion

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## 'Called to help'

Teenagers give up spring break to help Henryville tornado victims, page 16.

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## Living life as a prayer



Photo by John Shaughnessy

As she nears her 100th birthday on May 13, Benedictine Sister Mary Sylvester Will continues to take daily walks to the cemetery at Our Lady of Grace Monastery in Beech Grove, where she says she talks with her friends who have died and prays for those who are living.

## Benedictine sister to celebrate 100 years of living a joy-filled life through her vocation

By John Shaughnessy

Her strong spirit soared early, sparked by growing up on a farm in southern Indiana and riding a long distance to the nearest Catholic school in a horse-drawn wagon.

At 15, she left home to become a Benedictine sister, certain in her choice even as her father told her, "You'll be home in two weeks."

For 50 years, Sister Mary Sylvester Will taught at several schools throughout the Archdiocese of Indianapolis, unwavering in her commitment to

share her faith, her knowledge and her love with her students—the names of every one of them lovingly written in her exquisite penmanship in the "little black book" that she still keeps and cherishes more than 30 years after she retired from

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**Benedictine Sister Mary Sylvester Will holds her most prized possession, the little black book that includes the names of all the students she taught during 50 years as a teacher and principal at Catholic schools across the archdiocese.**

Photo by John Shaughnessy



## Catholics are urged to invite inactive members to practice faith once again

WASHINGTON (CNS)—A document on the new evangelization from the U.S. bishops' Committee on Evangelization and Catechesis exhorts Catholics at all levels in the Church to step up to invite Catholics who have stopped practicing their faith to do so once again.

"Bishops, eparchs, pastors, catechists and indeed all Catholics reaching out to our missing brothers and sisters must touch the lives of others, interact with them, and show them how the faith answers the deepest questions and enriches modern culture," noted the document, titled "Disciples Called to Witness: The New Evangelization."

"The new evangelization is a call to each person to deepen his or her own faith, have confidence in the Gospel, and possess a willingness to share the Gospel," it noted.

The document was issued on April 16 in an online-only format. It is available on an interactive website—[www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/disciples-called-to-witness](http://www.usccb.org/beliefs-and-teachings/how-we-teach/new-evangelization/disciples-called-to-witness).

The document examines what the new evangelization is, its focus, its importance for the Catholic Church, and how dioceses and parishes can promote it.

Referring to a study of inactive Catholics prepared by the Center for Applied Research in the Apostolate at Georgetown University, "Disciples Called to Witness" stated, "It is estimated that only 23 percent of U.S. Catholics attend Mass each week. Those 77 percent absent from the eucharistic feast each week are not strangers. They are our parents, siblings, spouses, children and friends.

"Most Catholics stop attending Mass because they have busy schedules or a lack of time, have family responsibilities, have health problems or disabilities, have conflicts with work, do not believe missing Mass is a sin or believe that they are not very religious people," the document noted.

"Some were never formed in the faith after their childhood. Some have drifted away because of one or another issue. Some feel alienated from the Church because of the way

See **INACTIVE**, page 7

## Citing doctrinal problems, Vatican announces reforms of association of women's religious congregations

VATICAN CITY (CNS)—Citing "serious doctrinal problems which affect many in consecrated life," the Vatican announced a major reform of an association of women's religious congregations in the U.S. to ensure their fidelity to Catholic teaching in areas including abortion, euthanasia, women's ordination and homosexuality.

Archbishop J. Peter Sartain of Seattle will provide "review, guidance and approval, where necessary, of the work" of the

See related editorial, page 4.

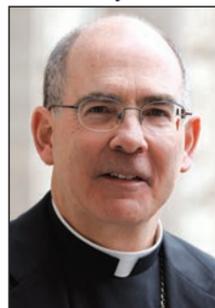
Leadership Conference of Women Religious (LCWR), the Vatican

announced on April 18. The archbishop will be assisted by Bishop Leonard P. Blair of Toledo, Ohio, and Bishop Thomas J. Paprocki of Springfield, Ill., and draw on the advice of fellow bishops, women religious and other experts.

The LCWR, a Maryland-based umbrella group that claims about 1,500 leaders of U.S. women's communities as members, represents about 80 percent of the country's 57,000 women religious.

In Silver Spring, Md., the presidency of the LCWR issued a statement saying it was "stunned by the conclusions of the doctrinal

assessment of LCWR by the Congregation for the Doctrine of the Faith. Because the leadership of LCWR has the custom of meeting annually with the staff of CDF in Rome and because the conference follows canonically approved statutes, we were taken by surprise.



Archbishop J. Peter Sartain



"This is a moment of great import for religious life and the wider Church. We ask your prayers as we meet with the LCWR National Board within the coming month to review the mandate and prepare a response," the statement said.

A spokeswoman for the LCWR said its leadership would not be granting interviews until after a wider consultation with its members in May.

The announcement from the Vatican's Congregation for the Doctrine of the Faith came in an eight-page "doctrinal assessment," based on an investigation that

See **REFORMS**, page 8



**Permanent Deacons**  
Archdiocese of Indianapolis

# Meet our future deacons

On June 23, the second class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 16 men from across central and

southern Indiana who will be ordained. This week's issue of *The Criterion* begins a series of profiles of these men that will be published in the weeks leading up to that important day.

## Bradley Anderson



Age: 55  
Wife: **Kathy**  
Home Parish: **St. Bartholomew Parish in Columbus**  
Occupation: **Small Business Owner**

### Who are the important role models in your life of faith?

Jesus Christ, my pastors, both past and present, my wife and the elders of my family that came before me.

### What are your favorite Scripture verses, prayers and devotions?

My favorite Scripture verse is John 1:3-4: "All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race." My favorite saint is St. Paul. I admire his spunk and his perseverance in faith. He molded his whole person in a fashion that served Christ faithfully. My favorite prayer is the Our Father. My favorite devotion is a tossup between Liturgy of the Hours and *Lectio Divina*.

### Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?

My faith and my ministry go where I go. I have noticed far more occurrences of people seeking me out as an adviser regarding serious trials they are facing.

I do not know if the opportunities are increasing or if I am simply more aware of them. Despite the best efforts of our culture to drive matters involving God from the public square, our hearts and the hearts of people we meet are naturally called to God. This is a reality that I welcome and celebrate.

### Why do you feel that God is calling you to become a deacon?

I do not know why God called me to this ministry, but I am sure glad he did! I can only assume that he has a function in mind for me. My responsibility is to be open to the call of the Holy Spirit and to function as a capable tool that God can use.

### How will being ordained a deacon have an impact on your life and family?

I have been blessed with a loving and supportive family who are behind me 100 percent. They too live lives dedicated to Christian service. My love of Christ is no greater than theirs. We see this as one more step in our joined spiritual journey. †

## Michael Braun



Age: 61  
Wife: **Wendy**  
Home Parish: **St. Simon the Apostle Parish in Indianapolis**  
Occupation: **Pastoral Associate at St. Simon the Apostle Parish**

### Who are the important role models in your life of faith?

The lifelong faithfulness of my mom has always been a fine example for me. The holiness and commitment to ministry of many friends who are priests has been influential in my life of faith.

### What are your favorite Scripture verses, prayers and devotions?

Ephesians 4:29 inspires and challenges me as I strive to live the Christian life: "Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear." *Lectio Divina* and adoration of the Blessed Sacrament are my favorite devotions.

### Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?

In the workplace, I have had the opportunity to share my faith and support co-workers during times of joy and times of sadness. Supporting and being present to others are ways that I can contribute to encouraging unity in the workplace and building up the Body of Christ.

### Why do you feel that God is calling you to become a deacon?

While attending a Cursillo weekend retreat during the spring of 2003, I felt a strong sense of calling to serve in the Church. Soon thereafter, I received two invitations—one from a priest friend and another from a deacon friend—to consider becoming a deacon. The experience of ministering to others during the formation process has brought me a sense of fulfillment that affirms God's call to public ministry in the Church.

### How will being ordained a deacon have an impact on your life and family?

God will continue to bless our marriage and our family as he has done throughout the formation process. I believe my wife and I will experience new opportunities to witness and serve in ways that we couldn't have imagined. It will be challenging, yet I am confident that God will provide the graces I need to live the vocations of marriage and diaconal ministry to the fullest. †

# USCCB appeals ruling that Constitution forbids religious accommodation

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops has appealed a federal judge's ruling that the Constitution forbids religious accommodation in the delivery of services under a federal contract.

The appeal challenges the decision of District Court Judge Richard G. Stearns, who said in a March 23 ruling that the Department of Health and Human Services violated the Establishment Clause of the Constitution in delegating to the bishops' conference the decision on which services to offer or not offer to foreign-born victims of human trafficking under a federal contract.

The case, originally filed by the American Civil Liberties Union (ACLU) in Massachusetts in 2009, revolved around the legality of the government allowing the USCCB, through its Migration and Refugee Services Department, to decline to offer abortion and contraception services to trafficking victims under the contract.

The USCCB joined the lawsuit in mid-2010 as a defendant-intervenor.

Attorneys for the bishops' conference also requested a stay of Stearns' decision pending the appeal's outcome. The request for a stay cites the likelihood that other existing contracts between the USCCB and the government were at risk of being canceled, thus harming those being served under them.

Attorney Henry C. Dinger, representing the USCCB, told Catholic News Service on April 18 that the appeal questioned whether the ACLU had standing to file the original case. He argued that the organization did not, based on previous Supreme Court decisions that narrowly define which taxpayers

have standing to file lawsuits in certain kinds of cases.

The second argument, Dinger explained, revolves around whether the Department of Health and Human Services' decision to allow the USCCB to limit the services it offered was an endorsement of religion. Dinger said it was not.

In its filing, the conference argued that neither did the contract for services to trafficking victims nor the law authorizing government funds for such services require that abortion and contraception be offered. No trafficking victim complained that such services were not being provided, the USCCB added.

The USCCB also maintained that it did not impose a restriction on access to abortion and contraception to its nationwide list of subcontractors under the program, but only that it would not reimburse any subcontractor for such services. The bishops' conference maintained that subcontractors were free to provide such services and trafficking victims were free to obtain such services through other means.

Calling Stearns' decision "poorly reasoned" and "dangerous," two USCCB leaders said the conference had little choice but to file an appeal.

Archbishop William E. Lori, the bishop of Bridgeport, Conn., who was recently appointed to head the Baltimore Archdiocese and is chairman of the bishops' Ad Hoc Committee on Religious Liberty, and Archbishop Jose H. Gomez of Los Angeles, chairman of the bishops' Committee on Migration, said Stearns' decision stretches earlier Supreme Court precedents regarding religious

accommodation "almost beyond recognition."

They also cited comments from Supreme Court Justice William O. Douglas in a 1952 ruling, *Zorach v. Clauson*, that a government act to accommodate religion "follows the best of our traditions." In that case, the Supreme Court ruled that schoolchildren could be excused from public schools for religious observances and education without violating the Establishment Clause.

"This decision [by Stearns] says and does the opposite," the archbishops said.

If Stearns' decision is allowed to stand, the statement added, the ability of the bishops' Migration and Refugee Services to provide services to human trafficking victims through government agencies in the future would be endangered. Other services offered by any faith-based organization also would be at risk, the archbishops said.

"If the rationale of this decision spreads, dozens of Catholic organizations across the country that cooperate on similar terms with government agencies at all levels—federal, state and local—will have their work similarly threatened," they said. †

## Correction

In the April 13 issue of *The Criterion*, a photo of students at St. Paul School in New Alsace misidentified the school as being in the New Albany Deanery. It is in the Batesville Deanery. †



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# Final first Communion class at St. Ann Church receives 'greatest gift'

By Mary Ann Garber

TERRE HAUTE—Receiving first holy Communion is a very special, once-in-a-lifetime experience so Sylvia Goodwin brought along her favorite doll, Julie, also dressed in a beautiful white gown, for this spiritual occasion on April 22 at St. Ann Church.

Sylvia and 11 other children received the Eucharist for the first time during a vibrant liturgy with joyous music as their families and parishioners watched with pride.

The Mass was a time for rejoicing as a new generation of Catholics began to participate in the sacrament of the Eucharist.

Pots of Easter lilies accented by cute little ceramic rabbits and ducks decorated the sanctuary for the liturgy.

After the Mass, the children were invited to choose a bunny or duck to take home as mementos of the fundraising project they shared as a class during their religious education instructions.

Several months ago, each member of the first Communion class received three gold \$1 coins from Providence Sister Constance Kramer, St. Ann's parish life coordinator, and given the task of raising money to help purchase farm animals for poor families in developing countries through the Heifer International Project.

The gold coins were donated to the parish by an elderly parishioner.

As a class, the children sold baked goods and crafts, and completed several other parish or community fundraisers to earn \$496.74 for their service project.

They also wrote the prayers of the faithful for the liturgy. Their petitions were:

- "For our church—that teaches us about Jesus and how to love one another,"
- "For the beautiful world that God has made—that we will all learn to take better care of it,"
- "For peace to come for all people of the world,"
- "For everyone who is sick, and for all those we love who have died,"
- "For our parents, ... and all who helped us get ready for our first Communion," and
- "For all those we wish to pray for in a special way."

In his greeting at the start of Mass, Father Robert Hausladen, sacramental minister, reminded the children that "Christ gives himself wholly to you, Body and Blood," in the Eucharist.

"You are called to be one with Christ as all of us are," he said. "It's a wonderful day."

During his homily, Father Hausladen explained to the children that the disciples came to know Jesus after his resurrection in



Photos by Mary Ann Garber



Above, Sylvia Goodwin holds her favorite doll, Julie, before the first Communion Mass on April 22 at St. Ann Church in Terre Haute.

Left, Father Robert Hausladen, sacramental minister of St. Ann Parish in Terre Haute, and Providence Sister Constance Kramer, parish life coordinator, give first holy Communion to Sylvia Goodwin during Mass on April 22 at St. Ann Church. Eleven other children received the Body and Blood of Christ for the first time during the liturgy. Also on April 22, three teenagers from St. Ann Parish were confirmed by Bishop Christopher J. Coyne, apostolic administrator, during the Terre Haute Deanery's confirmation liturgy at St. Benedict Church in Terre Haute.

the breaking of bread.

"That's what the early Church called Mass," he said. "They called it the breaking of bread and the Lord's Supper. ... That's how Christ is made known to us, too—in the breaking of bread and the sharing of this meal."

The sacrament of reconciliation, which the children participated in several months ago, "is the way we prepare ourselves to receive Communion," Father Hausladen said. "... This is the greatest gift ever given to us—the very body of Christ. ... This is a day to truly be excited. We should be happy that we are finally fully part of Christ's Church in the Eucharist and receiving his gift."

On May 20, Father Hausladen and St. Ann parishioners will celebrate their final Mass together at the 120-household parish, one of four Terre Haute Deanery faith communities designated for closure by the archdiocese during 2011 and 2012.

Before the first Communion Mass, Sister Connie said she and the parish religious education catechists focused on giving the children a wonderful year in preparation for receiving the Eucharist.

"What we did for our children in order to make it a very special year was—at the end of first reconciliation during the



Trevor Langley, front left, and Lily Thomas, right, bring up the offertory gifts during the first Communion Mass on April 22 at St. Ann Church in Terre Haute. Catechist Lisa Ferguson, back left, and religious education coordinator Marti Goodwin help the children.

first semester in mid-December—I gave them each an envelope with three gold dollars," Sister Connie explained. "... And I said, 'Go multiply this because we want to buy animals through the Heifer Project for children in other countries, which will help their families so they can go to school and have a better life.'

"We've done the Heifer Project before," she said. "Next week, they get to look through the book and pick out what animals they want to fund and send it in for the children. That's been very life-giving

for them, and it's been life-giving for the community to watch them do this project. Yes, it's bittersweet [to see the parish close soon], but we made it special for the children.

"What they know is the sense of family at the table, and they want to come to that table" to receive the Eucharist, Sister Connie said. "The Eucharist is meant to be a meal that nourishes us for service so we have helped them do the service and then be fed so they can keep helping others." †

## Archdiocese of Indianapolis begins search for new chief financial officer

By John Shaughnessy

The archdiocese has started a search for a new chief financial officer (CFO) after Jeffrey D. Stumpf recently accepted a similar leadership position with the Indiana University Foundation.

"I've already begun meeting with the Archdiocesan Finance Council and other key financial advisers for the archdiocese to ensure that there is a seamless transition between Jeff's departure [on May 31] and the hiring of our next CFO," said Bishop Christopher J. Coyne, apostolic administrator of the archdiocese.

"We are blessed in the archdiocese to have a dedicated finance and accounting staff and many talented lay people who are ready to lend their expertise."



Jeffrey D. Stumpf

Bishop Coyne said the archdiocese has also been blessed with Stumpf's 19 years of service, including the past 14 years as CFO and executive director for finance and administrative services.

"In the time I've worked with Jeff, I've come to know what an asset he is to the archdiocese," Bishop Coyne said. "I wish he could stay, but I wish him all the best. This is a great personal opportunity for Jeff and his family.

He is a good co-worker and a faithful Catholic."

Stumpf views his career change as a move from his home in the archdiocese to a return to his home in the Indiana University community. He graduated from IU in Bloomington with a business degree in 1991. He also earned a master's degree in business administration in 1998 at Indiana University-Purdue University Indianapolis.

"Going as far back as when I was student body treasurer at IU, all of my experience has taught me the value of dedication and teamwork," said Stumpf, who will join the IU Foundation as senior vice president for finance and operations.

Now 43, Stumpf put those values of dedication and teamwork into practice with the archdiocese.

"Thanks to Jeff's efforts, the Archdiocese of Indianapolis has earned the highest Moody's rating of any Catholic diocese in the country," Bishop Coyne noted. "Jeff led the efforts to reduce an archdiocesan budget deficit in the late 1990s, and we have since had eight consecutive years of break-even or better operating budgets. He also has helped implement a new health plan and health savings account, saving more than \$4 million in its first two years."

Stumpf echoed Bishop Coyne's confidence that there will be a seamless transition in the archdiocese's financial leadership, thanks to the strong qualities of the archdiocesan financial staff and the archdiocesan finance council.

"I've really been blessed to have the strong staff people

I've had working for me," Stumpf said. "The leadership base is in place for continuing the successes the archdiocese has had."

Beyond the financial accomplishments, Stumpf considers his time with the archdiocese as "a great opportunity to grow in my faith." He recalled how such events as the annual chrism Mass, the 175th anniversary celebration of the archdiocese in 2009 and the Jubilee celebration of the Catholic Church in 2000 deepened his faith.

The husband and father of two small boys also praised the efforts of the Catholic schools and charitable ministries to make a difference in people's lives.

He also thanked Bishop Coyne for his support, and wrote a personal note to Archbishop Emeritus Daniel M. Buechlein, sharing his gratitude for the friendship, confidence and guidance that the now-retired archbishop gave him for the past two decades.

The emotional part of his career change also showed when he recently addressed the priests of the archdiocese during a semi-annual business meeting.

"The opportunity to look out at them one last time reminded me that they are my heroes of our work in the Church," Stumpf said. "I've worked with them over the past 19 years, and it was humbling when I thought of all the years they have dedicated to the Church. It was a real blessing for me to share my appreciation for their work and to say thank you." †



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## Editorial

### Vatican seeks to reform leadership group for women's religious orders

The Vatican Congregation for the Doctrine of the Faith (CDF) has taken steps to reform the Leadership Conference of Women Religious (LCWR), an organization that represents 80 percent of the 57,000 religious women in the United States.

Following a formal "doctrinal assessment" of the group, the CDF concluded that "the current doctrinal and pastoral situation of LCWR is grave and a matter of serious concern."

More than a year ago, Pope Benedict XVI approved the congregation's recommendation that "the Holy See should intervene with the prudent steps necessary to affect reform of the LCWR."

Seattle Archbishop J. Peter Sartain has been named apostolic delegate by the Vatican. His assignment is "to work collaboratively with the officers of the LCWR" to achieve the reforms required by the Holy See. Archbishop Sartain has acknowledged the seriousness of this assignment saying, "the LCWR plays an important role of support, communication and collaboration, a role valued by the sisters and their congregational leadership."

The newly appointed apostolic delegate, who will be assisted by Toledo Bishop Leonard P. Blair and Bishop Thomas J. Paprocki of Springfield, Ill., said that he hoped to be of service to both the LCWR and the Holy See "as we face areas of concern to all."

Simply stated, the Vatican has come to the conclusion that in its written materials and in talks given at official gatherings the Leadership Conference of Women Religious has allowed, and in some cases encouraged, the presentation of ideas that are contrary to Church teaching.

Examples cited by the CDF include Church teaching on the ordination of women and on the correct pastoral approach to ministry to homosexual persons. The Vatican's Doctrinal Assessment also points out that "while there has been a great deal of work on the part of LCWR promoting issues of social justice in harmony with the Church's social doctrine, it is silent on the right to life from conception to natural death, a question that is part of the lively public debate about abortion and euthanasia in the United States."

According to Church law, conferences of major religious superiors are intended to serve as "an expression of the collaboration between the Holy See, Superiors General and the local conferences of Bishops in support of consecrated life." As a result, LCWR is called to be united with the bishops "in mind and heart."

When this is not the case, the result is "a diminution of the fundamental Christological center and the focus of religious consecration which leads, in turn, to a loss of a 'constant and lively sense of the Church' among some religious."

We think it should go without saying that religious superiors of women—and men—should be united with the bishops



Women religious and others attend a 40th anniversary event for Network, the national Catholic social justice lobby, on April 14 at Trinity University in Washington. The lobby, which calls itself a "progressive voice," began with a group of women religious in 1972, and continues to advocate for the poor, the marginalized and for peace. The Vatican's doctrinal congregation has called into question the relationship between the Leadership Conference of Women Religious and Network.

who are the official teachers and pastors of our Catholic faith. Disagreements and misunderstanding will always occur among human beings, but the unity of mind and heart called for by the CDF must be the primary goal of all organizations that represent women and men religious.

We urge members of LCWR to resist the temptation to view this Vatican mandate as an unwarranted intrusion into their mission "to promote a developing understanding and living of religious life." We hope LCWR will be open to the reforms called for by the Vatican, and will work closely with Archbishop Sartain, Bishop Blair and Bishop Paprocki to achieve a genuine unity of mind and heart.

In the same way, we urge the bishops to keep in mind the extraordinary contributions of women religious to the building up of the Church in the United States. What religious sisters accomplished here in the United States during the past two centuries—often with little or no resources and questionable support (even opposition) from bishops and priests—is nothing less than astonishing. Religious women and men deserve our respect, understanding and support. Unity of mind and heart cannot be forced.

As Archbishop Sartain acknowledged, this is "important and sensitive work" that must be undertaken with great care "because the ministry of religious sisters, especially here in the United States, is deeply respected and paramount to the mission of the Church."

In the months and years ahead, great patience, sensitivity and openness will be required as the leaders of LCWR and the bishops who represent the Vatican are asked to work together for the good of women religious and the whole Church.

Let us pray that St. Theodora Guérin and all the founders of the religious orders that serve in the United States today, will inspire all concerned by their words and example.

—Daniel Conway

### Making Sense Our of Bioethics/Fr. Tad Pacholczyk Black and white or gray?

One widely encountered idea today is that there is no black and white when it comes to morality, only a kind of "gray area."



This is often taken to mean that we really can't know with certainty what is right and wrong, allowing us to "push into the gray" as we make

certain moral decisions that at first glance appear to be immoral.

The behavior of the semi-legendary figure of Robin Hood is sometimes mentioned as an example of this "gray area" phenomenon because he was a character who would steal money—morally bad—for the purposes of helping the poor—morally good.

By focusing on the good intentions motivating our choices, and by arguing that morality is ambiguous and mostly "gray" anyway, a person can more easily justify and provide cover for morally problematic actions. When we begin to scrutinize the claim that morality is "gray," however, we encounter significant problems and contradictions.

The romanticized exploits of Robin Hood, for example, end up providing little more than a "veil of gray" that quickly dissolves when we place ourselves in the first-person situation of being the victim of his thievery, having our own windows broken and our own goods plundered.

Those who have been robbed of their possessions will often describe afterward, in vivid detail, the awful awareness of personal violation, the crushing of their feeling of security, etc.

In these circumstances, we see the moral problem with Robin Hood's depraved actions, and appreciate the direct, black and white character of the universal moral injunction against stealing.

Universal moral prohibitions are clearly at the heart of any discussion about the "grayness" of morality. Many human actions, when freely chosen, will always be unacceptable. These actions, referred to as "intrinsic evils," are immoral regardless of circumstance.

Adultery would be an example of an intrinsic evil. Regardless of how much a married man may desire to be with a new romantic flame, and regardless of how terrible his current marriage and sex life may appear to be, the decision to have sexual relations with someone who is not his spouse will invariably constitute an act of moral depravity on his part.

Every wife who has suffered infidelity on the part of her husband, and every child who has seen the betrayal of their mother by their father, can attest that there is no such

thing as a "gray zone" for adultery. Many people who recognize that an action may be black may still be tempted to think that because their intentions are white, the "gray" action may be done. But good intentions cannot bleach the blackness of a deed.

Acknowledging the existence of intrinsic evils and recognizing the binding character of absolute moral prohibitions are important parts of our own moral growth and awakening.

Indeed, morality itself, as an inner determinant of man's character, is not fundamentally "gray" at all, but is by its very nature a code of black and white. In the final analysis, the cult of moral grayness is too easily a revolt against fixed and essential moral values.

Although fixed moral values must always guide our decisions, correctly applying a general moral principle to a particular situation will often require specific knowledge of the circumstances and details of that situation.

For example, I might have to grapple with the question of whether I have a moral duty to get out of bed and go to work in the morning. Whenever a particular set of circumstances prevail—I am healthy, today is a workday, my employer expects me to be present at the workplace, my vehicle is functioning normally—then I would reasonably conclude that I have a moral duty to go to work because of the objective moral commitments I have as a company employee and, likely, the other employees who would "take up the slack" would resent my absence.

Meanwhile, if I am very sick, I might reasonably conclude that I do not have a moral duty to go to work. Of course, deciding to stay in bed all day out of mere laziness would constitute an objective failure in terms of my moral duty.

The question of my moral duty to go to work, then, is not a "gray area" at all, nor a matter of relative morals, but rather a question of careful discernment, weighing of variables, seeking to do the good, and so on.

In sum, the objective lines of our moral obligation may sometimes be difficult to discern, and may even appear gray at first glance, but when we sort out the relevant details and seek to purify our own motives, and become willing to submit to the binding character of absolute moral prohibitions, that gray haze can dissipate, enabling us to see the real moral lines that were there all along.

(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](http://www.ncbcenter.org).) †

### Letter to the Editor Bishops' encouragement to flock, courage is necessary, reader says

I was pleased to hear Bishop Daniel R. Jenky lead his flock. He gives encouragement of what we are capable of as Catholics.

I hope that all bishops vocally support Bishop Jenky, Bishop William E. Lori and Cardinal Timothy M. Dolan. We need them all. Praise God for their courage.

Louis Hempfling  
 Sunman

### Letters Policy

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

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

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

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

# Bishop's Hitler, Stalin references in homily stir controversy

PEORIA, Ill. (CNS)—An Illinois bishop's mention of Adolf Hitler and Josef Stalin in an April 14 homily calling Catholics to "heroic Catholicism, not casual Catholicism" in the face of current threats to religious liberty in the United States has stirred widespread controversy.

After listing several governments throughout history that "have tried to force Christians to huddle and hide only within the confines of their Churches," Peoria Bishop Daniel R. Jenky said President Barack Obama "now seems intent on following a similar path."

He warned that Catholic schools, hospitals and Newman Centers "could easily be shut down" rather than comply with the government's mandate that most health plans cover the cost of contraception, sterilization and some drugs that can induce abortion.

In the ensuing days, many people have strongly objected to Bishop Jenky's linking of Obama's political actions to those of figures with genocidal policies such as Hitler and Stalin.

By April 23, more than 90 faculty members at the University of Notre Dame in Notre Dame, Ind., had signed a letter calling for Bishop Jenky to "renounce loudly and publicly this destructive analogy" or resign from the university's board of fellows. Bishop Jenky served at Notre Dame for more than two decades before becoming a bishop.

Lonnie Nasatir, regional director of Chicago's Anti-Defamation League, also demanded an apology from Bishop Jenky, calling his remarks "outrageous, offensive and completely over the top."

Statements the Diocese of Peoria has issued since the homily was delivered said Bishop Jenky's comments were being "taken out of context."

"Bishop Jenky expressed concern that our country is starting down a dangerous



*'The days in which we live now require heroic Catholicism, not casual Catholicism. We can no longer be Catholics by accident, but instead be Catholics by conviction.'*

—Bishop Daniel R. Jenky

path that we have seen before in history," Patricia Gibson, diocesan chancellor, said in an April 19 statement. "Bishop Jenky gave several examples of times in history in which religious groups were persecuted because of what they believed. We certainly have not reached the same level of persecution. However, history teaches us to be cautious once we start down the path of limiting religious liberty."

The bishop's remarks prompted Americans United for Separation of Church and State to file a formal complaint with the Internal Revenue Service asking the agency to investigate the Peoria Diocese "for illegal electioneering," claiming the comment "amounts to an order to vote against Obama."

Bishop Jenky's homily was addressed to more than 500 Catholic men who had marched through the city's downtown in a steady rain on April 14 as part of the annual event "A Call to Catholic Men of Faith."

Focusing mainly on the power of Jesus' resurrection to embolden today's believers as it had the early disciples, Bishop Jenky used the occasion to call Catholics to more strongly defend their faith as well as religious liberty.

"As Christians, we must love our enemies and pray for those who persecute us, but as Christians we must also stand up for what we believe and always be ready to

fight for the faith," he said. "The days in which we live now require heroic Catholicism, not casual Catholicism. We can no longer be Catholics by accident, but instead be Catholics by conviction."

After joining the men on a silent, mile-long walk from the Peoria riverfront to St. Mary's Cathedral, Bishop Jenky used some of the strongest language yet by a Church official in protesting the U.S. Department of Health and Human Services' (HHS) mandate. Many of the Church's public ministries, he said, could be shut down by the fall of 2013 "because no Catholic institution, under any circumstance, can ever cooperate with the intrinsic evil of killing innocent human life in the womb."

The Obama administration's abortifacient, sterilization and contraceptive mandate includes a religious exemption, but leaders of various Catholic and other faith-based organizations say it is too narrow and they will still be forced to provide coverage they oppose.

The administration has defended the mandate as "preventative care," but religious groups that oppose it say it infringes on their religious liberty.

A new federal proposal issued on March 21 suggested third-party administrators pay the costs of contraceptives for religious employers who object, but the U.S. bishops said even with that, the mandate remained flawed.

"Hitler and Stalin, at their better moments, would just barely tolerate some churches remaining open, but would not tolerate any competition with the state in education, social services, and health care," said Bishop Jenky. "In clear violation of our First Amendment rights, [President] Barack Obama—with his radical pro-abortion and extreme secularist agenda—now seems intent on following a similar path."

To sustained applause, Bishop Jenky said no matter what happens in "this passing moment," "Christ wins" and the Church will survive current threats, including "the hatred of Hollywood, the malice of the media, and the mendacious wickedness of the abortion industry."

"The Church will survive the entrenched corruption and sheer incompetence of our Illinois state government," he continued, "and even the calculated disdain of the president of the United States, his appointed bureaucrats in HHS, and of current majority in the federal Senate."

Last year, legislation on civil unions and subsequent court rulings forced Catholic Charities agencies throughout Illinois out of adoption and foster care.

Bishop Jenky said "this is not a war where any believing Catholic may remain neutral."

"No Catholic ministry—and yes, Mr. President, for Catholics our schools and hospitals are ministries—can remain faithful to the lordship of the risen Christ and to his glorious Gospel of Life if they are forced to pay for abortions," said Bishop Jenky. He said every practicing Catholic "must vote, and must vote their Catholic consciences" in the fall elections.

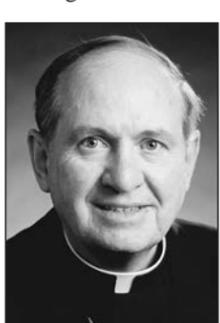
(The full text of Bishop Jenky's homily at "A Call to Catholic Men of Faith" rally can be found online at [www.thecatholicpost.com/post/PostArticle.aspx?ID=2440](http://www.thecatholicpost.com/post/PostArticle.aspx?ID=2440).) †

## Letters to Congress: USCCB opposes proposed cuts in services to poor

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops has expressed its concerns over proposed cuts in federal programs serving the country's poorest and most vulnerable people in a series of letters to congressional leaders since April 4 as debate over the fiscal year 2013 budget begins.

The letters from Bishop Stephen E. Blaire of Stockton, Calif., chairman of the Committee on Domestic Justice and Human Development, and Bishop Richard E. Pates of Des Moines, Iowa, chairman of the Committee on International Justice and Peace, urge Congress to draw a "circle of protection" around programs that serve "the least among us."

The letters were sent after the House of Representatives adopted on March 27 a \$3.5 trillion budget resolution—with a \$600 billion deficit—written by Rep. Paul Ryan, R-Wis. The plan calls for massive spending cuts in nonmilitary programs, turning Medicaid into a block grant program administered by the states, reshaping Medicare over the next decade, and simplifying the tax code by closing loopholes and lowering individual and corporate tax rates.



Bishop Richard E. Pates

A common message in the letters focuses on the necessity of "shared sacrifice by all, including raising adequate revenues," the elimination of unnecessary military and other spending and fairly addressing long-term costs associated with health insurance and retirement costs.

In a letter to the House Agriculture Committee, Bishop Blaire said the House-passed budget "fails to meet these moral criteria."

A summary of each letter follows.

• April 4 to the House Subcommittee on Transportation, Housing and Urban Development, and Related Agencies:

As one of the largest private providers of housing services for poor and vulnerable people, the Catholic community sees a growing need for assistance from the Department of Housing and Urban Development. Cutting funds for housing programs "could cause thousands of individuals and families to lose their housing and worsen the hardship of thousands more in need of affordable housing."

The bishops urge the leaders to protect funding for housing for the elderly, people with disabilities, and people with AIDS; Veterans Affairs-supported housing; McKinney-Vento Homeless Assistance Act programs; Section 8 rental assistance; and other programs that ensure safe and affordable housing for vulnerable Americans.

The bishops also repeated their concern about proposals to increase the minimum amount of rent that can be charged to families receiving housing assistance, saying a very low-income families would be harmed, especially at a time when wages are stagnant and food and gas prices are rising.

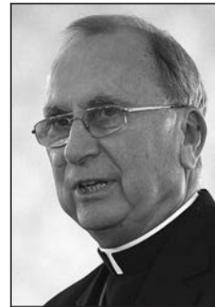
• April 16 to the House Agriculture Committee:

A letter signed by Bishop Blaire urged the committee to "resist for moral and human reasons unacceptable cuts to hunger and nutrition programs."

Acknowledging that the committee is under instruction to cut \$33.2 billion from agricultural programs, the USCCB urged Congress to "protect essential programs that serve poor and hungry people over subsidies that assist large and relatively well-off agricultural enterprises."

The letter pointed particularly to proposed cuts in the Supplemental Nutrition Assistance Program, formerly known as food stamps, and how such cuts will harm hungry children, poor families, vulnerable seniors and workers who cannot find work.

"These cuts are unjustified and wrong. If cuts are necessary, the committee should first look towards reducing and targeting commodity and subsidy programs that disproportionately go to large growers and



*'These cuts are unjustified and wrong. If cuts are necessary, the committee should first look towards reducing and targeting commodity and subsidy programs that disproportionately go to large growers and agribusiness.'*

— Bishop Stephen E. Blaire of Stockton, Calif., chairman of the Committee on Domestic Justice and Human Development

agribusiness," Bishop Blaire wrote.

• April 16 to the Senate Appropriations Subcommittee for Agriculture, Rural Development, Food and Drug Administration and Related Agencies:

Support for 10 domestic and international food and nutrition programs that impact the lives of people worldwide was outlined in a two-page letter.

"Adequate nutrition is essential to protect human life and dignity. We urge support for just and sufficient funding for agriculture policies that serve hungry, poor and vulnerable people while promoting good stewardship of the land and natural resources," the bishops said.

They opposed cuts in domestic programs such as the Women, Infants and Children nutrition program; the Emergency Food Assistance Program for food storage and distribution grants in local communities; Supplemental Nutrition Assistance Program; Commodity Supplemental Food Program serving low-income seniors, pregnant and breastfeeding women, and infants and children; Conservation Stewardship Program that helps farmers conserve and care for farmland; and Value Added Producer Grants that help farmers and ranchers develop new farm and food-related businesses to increase rural economic opportunity.

International programs cited as vital and undeserving of funding cuts include Title II Food Aid; the "safe box" provision

to help chronically hungry communities build lasting agricultural capacity that minimizes the impact of severe weather and other catastrophes; and Local and Regional Procurement of food commodities to reduce food assistance costs and shorten delivery times. The bishops also called for increasing the amount of cash resources in the Title II program for nutrition education and other agricultural programs that increase the quality and amount of food that poor farmers produce.

• April 17 to the House Ways and Means Committee:

Bishop Blaire renewed the USCCB's "strong opposition to unfair proposals that would alter the child tax credit to exclude children of hard-working immigrant families."

The bishops have been longtime supporters of the credit because of its pro-work and pro-family orientation and for being "one of the most effective anti-poverty programs in our nation." In 2009, 2.3 million people, including 1.3 million children, were kept out of poverty by the credit. Denying the credit to children of immigrants, the majority of whom are American citizens, would harm vulnerable children, increase poverty and "would not advance the common good," the letter said.

"To exclude these children who are American citizens from the child tax credit is unjust and wrong. We urge you to actively and publicly oppose such measures." †

## Events Calendar

### April 28

St. Bartholomew Parish, 1306 27th St., Columbus. **PTO spring social, "The Roaring '20s,"** 5-10 p.m., \$35 per person includes dinner. Information: 812-342-2889 or [psmck@sbcglobal.net](mailto:psmck@sbcglobal.net).

Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. **Ladies Auxiliary, garage sale,** 8 a.m.-2 p.m.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **Dance and dinner, "Spring Fling Dance,"** 6-11 p.m., reservations required. Information: 317-632-0619 or [slovenianindy@gmail.com](mailto:slovenianindy@gmail.com).

### May 2

Ritz Charles, 12156 N. Meridian St., Carmel, Ind. (Diocese of Lafayette). **Little Sisters of the Poor fundraiser, St. Augustine Guild, "Hats Off to Spring," luncheon and style show,** 11 a.m., \$40 per person. Information and reservations: 317-843-0524.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

### May 5

Our Lady of the Most Holy

Rosary Parish, 520 Stevens St., Indianapolis. **Catholic Homeschool Conference, "Quo Vadis: Where Are You Going?"** 9 a.m., suggested donation \$20 per couple. Information: 317-786-3629 or [hfheindy@yahoo.com](mailto:hfheindy@yahoo.com).

### May 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discalced Carmelites Secular Order meeting,** noon. Information: 317-545-7681.

Saint Meinrad Archabbey, St. Meinrad. **Monte Cassino pilgrimage, "Einsiedeln—Life at a Marian Shrine,"** Benedictine Brother Thomas Fässler, presenter, 2 p.m. Information:

812-357-6501.

### May 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild,** meeting, 12:30 p.m. Information: 317-885-5098 or [beaglered@aol.com](mailto:beaglered@aol.com).

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Lawrenceburg. **Concert, "Let it Be, Mary's Story," Tajci (Tatiana Cameron),** performer, 7 p.m., free-will offering. Information: 812-656-8700.

### May 12

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.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **New Albany Deanery coaches, football camp for kindergartners to fifth-graders,** \$15 per player. Information: 812-945-2000 or [sherra@nadyouth.org](mailto:sherra@nadyouth.org).

### May 14

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Our Lady of Fatima Retreat House program, "Exorcism—It's Relevance for Today,"** Father Vincent Lampert, presenter, 7-9 p.m., \$15 per person if registered by May 13, \$20 per person at the door. Information: 317-545-7681 or

[www.archindy.org/fatima](http://www.archindy.org/fatima).

Crooked Stick Golf Course, 1964 Burning Tree Lane, Carmel, Ind. (Diocese of Lafayette). **Archdiocesan Office of Catholic Education, "Golf Fore Faith,"** 10:30 a.m.-12:30 p.m. registration, \$1,800 per individual foursome. Information: 317-441-8956 or [mhendricks@archindy.org](mailto:mhendricks@archindy.org).

### May 15

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Adult programs information meeting,** 6 p.m. Registration: 317-955-6271 or [kwebb@marian.edu](mailto:kwebb@marian.edu). †

## Retreats and Programs

### April 26-29

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Caught in the Crosshairs,"** retreat for parish secretaries and parish administrators, Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### 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](mailto: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, 6:15-9 p.m.** Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### May 4-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Being and Belonging,"** retreat for separated and divorced Catholics, Father James Farrell, presenter. Information: 317-545-7681.

### May 5

Oldenburg Franciscan Center, Oldenburg. **"Walking with St. Peter,"** Franciscan Sister Millie Speed, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or [center@oldenburgfranciscancenter.org](mailto:center@oldenburgfranciscancenter.org).

### May 6

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](mailto:marcia.johnson@archindy.org).

### May 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile—Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### May 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Evening of Rededication and Welcome to Potential New Volunteers,"** 5:30 p.m., Mass, dinner and presentation. Information: 317-545-7681 or [mobrien@archindy.org](mailto:mobrien@archindy.org).

### May 9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar—Bridges to Contemplative Living,"** Benedictine Sister Julie Sewell, presenter, session two of four, workshop on Wednesdays, 5:15 p.m. Mass, 6 p.m. simple supper, \$85.95 includes book and supper. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### May 10

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](mailto:marcia.johnson@archindy.org).

Oldenburg Franciscan Center, Oldenburg. **"Care of Creation #1—Caring for Our Home, Planet Earth,"** Franciscan Sister Janet Born, presenter, 6:30-8 p.m., \$15 per person. Information: 812-933-6437 or [center@oldenburgfranciscancenter.org](mailto:center@oldenburgfranciscancenter.org).

### May 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Episcopal series, **"Day of Reflection with Bishop Gerald A. Gettelfinger,"** retired bishop of Diocese of Evansville, \$50 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### May 12

Kordes Center, Ferdinand, Ind. (Evansville Diocese). **"The Rosary—The Glorious Mysteries,"** Benedictine Sister Madonna Helmer, presenter, 9:15 a.m.-12:15 p.m., \$40 per person includes lunch. Information: 812-367-1411, ext. 2915, or [www.thedome.org/programs](http://www.thedome.org/programs). †



## Bishop Chatard groundbreaking

Father Robert Hausladen, chaplain of Bishop Chatard High School in Indianapolis, leads a prayer during an April 17 groundbreaking ceremony at the Indianapolis North Deanery interparochial high school. The ceremony marked the beginning of a \$4.5 million construction project for a new outdoor athletic facility, renovations of classrooms and science labs, and technological upgrades. The projects and additions to school endowments were made possible through Bishop Chatard's Golden Opportunities Capital Campaign. Standing behind Father Hausladen are Chatard students and William Sahm, left, the school's president.



## SPRED dinner dance

Attendees of the annual fundraising dinner dance for the archdiocesan Special Religious Development Program (SPRED) dance the night away on March 3 at the Marten House in Indianapolis. SPRED is a program of religious education that reaches out to persons with developmental disabilities and special needs. The program's volunteers currently minister to more than 100 children and adults with special needs throughout central and southern Indiana. For more information on SPRED, log on to [www.archindy.org/OCE/ourprograms/spred.html](http://www.archindy.org/OCE/ourprograms/spred.html).

## RCIA workshop is June 9 at St. Agnes Parish in Nashville

The Archdiocesan Initiation Committee is sponsoring a workshop for parishioners across central and southern Indiana who are involved in the Rite of Christian Initiation of Adults (RCIA) process in their faith communities.

"How the Spirit Moves—A Day for RCIA Teams," will be led by Father Steven Lanza, a priest of the Archdiocese of Chicago.

The workshop begins at 8:30 a.m. and concludes at 2:30 p.m. on June 9 at St. Agnes Parish, 1008 McClary Road, in Nashville.

In the morning, Father Lanza will discuss the practicalities of moving from an eight-month RCIA program to one that is a year-round process.

Topics of discussion sessions in the afternoon will include the importance of prayer in adult initiation, discernment in

adult initiation and formation of sponsors.

The registration fee includes lunch and is \$25 per person by May 17. From

May 18 to the registration deadline on May 31, the registration fee is \$30 per person. If two or more people from one parish register together, the fee is \$25 per person.

For more information or to register, call

Christina Tuley at 800-382-9836, ext. 1483, or 317-236-1483 or send an e-mail to [ctuley@archindy.org](mailto:ctuley@archindy.org). †



Fr. Steven Lanza

# INACTIVE

continued from page 1

they perceive the Church or its teaching. Some have left because they were mistreated by Church representatives," it added. "Cultural factors, including the lack of Masses and sacraments celebrated in languages other than English, also contribute to people slowly slipping away from the Church."

"Disciples Called to Witness" noted, "There are also Catholics who attend Mass on a regular basis, but who feel unconnected to the parish community."

It cited secularism, materialism and individualism in contemporary society as contributing factors for lack of Mass attendance by U.S. Catholics.

"The new evangelization is a call to each person to deepen his or her own faith, have confidence in the Gospel, and possess a willingness to share the Gospel," the document stated.

"The new evangelization provides the lens through which people experience the Church and world around them," it added. "The new evangelization invites people to experience God's love and mercy through the sacraments, especially through the Eucharist and penance and reconciliation."

The 31-page, 11,000-word document noted that it is likely inactive Catholics will have questions if they are invited to return to the practice of their faith.

"They may wonder and worry about the following—Will the Mass be the same? Will I be judged because I stayed away so long? Maybe I have sinned so greatly that I cannot come back. What if I cannot remember the words to Mass?"

By the same token, it added, those who

must do the inviting are often afraid of asking family members, friends or co-workers to come with them to Mass.

They may "have difficulty saying, 'I saw the same news story, but this is what the Church actually teaches,'" it continued. "We have trouble revealing, 'Yes, sometimes going to confession is hard, but once I am there I experience God's peace and mercy. If you haven't been in a while, consider giving it another chance.'"

The first time Blessed John Paul II used the term "new evangelization" as the theological concept of proclaiming the Gospel anew to those already evangelized was in a 1983 address in Haiti to Latin American bishops, the document stated, but noted that he was renewing a call to all of the Christian faithful to evangelize in the spirit of the Second Vatican Council and Pope Paul VI.

In his 1975 apostolic exhortation on evangelization, "*Evangelii Nuntiandi*," "Pope Paul VI recognized that the first proclamation of the Good News is directed '*ad gentes*' [to non-Christian nations]. However, he also recognized the need for the evangelization of the baptized who no longer practice their faith," the document noted. "He called upon the Church to evangelize these two groups, to invite them to a life of conversion, and to add new meaning to their life through the paschal mystery of Christ.

"Evangelization must remain rooted in the parish. It is in the parish that one becomes engaged with the Church community, learns how to become a disciple of Christ, is nurtured by Scripture, is nourished by the sacraments, and ultimately becomes an evangelizer," the document stated.

It also explored such methodologies as



Young people cheer in Paul VI Hall at the Vatican on Oct. 15, 2011, at the conclusion of an event to promote Pope Benedict XVI's call for a new evangelization. A document from the U.S. bishops' Committee on Evangelization and Catechesis exhorts Catholics at all levels in the Church to step up to invite Catholics who have stopped practicing their faith to do so once again.

discipleship, a commitment to the Christian life, parish life, liturgical life of the Church, the Christian family, catechists and teachers of the faith, and human experience as ways to draw Catholics back to their faith.

It also suggested the use of such teachable moments as Christmas, Easter, baptism, first Communion and other special liturgies when Catholics come in contact with the Church. "These are important opportunities not only for catechesis, but also for evangelization," it noted.

"The new evangelization does not seek to

invite people to experience only one moment of conversion, but rather to experience the gradual and lifelong process of conversion—to draw all people into a deeper relationship with God, to participate in the sacramental life of the Church, to develop a mature conscience, to sustain one's faith through ongoing catechesis and to integrate one's faith into all aspects of one's life," the document noted.

"Even though much has already been done to welcome our missing brothers and sisters back to the Lord's table, there is still so much more that can be done." †

## Pope names new cardinals to Vatican congregations and councils

VATICAN CITY (CNS)—Pope Benedict XVI named Cardinal Donald W. Wuerl of Washington to be a member of the Congregation for the Doctrine of the Faith, and gave cardinals created in February their assignments as members of other Vatican congregations and councils.

The appointments were announced at the Vatican on April 21.

U.S. Cardinal Edwin F. O'Brien, grand master of the Equestrian Order of the Holy Sepulcher of Jerusalem, which supports the pastoral and educational work of the Church in the Holy Land, was named to the congregations for Eastern Churches and for Catholic Education, as well as to the Pontifical Council Cor Unum, which promotes and coordinates Catholic charitable giving.

Cardinal Timothy M. Dolan of New York, who was tapped by the pope to

lead the College of Cardinals in a daylong discussion of the new evangelization on Feb. 17, was named a member of the Pontifical Council for Promoting New Evangelization as well as being named a member of the Congregation for Eastern Churches and Pontifical Council for Social Communications. Cardinal Dolan also serves as president of the U.S. Conference of Catholic Bishops.

Cardinal Thomas C. Collins of Toronto was named a member of the Congregation for Catholic Education, which supports and guides the work of Catholic schools, universities and seminaries. He also was named a member of the Pontifical Council for Social Communications.

Creating new cardinals—including Cardinals O'Brien, Dolan and Collins—on Feb. 18, Pope Benedict said they were



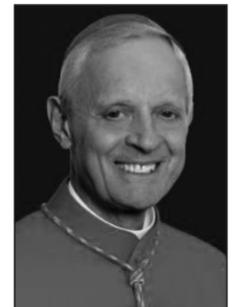
Cardinal Thomas C. Collins



Cardinal Timothy M. Dolan



Cardinal Edwin F. O'Brien



Cardinal Donald W. Wuerl

called to "cooperate closely with him in governing the universal Church."

In supporting the pope's universal ministry, he said, "the new cardinals will be called to consider and evaluate the events, the problems and the pastoral criteria which concern the mission of the

entire Church."

The pope asked the new cardinals "to serve the Church with love and vigor, with the transparency and wisdom of teachers, with the energy and strength of shepherds, with the fidelity and courage of martyrs." †

### 3,000 FAMILIES A WEEK...

whose incomes fall below the Federal and State guidelines for food pantries receive food at no cost from the Society of St. Vincent de Paul.

100 FAMILIES A WEEK... whose need has been verified receive at no cost appliances, furniture, mattresses, bedding and clothing from the Society of St. Vincent de Paul.

Does this earn us entrance into the do-gooders' hall of fame? No. It's what Christ Himself asks of us. Help us if you can.

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### St. Jean Marie Vianney Parish Center Earthquake Reconstruction Project Belle-Rivière, Haiti

St. Thomas Aquinas Catholic Church has had a twinning relationship with St. Jean Marie Vianney Parish in Belle-Rivière, Haiti, since 1990. On January 12, 2010, the earthquake that devastated much of Haiti destroyed the parish center in Belle-Rivière. Fortunately, there was no loss of life in Belle-Rivière. The pastor has been sleeping in a lean-to-type construction for two years. The STA Haiti Committee is grateful to the Mission Office of the Archdiocese of Indianapolis for a generous grant of \$50,000 toward this project.

If you would like to help with this effort, donations may be mailed to the

STA Haiti Fund

c/o St. Thomas Aquinas Catholic Church  
4625 N. Kenwood Avenue,  
Indianapolis, IN 46208

Indicate "Haiti Reconstruction Project" on the memo line

May God continue to bless you,  
STA Haiti Committee

For a complete financial statement, contact Fred Chandler at [dorisyfredchan@aol.com](mailto:dorisyfredchan@aol.com) or check STA Haiti Fund website at <http://www.staindy.org/church/section.php?page=2-56>.



CHRIST OUR HOPE:  
Compassion in Community

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# SISTER

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teaching.

Until her 99th birthday, she volunteered weekly at the St. Vincent de Paul Society food pantry in Indianapolis, even on days when ice, snow and bitter cold temperatures led her fellow sisters to recommend that she stay safely at their home at Our Lady of Grace Monastery in Beech Grove.

"She'd give hot chocolate to the people who waited on cold days," recalls her close friend, Benedictine Sister Bernardine Ludwig. "And we'd give away clothes. Some days, I'd say, 'It's too cold or icy for you to go.' She'd say, 'Are you going?' I'd say, 'Yes,' and she'd say, 'Then I'm going, too.'"

All those examples of her strong spirit lead another friend, Benedictine Sister Mary Ann Koetter, to smile and affectionately note, "There's a saying we have here, 'Where there's a will, there's Sister Sylvester.'"

Still, everyone who knows Sister Mary Sylvester understands there is one relationship in her life where she has always put her will aside.

"I've given myself to God ever since I made my vows," she says. "My faith is my life."

Her trust that God has always done—and will always do—what is best for her resonates in her thoughts about her upcoming 100th birthday on May 13.

"I go out to the cemetery and talk to my friends there," she says. "I tell them, 'When God's ready, I'm ready.' I can't believe I'm going to be 100 years old."

She shares those words with an almost child-like smile. For while her life has been marked by a strong spirit, it's also been touched with immeasurable joy.

## 'They are close to my heart'

That joy radiates on her face when she recalls Sister Pauline, her first-grade teacher whose love of God, children and life inspired her to become a religious sister and teacher.

Her joy shines even more when she remembers her own students and talks about how she still prays for them as she holds the small black book filled with their names.

"They are part of me," she says. "They worked with me, and I worked with them. They are close to my heart."

Starting in the 1930-31 school year, she taught for 50 years, including assignments at Assumption School in Indianapolis, St. Paul School in Tell City, St. Michael School in Bradford, all now closed, and St. Mary-of-the-Knobs School in Floyd County.

Some of her former students remember her as fondly as she remembers them, and sometimes there are unexpected reunions.

"I approached her once at the St. Vincent de Paul food pantry and said, 'Do you remember me, Sister?'" recalls Otto Schwab, now 75. "She said, 'What's your name?' I said, 'Otto.' She said, 'Are you Otto Schwab from Assumption?' Since then, I've been at the monastery a couple of times to have lunch with her. She got out the black book, and we reminisced about the people from Assumption. There couldn't be anyone sweeter. Everyone wanted her as a teacher."

Her joy also resounds in her laughter, especially on Sunday evenings when she and a few other sisters get together to play a dice game called, "Oh, Shoot!"

She also has her share of memorable laugh-at-herself lines, including, "I don't make money. I make trouble."

"She enjoys things so much, and she has such a free laugh," says Benedictine Sister

Mary Carol Messmer.

Sister Mary Sylvester keeps the joy and plays the dice game even though most of her sight has been taken away by macular degeneration. Still, she rolls her walker through the monastery, steering it often in the direction of one of her favorite places—the chapel.

She's there each morning, praying before the Blessed Sacrament.

She wheels herself to the nearby cemetery every afternoon to talk with her friends who have died and pray for her friends who are still living.

She also continues a 25-year tradition of leading a group of sisters as they pray for vocations.

"She's the most prayerful person I know," says Sister Bernardine.

## Living life as a prayer

For nearly 100 years, Sister Mary Sylvester has offered a countless number of prayers of thanks to God. Still, her most enduring legacy is that she has *lived* her life as a prayer of thanksgiving to God.

The gratitude shows in the way she fondly recalls those horse-drawn wagon trips with her siblings and other children to their Catholic school—her first journey of faith with others.

Her happiness also flows in the memories of her students, and the care she has extended toward people in need—including the way she stuffed 47 pillows last Christmas, hoping to bring a touch of comfort to military veterans at a hospital.

And perhaps most of all, her appreciation for her life has always been reflected in her joy of being part of a religious community dedicated to God. She comes to all the meals, and attends all the events, Masses and celebrations within the community.

One of the community's next major celebrations will be on



Delight fills the face of Benedictine Sister Mary Sylvester Will as she makes another winning roll of the dice in O, Shoot!, a game she plays every Sunday evening with some of her fellow sisters at Our Lady of Grace Monastery in Beech Grove.

May 13—a celebration in honor of her 100th birthday and her 83 years as a religious sister.

Listen to her fellow sisters talk about the birthday party, and it seems the event is as much a celebration for them as it is for her. That's how much she means to them.

"She's such a delight," Sister Mary Ann says. "She knows we're making a big deal of her birthday. She says, 'I'll be happy to go to heaven tomorrow, but you all

want to have a party.'"

Sister Mary Sylvester laughs, her spirit still strong and bright.

(Sister Mary Sylvester's birthday celebration will be from 2 p.m. to 4 p.m. on May 13 at Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove. Former students, friends of the Benedictine sisters' community and anyone who wants to share in the celebration of her life are invited to attend.) †

# REFORMS

continued from page 1

Bishop Blair began on behalf of the Vatican in April 2008. That investigation led the doctrinal congregation to conclude, in January 2011, that "the current doctrinal and pastoral situation of LCWR is grave and a matter of serious concern, also given the influence [that] the LCWR exercises on religious congregations in other parts of the world."

Among the areas of concern were some of the most controversial issues of medical and sexual ethics in America today.

"While there has been a great deal of work on the part of LCWR promoting issues of social justice in harmony with the

Church's social doctrine, it is silent on the right to life from conception to natural death, a question that is part of the lively public debate about abortion and euthanasia in the United States," the doctrinal congregation said. "Further, issues of crucial importance in the life of the Church and society, such as the Church's biblical view of family life and human sexuality, are not part of the LCWR agenda in a way that promotes Church teaching."

The Vatican also found that "public statements by the LCWR that disagree with or challenge positions taken by the bishops, who are the Church's authentic teachers of faith and morals, are not compatible with its purpose."

According to the Vatican, such deviations from Catholic teaching have

provoked a crisis "characterized by a diminution of the fundamental Christological center and focus of religious consecration."

But the congregation's document also praised the "great contributions of women religious to the Church in the United States as seen particularly in the many schools, hospitals and institutions of support for the poor, which have been founded and staffed by religious over the years," and insisted that the Vatican "does not intend to offer judgment on the faith and life of women religious" in the LCWR's member congregations.

During his tenure as the Holy See's delegate, which is to last "up to five years, as deemed necessary," Archbishop Sartain's tasks will include

overseeing revision of the LCWR's statutes, review of its liturgical practices and the creation of formation programs for the conference's member congregations. The archbishop will also investigate the LCWR's links to two outside groups—Network, a Catholic social justice lobby, and the Resource Center for Religious Institutes, which offers legal and financial expertise to religious orders.

The doctrinal assessment was separate from the Vatican's "Apostolic Visitation of Religious Communities of Women in the United States," a study of the "quality of life" in some 400 congregations, which began in December 2008. The visitation's final report was submitted in December 2011, but has not yet been published. †

## Reform of U.S. nuns group an opportunity for dialogue, archbishop says

VATICAN CITY (CNS)—A newly announced reform of an association of women's religious congregations in the U.S. offers the sisters and their bishops an opportunity to communicate and work together more closely, said the archbishop named by the Vatican to oversee the reform process.

Archbishop J. Peter Sartain of Seattle spoke to Catholic News Service in Rome on April 22, a day after arriving for a periodic "ad limina" visit to the Vatican.

The Vatican announced on April 18 that Archbishop Sartain will provide "review, guidance and approval, where necessary, of the work" of the Leadership Conference of Women Religious (LCWR) for a period of up to five years. His tasks will include overseeing revision of the LCWR's statutes, review of its liturgical practices, and the creation of formation programs

for the conference's member congregations.

The LCWR, a Maryland-based umbrella group that claims about 1,500 leaders of U.S. women's communities as members, represents about 80 percent of the country's 57,000 women religious.

In an eight-page, "doctrinal assessment" based on an investigation that began in April 2008, the Vatican's Congregation for the Doctrine of the Faith reported that the "current doctrinal and pastoral situation of LCWR is grave and a matter of serious concern."

The assessment cited deviations from Catholic teaching in areas including abortion, euthanasia, women's ordination and homosexuality.

Archbishop Sartain said that his main role in the reform process would be to "facilitate relationships and understanding."

Saying that he hoped he could "help the sisters and the LCWR recognize that we are all in this together," the archbishop called the reform a "great opportunity" for women religious, U.S. bishops and the Vatican to "strengthen and improve all of our relationships on every level."

Noting his extensive experience with religious communities in the four dioceses where he has served as a priest or bishop, the archbishop expressed his "personal appreciation for the role of religious women in the United States," and "all the extraordinary things that they've done."

Archbishop Sartain said he expected to meet with the LCWR "very soon," and declined in the meantime to discuss the reform process in any detail. But he said that he and his two assistants, Bishop Leonard P. Blair of Toledo, Ohio,

and Bishop Thomas J. Paprocki of Springfield, Ill., would be assembling an advisory committee to include women religious with expertise in theology and canon law, among other fields.

"We'll have ample opportunity for conversation and dialogue about all the issues," Archbishop Sartain said.

The archbishop dismissed press reports suggesting that the doctrinal congregation's action was a response to widespread support by women religious of the Obama administration's health care reform law, which the U.S. bishops have argued does not adequately protect rights to conscientious objection or guarantee against federal funding of abortion.

"There's been nothing in any conversation that I have had about the [doctrinal] assessment that would indicate to me that there would be any truth to that," he said. †

# RSVP volunteer program helps people change lives

By John Shaughnessy

Like many baby boomers, Monica Rinas sometimes struggles to balance all the demands and relationships in her life.

She tries to focus on her husband of 30 years, David. She also seeks to carve out time to enjoy her three grown children and her two grandchildren.

And the 59-year-old Catholic woman also tries as much as she can to help be a caregiver for her mother, who lives nearly 500 miles away in Kansas City.

At the same time, Rinas likes to volunteer as a way of thanking God for her blessings and honoring the giving attitude of her late father.

She has helped feed the homeless. She has also volunteered at a hospice, comforting relatives as their loved ones neared death. Yet, when she needed the flexibility to travel to Kansas City to be there for her mother, she knew she had to cut back or change her volunteer efforts.

That's when she became aware of a program sponsored by Catholic Charities Indianapolis that serves as a clearinghouse of volunteer opportunities for people 55 and older—a program called RSVP of Central Indiana that let her continue to change lives.

"What I like about RSVP is that they help you find a volunteer program that is suited just for you," Rinas says. "They work with your interests, your flexibility and your time, and they do all the groundwork."

For the past two and a half years, she has volunteered to lead classes at Girls Inc., a national, non-profit organization that works to develop girls' self-esteem and helps them to pursue their dreams as they learn from other women and girls.

"These girls are so smart, and they're eager to share their feelings," says Rinas, a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese. "They're always ready for a hug, for someone to listen to them, lift them up, and give them some goals and positive reinforcement. It's important for me to stand up before them as a mother and a grandmother to tell them that I still make mistakes. But that's how you grow. That's how you develop compassion and courage."

The desire to help people 55 and

older make a difference in the lives of others is at the heart of RSVP, says Monica Woodworth, who coordinates the program that involves more than 200 volunteers.

"There's current research that shows that volunteering is not only good for your physical well-being, it's also good for your mental and emotional well-being," Woodworth says.

"If you have been a career person and have stopped working, you may have lost your main identity in life—and the day-to-day contacts that filled your life. With RSVP, you're helping people, and you're meeting new people and expanding your social group."

Wanting to foster those social connections, RSVP schedules luncheons and education classes so volunteers can interact with each other.

The program also recognizes that people 55 and older often have multiple roles in their lives, including caring for grandchildren, being a caregiver to their parents and having second jobs. So RSVP strives to offer volunteer opportunities that match a need for flexibility in life, Woodworth says.

That flexibility and the variety of volunteer opportunities appeal to Jim Fillenwarth.

He volunteers every Tuesday morning at the St. Vincent de Paul food pantry in Indianapolis. He supervised a service trip of 40 youths from the Future Farmers of America organization when their national organization held its convention in Indianapolis in 2011.

He's also looking forward in May to judging the projects of seniors at Greenwood High School. And he just finished a few months of providing free assistance to elderly people who needed help in preparing their tax returns.

"I like the variety of people," says Fillenwarth, a member of St. Roch Parish in Indianapolis. "When we help people with their taxes, they ask, 'What can we do for you?' They offer monetary tips, cookies or a can of pop. We're not allowed to take anything but a thank you. They always say, 'We'll pray for you.' I say, 'We can't stop you from doing that. I'll take that.'"

Those interactions add joy to his life.

"It's what keeps me going," says Fillenwarth, who is 80 and a



Volunteer Monica Rinas teaches girls in a program that helps them develop their self-esteem and pursue their dreams.



Jim Fillenwarth volunteers every Tuesday morning at the St. Vincent de Paul Society food pantry in Indianapolis, helping people in need register for the food assistance program.

*'There's current research that shows that volunteering is not only good for your physical well-being, it's also good for your mental and emotional well-being.'*

—Monica Woodworth, RSVP coordinator

great-grandfather. "My satisfaction is a job well done, that I did my best today. About six years ago, I was diagnosed with rheumatoid arthritis. One day you feel fine. Other days, you just hurt. But it doesn't stop me. I look at it that I'm helping God's creatures. I figure he would like me to help people so I do. It keeps me out of mischief."

Delores Townsend shares that attitude.

At first, she became aware of RSVP through a volunteer program that helped her.

"I called in to get a 'home companion'—a person who calls you at home, talks about current events and listens to you," Townsend recalls. "It lifts you up to have someone like that. She called me about twice a week. We got to be good friends, and we still communicate. It's just the thoughtfulness. Then I decided I could

do more."

She volunteers to help take phone calls from people who want to donate beds, washing machines and other items to the St. Vincent de Paul Society in Indianapolis. She takes the information and schedules pick-up times.

Wanting to do more, she also serves as a receptionist at the St. Vincent de Paul Society food pantry. Even a recent knee replacement won't slow down her volunteering efforts, she says.

"The main thing I like is giving back, helping," says Townsend, 72. "Everything they do at St. Vincent de Paul is to help people. That's a blessing. I'm helping, too. It's a fantastic feeling."

(For more information about RSVP of Central Indiana, call 317-261-3378 or 800-382-9836, ext. 3378.) †



## Cleveland bishop will reopen 12 parishes in line with Vatican decrees

WASHINGTON (CNS)—Bishop Richard G. Lennon of Cleveland said he will reopen 12 parishes as directed by the Vatican to promote "peace and unity" in the diocese.

His announcement came a month after the Vatican's Congregation for Clergy overturned the closings of the parishes in 2009 and 2010, and said the churches must be restored for worship.

Addressing the media on April 17, Bishop Lennon said that appealing the congregation's ruling to the Apostolic Signature, the Vatican's supreme court, "would

prolong the process for a number of years, and would create more uncertainty and continue to divide our Catholic community.

"I now say it's time for peace and unity in the Diocese of Cleveland," the bishop said.

The congregation's rulings—detailing how the process

outlined in canon law for closing a parish was not followed in the case of the closings—stem from appeals by parishioners who were assisted by canon lawyers. The decrees reversed the closings undertaken in a diocesan-wide reconfiguration plan that saw 27 parishes closed and another 41 merged to form 18 new parishes.

Early reports said 13 decrees were received, but Bishop Lennon said he had received word on 12 parishes from the Vatican congregation.

Seven of the parishes are located in Cleveland, two in Akron, one in Lorain and one each in the suburbs of Bedford and Lakewood. Most of the parishes opened in the early 20th century to serve European immigrants.

Bishop Lennon did not offer a timeline for any of the parishes to reopen.

Two leaders in the appeal effort welcomed Bishop Lennon's announcement, and expressed hope that the reopening process would move ahead quickly.

"I'm relieved that he has come to the conclusion that it would be in the best interest of the diocese and the parishioners affected not to appeal the decrees," said Patricia Schulte-Singleton, president of the St. Patrick Parish

council when the west side Cleveland faith community closed, and who formed the Save St. Pat's Committee.

"We need to work together," she said. "I think we can hammer out the details in order to get that full restoration. It might be iffy on both ends, for the parish and the diocese, but I think we can do it."

Toni Sabo, a member of the closed St. James Parish in Lakewood, said she looks forward to meeting her new pastor.

"We're more than pleased," she said. "You are told as little children that miracles happen and you say, 'Oh, really?' But to us this is a miracle."

Bishop Lennon said matters of staffing, including the assignment of pastors or parish administrators, the return of sacred objects and minor maintenance must be addressed before each parish reopens.

"We will work with the priests and parishioners as they reestablish their parishes," he said.

"As is true for all parishes, it will be essential that each of these parishes demonstrate on an ongoing basis an active membership and the financial wherewithal to sustain themselves," the bishop added. †



Bishop Richard G. Lennon

# Religious liberty takes center stage at Catholic prayer breakfast

WASHINGTON (CNS)—Religious liberty was topic A at the eighth annual National Catholic Prayer Breakfast on April 19 at a Washington hotel.

“Never in the lifetime of anyone present here has the religious liberty of the American people been as threatened as it is today,” warned Carl Anderson, supreme knight of the Knights of Columbus, in remarks to the estimated 800 people in attendance.

“We must remind our fellow Americans, and especially those who exercise power, that religious liberty—the freedom guaranteed by the First Amendment—has been essential to the founding, development and improvement of the American republic.

“Today we find a new hostility to the role of religious institutions in American life at a time when government is expanding its reach in extraordinary ways. And it is not only because of the Obama administration’s HHS contraception mandate,” he added.

Besides the mandate requiring that most health plans cover the cost of contraception, sterilization and some drugs that can induce abortion, Anderson pointed to the *Hosanna-Tabbor v. EEOC* case, a court challenge to a Lutheran school’s firing of a teacher. The attempt to more narrowly define who is a religious employee was unanimously rejected by the U.S. Supreme Court.

He also noted the revocation of a federal human trafficking grant awarded to the U.S. bishops’ Department of Migration and Refugee Services because MRS would not offer its clients the “full range of reproductive services,” including abortion.

“A government willing to affect the faith and mission of the Church is a government willing to change the identity of the Church,” Anderson said.

“During his [2008] visit to Washington, Pope Benedict XVI reminded us that ‘Christians are easily tempted to conform themselves to the spirit of this age,’ ” he said. “The spirit of our age is profoundly secular. And secularism accepts religion—if it accepts it at all—only on its own terms.



Rep. Ann Marie Buerkle, R-N.Y., and Rep. Tim Huelskamp, R-Kan., join in reciting the Pledge of Allegiance during the eighth annual National Catholic Prayer Breakfast in Washington on April 19. Catholics in public office, Church officials, religious and members of the Knights of Columbus were among those in attendance at the breakfast.

Under this view, religion is subordinated to the political interests of the secular state. And it is precisely this subordination of religion to the state that the First Amendment seeks to prevent.”

Anderson recalled when British Prime Minister Winston Churchill addressed Congress in December 1941, with England being subjected to Nazi bombing runs and the United States having just suffered the Japanese attack at Pearl Harbor.

“In that worst of times, he scorned the enemies of freedom and defiantly asked, ‘What kind of people do they think we are!’ Today, with the same defiance, we can declare, ‘What kind of Catholics do they think we are!’ ” Anderson said to applause. “Do they really expect us to go gently into that dark night they are preparing for religious liberty in America? Do they know that people who believe in ‘one holy Catholic and apostolic Church’ can never agree to compromise our Church by entangling it in intrinsically evil acts?”

While Anderson stuck to domestic issues, threats to religious liberty around the world were the subject of the keynote address by Archbishop Francis A. Chullikatt, apostolic nuncio at the Holy See’s Permanent Observer Mission to the United Nations.

Archbishop Chullikatt noted repeatedly how Catholics and Christians are threatened on a regular basis for professing or exercising their faith. The former papal nuncio to Iraq, he expressed sadness over the Oct. 31, 2010, massacre at a church in Baghdad, where 52 people were murdered, including two priests he knew personally.

“Religious liberty is the first of human rights,” Archbishop Chullikatt said. He quoted Pope Benedict, who in his 2011 World Day of Peace message, said, “A freedom that is hostile or indifferent to God is self-negating.”

“What is at stake here,” Archbishop Chullikatt said, “is the future of humanity itself.” He added freedom of religion is “not only a moral but also a



Carl Anderson, supreme knight of the Knights of Columbus, discusses threats to religious liberty on April 19 during the eighth annual National Catholic Prayer Breakfast in Washington.

civil right.”

Such freedom, the archbishop said, “still awaits effective implementation in many countries.” He cited statistics from a U.N. office that monitors discrimination and intolerance to human rights, which indicated that 70 percent of the world’s people live in countries with a high degree of restriction on human rights, and 51 percent of the population lives in nations where the government has used force to keep citizens from exercising those rights.

Archbishop Chullikatt cited laws that place an outright ban on worship by Catholics in nations where they are a minority religion as well as blasphemy laws, conversion laws and statutes that forbid the wearing of garments that express one’s faith.

The Arab Spring that took hold in many parts of the Muslim world last year has created situations for Christians that “may actually see things get worse rather than improve,” he said. †

## Catholic communicators must obey Church teaching, U.S. cardinal says

ROME (CNS)—Church communicators have an important and serious duty to obey Church teaching, and defend the Church’s mission of saving souls and safeguarding truth, said the head of the Vatican’s highest court.

Caution as well as control over content and where it is distributed are needed because while the field of communications “has great potential for good,” it “also can be turned to the harm of the faithful,” said U.S. Cardinal Raymond L. Burke, prefect of the Supreme Court of the Apostolic Signature.

Communicators should be guided and directed by pastors to make sure their content is free from doctrinal and theological errors, and Catholics should avoid outlets that openly attack Christian morality, he added.

The cardinal was one of dozens of speakers at a biennial seminar for people who work in the field of media and communications for dioceses, religious institutions and other Church organizations. Sponsored by Rome’s Pontifical University of the Holy Cross, the April 16-18 seminar focused on ways the Church could

better portray the essence and vitality of the Christian faith.

Cardinal Burke, who is a canon lawyer, focused his talk on April 18 on the importance of canon law in protecting the integrity of the Church’s mission and its members. The Church’s discipline and canonical processes are “not only not a hindrance to the effective communication of the Catholic faith, but also an effective manifestation of the vitality of the faith.”



Cardinal Raymond L. Burke

In order to carry out its mission of clearly teaching moral principles and judging human affairs with the aim of saving human souls, the Church “has a solemn obligation to use whatever instruments of communication are most fitting and effective,” he said.

Church communicators, in fact, are taking part in the “priestly office of teaching” and, therefore, “it is key that they, like priests, ground themselves in an ever greater

obedience to the truth of Christ” found in the Church’s official teaching, he said.

Canon #823 states pastors have the right and duty “to be watchful so that no harm is done to the faith or morals of the Christian faithful through writings or the use of instruments of social communication.”

Therefore, priests and bishops “should be close to those employing the instruments of social communication for the sake of evangelization,” not only encouraging them in their task, but “guiding and directing them, lest some form of communication actually lead the faithful into confusion and error regarding the truth,” the cardinal said.

Cardinal Burke questioned whether some forms of digital media were appropriate for evangelization, saying some instruments may “actually do harm to the mission through their inappropriate or misguided use.”

While not specifying which kinds of media were inappropriate, he cautioned against those that “foster the fragmentation of thought and language,” permit anonymity, lack any ethical standards and lead to “highly inappropriate or even offensive language,” he said. †

## What was in the news on April 27, 1962? The early days of lay teachers in Catholic schools, and a question about using the birth control pill

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*.

Here are some of the items found in the April 27, 1962, issue of *The Criterion*:



- Pope John appeals for peace, unity in two Easter messages
- NCEA speaker: Asks that lay teachers be treated as partners

“DETROIT—A layman prominent in Catholic education paid tribute here to the acceptance of lay teachers in Catholic schools, but said more must be done to make them equal partners. William H. Conley called for a ‘positive effort’ by both religious and lay teachers to bring about mutual understanding of their interests.

Conley spoke at the opening session of the 59th annual convention of the National Catholic Educational Association in Detroit’s Cobo Hall. About 10,000 educators were here for the convention.”

- Polish Reds evoke wrath of cardinal
- Warns against ‘negativism’
- The great contradiction: Religion and the Communist Utopia
- Council may use voting machines
- Birth control pills? A theologians appraisal
- Aid to pupils is legal, law professor states
- Question Box: Birth control pill subject of query

“Q. Recently I heard that the Catholic Church was experimenting on a ‘birth control pill’ in Boston. Once this pill was proven safe and effective, the Church was going to permit its usage in some instances. Will this announcement be made at the Ecumenical Council by Pope John?”

A. Testing pills is not the Church’s line of work. ...

Pills of this type might be used for various legitimate purposes. But if their immediate purpose is the prevention of conception, then it will hardly get the approval of any Catholic moralist—much less that of the Ecumenical Council.”

- Soviets go all out to hide seamy sides of life
- 6,000-voice choir again is feature
- Eighth-grader to fill top role in Marian play
- Teacher training campaign planned
- Indian boy ‘looking’ for a Catholic home
- Cardinal donates to prisoner fund
- Cite illegitimacy rate in Puerto Rico
- Asks Holy See aid for Cuban captives
- Dominican Republic on long road back
- N.Y. archdiocese adopts pension plan for lay employees

(Read all of these stories from our April 27, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

## Marriage maintenance in good times helps in difficult times

By David Gibson

Setting a marriage on autopilot and expecting it to coast along smoothly is unrealistic, most marriage counselors and educators agree.

They encourage wives and husbands to nurture relationship skills, and to develop strategies for shoring-up their marriages at difficult moments.

Leading marriage researchers offer these three strategic recommendations for couples.

- Have fun. Until recently, the importance of fun tended to be ignored in discussions of marriage, according to the third edition of *Fighting for Your Marriage* by Howard Markman, Scott Stanley and Susan Blumberg. These noted Denver researchers said that “the more that fun and friendship are a part of your lives together, the happier you will be in your marriage.”

For couples overburdened by the demands of daily life, this may require planning, the authors acknowledged. The possibilities, of course, are endless—from going out to dinner to having a picnic, taking a class together, gardening or renting a movie.

- Take an interest in each other’s dreams and goals. This recommendation comes from John Gottman, a University of Washington researcher who has become one of America’s most influential marriage experts.

“In happy marriages, partners incorporate each other’s goals into their concept of what their marriage is about,” Gottman wrote in *The Seven Principles for Making Marriage Work*.

He said these goals can be concrete, but also “intangible, such as wanting to feel safe or wanting to view life as a grand adventure.”

This recommendation may be hard to follow when one spouse does not see the value of the other’s goal or considers it unfeasible. But Gottman insisted that even without fully embracing a spouse’s dream, it is possible and important to “honor” it.

- Carve out “couple time” on a regular basis. Spend time listening to each other, discussing interests or collaborating in some activity.

This is an opportunity for spouses to enjoy each other’s friendship and companionship, and to reaffirm, in choosing to be together, that they remain each other’s priority.

One-on-one couple time could be as simple as seizing a few minutes to visit without rushing off to the TV or Internet or as formal as a date night out.

A major 2012 report titled “The Date Night Opportunity,” from the National Marriage Project based at the University of Virginia, discussed couple time. W. Bradford Wilcox, the project’s director, and co-author Jeffrey Dew pointed out that couple time allows a wife and husband to communicate better.

This is important, they explained, because “individuals continue to change,” and “as they and their relationships develop, they experience new challenges and problems.”

Much to my amazement, in 2007 I became a marriage writer. I retired that year, but like many retirees nowadays I

CNS file photo by Karen Callaway, courtesy, USCCB



Peggy Murrin and Steve Thordarson participate in Pre-Cana II, a marriage preparation program designed for couples who will be stepparents, at Holy Name Cathedral Parish in Chicago. Many marriage experts agree that couples should improve their relationship in good times in order to be ready for challenging times in their life together.

continued to work a bit. Since retiring, I have written more than 175 news stories for the U.S. Catholic bishops’ marriage website ([www.foryourmarriage.org](http://www.foryourmarriage.org)).

Reviewing my reports, I was surprised by how often they discussed marital conflict. Many marriage educators believe couples benefit by learning to handle conflict better.

The truth is that couples are not out of the ordinary in disagreeing sometimes. Their disagreements may or may not make them angry, but few, if any, spouses think alike about everything.

Materials prepared in the Diocese of St. Cloud, Minn., for a marriage preparation program called “Fully Engaged” encourage couples to recognize that “coming to a point where mutual respect is possible, even when opinions differ, is essential.”

Do not “make your spouse the problem, make the problem the problem,” the program advised. It echoed countless others who said that the real problem for couples stems not from having a problem, but from how to handle it.

A 2010 study of marital conflict done by the University of Michigan examined constructive and destructive ways of handling conflict.

- Destructive approaches included yelling, insulting one’s spouse, bringing up things that happened long ago or

demanding to have the last word.

- Constructive approaches included listening to the other’s point of view, attempting to find out what one’s spouse is feeling, attempting to say kind things or trying to make the other person laugh.

Becoming more skillful at handling conflict is just one of many ways that a wife and husband can do their marriage a big favor. It might help them grow closer together.

The other side of the coin, perhaps, is to “spotlight the many little things that are right” about each other, a point accented in Laurie Puhn’s book *Fight Less, Love More*.

Puhn commented that in healthy relationships, people recognize each other’s flaws, “and deal with them through effective communication,” while taking “the time to recognize and admire” each other’s “strengths and attributes.”

A lawyer working as a couples’ mediator, Puhn urged couples to pay close attention to five qualities that she considers necessary for relationships to thrive—appreciation of each other, respect, compassion, trust and companionship.

(David Gibson was the founding editor of *Origins*, Catholic News Service’s documentary service. He retired in 2007 after holding that post for 36 years.) †

## Unity in marriage is aided when each spouse finds fulfillment in life

By Joseph F. Kelly

A traditional way of understanding marriage is that “the two shall become one.”

Today, we recognize that both partners also remain individuals who grow and change, and have their likes and dislikes, interests and hobbies, and, more and



CNS photo/Romeo Ranoco, Reuters

Newly married couples kiss during a mass wedding ceremony at a Catholic church in Manila, Philippines, in 2009. The fulfillment of goals for each spouse can help the unity of their marriage grow stronger.

more, careers.

Women now make up more than half the students in colleges, medical schools and law schools. This phenomenon also has affected the Church as women minister in parishes, dioceses and national Catholic organizations.

Of course, many other women choose more traditional marital roles, but the point is that they choose.

A husband today must learn to accept and value his wife’s choices. This will strengthen a marriage.

In a healthy relationship, personal goals need not threaten marital unity. They can promote it. People who are happy as individuals also are happy as spouses. As men and women grow in life, they also will grow in their marital lives.

Is this difficult to achieve? Not if people are in love.

That sounds like a trite answer to an important question, but it’s true. Love turns two into one, and it enables the two individuals to remain one.

When couples have difficulties, even serious ones that threaten a marriage, love can keep them together. It reminds them of how much they mean to one another, but also of how they could never be the individuals they want to be without their spouses.

When you love, you cease being an individual because you understand yourself not just as a physician or attorney but as a physician or attorney who is married, in a

rewarding relationship with another person and, most importantly, can no longer be understood as an individual without being understood as a spouse.

Being a spouse is part of who you are, and marriage is no threat to individuality. On the contrary, it fulfills it.

Does faith play a role in a modern marriage? Absolutely. Catholics who take their faith seriously understand that the sacrament of marriage, sanctioned by God, transforms the individuality and unity of the spouses.

We cannot understand ourselves as individuals without recognizing that we are children of God. We cannot understand ourselves as Catholic spouses without understanding the sacredness of our bond.

The Trinity exemplifies individual personhood in an eternal unity. What better model for a marriage than one blessed by a God who understands and lives in unity and individuality?

Some readers may think that all this stuff about individuality and marriage sounds good, but is really theorizing with no basis in reality. Maybe.

But in August, this theorizing professor and his wife will celebrate their 44th anniversary, and we will thank God when we do so.

(Joseph F. Kelly is professor of the history of Christianity at Jesuit-run John Carroll University in Cleveland.) †

From the Editor Emeritus/John F. Fink

## Biblical readings: Beasts in the Book of Revelation

Next week, for the Fourth Week of Easter, the biblical readings in the



Office of Readings are from Chapters 12-18 of the Book of Revelation. However, in this column I will write about Chapter 16 and leave Chapters 17 and 18 until next week.

In Chapter 12, we get the image of “a woman clothed with the sun, with the moon under her feet, and on her head a crown of 12 stars” (Rv 12:1). The woman symbolizes God’s people, first Israel and then the Christian Church.

Then we get a huge red dragon. The dragon is Satan, of course, ready to devour the Messiah when he comes from Israel. But God saves the Messiah. When the devil tries to get at the Messiah through the members of the Church, God protects them, too.

Chapter 12 also contains the great battle in heaven between the Archangel Michael and his angels against Satan, the dragon.

Michael and his forces are victorious, and the devil and his demons are expelled from heaven. The devil then pursues the members of the Church.

Then a beast appears, symbolizing the Roman Empire. It has features like those in the prophet Daniel’s dream (see Dn 7). Its seven heads represent the Roman emperors, with one of the heads mortally wounded but with the wound healed. This seems to be a belief that Emperor Nero would come back to life.

Then a second beast appears. Its number is 666. Each letter of the alphabet in Hebrew, or Greek, has a numerical value. The letters in a name can be combined to come up with a number. Number 666 can be done with Caesar Nero, who probably is the one referred to here.

Chapter 14 is a respite from the bad news. We get the vision of the Lamb (Jesus) and the saints in heaven, and three angels flying overhead with good news, including the prophecy that Babylon, i.e., Rome, will fall. We also read of the harvest of the earth when the

elect will be gathered in heaven while the wicked will be thrown into “the great wine press of God’s fury” (Rv 14:19).

In Chapters 15 and 16, we read about the seven last plagues that are in seven bowls. Earlier, we had the vision of seven seals on the scroll and seven trumpets announcing the opening of the seven seals.

The seven plagues, poured out of the seven bowls, like the seven seals, foreshadow the final cataclysm, a succession of calamities that are again modeled on the plagues in Egypt before Moses could lead the people in the exodus.

The sixth plague mentions the kings of the whole world, who will assemble “for the battle on the great day of God the almighty” (Rv 16:14) at Armageddon. Armageddon means “Mountain of Megiddo” where many battles were fought. Some fundamentalists believe that the final decisive battle between the forces of good and evil will be fought there in modern Israel.

The final plague is a great earthquake that will split Rome into three parts, leading to the punishment of Babylon (Rome). †

Cornucopia/Cynthia Dewes

## Funerals can demonstrate grace-filled lives

Just in case we forget what stage of life we are in, we are always reminded of it



by the events that are occurring. When recess, trick or treating for Halloween and writing a wish letter to Santa are the big deals in our lives, we are probably in primary school.

When we are occupied with dressing up for the prom and getting a driver’s license, we are teenagers. And when we are filling out job applications and looking for our first apartments, we are most likely young adults starting our careers.

Now, my contemporaries and I have come to a period of life when we are receiving Social Security checks every month—I hope. We are thinking of selling the old homestead, and moving to an apartment or assisted living residence. You might think we would have a lot of time on our hands—except that our time is occupied with doctor appointments and funerals.

Now, the doctor appointments I wouldn’t mind doing without, but the funerals can often be instructive, moving, inspirational and, I hate to admit it, fun.

One such comes to mind when I think

of Father Joseph Kern’s funeral. He was a much-loved priest in the Terre Haute Deanery, and his funeral was well attended by numerous priests, his extended family and many friends, including us.

It was like “Old Home Week” as we embraced the priests and other old friends we have known in several parishes over the years. It was a joyous occasion, and people sang out and prayed aloud with gusto because we all knew where Father was now—with his God. The fun part also included him wearing his familiar baseball cap with a cross on it during the service and on into his grave. It was truly a triumphant Christian event.

More recently, I attended the funeral of a 47-year-old man, a husband and father, who died after a long fight with cancer. Naturally, his funeral was well attended because at his age there were many people in his life who loved him and wished to show their respect.

This time, it certainly wasn’t fun, but it was a moving witness to Christian faith. His young wife, two adult sons and the minister all gave remarkable testimonials to his courage and the enrichment that he brought to their lives.

Reading about the recent funeral and great “send-off” for Benedictine Father Boniface Hardin was another inspiration to me even though we were unable to

attend it. We were acquainted with Father Boniface from his occasional celebrations of Mass at St. Monica Parish in Indianapolis, and from meeting him at various other events, including his presentations as the black abolitionist, Frederick Douglass.

My favorite memory of Father is once when he was saying Mass, and after making a cogent point in his sermon he urged the congregation to, “Say Amen.” “Amen” came the puny response from the mostly white parishioners.

Father roared back, “SAY AMEN!” And we did! I’m sure there was a vigorous chorus of “Amen!” heard often during his funeral service, which was as instructive to those people present as it had been for us.

Sadly, some funerals are not inspirational or moving, and certainly not fun if the person being buried has few mourners and no apparent connections to family or friends or a church community. I think we should seek out such people before they pass if we can.

We all need the loving attention of others, which makes for a grace-filled life, so that one day, when it’s our funeral, the “Amen!”s will bring down the house.

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

Emmaus Walk/Debra Tomaselli

## Alleluia! Christ is risen ... and so are we!

They shouldn’t have to make caskets that small.



I squinted as I stepped into the packed church on a bright Tuesday afternoon. The tiny, white coffin placed on top of a steel, accordion-like framed cart was the first thing that I saw. It was in the vestibule with Father Charlie and the family of the stillborn infant. I

greeted the young parents, who were former classmates of my daughter, and scanned the congregation, looking for familiar faces.

Suddenly, my gaze returned to the little white casket, and I recalled the graveside burial of my own granddaughter, Abigail Therese.

Just months ago, she, too, was stillborn. I could still envision her tiny white casket topped with pink flowers. I could still smell the fresh dirt piled at the grave. I could still see Father Richard’s vestments waving in the gentle breeze. I

could still see the sad look on my daughter’s face.

Snapping back to the present moment, I watched as the small group in the back of the church assembled around the little casket and began to process down the aisle. As they approached the altar, I slipped into a nearby pew and sat next to several friends.

Katie looked over and hugged me. “This must be really hard for you,” she said as the service began.

It wasn’t difficult though. I wasn’t sure why, but it wasn’t.

As the service ended, others greeted me with similar sentiments. Finally, Katie turned to me and, wiping a tear, said, “I know you say you are OK, but I know better. This really has to be hard for you.”

I began to wonder if something was wrong with me. Why wasn’t I upset? Why wasn’t this difficult? How was I able to handle this?

Unexpectedly, answers arose from deep within. I knew why I was there. I was there to provide strength for the family. I was there because presence is sometimes all you can do. I was there as a statement

of faith.

In fact, my ability to transcend the sadness was even more profound, and suddenly I knew how to verbalize it.

“No, Katie, it’s really OK,” I repeated, pointing toward a mosaic of the resurrected Christ behind our altar. The words blurted out of me. “I believe in the Resurrection.”

Death is sad. Grief can be crushing. In fact, it once nearly defeated me. But then, with nowhere else to go, I chose Christ.

When you know the end of the story, you are bubble-wrapped in strength, peace, love and joy.

When you believe—really believe—nothing can penetrate you. Yes, there is sadness. Oh, there is sacrifice. But there is that kernel of faith deep within that upholds us—no matter what.

That child is free. That child is dancing. That child delivered an important message to all of us. May she rest in peace.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

## The parent-child relationship teaches us about God’s mercy

Since I was a child, I have been taught that God is rich in mercy.

But it seems that it has only been in the past decade that my appreciation of the mercy that God shows toward us has become concrete and real for me.

Living as a father of four rambunctious boys under 10 can do that for you.

Day in and day out, my wife, Cindy, and I try to show our boys the right way to speak and act so that they will truly be happy. And, day in and day out, they not only speak and act as if we have been speaking to a wall, but their misdeeds and disrespect are sometimes directed toward us.

Now multiply my nearly 10 years as a father by several thousand, and my four boys by several billion, and you get an inkling of the extent of God’s mercy.

It is only an inkling because the more pure one’s heart is, the more pain and suffering it endures when it is hurt by others. That is why through the centuries some spiritual writers have thought that Jesus’ agony in the Garden of Gethsemane on the night before he died was a more intense form of suffering than what he experienced in his body in his crucifixion.

Although I love Cindy and my boys more than I could have ever imagined loving anyone before I married her and we were blessed with children, we both can feel a good deal of frustration at their misbehavior. But there are never any shadows in God’s infinite love for us.

His undying mercy in the face of continual unfaithfulness is the thread that weaves together the long history of the people of Israel and the Church.

Like the loving Father that he is, God has, for thousands of years, showed us the way to live that will lead to true happiness. And yet, like my own boys—and myself when I was their age—humanity has been slow to follow his lead. In fact, we have often quite consciously chosen to follow our own will instead of God’s will for us.

Despite this long litany of sins directed against God by the human race throughout history, the mercy he has shown toward us has never failed. It has always been infinitely greater than the darkest of our sins.

Christ’s dying reveals this fact perfectly. In his suffering and death, he endured the worst evil that humanity could inflict on a person.

Yet, Christ not only rose from the dead, victorious over evil. He did so in a state far glorious than he had been in his earthly life up to that point. Christ’s resurrection is the complete victory of mercy over sin.

Believe it or not, God actually wants us to be channels of his mercy in our everyday lives—this despite the fact that we have done nothing to deserve his mercy in the first place.

If we step back and consider the immensity of God’s mercy and our smallness in comparison, we might shrink from thinking ourselves capable of being agents of his mercy.

But he has empowered us to do this great work precisely by showering his loving forgiveness upon us in our own lives.

Our heavenly Father’s divine mercy is a gift that we must give away once we receive it—and we receive it every day.

Our world would be a much more pleasant and beautiful place if we just took up God on his invitation to share his mercy in countless little ways each day with our friends, family, co-workers, neighbors and even complete strangers. †

Fourth Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 29, 2012

- Acts of the Apostles 4:8-12
- 1 John 3:1-2
- John 10:11-18

The Acts of the Apostles is again the source of an Easter season weekend's first reading.



St. Peter, once more the spokesman for the Apostles, is filled with the Holy Spirit. He is not speaking on his own.

In the story, Peter restores a crippled person to wholeness, declaring that this

miraculous event came not as the result of his own power or of any earthly power, but rather through the power of Jesus.

Peter makes it clear that Jesus, the source of Peter's power, is indeed the Jesus who was crucified on Calvary, the Son of God, the Savior. Jesus is the cornerstone of eternal life itself, the single source of God's favor and everlasting life.

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

These three epistles of this Apostle are alike and splendid in their deep message and superb use of language.

This reading declares true believers to be "children of God." It is a powerful term. Through Jesus, and in Jesus, believers become much more than merely the creatures of God. They become God's children.

The Scriptures have many titles and names for God. He is the Master, the Creator, the King and the Almighty. In this reading, God is the Father. The title conveys all that the relationship between a child and an earthly father suggests it would be.

The final reading is a passage from St. John's Gospel in which Jesus is described as the Good Shepherd.

This title, occurring elsewhere in the New Testament, with many Old Testament echoes, offers lessons in itself.

In the Greek, the language of the Gospel, "good" means "ideal." Jesus is the perfect shepherd. Thus, Jesus not only leads the sheep, but risks everything—even life itself—for the sheep. The image has

overtones of the Lord's sacrificial death on Calvary.

Another lesson is that we are sheep. Sheep are not aggressive. They are not predators. They easily are the prey of vicious enemies that capitalize on the sheep's innocence and vulnerability. Thus it is with humans, who are exposed to the dangers of sin and meanness of sinful people.

The Lord protects us. He guarantees his care and mercy in our lives.

"Sheep not of this fold" refers not to dissenters or gentiles, but to people of future generations.

Finally, in the agrarian world of that day's Israel, Jesus used images familiar to everyone, such as shepherds and sheep. He wanted all people to understand and know God—God's mercy, God's love and the potential of all to live in his love.

## Reflection

For weeks, the Church has celebrated the Resurrection. It still celebrates the Lord's life this weekend.

In these readings, the Church reminds us that the Resurrection was not just a stupendous event that came and went long ago. Instead, it is with us now.

Peter brought people to God. He brought God's life-giving power to them. His successors continue in this wondrous exchange.

Essential to eternal life itself is a contemporary, total and absolute commitment to God through the Lord Jesus.

As First John tells us in the second reading, in Jesus we become children of God, who is our loving Father.

Jesus is our Good Shepherd, ready to sacrifice earthly life itself so that we might live.

In our greatest limitation, we humans everlastingly ignore our own vulnerability and inflate our strengths. We are at the mercy of death-dealing and devious forces, some with human faces and some from within us. We must admit these facts.

We need the Lord. Jesus is our strong, loving and giving Good Shepherd. He leads us to eternal life. Without the Lord, we risk eternal death, helpless before our enemies. He alone guides us to peace and to eternal life. †

## Daily Readings

Monday, April 30

St. Pius V, pope  
Acts 11:1-18  
Psalms 42:2-3; 43:3-4  
John 10:1-10

Tuesday, May 1

St. Joseph the Worker  
Acts 11:19-26  
Psalm 87:1-7  
John 10:22-30

Wednesday, May 2

St. Athanasius, bishop and  
doctor of the Church  
Acts 12:24-13:5a  
Psalm 67:2-3, 5-6, 8  
John 12:44-50

Thursday, May 3

St. Philip, Apostle  
St. James, Apostle  
1 Corinthians 15:1-8  
Psalm 19:2-5  
John 14:6-14

Friday, May 4

Acts 13:26-33  
Psalm 2:6-11  
John 14:1-6

Saturday, May 5

Acts 13:44-52  
Psalm 98:1-4  
John 14:7-14

Sunday, May 6

Fifth Sunday of Easter  
Acts 9:26-31  
Psalm 22:26-27, 28, 30, 31-32  
1 John 3:18-24  
John 15:1-8

## Question Corner/Fr. Kenneth Doyle

### Extraordinary ministers of holy Communion bring the Eucharist to homebound people

Recently, I noticed that some people, after they receive holy Communion, take a second host. They seem to receive it in a small container then place it in their pocket or pocketbook.



I assume that they are bringing the host home for a family member who is ill or incapacitated and unable to go to Mass.

Can anyone do that?

I thought that only a priest, deacon or officially designated eucharistic minister could distribute holy Communion. (Wisconsin)

You may be observing officially designated extraordinary ministers of holy Communion, a practice allowed in appropriate circumstances by the Church's *Code of Canon Law*.

"*Redemptionis Sacramentum*," an instruction issued in 2004 by the Vatican's Congregation for Divine Worship and the Sacraments, speaks of such enabling circumstances.

Paragraph #158 explains the most common, which is "when the number of faithful coming to Communion is so great that the very celebration of the Mass would be unduly prolonged."

Frequently, extraordinary ministers also are recruited by a parish to take Communion to Catholics that are homebound or reside at a nursing home. They carry Communion in a small, gold-colored metal container called a "pyx," which is supplied by the parish.

Extraordinary ministers should be qualified by proven virtue, appropriately trained and commissioned by their pastor in an appropriate ceremony. The Church's *Book of Blessings* provides instructions for this ceremony. Their names are submitted to the office of the diocesan bishop.

Many parishes hold a commissioning ceremony annually on the feast of the Body and Blood of Christ, which is traditionally called Corpus Christi.

In addition to those formally commissioned, "*Redemptionis Sacramentum*" says that "in cases of an unforeseen nature, permission can be given for a single occasion by the priest who presides at the celebration of the Eucharist" (#155).

That may happen, for example, when an extraordinary minister assigned to a Mass fails to appear or when the crowd of worshipers is unexpectedly large.

Logically, this would seem also to cover

the circumstance when someone is at home recovering from surgery and the spouse asks the priest for permission that day to bring holy Communion home.

The priest can give that person a pyx and, without a formal ceremony of commissioning, allow him or her to take a second host when Communion is distributed at that day's Eucharist. If the situation is going to continue on a regular basis, that person should be formally commissioned as an extraordinary minister of holy Communion during the next parish commissioning ceremony.

Whom do parishioners contact to make a complaint about their pastor? (Indiana)

It depends on the nature of the complaint. Given some of the recent history of the Church, it cannot be excluded that the complaint might be of a criminal nature.

In such a situation, it is best to bring your concern directly to the attention of civil authorities, who have the staff and the background to investigate most effectively.

Thankfully, most complaints about priests are of a much more pedestrian nature. "His homilies are boring and too long" is probably the most frequently voiced complaint.

Certain complaints may have increased in frequency with the shortage of priests, such as, "He didn't visit my mother when she was in the hospital" or "He hardly spends any time in the school or with the youth group" or "Father always seems tired and out of sorts."

In such situations, a parishioner has several options. One is to write to, or seek an appointment with, the bishop or the diocesan director of priests' personnel. Your concerns may mirror those expressed by others. The priest may be called in to the chancery to discuss the opinions voiced about him.

Another possibility is to contact a member of your parish council and report your concern.

The most upfront and productive thing, in my opinion, would be to speak with the priest directly.

Hopefully, most priests would admire your courage, view your visit as a helpful fraternal correction and consider whether any change in behavior might be warranted.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, NY 12208.) †

## My Journey to God

### Shades of Green

Shades of green  
Come to meet me  
As the sun rises,  
Casting its glow,  
Displaying God's glory,  
Along the hillsides.

I marvel  
With child's delight  
At the beauty  
Of this morning  
Through shades of green  
Swaying in the breeze.

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Her poem was inspired by a drive along I-64 from Marengo to St. Meinrad. "The sun was shining on the trees," she recalled, "creating beautiful shades of green." This photo was taken at St. Mary-of-the-Knobs Parish in Floyd County on March 25, the day their new church was dedicated.)

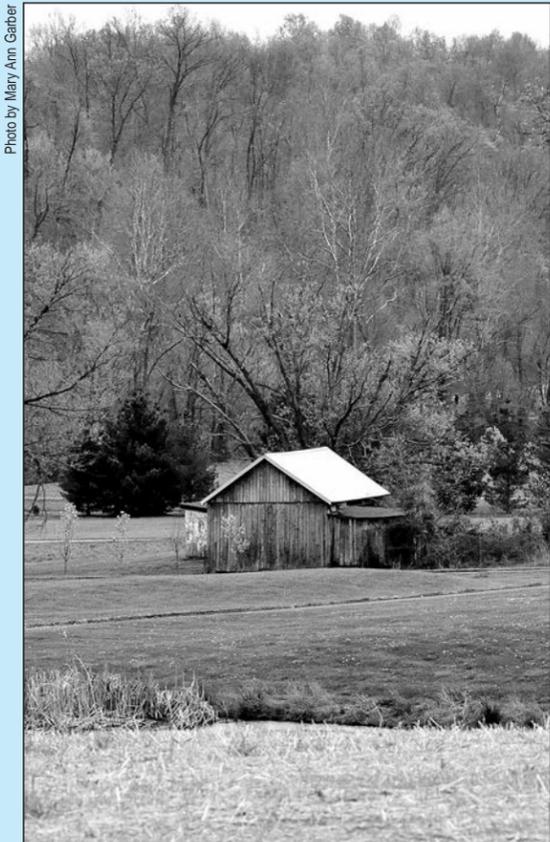


Photo by Mary Ann Gaiber

# 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.

**BASCH, Rebecca Jayne**, 90, St. Barnabas, Indianapolis, April 6. Mother of Shirley Linne, Susan Pennington, Bill, Jerry, John and Mark Basch. Grandmother of 12. Great-grandmother of three.

**BUCKHORN, Charles F.**, 92, St. Gabriel the Archangel, Indianapolis, April 6. Husband of Florence Buckhorn. Father of Barbara Harnedy and Beverly Buckhorn. Grandfather of two. Great-grandfather of four.

**COLEMAN, Rosalie**, 74, St. Martin of Tours, Martinsville, March 24. Wife of Dennis Coleman. Mother of Margaret Huesman, Mary Goodson, Julie Parada, Kathleen Sabol, Christopher, Edward, Michael and Stephen Coleman. Sister of Diane Boes, Barbara Coutts, Ann Salvatore and Thomas Albrycht. Grandmother of 14.

**CRAWFORD, Lillian**, 85, Holy Family, Richmond, April 9. Mother of Rosemary Atwell, Eugene Crawford, Marie Hubbard and Debbie Liston. Grandmother of six. Great-grandmother of 10.

**FRITSCH, Lavana Mary Catherine**, 92, St. Paul, New Alsace, March 14. Mother of Laverne Hoffmeier and Lorna Saar. Grandmother of four. Great-grandmother of nine.

**GETTELFINGER, Stephen A.**, 52, St. Michael, Bradford, April 9. Husband of Theresa (Beach) Gettelfinger. Father of Carissa, Kelsey, Tressa, Michael and Nathaniel Gettelfinger.

Brother of Meritha Corzatt, Bernadette Irish, Roxanne Lambert, Andria Renfrow, Joy Sill, Michelle Whittaker, Chris and Matthew Gettelfinger. Grandson of Elizabeth Briscoe.

**GIBBONEY, Elizabeth Jane**, 85, St. Christopher, Indianapolis, April 3. Wife of Charles Gibboney. Mother of Lynn Cook, Mary Mitchell, Charles, David, Jim and Thomas Gibboney. Grandmother of five.

**GILLICK, Theola**, 89, St. Paul, Tell City, April 6. Mother of Sharon Krayer, Susan Stambrosky, Bruce, Joe, Mike, Paul and Steve Gillick. Grandmother of several.

**GUTISH, Philip**, 77, Sacred Heart, Clinton, April 8. Brother of Barbara Cheek and Richard Gutish.

**HERBERT, Shirley Ann**, 79, St. Mary, Rushville, April 7. Wife of Lloyd Herbert. Mother of Maryalice Hoeing and Dennis Herbert. Sister of James and Russell Glover. Grandmother of six. Great-grandmother of three.

**HUFFERD, Thomas M.**, 71, St. Mary, Rushville, April 5. Father of Margaret Powe, Brad, John, Kurt and Tom Hufferd. Brother of Jim, John and Max Hufferd. Grandfather of 12. Great-grandfather of one.

**KAREM, Jane Evelyn**, 86, Holy Family, New Albany, April 3. Wife of Joe Karem. Mother of Debbie Eckles, Lynn Hallman, Andrea Greene, Kim Mindel, Becky and Greg Karem. Grandmother of 12. Great-grandmother of 18.

**KEACH, John K., Sr.**, 84, St. Bartholomew, Columbus, April 9. Husband of Elaine Keach. Father of Helene Robinson, David, Gregory and John Keach Jr. Brother of Kathe Caplinger. Grandfather of eight. Great-grandfather of six.

**KINGHAM, John Walter**, 97, St. Mark the Evangelist, Indianapolis, March 30. Father of Ann Cecil, Mary Ott and Josie Shaw. Brother of

Peggy Kennedy, Billy and Larry Kingham. Grandfather of eight. Great-grandfather of 19. Great-great-grandfather of five.

**KIRCHGESSNER, Clifford Anthony**, 76, St. John the Baptist, New Albany, March 20. Father of Dian Amburn, Larry and Ronnie Kirchgessner. Brother of Marcella Graf, Mildred Fessel, Martha Rhodes, Albert, Edward and Emil Kirchgessner Jr. Grandfather of five. Great-grandfather of one.

**KITCHIN, Samuel**, 87, St. Mary, Richmond, April 10. Husband of Jo Ann Kitchin. Father of Bill, Mark, Tim and Tom Kitchin. Grandfather of nine. Great-grandfather of four.

**McATEE, Patty J.**, 86, Most Holy Name of Jesus, Beech Grove, April 6. Mother of Paul McAtee. Grandmother of five. Great-grandmother of 11.

**McMAHON, Patrick J.**, 62, St. Roch, Indianapolis, April 2. Husband of Fran McMahon. Father of P.J. McMahon. Son of Marge McMahon. Brother of Teresa Ehalt, Mary Fran and Phyllis Guilfooy. Grandfather of one.

**MOIR, Kristine**, 52, St. Pius X, Indianapolis, April 12. Mother of A.J., Scott and Sean Moir. Grandmother of one.

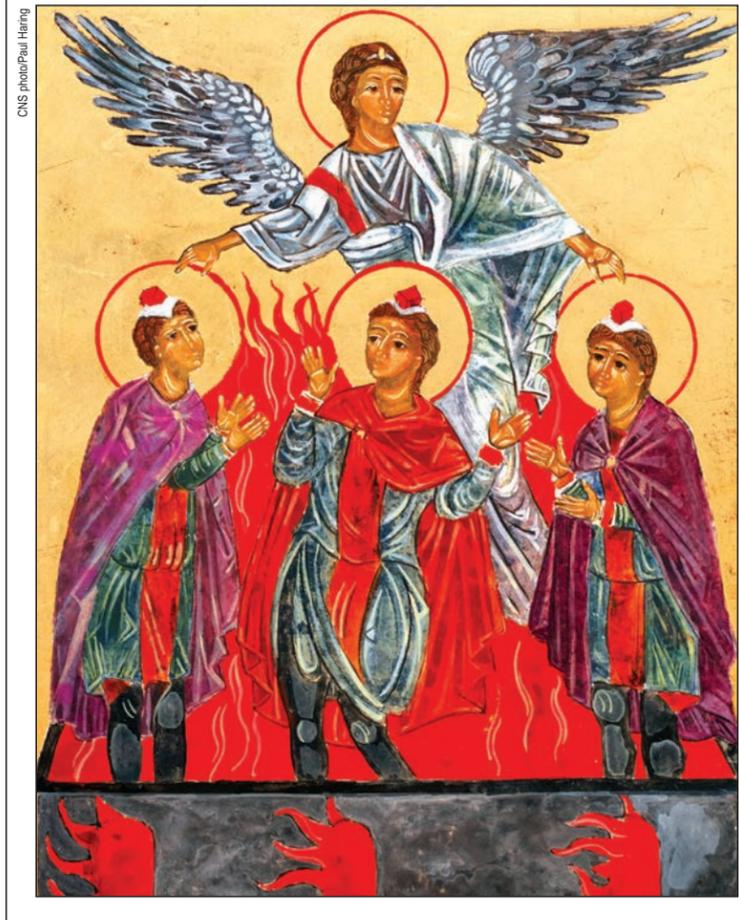
**MUNRO, Robert D.**, 97, St. Luke the Evangelist, Indianapolis, April 5. Father of Judi Gunn, Barbara Simmons and John Munro. Grandfather of three. Great-grandfather of one.

**OBERTING, Clara A., (Jeske)**, 99, St. Paul Hermitage, Beech Grove, April 17. Mother of Anthony Oberting. Grandmother of several. Great-great-grandmother of several.

**OWENS, Nellie Joann**, 76, St. Mary, Rushville, April 7. Mother of Jean Marie Cain, David and James Owens. Grandmother of nine. Great-grandmother of seven.

**PFLUM, Elizabeth (Risch)**, 83, St. Michael, Brookville, April 8. Mother of Kim Munchel, Dee Dee, Vikki, Darrell and Kevin Pflum. Grandmother of 10. Great-grandmother of 11.

**REED, Jennifer N.**, 30, St. Paul, Tell City, April 3. Mother of



## Icon

An icon painted by Augustinian Father Richard G. Cannuli is displayed in Rome on April 12. It illustrates the Old Testament story recounted in the Book of Daniel of how three Jews—Shadrach, Meshach and Abednego—were thrown into a furnace because they did not worship the gods of King Nebuchadnezzar. The men survived the fire with God's help, which caused the king to believe in the God of Israel (Dn 3:12-30).

Katie Howell and Ethan Leclere. Daughter of Mitch Reed and Anita Baker. Sister of Aaron Reed. Half-sister of Matt Baker and Michael Kerekes. Stepsister of Bridget Sandage and Rachel Ubelhor. Granddaughter of Jack and Janet Mulder.

**SAUTER, Charles**, 91, St. Mark the Evangelist, Indianapolis, April 4. Father of Terri Dick and Charlie Sauter.

**SCHOETTNER, Ellen I.**, 66, St. Mary, Greensburg, April 10. Wife of Francis Schoettner. Mother of Tammy Humpert, Jeffery and Lawrence Schoettner. Grandmother of one.

**SCHULTZ, Robert Thomas**, 41, St. Agnes, Nashville, March 28. Husband of Erin (Keefe) Schultz. Father of Phoebe and Charles Schultz. Son of Barbara Schultz. Brother of Claudia Lucas, Cynthia, Chris, Jeff, Jim, Jon and Rick Schultz.

**SCHUNEMAN, Doris A.**, 86, St. Lawrence, Indianapolis,

April 14. Mother of Judy Idle, James and Robert Schuneman. Sister of Joanne and Robert Huff. Grandmother of several. Great-grandmother of several.

**SHIREMAN, Ralph H.**, 88, St. Martin of Tours, Martinsville, April 1. Husband of Stella Mae (Lewis) Shireman. Father of JoAnn Sighting, Mary Ellen Smith, George, Gregory, Phillip and Robert Shireman. Grandfather of nine.

**SMITH, Ralph K.**, 83, St. Mary, Lanesville, April 18. Husband of Laverne (Loew) Smith. Father of Mary Jo Conder, Bridget Davis and Stephen Smith. Brother of Ruth Linton, Mary Nolot, Jean Shroud and August Smith. Grandfather of six.

**STENGER, Mildred Loretta**, 83, St. Joseph, St. Leon, March 10. Mother of Frances Bischoff, Karen and Patty Herth, Lillian Knue, Barb Libowitz, Rita, Don, Steve and Tim

Stenger. Grandmother of 21. Great-grandmother of seven.

**WEEKLY, Joseph Walter**, 70, St. John the Baptist, Dover, March 12. Husband of Anna (Messerschmidt) Weekly. Brother of Mary Niese.

**WESSLER, Barbara Ann**, 64, St. Lawrence, Lawrenceburg, April 14. Wife of Ron Wessler. Mother of Rachel and David Wessler. Sister of Kimberly Haeufle. Grandmother of four.

**WORKMAN, Charles**, 79, St. Michael the Archangel, Indianapolis, March 25. Father of Courtney Perry. Brother of Eileen Young.

**YEAGER, Mary Jane**, 88, St. Mark the Evangelist, Indianapolis, March 22. Mother of Jane Simmons and Jeffrey Yeager.

**ZIMMER, Thelma**, 92, St. John the Baptist, Dover, April 3. Mother of Connie Web, Curt and Marvin Zimmer. Grandmother of five. Great-grandmother of one. †

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# Lutheran congregations join with Catholics to defend religious liberty

FORT WAYNE, Ind. (CNS)—Church leaders, students and members of the Lutheran Church-Missouri Synod congregations in Fort Wayne expressed their solidarity with Bishop Kevin C. Rhoades and Catholics of the Diocese of Fort Wayne-South Bend to “stand together for religious liberty.”

Gathering on April 17 at St. Paul Lutheran Church, just a few blocks from the Cathedral of the Immaculate Conception in downtown Fort Wayne, the Lutherans held a procession to the cathedral. On the plaza in front of it, they gathered in prayer and song with Catholics and Bishop Rhoades.

They also presented letters of support and encouragement as “we stand together with [the bishop] on this issue of religious liberty,” noted the Rev. Charles Gieschen, academic dean of Concordia Theological Seminary in Fort Wayne, one of two Lutheran Church-Missouri Synod seminaries in the U.S.

The synod, which has its headquarters in St. Louis, has more than 2.3 million baptized members in 6,200 congregations. It has more than 9,000 pastors.

Besides sharing the letters and signatures, Rev. Gieschen said, he wanted to assure “our brothers and sisters in Christ” of the synod’s encouragement, and “our prayers in light of the recent U.S. Department Health and Human Services [HHS] mandate.”

He was referring to the HHS mandate that most health plans cover the cost of contraception, sterilization and some drugs that can induce abortion.

The mandate includes a religious exemption, but leaders of various Catholic and other faith-based organizations say it is too narrow, and they will still be forced to provide coverage they oppose on moral grounds.

“We are gathered here today to stand in defense of the religious liberty and freedom of conscience that individuals and institutions should enjoy unobstructed by government intrusion or coercion as guaranteed by the Constitution of the United States of America,” said the Rev. Daniel P. May, president of the Indiana District of the Lutheran Church-Missouri Synod.

“We understand our spiritual and civil responsibilities, and we cherish the role each plays in the health and well-being of this nation,” Rev. May said. “As American Christians, we give proper honor

and respect to those in authority. We always pray for our leaders. We strive to obediently carry out our responsibilities.

“We pledge our allegiance to the United States of America, but our higher and greater allegiance is to the King of kings and the Lord of lords.”

He said the synod’s representatives and other leaders were there to “demonstrate against the erosion of our civil liberty.

“To require religious organizations to provide these [mandated] services violates consciences and principles of religious liberty as they are guaranteed by the U.S. Constitution,” he said, when the history and heart of America is that citizens are free to follow their consciences in matters of faith.

“We urge our leaders to honor and respect this liberty so that together we may be a nation that is under God and a shining light on the hill,” he said.

“In the end, we are conscience-bound to obey God rather than man,” he added.

Rev. Gieschen read a statement posted on the Concordia Theological Seminary website, [www.ctsfw.edu](http://www.ctsfw.edu), offering ideas on how to respond to the mandate. “For one, we must stand in solidarity with those under assault. We must support those who put themselves on the line and defense of this liberty. While we do this, we will continue to be good citizens.

“That is what we are doing today, Bishop Rhoades,” Rev. Gieschen said, “standing peacefully, with those under assault, and continuing to be good citizens, to pray for our leaders who serve in our communities.”

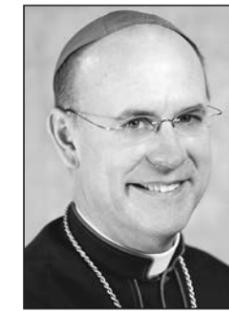
Even as Concordia faculty and students “have peacefully stood and walked with Roman Catholics in this community for many years in upholding the sanctity of human life,” he said, “we again stand with you on the issue of protecting the free exercise of religion in our great nation so that Christians may be about the mission that Christ has given to his Church.”

Bishop Rhoades called the synod’s “gesture of solidarity” with the Church in defending religious liberty “a beautiful witness for which I am deeply grateful. Your letters of support and your public testimony highlight the importance of defending our first and most cherished liberty as American citizens.”

The synod presented 112 letters with



Lutheran Church-Missouri Synod leaders and members of their congregations walk to the Cathedral of the Immaculate Conception in Fort Wayne, Ind., in the Diocese of Fort Wayne-South Bend on April 17 to express their solidarity with Catholics concerning the defense of religious liberty.



*“We are rightly worried that religious liberty in our country is being weakened. ... It is also appalling that the government purports to define which of our religious institutions are “religious enough” to merit protection of their religious liberty.”*

—Bishop Kevin C. Rhoades  
of the Diocese of Fort Wayne-South Bend

1,396 signatures from members of its churches and institutions.

Bishop Rhoades has championed religious freedom rights since the Obama administration announced the HHS mandate earlier this year.

“We are rightly worried that religious liberty in our country is being weakened,” Bishop Rhoades said, pointing to the mandate as “the most glaring example of this.” He called it “an unprecedented coercive action” by the government “to force religious institutions and individuals to facilitate and to fund products that are contrary to our moral teaching.

“It is also appalling that the government purports to define which of our religious institutions are ‘religious enough’ to merit

protection of their religious liberty,” the bishop added. “Because we serve and employ people of different faiths in these institutions, they have been deemed nonexempt from the government’s mandate.”

Bishop Rhoades noted that when the Church helps the poor, educates young people or cares for the sick, “we do not restrict our service to those who are Catholic or Lutheran. If we did, we would not be subject to the mandate.

“In effect, the government is dismissing our liberty when we are engaged beyond the sanctuaries of our churches and doing the good works our faith calls us to do, contributing to the common good,” he said. †

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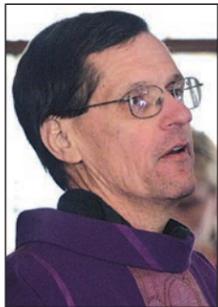
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# Teenagers give up spring break to help Henryville tornado victims



*'The emergency needs have been met, but we're now in the limbo phase between emergency and rebuilding. Everybody's waiting on insurance and FEMA payments. It will probably be May before most of the rebuilding can start. That's when we're going to need organized groups of volunteers the most.'*

—Father Steven Schaftlein, pastor of St. Francis Xavier Parish in Henryville and St. Michael Parish in Charlestown

By Patricia Happel Cornwell  
Special to The Criterion

HENRYVILLE—On the afternoon of March 2, Dave Neeson, his wife, Crista, and their 20-month old son, Kyle, took shelter in the basement of their home in Valley Station, Ky., to wait out a tornado headed straight for Louisville.

They could hear hail pounding the roof and windows. To their relief, the twister veered north, but it laid waste to several southern Indiana communities, including Henryville in Clark County.

Neeson, youth minister for St. Paul and Incarnation parishes in Louisville, said, "I was sure that tornado was meant for me." When it didn't strike his home, he felt "called to help" those it did hurt.

He had planned to take his youth group to Mississippi during spring break in April. They had gone there in previous years to help people still rebuilding from Hurricane Katrina in 2005. When the tornadoes struck Indiana, Henryville became the group's new destination.

Chris Luken, youth minister at Church of the Epiphany Parish in Louisville, planned to take his youth group to volunteer in Joplin, Mo., which was devastated by a tornado last year. They also redirected their spring break project to Henryville, where they worked with Neeson's group.

Eighteen teens and seven adults from the three parishes teamed up to help with the cleanup. Their first assignment from Catholic Charities in the Archdiocese of Indianapolis was to clear downed trees from between two homes on a 13-acre site.

Both homes were damaged, and a barn between them was flattened. Neeson said the mangled trees looked like "pick-up sticks" when they arrived on the scene. The team began clearing the broken trees to make a path between the family's house and a grandfather's house next door.

The teenagers spent the week camping in tents on the grounds of Mount St. Francis Retreat Center in Floyd County, enduring cold nights and discomfort in solidarity with those who lost their homes in the tornadoes. They had lunch each day at St. Francis Xavier Parish in Henryville, where Father Steven Schaftlein, pastor, continues to guide disaster relief efforts.

Before lunch one day, the group clasped hands for prayer in a way that Neeson calls "interdigitation."

They interwove their fingers to symbolize that, as one girl explained, "Our fingers stand for our strengths and the valleys between them are our weaknesses, but we fill one another's weaknesses and are all stronger together."

Darrian Thompson, 17, said she volunteered "because I love to help people."

Ally Houston, 14, said, "I thought we were just going to fix up houses and comfort people, but we're doing hard work."

The girls originally volunteered to travel to Mississippi. Other students gave up trips to the beach to join the effort.

Austin Sanders, 17, was "just going to stay home" during spring break, but when he found out that the youth group was going to help in Henryville he decided to volunteer with them.

"It's actually pretty fun," he said. "I'm having a blast."

During lunch, Father Schaftlein said, "The emergency needs have been met, but we're now in the limbo phase between emergency and rebuilding. Everybody's waiting on insurance and FEMA payments. It will probably be May before most of the rebuilding can start. That's when we're going to need organized groups of volunteers the most."

Sandra Lefebvre, a member of Our Lady of Perpetual Help Parish in New Albany, is a volunteer who conducts intake interviews for Catholic Charities. Nearly two months after the tornadoes, she is still taking four to eight applications a day. Some people ask only for food or paper products.

"If you start asking questions though," Father Schaftlein said, "sometimes you find out they haven't contacted FEMA yet. We found out one woman's car was destroyed—something FEMA won't pay for—but she didn't want to ask for help."

"I came here to do something for Lent," Lefebvre said. "But Lent is over, and I keep coming back [to Henryville]. I fell in love with these people. In other places, people try to take advantage of the help that's being offered, but these people don't know how to do anything but tell the truth."

Back at the work site, Neeson handed out work gloves. While the adults operated the chain saws, the teenagers formed a line then passed logs and brush down a hillside to be tossed onto huge piles of debris. One of the heaps is undistinguishable as the former site of the barn.

On April 12, the teenage crews were divided between two other work sites. One team donned "hazmat" suits and masks to remove moldy drywall and insulation from a home, and the second group cleaned up metal, glass and other debris in an area where children had been running around barefooted.

The first location is owned by a single, disabled woman who has no insurance. At the second site, the teenagers found an identification card, old photographs and other mementos, which they returned to the family.

"It is certainly not glamorous work," said Jane Crady, archdiocesan coordinator of Catholic Charities disaster preparedness and response, "but it's very much appreciated by the families who live there. They are a fantastic group of young people."

On April 13, the youths cleaned up debris in the cemetery that serves St. Francis Xavier Parish and St. Michael Parish in Charlestown. At the end of the



Teenage volunteers from three parishes in Louisville form a line to pass logs and debris down a hill they are helping to clear for a family near Henryville on April 11. A barn and seven acres of trees were destroyed, and two houses on the property were partially damaged by one of the March 2 tornadoes.



Our Lady of Perpetual Help parishioner Sandra Lefebvre of New Albany, a Catholic Charities volunteer, serves drinks to young volunteers from Louisville on April 11 at St. Francis Xavier Church in Henryville. From left are Lefebvre, Garrett Velez of Incarnation Parish, and Orion Johns and Morgan Uberti, both of Epiphany Parish.

week, Neeson and Luken rewarded the teenagers with time to play paintball and laser tag games.

A Louisville TV station came one day to film the teenagers at work.

"The media coverage makes the kids feel good about what they're doing," Luken said, "but it's also a 'loaves and fishes' kind of thing. When other people see what these kids are doing, they may decide to come out and help, too."

(Patricia Happel Cornwell is a freelance writer and member of St. Joseph Parish in Corydon. Information on how to volunteer is available at [www.archindy.org/tornadoes](http://www.archindy.org/tornadoes) or at 317-236-1500 or 800-382-9836, ext. 1500. Checks made payable to Catholic Charities, Archdiocese of Indianapolis, with "tornado relief" on the memo line, may be mailed to Catholic Charities, Attention: Tornado Relief, 1400 N. Meridian St., Indianapolis, IN 46202.) †



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