



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Easter message

Pope Francis calls Christians to be agents of mercy, justice and peace, page 3.

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Hoping to make a connection



Photo by John Shaughnessy

Erica Heinekamp poses by the Prayer Wall she has created for her fourth-grade students at St. Susanna School in Plainfield. Heinekamp is one of many young adults in the archdiocese eager to be a part of community while nurturing her life of faith.

Young adult Catholics eager to be a part of community while nurturing their lives of faith

(Editor's note: This story is the second in a continuing series about the challenges that young adult Catholics face, and the contributions that they make to the archdiocese and the broader Church.)

By John Shaughnessy

As a young adult Catholic, Erica Heinekamp has experienced different challenges to living her faith—starting with the uncomfortable situation she faced as a college student.

After graduating from Roncalli High School in Indianapolis in 2002, Heinekamp enrolled at a state university in southern Indiana where she encountered a group of students from a different faith denomination who pointedly told her that her Catholic faith was “flawed.”

“There were a lot of arguments about the Bible and the emphasis that Catholics have on Mary,” the 29-year-old Heinekamp recalls. “I could see that we could only be friends if I denounced my Catholicism.”

She has also endured challenges from fellow Catholics at the parish level.

“When I was looking for a parish, I signed up at one parish for ministry positions as a lector and a eucharistic minister, and I never got called,” she says. “Young adults are eager to serve and know they are part of the Church.”

In both instances—during college and after college—Heinekamp’s experiences reflect some of the challenges that many young adult Catholics face in living their faith. Her experiences also offer a glimpse of one of the most driving forces in their lives—the desire to belong.

As part of the 18- to 35-year-old age group, young adult Catholics long for friendships that connect them. They want to be loved and give love in a deep relationship with another person. They also seek a faith that sustains them, creates a community for them and brings them closer to God.

“Our generation really wants to belong,” says Katie Sahm, 30, coordinator of young adult ministry for the archdiocese. “They go places where they want to fit in. They want to love and be loved.”

Father Rick Nagel has witnessed that desire as pastor of St. John the Evangelist Parish in Indianapolis, a parish that has great success in attracting and supporting young adult Catholics.

See CONNECTION, page 8

School, Church officials praise Indiana court for upholding vouchers

By John Shaughnessy

Archdiocesan officials reacted with joy and praise to the Indiana Supreme Court’s unanimous decision on March 26 that the state’s school voucher program is constitutional.

“It’s great for our students and our schools, and it’s great for the state of Indiana,” said Harry Plummer, executive director of the archdiocese’s office of



Harry Plummer

Catholic education and faith formation. “It’s a major step toward an educational system that truly reinforces that parents are the primary educators of their children.”

The court’s decision to uphold the nation’s broadest school voucher program also drew

praise from Glenn Tebbe, executive director of the Indiana Catholic Conference, the public policy voice of the Catholic Church in the state.

“I’m just really happy that Indiana’s constitution

See related story, page 2.

provides for and allows for parental choice,” Tebbe said.

“It complies with

the Church’s understanding that parents are the first teachers, and have the right and responsibility to educate their children consistent with their values and their child’s educational needs.”

The combination of the Indiana school voucher program and generous donors in the archdiocese have helped to make it possible for 3,201 students from families in need to attend archdiocesan Catholic schools during the 2012-13 academic year.

Statewide, more than 9,300 students received school vouchers during this school year, more than double the 3,919 students

See VOUCHERS, page 2

Oils blessed and priestly promises renewed at chrim Mass

By Sean Gallagher

The 147 parishes of the Archdiocese of Indianapolis are spread out across 39 counties and more than 13,000 square miles in central and southern Indiana.

Yet all of that distance spiritually disappeared in a special way on March 26 during the archdiocese’s annual chrim Mass at SS. Peter and Paul Cathedral in Indianapolis.

Lay representatives from most of the parishes, some 120 priests and members of religious communities ministering in the archdiocese and scores of deacons came together to worship with Archbishop Joseph W. Tobin at the annual Holy Week liturgy.

It was his first time celebrating the archdiocese’s chrim Mass since being installed as shepherd of the Church in central and southern Indiana last December.

During the liturgy, Archbishop Tobin blessed holy oils to be used in various sacraments and led the priests attending

in renewing the promises they made at their ordination.

“My brothers and sisters, it is a real delight to welcome you to this unique celebration of the unity of the Archdiocese of Indianapolis,” Archbishop Tobin said. “We reflect in our assembly the richness of the Church and the joy of our vocation. The oil of gladness is poured out on us.”

In comments after the Mass, Archbishop Tobin likened this first occasion to celebrate a chrim Mass in the archdiocese to “going to a restaurant where you have good food and nice music and then eating

See CHRISM, page 16

Rachel Worden, a young adult member of St. John the Evangelist Parish in Indianapolis, receives her faith community’s holy oils from transitional Deacon John Kamwendo during the annual archdiocesan chrim Mass celebrated on March 26 at SS. Peter and Paul Cathedral in Indianapolis.



Photo by Sean Gallagher

VOUCHERS

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who received vouchers in 2011-12, the first year of the voucher system in Indiana.



G. Joseph Peters

The voucher program has had a major impact on Catholic schools that serve low-income families, according to G. Joseph Peters, associate executive director of the archdiocese's office of Catholic education. It has also benefited

middle-class families with multiple children, and it has strengthened even further the diversity in Catholic schools.

"This has allowed a large number of families, many of them Catholic, to be able to choose Catholic education for their children for the first time," Peters said. "It has also allowed a number of our Hispanic families to choose Catholic education, inviting those families into our schools."

The Indiana Supreme Court ruled on a 2011 lawsuit filed by a group that included the Indiana State Teachers Association. The lawsuit argued that vouchers violated Indiana's state constitution.

In their 5-0 decision to uphold school vouchers, the justices noted, "We hold that the Indiana school voucher program, the Choice scholarship program, is within the legislature's power under Article 8, Section 1, and that the enacted program does not violate either Section 4 or Section 6 of Article 1 of the Indiana Constitution."

Tebbe was pleased by the court's unanimous decision.

"I was struck by the strength of the opinion that the voucher program does not violate [separation of] state-Church,"

Tebbe said. "The ruling shows the program does not support a religious institution—that, in fact, the benefit of this program and this law is the education of children."

Indiana Governor Mike Pence also praised the court's decision.

"I have long believed that parents should be able to choose where their children go to school, regardless of their income," Pence noted in a statement. "Now that the Indiana Supreme Court has unanimously upheld this important program, we must continue to find ways to expand educational opportunities for all Indiana families."

Efforts to expand the state's school voucher program are already in motion in this year's session of the Indiana General Assembly.

While the law currently requires children to attend a public school for two semesters before receiving a school voucher, House Bill 1003 would remove that provision. According to the proposed bill, current nonpublic school families and students entering kindergarten could receive a voucher to attend a nonpublic school if their family meets income-related guidelines.

The bill had already been approved by the Indiana House. A state Senate panel modified and approved the plan on March 27.

State-funded vouchers cover the tuition and fees at accredited private schools in Indiana up to a maximum of \$4,500 a year in grades 1 to 8—and even more during high school. The amount of the vouchers could increase if House Bill 1003 becomes law.

(For more information about the state voucher program, archdiocesan officials recommend communicating with the principal of the nearest Catholic school or visiting the website www.choicetrust.org.) †



Gov. Mike Pence and First Lady Karen Pence rev up rally participants during a March 11 education reform rally at the Statehouse in Indianapolis. "Ed reform does rock in Indiana," Pence told the more than 2,000 rally participants from across the state. On March 26, the Indiana Supreme Court unanimously ruled that the state's school voucher program is constitutional.



'I was struck by the strength of the opinion that the voucher program does not violate [separation of] state-Church. The ruling shows the program does not support a religious institution—that, in fact, the benefit of this program and this law is the education of children.'

—Glenn Tebbe,
Indiana Catholic Conference executive director

School voucher expansion passes Indiana Senate panel

By Brigid Curtis Ayer

School choice advocates experienced a major victory under the state capitol dome during the final week of March as the Indiana Supreme Court rendered a landmark decision on March 26 upholding the 2011 choice scholarship law as constitutional. (See related story, page 1.)

A day later, state lawmakers in the Senate approved House Bill 1003—a proposal to expand the current statewide voucher program.

While House Bill 1003 has not met final passage, the Indiana Supreme Court removed a potentially major obstacle—the question of constitutionality of the original voucher plan, making expansion this year, and in years to come, more possible.

A day after the court decision, the Senate Education Committee passed a trimmed back version of the voucher expansion. A member of the panel, State Sen. Luke Kenley, R-Noblesville, who also chairs the Senate Appropriations committee, offered an amendment to House Bill 1003 that removed portions of the voucher expansion, including the immediate kindergarten access provision.

He told the panel members that after looking at the fiscal note prepared by Legislative Services Agency, he became concerned that the kindergarten eligibility provision alone would double the cost each year.

Kenley's amendment, which passed the panel by a 12-0 vote, removes kindergarten eligibility requiring income-eligible children to first attend a public school for two years. The amendment removes the preschool tax credit scholarship program, and removes eligibility for children of military families and foster children.

School choice expansion now includes access to a voucher for children with special needs and allows siblings of current voucher students to also be eligible to receive a scholarship. Students who are income eligible can receive a voucher as early as kindergarten if their home school received an "F" on its state report card. The bill increases the scholarship cap from \$4,500 to \$4,600 in fiscal year 2013-14, and from \$4,600 to \$4,700 in fiscal year 2014-15.

Gov. Mike Pence, in his State of the State address, reiterated his commitment and high priority to early childhood education. Early childhood education also was part of his "Roadmap to Indiana" campaign.

State Rep. Robert Behning, R-Indianapolis, author of House Bill 1003, told lawmakers earlier this year that the preschool scholarship tax credit program and the voucher expansion to help military families, special needs children and foster children were provisions initiated by the governor. With the exception of special needs children, the other priorities of the governor were removed from House Bill 1003 by the Senate.

"Even though the Senate made significant changes to the expansion, the bill could potentially be changed again,"

said Glenn Tebbe, Indiana Catholic Conference (ICC) executive director, noting the session wasn't over yet.

Tebbe explained that the House will have an opportunity to "concur" or "dissent" on the Senate changes. If the House dissents on the Senate changes, House Bill 1003 will go to a conference committee. This four-member committee will iron out the differences between the House and Senate versions of the bill.

Tebbe said if the bill goes to a conference committee, he is hopeful some of the provisions which were taken out in the Senate could be added back to the bill before the end of the session.

The School Scholarship Act, the largest school voucher program in the country, passed in 2011, allows income eligible families to receive a partial scholarship to use to pay tuition at a nonpublic school of the families' choice. At last count by the Indiana Department of Education, that number doubled from roughly 3,900 last year to more than 9,000 for the 2012-13 school year.

According to the Alliance for School Choice, the national organization which tracks school choice, approximately 150,000 children nationwide are benefiting from 16 school choice programs in nine states and the District of Columbia this academic year.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information on pending legislation the Church is following, log on to www.indianacc.org.) †

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4/5/13

At Easter, pope calls Christians to be agents of mercy, justice, peace

VATICAN CITY (CNS)—With Jesus' Resurrection "love has triumphed, mercy has been victorious," Pope Francis said in his first Easter message "*urbi et orbi*" (to the city and the world).

"Let us become agents of this mercy, channels through which God can water the Earth, protect all creation and make justice and peace flourish," the pope said after celebrating Easter morning Mass on March 31.

Pope Francis offered special prayers for peace in Syria and the rest of the Middle East, for an end to violence in Africa—especially in Mali, Nigeria, Congo and the Central African Republic—and in Asia, particularly on the Korean peninsula.

He prayed for "peace in the whole world, still divided by greed looking for easy gain, wounded by selfishness which threatens human life and the family, selfishness that continues in human trafficking, the most extensive form of slavery in this 21st century."

Pope Francis said he would like to bring the good news of Christ's Resurrection to each person on Earth, "to every house and every family, especially where suffering is greatest—in hospitals, in prisons."

Easter, he said, "means that the love of God is stronger than evil and death itself. It means that the love of God can transform our lives and let those desert places in our hearts bloom."

Easter dawned with blue skies and sunshine in Rome, but as the crowds gathered in St. Peter's Square, dark clouds began gathering overhead. Still, some 250,000 people gathered for the Mass, and thousands more arrived for the pope's "*urbi et orbi*" blessing.

The steps leading to St. Peter's Basilica and to the altar were decorated with thousands of flowers, trees and bushes. The Dutch flower growers' association provided 20,000 tulips, 10,000 daffodils and 3,000 white roses in addition to small birch, maple and mulberry trees.

Like his predecessors, Pope Francis did not give a homily during the morning Mass, but spoke during his "*urbi et orbi*" address about the significance of the Resurrection for individuals and for the world.

But unlike his predecessors, Pope Francis did not read quick Easter greetings in dozens of languages, although the brief phrases had been prepared for him.

Rather, in his message, he told people, "Jesus is risen, there is hope for you; you are no longer in the power of sin, evil."

Easter, the pope said, "is the exodus, the passage of human beings from slavery to sin and evil to the freedom of love and goodness."

However, he said, that passage must be renewed in every age and in every human heart.

"How many deserts, even today, do humans beings need to cross—above all, the desert within, when we have no love for God or neighbor, when we fail to realize that we are guardians of all that the Creator has given us and continues to give us," Pope Francis said.

"God's mercy can make even the driest land become a garden, can restore life to dry bones," he said.

Pope Francis urged people to join him in praying to be transformed by the power of God's love and mercy, and to help "change hatred into love, vengeance into forgiveness, war into peace."

The morning Mass began less than 12 hours after Pope Francis had finished presiding over the nighttime Easter Vigil, lighting the Easter candle and processing into a St. Peter's Basilica lit mainly by the flashes of the cameras that people had been asked not to use.

During the Mass, he welcomed into the Catholic Church four men between the ages of 17 and 30. The men from Albania, Italy, Russia and the United States were baptized, confirmed and received their first Communion at the Mass. The 17-year-old from the United States was identified as



Pope Francis delivers his Easter blessing "*urbi et orbi*" (to the city and the world) from the central balcony of St. Peter's Basilica at the Vatican on March 31.



Above, Pope Francis baptizes a young man during the Easter Vigil in St. Peter's Basilica at the Vatican on March 30.

Left, Pope Francis holds a candle as he celebrates the Easter Vigil in St. Peter's Basilica at the Vatican on March 30.

Anthony Dinh Tran.

In his homily for the vigil, Pope Francis spoke about how the women had gone to Jesus' tomb with sorrow and love to anoint his body.

But, he said, "something completely new and unexpected happens."

They find the tomb empty, and they are confused and afraid, the pope said.

"Doesn't the same thing also happen to us when something completely new occurs in our everyday life? We stop short, we don't understand, we don't know what to do," he said. "Newness often makes us fearful, including the newness which God brings us, the newness which God asks of us."

Like the women at the tomb, he said, often "we are afraid of God's surprises," yet, "he always surprises us."

"Dear brothers and sisters," he said, "let us not be closed to the newness that God wants to bring into our lives. Are we often weary, disheartened and sad? Do we feel weighed

down by our sins? Do we think that we won't be able to cope? Let us not close our hearts, let us not lose confidence, let us never give up."

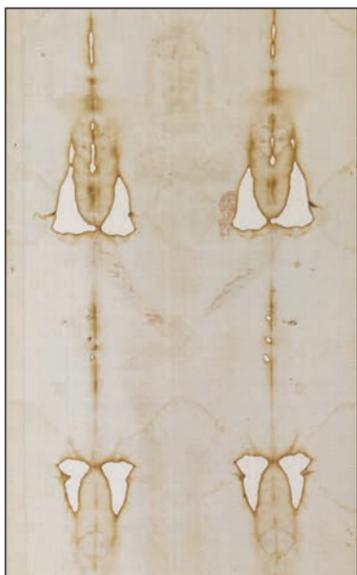
The risen Jesus is risen for all time, he said, meaning that his is forever victorious "over everything that crushes life and makes it seem less human."

Pope Francis said he knows there are many times in life when it is difficult to believe in the power of God to bring forth new life. It is easier, he said, to be like the women in the Gospel and "look for the living among the dead."

The women in the Gospel are told to remember their life with Jesus and the things he had said and done. Only then do they conquer their fear and share the news of the Resurrection with the other disciples.

"To remember what God has done and continues to do for me, for us, to remember the road we have traveled. This is what opens our hearts to hope for the future," he said. "May we learn to remember everything that God has done in our lives." †

Image on Turin shroud is reminder of God's love, pope says in message



The Shroud of Turin is seen on display in the Cathedral of St. John the Baptist in Turin, Italy, in this 2010 file photo.

VATICAN CITY (CNS)—Gazing upon the image of a crucified man on the Shroud of Turin, Catholics contemplate Jesus and are called on to remember his great love for them and for all who suffer, Pope Francis said.

The face on the shroud "has eyes that are closed; it is the face of one who is dead, and yet mysteriously he is watching us, and in silence he speaks to us," the pope said in a video message broadcast on March 30 on Italian state television.

The pope's message was part of a special Holy Saturday exhibition of the shroud as part of the Year of Faith.

According to tradition, the 14-foot-by-4-foot Shroud of Turin is the linen burial shroud of Jesus. The shroud has a full-length photonegative image of a man,

front and back, bearing signs of wounds that correspond to the Gospel accounts of the torture Jesus endured in his Passion and death.

Housed at Turin's cathedral, the shroud usually is kept from public view in a specially designed, high-tech case to prevent its disintegration and other damage. Put briefly on public display on Holy Saturday, the shroud was the centerpiece of a prayer service where the sick were the special guests, read the prayer petitions and were the first to venerate the holy image.

The entire service was broadcast live on the main channel of Italian state television.

"This image, impressed upon the cloth, speaks to our heart and moves us to climb the hill of Calvary, to look upon the wood of the cross, and to immerse

'... the power of the love of God, the power of the Risen One overcomes all things.'

—Pope Francis

ourselves in the eloquent silence of love," Pope Francis said in his message.

"This disfigured face resembles all those faces of men and women marred by a life which does not respect their dignity, by war and violence which afflict the weakest," the pope said. "And yet, at the same time, the face in the shroud conveys a great peace; this tortured body expresses a sovereign majesty."

Pope Francis said the "restrained but powerful energy"

of the image calls people to have faith and never lose hope because "the power of the love of God, the power of the Risen One overcomes all things."

The pope ended his message reciting a prayer that St. Francis of Assisi was said to have recited before the crucifix: "Most High, glorious God, enlighten the shadows of my heart, and grant me a right faith, a certain hope and perfect charity, sense and understanding, Lord, so that I may accomplish your holy and true command. Amen." †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher
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Editorial



Pope Francis kisses a baby as he arrives to lead his general audience in St. Peter's Square at the Vatican on March 27.

Challenges for Pope Francis

It appears that nearly the whole world is enthralled with Pope Francis. People like his simplicity, his informality, his care for the poor, his thoughtfulness and his holiness.

This has been reflected in such things as his decision not to live in the papal apartments in the Apostolic Palace; his daily Masses for Vatican employees in St. Martha's Guesthouse, where he is living; his simpler clothing; his enthusiasm for greeting people; and any number of other things that indicate that this pope's style is different from that of his predecessors.

But now that Holy Week and Easter are over, Pope Francis knows that he must face some serious challenges. It seems likely that he discussed those challenges with Pope Emeritus Benedict XVI when they met on March 23 for several hours.

It's no secret that one of Pope Francis's priorities will likely be the reform of the Roman Curia, the administrative and judicial agencies that assist the pope. It consists of congregations, tribunals, councils, committees and offices whose only reason for existing is to carry out the will of the pope.

However, all those departments are filled by fallible human beings who must be managed pretty much the same way as large corporations or governments. Office politics is not unknown.

As Indianapolis Archbishop Joseph W. Tobin and George Weigel, among others, have pointed out (see the March 1 issue of *The Criterion*) the problem is compounded by where the Vatican is located—in the middle of Italy. Most of the employees are Italians, and many come from families that have long dominated the staffs of the agencies.

Pope Emeritus Benedict was probably the greatest theologian to occupy the Chair of Peter since St. Gregory the Great (590-604), but he was not trained to be a manager. Neither were Blessed John Paul II and other recent popes.

We know that Pope Emeritus Benedict was warned of mismanagement and corruption within the Roman Curia from the so-called "VatiLeaks" scandal last year, in which the pope's butler was involved. Archbishop Carlo Maria Vigano, now the Vatican's nuncio to the United States but then the second-highest official in Vatican City State, warned the pope of "corruption and abuse of power long rooted in the various departments."

We also know that Pope Emeritus Benedict commissioned a group of cardinals who were not in the conclave to investigate those charges. It has been reported that they produced a document of more than 300 pages. Pope Francis has likely read that report and its recommendations.

Related to this is the role of the Vatican Bank. Its proper name is the Institute for the Works of Religion, and it controls and manages assets estimated at \$6 billion or more. This isn't the Vatican's money, though. It belongs to dioceses, religious orders and other Catholic organizations.

In recent years, there have been accusations of scandals at the bank. It became so serious that, in January, the Deutsche Bank Italy suspended all bank card payments in the Vatican, citing its failure to implement anti-money laundering legislation. People had to pay cash at the Vatican museums. That lasted until the Vatican worked out an agreement with the Swiss firm Aduno SA.

Pope Francis told journalists, "How I would like a poor Church for the poor." It will be interesting to see what he does about the Vatican Bank.

This does not mean that the Vatican is wealthy. It has an annual operating budget under \$300 million. As reporter John Allen Jr. of the *National Catholic Reporter* has pointed out, "Harvard University, arguably the Vatican of elite secular opinion, has a budget of \$3.7 billion, meaning it's 10 times greater."

Then there's the clergy sex-abuse scandal that simply won't go away. Pope Emeritus Benedict was the first high official in the Vatican, as Cardinal Joseph Ratzinger serving as prefect of the Congregation for the Doctrine of the Faith, to realize the seriousness of this problem, and he tried to make the changes begun in the United States applicable worldwide. But there seem to have been some in the Roman Curia who thwarted those attempts.

Prior to the conclave, during the meetings of the College of Cardinals, all of these challenges were discussed. Then the cardinals eligible to vote elected Cardinal Jorge Mario Bergoglio as Pope Francis.

They obviously were convinced that he was the right man to meet those challenges.

—John F. Fink

Letters to the Editor

Sticking to traditional family model leaves many orphans out in the cold, reader says

In his opinion column in the March 22 edition of *The Criterion*, "Facing the downstream effects of same-sex parenting," Father Tad Pacholczyk makes the assertion that placing orphaned children into a same-sex home invariably deprives them of a mother or a father, and that this has long-term negative effects on the child.

He cites two published studies that he claims support his view that children raised in same-sex parent homes fare worse than those in a traditional heterosexual parent household. Neither study definitively supports his conclusion.

Father Pacholczyk's likely intent is to support the traditional family. However, the effect of limiting adoption to those families that adhere to his strict criteria leaves many children desperate for a home out in the cold.

There are currently more than 153 million orphaned children in the world. Living with a family has been shown to be better for children than living in an institution.

A compilation of 75 studies of 3,800 children in 19 countries documented an average IQ 20 points lower in children raised in orphanages compared with foster homes.

The conclusion from another such large study was that institutionalized children suffer "risk of harm in terms of attachment disorder, developmental delay and neural atrophy in the developing brain."

In our society, we do not regulate who can have and subsequently raise children. Therefore, the circumstances in which children grow up are varied.

Some, unfortunately grow up in two-heterosexual-parent homes with drug, alcohol, mental illness or abuse and suffer lifelong ill effects. Others are raised by a loving single parent or same-sex couple parents and are nurtured and protected.

By limiting who can adopt a child based on the parent's sexual preference or marital status we are depriving many children of a much-needed home.

Whom the parents choose to love makes little difference as long as they love the child.

Dr. Stephen O'Neil
Indianapolis

Redefinition of marriage will cause country to lose another piece of its moral fiber

There has been much in the news lately regarding "same-sex" marriage. Recently, a Congressman from one of our neighboring states reversed his stance on "same-sex" marriage seemingly to justify his son's proclamation of being homosexual.

I suppose that many of us might be inclined to make such a compromise of our beliefs for the sake of our children, but I think the more loving thing would be to explain to them the truths behind those principles and encourage them accordingly.

This father could have explained that by natural design (by God's design) we exist as man and woman, to complement each other and within the marital relationship become one in new life. It is only by this union that marriage can be defined in order to bring about new life, the continuation of humanity.

Our nation thrives on this miraculous gift of life. The strength of a nation is in its people, and it seems obvious that a nation which encourages the unnatural union of two partners of the same sex and equates this union to a traditional marriage of one man and one woman, compromises its own well-being by hindering its own growth

and, therefore, its strength.

He could have also explained that sex outside of marriage has always been considered an immoral act, even though many in our society may disagree. Without a doubt, this immorality has cost the nation billions of dollars in health care costs.

I remember three "sexually transmitted" diseases that existed back in the 1950's, and now there are more than 50. HIV and AIDS alone have been catastrophic, all a result of our moral decay and the sexual revolution.

There can never be the same total self-donating love within a homosexual relationship that exists between a husband and wife which results in new life.

If the Supreme Court fails on this issue, we will lose another piece of the moral fabric which is so quickly unraveling and bringing about our country's demise.

Please God, help us!

Gary Diehl
Lawrenceburg

Who called for our Lord's crucifixion?

In his Faith Alive! article published in the March 22 issue of *The Criterion*, catechist Marcellino D'Ambrosio repeats the well-known charge that the same people who praised Jesus on Palm Sunday called for his crucifixion on Good Friday. That seems very unlikely to me.

To avoid antagonizing the crowds who had hailed Jesus, his enemies among the priests and scribes deliberately planned a secret arrest of Jesus. It took place at night and a trial was rushed through a hasty process. The crucifixion came within less than 24 hours of the arrest.

Who then was "the multitude" calling for the crucifixion of Jesus? In all probability, it was made up of two groups.

One was a group gathered together by the temple authorities to support their plan to have Jesus killed. The other was made up of supporters of Barabbas—people who knew that Pilate was going to release one prisoner (Mt 27:15), and were there to win the freedom of their man.

The people of Jerusalem who had hailed Jesus earlier in the week were surely stunned and saddened to learn that he had been crucified by the Romans.

John C. (Jack) Moore
Bloomington

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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.

Crowd in support of traditional marriage marches to Supreme Court

WASHINGTON (CNS)—Thousands of people who gathered at one end of the National Mall on March 26 in support of traditional marriage took their message to the U.S. Supreme Court as they walked and held aloft placards with signs saying: “Kids do best with a mom and dad.”

The court began hearing oral arguments that morning on the constitutionality of California’s Proposition 8, the law banning the redefinition of marriage, the day before hearing oral arguments in a challenge to the federal Defense of Marriage Act (DOMA).

Hours before and up to the minute the hearings began, the street in front of the court was filled with protesters on both sides of the marriage redefinition issue. Those in support of traditional marriage came to Washington with Church or parish groups from nearby or had traveled alone or with one or two others from states across the country, including Massachusetts, New York, Minnesota and Florida.

When the groups dispersed, those supporting traditional marriage continued their march back to the rally point on the mall where numerous speakers echoed the message that marriage should not be redefined.

Under sunny, blue skies that offset chilly temperatures, those taking part in the March for Marriage cheered and applauded speakers who addressed the crowd from a platform under the banner: “Every Child Deserves a Mom and Dad.” The crowd, primarily adults, stood on muddy grass on the mall between the U.S. Capitol and the Washington Monument. Tour groups, including some on Segways, passed the group, and asked those on the periphery what the rally was about. A member of one family visiting Washington found out what was going on by looking it up on her smartphone.

Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. bishops’ Subcommittee for the Promotion and Defense of Marriage and the event’s first speaker, noted that all eyes were upon the country at this time.

“I want to begin with a word to those who disagree with us on this issue and may be watching us right now: We love you, we are your neighbors, and we want to be your friends, and we want you to be happy.”

He continued: “Please understand that we don’t hate you, and that we are not motivated by animus or bigotry. It is not our intention to offend anyone, and if we have, I apologize. Please try to listen to us fairly, and calmly, and try to understand us and our position, as we will try to do the same for you.”

He said the message of the day boils down to the concept that traditional marriage “matters to kids.”

“Only men can be fathers, and only women can be mothers,” he added, noting, “I find it hard to believe I have to stand here and say that.”

He urged the Supreme Court justices for the “sake of the children” to “preserve the meaning of marriage in the law, a meaning common to every human society since the beginning of the human race.”

Other speakers similarly stressed the importance of preserving marriage as a union of one man and one woman.

Gia Coluccio, a recent graduate from George Washington University in Washington, stressed that, contrary to what is often portrayed in the media, not all young people are in favor of same-sex marriage.

She stressed that young people need to realize that they can either “defend marriage or watch it be redefined.”

“It’s OK to be countercultural,” she added.



Robert Stone from Springfield, Mo., and his daughter, Miracle, attend the March for Marriage rally in Washington on March 26. Thousands of people who gathered in support of traditional marriage took their message to the U.S. Supreme Court as they walked and held aloft placards objecting to the redefinition of marriage.

Other speakers noted that this was an issue they intended to keep defending, no matter how the Supreme Court ruled.

As one speaker put it: “We are here to be the conscience of America.”

Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family, sent a message praising Catholics’ support for and participation in the march as a “witness to the beauty and value of Catholic belief and practice, which sees in marriage and the family a unique resource for the good of all humanity.”

The archbishop also said the ecumenical character of the march was important because it demonstrated the importance many Americans see in marriage, particularly on the day when the

U.S. Supreme Court will begin hearing arguments in two cases involving the definition of marriage.

“I think it is important as well that the march is being held during Holy Week because that time in the life of the Church not only makes us more aware of the great sacrifice that Jesus made in giving his life for us, it also reveals how he did so in the context of relationship that are mirrored in the life of every family,” the archbishop wrote.

Archbishop Paglia’s letter was addressed to Archbishop Cordileone and to Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., chairman of the U.S. bishops’ Committee on Laity, Marriage, Family Life and Youth. †

What was in the news on April 5, 1963? The pope begins work on his third major goal: appointing a commission to revise Canon Law Code

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 5, 1963, issue of *The Criterion*:



• **Pope appoints commission to revise Canon Law Code**
“VATICAN CITY—His Holiness Pope John XXIII has set up a commission of 30

cardinals to revise the Code of Canon Law. Among the 30 are Cardinal Francis Spellman, Archbishop of New York, and Cardinal Paul Leger, Archbishop of Montreal. The commission will carry out the third of three major projects

announced by the pope in the early months of his pontificate. On January 25, 1959, Pope John revealed his plans to hold a synod for the Rome diocese and an ecumenical council, and to update the canon law code. The Rome synod was held in January 1960, and the Second Vatican Ecumenical Council, which opened last October, is still in progress. ... The commission’s work will be the first major revision of canon law since the present code went into effect in 1918. Canon law is the body of laws and regulations formulated by the Church for the discipline of its members. Its principal sources are decrees issued by the popes, ecumenical councils and Vatican congregations, and decisions of Church tribunals. Canon law grew up slowly over the centuries.”

- Indianapolis civil rights report: ‘good and bad’
- A sermon for Passiontide
- Blessing of palms to open Holy Week

- The Archbishop’s annual Easter Letter
- U.S. tour ends: Orthodox leader hails work of council
- Care of souls called council study key; draft on revelation given a new name
- Orders integration of Catholic schools
- Time’s attack on Church in Chicago ill-advised
- Orchestra plays in Boston church
- Spiritual motivation behind Lenten drama
- Hits lack of freedom in Catholic theology
- ‘Unity in freedom’: Share spiritual riches is Cardinal Bea’s plea
- Common lectionary of Scriptures is asked

(Read all of these stories from our April 5, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

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Events Calendar

April 4-June 6

St. Simon the Apostle Parish, 8155 Oaklondon Road, Indianapolis. **Office of Family Ministries, "Seasons of Hope-Bereavement Support Group,"** six-week program, 7-9 p.m. Information: 317-826-0006 or bakovacs@att.net.

April 5

Marian University, Bishop Chartrand Chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting, Mass, 6:30 a.m.,** breakfast following Mass. Information: 317-435-3447 or HumphreyCPA@gmail.com.

April 8-May 13

St. Luke the Evangelist Parish, 7575 Holliday Drive, East, Indianapolis. **Office of Family Ministries, "Divorce and Beyond Program,"** six sessions, 7-9 p.m., \$30 per person, includes program materials. Information: 317-236-1586 or dvanvelse@archindy.org.

April 9

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild, Mass for National Volunteer Month,** 11 a.m., lunch following Mass.

Information: 317-865-0910 or cjtoshoe@comcast.net.

April 12

St. Bartholomew Church, 1306 27th St., Columbus. **Healing Mass, Father Clem Davis,** celebrant, 7 p.m. Information: 812-379-9353.

April 13

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Mini-retreat, "Matthew Kelly: Passion and Purpose,"** 9-1:30 p.m., \$39 per person, reservations limited to the first 800 attendees. Information: 317-694-6397 or schallern@aol.com.

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.

April 15

St. Mark the Evangelist School, 535 E. Edgewood Ave., Indianapolis. **Catholic Charities Indianapolis, caregiver support group,** 5:30-7 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

April 17

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass, 2 p.m.** Information: 317-784-4439 or www.catholiccemeteries.cc.

St. Luke the Evangelist Parish, Father Courtney Room, 7575 Holliday Drive, East, Indianapolis. **Mini-series on Church History, "The Primitive Church to Medieval Time,"** Rick Tinkle, presenter, 7-8:30 p.m. Information: 317-259-4373 or dcarollo@stluke.org.

Marian University, 3200 Cold Spring Road, Theatre, Indianapolis. **Global Studies Speaker Series, "The Situation in South Sudan,"** Dan Griffin, Program/Advocacy Officer for Catholic Relief Services, 7 p.m.

St. Michael Parish, 11400 Farmers Lane N.E., Greenville. **Dessert Card Party, 6-9:30 p.m., \$5** per person. Information: 812-364-4289 or gigeswein@aol.com.

April 18

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001

N. Haverstick Road, Indianapolis. **Mass, 2 p.m.** Information: 317-574-8898 or www.catholiccemeteries.cc.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Cemeteries Association and The Office of Family Ministries, "Mission Day: The Pastoral Care of a Family's Journey through Death and Recovery,"** 9 a.m.-4 p.m., \$30 per person. Information: 317-236-1586, 800-382-9836, ext. 1586 or dvanvelse@archindy.org.

April 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass, breakfast and program, "Helping the Next Generation Become Our Future Leaders,"** Joe Heidt, President of Providence Cristo Rey High School, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

April 20

St. Michael the Archangel Church, 3354 W. 30th St.,

Indianapolis. **Helpers of God's Precious Infants, pro-life Mass, Father. Paul Landwerlen, celebrant,** 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Bartholomew Church, 1306 27th St., Columbus. **Concert series, "Roses and Pearls", 7 p.m.** Information: 812-379-9353 ext. 237, or bminut_stb@yahoo.com.

April 21

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

April 24

Greensburg Junior High School, auditorium, 505 E. Central Ave., Greensburg. St. Mary Parish and the Office of Family Ministries, **"Helping Yourself Heal When Someone Dies: Loving from the Outside In, Mourning from the Inside Out,"** workshop for the bereaved, Dr. Alan Wolfelt, presenter, 7-9 p.m. Information:

812-663-8427, ext. 204 or stmarycares@yahoo.com.

April 25

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild, Card party and Quilt Raffle,** 11 a.m.-2:30 p.m. Information: 317-865-0910 or cjtoshoe@comcast.net.

Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. **Catholic Charities Indianapolis, caregiver support group, 5:30-7 p.m.** Information: 317-261-3378 or mwoodsworth@archindy.org.

April 27

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis.** Information: faithful_citizen2016@gmail.com. †

Benedict Inn Retreat and Conference Center offers series on 'The Formation of the Catholic Christian Tradition'

Benedictine Father Matthias Neuman will lead a five-part series titled "The Formation of the Catholic Christian Tradition" on five successive Tuesday evenings starting on April 16 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

The first session looks at "Historical Establishment of Tradition in the Early Church." The second session discusses "The New Testament as Sacred Scripture." The third evening addresses "The Creed as a Listing of Basic Beliefs." The next topic is "The Sacraments as Essential Actions of Worship" and the last evening covers "The Bishops as Key Leaders of the Church."

Father Matthias is a monk of Saint Meinrad Archabbey. For nearly 30 years, he taught at Saint Meinrad Seminary and School of Theology and the former Saint Meinrad College. He currently ministers as chaplain for the Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove.



Fr. Matthias Neuman, O.S.B.

Sessions are 7-8:30 p.m. The cost is \$85 for all five sessions or \$20 per session.

Registration is recommended at least two weeks in advance.

For more information or to register, call 317-788-7581 or send an e-mail to benedictinn@benedictinn.org. †

Focolare movement offers conference on cooperating for positive change

"Building a renewed humanity" will be the theme of Expo 2013, an event sponsored by the Focolare movement of the U.S. and Canada. The conference will be held at the Sheraton O'Hare Airport Hotel in Chicago on April 27-28.

"Everyone in our pluralistic society faces this same challenge: building cooperation among people of different beliefs, or no particular belief system at all," said Thomas Masters, an author and former Chicago school teacher who is helping organize the event.

Expo 2013 is organized around case studies of efforts to build relationships based on common values in a number of sectors of society: education; business and economy; the arts and society; health and recreation; law and ethics; faith communities; civic engagement; media and communications.

The program will also include an interreligious dialogue session, with panelists representing the Catholic, Evangelical, Muslim and Jewish traditions.

Conference registration is \$199 for general admission and \$99 for full-time students, and includes breakfast, lunch and snacks for both days. Accommodations at the Sheraton O'Hare are \$119 per room, per night, plus tax, for two-room suites.

General conference information is available at www.event.focolare.us/, while registration information is available at www.expo2013.us/.

Founded in Italy in 1943, Focolare is a lay movement in the Catholic Church that promotes dialogue and understanding among people of different cultures, backgrounds and beliefs, inspired by the passage from the Gospel of John, "may they all be one" (Jn 17:21). †

End-of life-series offered at St. Monica Parish in Indianapolis

The Bereavement Ministry of St. Monica Parish, 6131 N. Michigan Road in Indianapolis, is hosting a four-session series on end-of-life issues on consecutive Saturdays beginning on April 20.

The topics are "Family—Beginning the Conversations," "Medical Issues," "Legal Issues" and "Spiritual Issues."

The series will be particularly useful for seniors and adults with aging parents or family members.

Sessions will be from 10 a.m.-noon. All

are invited to attend one or all sessions. Each participant will receive a CD with valuable resources.

There is no fee and registration is not required.

For more information and to view a flyer for this event, visit the St. Monica website at www.stmonicaindy.org/article/an-invitation-to-seniors-their-families-and-caregivers/, or contact Jean Galanti at 317-542-1604 or e-mail jeankgal@att.net. †

Concert with 'light' theme features music of Bach and Lauridsen

Clowes Memorial Hall on the Butler University campus in Indianapolis will host the Indianapolis Symphonic Choir, guest soloists and the Indianapolis Chamber Orchestra to present the music of Johann Sebastian Bach and 20th-century composer Morten Lauridsen on April 12.

The event will focus on the theme of light, with performances of Bach's "Magnificat" and Lauridsen's "Lux Aeterna."

The concert starts at 8 p.m., but all ticket holders are invited to meet composer Lauridsen at 7 p.m. for the Pre-Concert Maestro Conversation on the stage at Clowes Memorial Hall.

Tickets range from \$15 to \$75. However, the Indianapolis Symphonic Choir is offering the archdiocese and

readers of *The Criterion* a 20 percent discount on performance tickets by using the promo code: SACRED.

Tickets can be ordered and the promo code used by visiting www.indychoir.org and in-person at the Clowes Memorial Hall box office, which is open from 10 a.m.-5 p.m. on Monday through Friday, and 10 a.m.-2 p.m. on Saturday. Clowes Memorial Hall does not sell tickets by phone. Tickets are also available with the promo code through Ticketmaster by calling 800-982-2787 or visiting www.ticketmaster.com. Limited tickets may be available for purchase at the door, beginning one hour prior to the performance.

Special group rates are available by calling 317-940-9057. †

Our Lady of Grace Class of 1963 members invited for 50-year reunion

All members of Our Lady of Grace Academy Class of 1963 are invited to attend its 50-year reunion celebration, Mass and dinner at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove on April 27.

The gathering, which includes Mass and dinner, costs \$15. Registration is required by April 15.

To register or for more information, contact Sister Antoinette Purcell at 317-787-3287, ext. 3022 or e-mail Antoinette_46107@yahoo.com,

or Suzie Duell Collins at Collinss@purdue.edu.

Overnight accommodations are available for a donation. To reserve a room, contact Sister Sheila Marie Fitzpatrick at 317-788-7581 or e-mail sheilamarie@benedictine.com.

Help is needed to reach members of the Class of 1963. Members are invited to share this information with classmates or to share contact information with Sister Antoinette at 317-787-3287, ext. 3022 or at Antoinette_46107@yahoo.com. †

Live joy-filled lives to proclaim the Gospel of Life, priest says

By Sean Gallagher

Proclaiming the Gospel of Life in a society often dominated by a culture of death requires Catholics to be witnesses of joy in their everyday lives—and in social media.

That was the message shared by Father John Hollowell, pastor of Annunciation Parish in Brazil, as the keynote speaker for the Sanctity of Life Dinner on March 14 in Indianapolis.

More than 500 people packed the Riverwalk Banquet Center in Indianapolis for the event, which raised funds for the archdiocese's Office for Pro-Life Ministry.

The dinner was also an occasion to honor pro-life volunteers in the archdiocese with Sanctity of Life Awards.

Beverly Jones, a member of St. Andrew the Apostle Parish in Indianapolis, and Stephanie Hunter, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, were honored for assisting mothers in crisis pregnancies to receive material support from Birthline, a program of the archdiocesan pro-life office.

Pauline Kattady, a member of St. John the Evangelist Parish in Indianapolis, was recognized for her ministry to post-abortive women and men.

And Steve and Patty Dlugosz, members of St. Monica Parish in Indianapolis, were honored for their involvement in various pro-life ministries.

Father Hollowell said that there are many people in society who have basic questions about life to which Catholics can offer meaningful answers.

"They may not come to us directly, but they're watching you at work and listening to how you talk and seeing how you interact with your family at the restaurant," he said. "How are we presenting Christianity to a hungry world? Sometimes, and I'm in there, too, we haven't done such a hot job at that."

To draw those seekers to the faith and to embrace its teachings about the sanctity of life, Father Hollowell said that joy needs to be at the center of our lives.

"When people see [joy] in you, they're going to want to know where in the world that comes from," he said. "They'll recognize and know in their hearts that they maybe don't have that. So our task is to be people of joy so that we can continue to help draw people in and allow them to encounter Christ as well."

Father Hollowell said that living joy-filled lives will lead other people to recognize that Catholicism is not a set of rules filled with one "no" after another, but is instead a profound "yes."

"Too many people out there think that Catholicism is a bunch of 'no's,'" he said. "That's why it's the last place that many people would look for answers to the questions that haunt them. We have to change that."

One way to change that perception, Father Hollowell suggested, is for Catholics to be more present on social media websites like Facebook and Twitter.

"The great thing about social media is that it lets you say, 'Hey, here's an article. Anybody want it?'" he said. "And then people can come and read it on their own in a safe place by themselves whenever they want. ..."

"It offers a way to still get the truth out there in a way that [allows] people to receive it on their terms and on their time. We have to do a better job of taking advantage of that."

Father Hollowell then proposed that being a witness to joy in everyday life and in the digital world will help the broader world realize that the Church's teachings "are not ends in and of themselves. They're a launchpad to joy, to happiness, to peace."

At the end of his presentation, Father Hollowell said that Pope Francis, who had



Pro-life volunteers in the Archdiocese of Indianapolis honored on March 14 at the Sanctity of Life Dinner in Indianapolis pose after the fundraising event for the archdiocesan Office for Pro-Life Ministry. They are Stephanie Hunter, second from left, Beverly Jones, Pauline Kattady, and Patty and Steve Dlugosz. Pictured with them are Father John Hollowell, left, keynote speaker at the dinner, and Patty Arthur, right, administrative assistant in the Office for Pro-Life Ministry.

been elected the day before the dinner, and Archbishop Joseph W. Tobin were two examples of lives centered on Gospel simplicity and joy.

"Our new pope is, I believe, God showing us the type of life we ought to be modeling in our own lives," Father Hollowell said. "God is saying, 'Do you want to be a fisher of men and women? If so, live simply. Do you want to attract people to the truth? Do it humbly. Do it with joy.'"

In reflecting on Archbishop Tobin, Father Hollowell recalled the archdiocese's annual Solemn Observance of *Roe v. Wade*, which started with a Mass celebrated by the archbishop at SS. Peter and Paul Cathedral in Indianapolis on Jan. 25. Following the liturgy, a rosary procession on Meridian Street took place in which hundreds of worshipers participated.

"[Archbishop Tobin] was walking out

after the Mass," Father Hollowell said. "As the song is still going, he takes his chasuble off, grabs a rosary and puts on a Notre Dame stocking cap, gets in the front of the line and leads a march for life, praying the rosary."

This example and the witness of Pope Francis, Father Hollowell suggested, are images that Catholics in central and southern Indiana should imitate in their daily lives.

"If we are open to the joy of Christ, we'll soon become simple people. And if we are open to the simplicity and the poverty of Christ, we will soon become joyful," Father Hollowell said. "May God give us the grace to imitate our shepherds, to walk out the doors of our churches, rosary in hand and lead a joyful march as we fight to free souls from the prison of the enemy and march to take back long-held territories from the culture of death." †

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Submitted photos



Above, Katherine and Scott Seibert of St. Michael Parish in Greenfield pose for a photo with their 1-year-old daughter, Isabelle.

Left, During a retreat in July of 2012, young adult Catholics from across the archdiocese pose for a photo at Our Lady of Monte Cassino Shrine that is operated by Saint Meinrad Archabbey in St. Meinrad.

CONNECTION

continued from page 1

“It’s been a surprise for me in this ministry for young adults of how important it is to create community,” Father Nagel says.

At 27, Katherine Seibert echoes that longing.

“Young adults are trying to find a place, and establish their life and their faith,” says Seibert, a member of St. Michael Parish in Greenfield.

Hoping to make a connection

While the desire to belong is strong in young adult Catholics, so is the archdiocese’s desire to connect them more closely to their faith, according to Matt Faley, the archdiocese’s director of young adult and college campus ministry.

“We have great hope,” Faley says. “We are able to see on a daily basis how young adults are having their eyes opened, and they’re where they want to be in the Church. For those who are active, their faith is not just another thing. It really does inform everything in their lives.”

Heinekamp reflects that approach in her life.

“My Catholic faith is inseparable from my being,” says Heinekamp, who is single, a teacher at St. Susanna School in Plainfield and a member of St. John the Evangelist Parish. “I’m so grateful for the sacraments that the Church offers. I try to go to Mass daily and confession often. I do it because I need it. I love the traditions of the Catholic faith.”

So does Scott Seibert, the husband of Katherine Seibert.

“My Catholic faith is my life,” says Scott Seibert, 26, a social worker and a member of St. Michael Parish in Greenfield. “Every decision, every action is formed by my faith and my relationship

with Christ. That’s what I strive for.”

Yet Heinekamp, the Seiberts and other young adult Catholics who live their faith deeply are in the minority, according to a 2010 study by the Knights of Columbus and the Marist College Institute for Public Opinion. The study noted that just 25 percent of young adult Catholics attend a religious service at least once a month.

And Faley notes that “statistics show that 85 percent of college students—from the time they were freshmen through their senior year—fall away from their faith.”

It’s a challenge that the archdiocese’s office of young adult and college campus ministry is trying to overcome. It has established an active ministry at 10 college campuses in the archdiocese, with two more in the works. It has also begun to work with parishes to create an active, young adult presence. Nineteen of the archdiocese’s 147 parishes are on board so far.

There are also programs that include small group studies, First Friday prayer services and Theology on Tap, a program where young adults meet in non-traditional religious settings, such as bars, to hear speakers talk about their faith and the Catholic approach to life.

A Catholic intramural sports program in Indianapolis and Theology of the Body programs are also planned for the fall of 2013.

Overwhelmingly, the programs and approaches are designed to create a feeling of community that can lead to a deeper relationship with God.

“When young adults find that community, they start to ask questions,” Father Nagel says. “Then it’s not hard to have them enter into something more in-depth in their spiritual life.”

The connection of community and faith

Heinekamp knows the importance of that connection between community and faith for young adults.



“When young adults find that community, they start to ask questions. Then it’s not hard to have them enter into something more in-depth in their spiritual life.”

—Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis

As her faith was being tested in college, it was also being supported by young Catholics who are part of Communion and Liberation, a lay movement within the Church that views “the presence of Christ as the only true response to the deepest needs of human life,” according to the movement’s website for the United States.

“My first day at college, a girl invited me to the group,” Heinekamp recalls. “I remember them valuing my opinion and the way I perceived my life. There was also something mature about the way they lived their faith. I was really moved by that. They helped me.”

So did Father Nagel after she struggled to find a parish where she felt welcomed and needed. Father Nagel needed help at St. John the Evangelist Parish when he started a 7 p.m. Mass on Sundays for college students and young adults. Heinekamp offered her assistance.

“I’m a greeter, a eucharistic minister, a lector,” she says with delight. “I’m on the Haiti committee and the committee for the 175th anniversary of the parish.”

She also leads the Indianapolis chapter of Communion and Liberation, which meets every Monday at 8:30 p.m. at St. John’s. And she’s the fourth-grade teacher at St. Susanna School.

“The most tangible example of living

my faith in my everyday life is with my students,” she says. “They need my affirmation. They need my care and support. Communion and Liberation has taught me that we all share these core needs to be affirmed, to be loved and to belong.

“When I can recognize people’s needs, I recognize that Christ came to fulfill those needs. For me, serving my students is Christ for them. And they’re Christ for me. That’s when I really experience Christ’s love.”

That need for connection runs deep in her generation.

“It’s important to provide us with a community,” Heinekamp says. “A lot of us might be living on our own. We don’t have a family nearby to go back to. A lot of the reason St. John’s is successful is because it builds community. There are a lot of social events. After Mass, a lot of us go out to dinner together.”

“The reason you come back to a parish is because you like the people who are there. We need opportunities for friendship.”

(Visit the website www.indycatholic.org for information about events, programs and service opportunities for young adult Catholics in the Archdiocese of Indianapolis.) †



Archbishop Joseph W. Tobin poses with a group of young adult Catholics after the Oct. 18, 2012, press conference at SS. Peter and Paul Cathedral in Indianapolis that introduced him as the new archbishop of Indianapolis. Matt Faley, left, Megan Fish, Kevin Duffy, Robert Froeschl, Dana Lange and Anne Marie Brummer attended the press conference to meet Archbishop Tobin.



Veronica Shook of St. Christopher Parish in Indianapolis and Kellye Cramsey of St. John the Evangelist Parish in Indianapolis hug during a retreat for young adult Catholics at Saint Meinrad Archabbey in July of 2012.

Pope washes feet of young detainees to serve them 'from the heart'

VATICAN CITY (CNS)—Pope Francis told young inmates on Holy Thursday that, just as Jesus came to help and serve others, he, too, was at their service as a priest and bishop.

During the evening Mass at Rome's Casal del Marmo prison for minors, Pope Francis washed the feet of 12 young people of different nationalities and faiths, including at least two Muslims and two women, who are housed at the juvenile detention facility.

The ceremony of washing another's feet "is important," the pope said, because it shows that "the person who is most high among us must be at the service of the others."

It also means that "we have to help one another, each one," he said during the Holy Thursday Mass of the Lord's Supper on March 28.

The pope broke with a papal Holy Week tradition of celebrating the evening Mass at a Rome basilica.

While the prison Mass marked a first for the modern papacy, the practice was nothing new to Pope Francis who, as archbishop of Buenos Aires, used to celebrate the Mass of the Lord's Supper—which reflects on the call to imitate Christ by serving one another and commemorates Jesus' institution of the Eucharist—in prisons, hospitals or shelters for the poor and marginalized.

Held in the prison's small chapel, the Mass was the second of two Holy Thursday liturgies over which the pope presided. The first was a morning chrisem Mass in St. Peter's Basilica.

The nearly 50 detainees, including about a dozen women, attended the Mass. Detainees proclaimed the readings and led the prayers of the faithful.

A group of young people who volunteer at the prison as well as a local charismatic group provided the music, playing acoustic guitar

and leading the singing.

In his brief homily, which he delivered off-the-cuff, Pope Francis explained what the ritual he was about to perform meant and what Jesus was teaching his disciples when he washed their feet at the Last Supper.

"To wash your feet, this is a symbol, a sign that I am at your service," the pope said. "But it also means that we have to help each other."

He told the young detainees that it was normal to get mad at others, "but let it be, let it be." If that person "asks you a favor, do it. Let's help each other," he told them.

He added that he would wash their feet with love.

"I do it with my heart because it is my duty as priest and as bishop. I have to be at your service," he said.

"It's a duty that comes from my heart because I love doing this, because this is what the Lord taught me," he added.

"This sign is a caress from Jesus," he said, "because Jesus came exactly for this, to serve and to help us."

He said that, while he was washing the feet of the 12 young men and women, all at the Mass should ask themselves, "Am I really willing to help others?"

He urged all the detainees to follow the Lord's example and help others because that way "we will also do good" in the world.

The pope knelt on both knees before the youths, washed, dried and then kissed their feet.

The pope later exchanged the sign of peace—a hug and kiss—with the young people whose feet he washed. He also distributed Communion, which he had not been doing at more public Masses.

While media outlets were not allowed inside the facility, Vatican Radio offered a live audio feed and the Vatican spokesman, Jesuit

Father Federico Lombardi, briefed reporters afterward. He said the ritual was "extremely moving" because kneeling on both knees was very demanding for the 76-year-old pope.

Quite a few of the inmates and other guests at the Mass had tears in their eyes while some were openly crying, Father Lombardi told reporters on March 29.

One of the youths, who had been chosen for the ritual, was so overcome with emotion before the foot-washing ceremony that he asked to be discreetly replaced by someone else, the priest said.

At the end of the Mass, Pope Francis greeted the residents and 150 members of the prison staff and other guests in the gym.

The pope thanked everyone for their warm welcome and said he was happy to be with them.

In strong words of encouragement, he told the young people "Press on! Don't let yourselves be robbed of hope. Understood?"

One of the inmates asked the pope why he chose to visit their prison for Holy Thursday.

The pope said he wanted to go someplace "where there are people who perhaps can help me more in being humble, to be a servant as a bishop must."

He said he had asked for some ideas and someone had suggested the juvenile facility, which he immediately agreed to, saying it came from the heart.

"Things from the heart have no explanation, they just happen," he told them.

The pope greeted the residents with hugs and gave each of the young detainees a large chocolate egg and a traditional Italian Easter cake shaped like a dove.

The detainees, who range in age from 14 to 21, then gave the pope a wooden crucifix and kneeler they made in the detention center's woodshop.



Pope Francis kisses the foot of a prison inmate during the Holy Thursday Mass of the Lord's Supper at Rome's Casal del Marmo prison for minors on March 28. Pope Francis washed the feet of 12 young people of different nationalities and faiths, including at least two Muslims and two women, who are housed at the juvenile detention facility.

Among those concelebrating with the pope were Cardinal Agostino Vallini, papal vicar for Rome; Archbishop Giovanni Becciu, the No. 3 official at the Vatican Secretariat of State; and Capuchin Father Gaetano Greco, prison chaplain. Two deacons

and two seminarians assisted at the Mass.

Only eight of the detainees are Italian. The rest are immigrants, many of whom are Muslim while some others are non-believers, Father Gaetano said. Many come from North Africa or Slavic nations. †

Pope Francis says good priests bring joy and comfort to those in need

VATICAN CITY (CNS)—Pope Francis called on the world's priests to bring the healing power of God's grace to everyone in need, to stay close to the marginalized and to be "shepherds living with the smell of the sheep."

Those priests "who do not go out of themselves" by being mediators between God and men can "gradually become intermediaries, managers," he said on March 28 during the chrisem Mass in St. Peter's Basilica.

When a priest "doesn't put his own skin and own heart on the line, he never hears a warm, heartfelt word of thanks" from those he has helped, the pope said in his homily.

"This is precisely the reason why some priests grow dissatisfied, lose heart and become in a sense collectors of antiquities or novelties—instead of being shepherds living with 'the smell of the sheep,'" he said.

"This is what I am asking you, he said with emphasis, looking up from his prepared text, "be shepherds with the smell of sheep," so that people can sense the priest is not just concerned with his own congregation, but is also a fisher of men.

Presiding over the first of two Holy Thursday liturgies, Pope Francis blessed the oils that will be used in the sacraments of baptism, confirmation,

ordination and the anointing of the sick.

Deacons carried the sacramental oils in six large silver urns to the main altar to be blessed by the pope in his first chrisem Mass as bishop of Rome.

Surrounded by more than 1,600 priests, bishops and cardinals, Pope Francis led them in a renewal in their priestly promises. He focused his homily on the meaning of being "the anointed ones" through ordination, underlining Holy Thursday as the day Jesus shared his priesthood with the Apostles.

God anointed his servants so they would be there for others, serving "the poor, prisoners, the sick, for those who are sorrowing and alone," the pope said standing at a lectern.

The precious sacramental oil "is not intended just to make us fragrant, much less to be kept in a jar, for then it would become rancid and the heart bitter," the pope said.

He said a good priest anoints his people "with the oil of gladness," by preaching the Gospel "with unction," that is with the soothing, comforting words of God.

If people leave Mass "looking as if they have heard good news," then the priest has clearly done his job well, the pope said.

"When we have this relationship with God and with his people, and his grace passes through us, then we are priests, mediators between God and men," he said.

The pope urged priests to not grow weary of people's requests and needs no matter how "inconvenient ... purely material or downright banal," such appeals may seem. Priests need to look deeper at what is driving the encounter—the

person's underlying hope and desire for divine comfort, for being "anointed with fragrant oil, since they know we have it."

"We need to 'go out,' then, in order to experience our own anointing, its power and its redemptive efficacy—to the 'outskirts' where there is suffering, bloodshed, blindness that longs for sight, and prisoners in thrall to many evil masters," the pope said.

Ministers do not encounter God through "soul-searching or constant introspection," he said. Even though "self-help courses can be useful in life," he said, living by them will only lead people to become "Pelagians," that is to falsely believe that good will and strenuous effort without divine aid may overcome sin.

The power of grace "comes alive and flourishes to the extent that we, in faith, go out and give ourselves and the Gospel to others, giving what little ointment we have to those who have nothing, nothing at all," he said.

The pope called for resisting the onslaught of the "crisis of priestly identity [which] threatens us all and adds to the broader cultural crisis," and for not giving up casting one's nets in the name of the Lord.

"It is not a bad thing that reality forces us to 'put out into the deep,'" where "the only thing that counts is 'unction,' not 'function,'" he said, where bringing God's healing and comfort to others is the priority.

The pope ended his homily by asking the faithful to "be close to your priests with affection and with your prayers, that they may always be shepherds according to God's heart." †



Pope Francis celebrates the Holy Thursday chrisem Mass in St. Peter's Basilica at the Vatican on March 28.

Advocates working to keep needs of poor foremost in U.S. budget debate

WASHINGTON (CNS)—On Capitol Hill, when it's spring it's time to debate the federal budget.



Republicans and Democrats set spending parameters for fiscal year 2014 by adopting two starkly different budget plans before recessing a week before Easter. What is expected when Congress returns on April 8 is a lengthy debate over whether austerity and lower taxes or modest adjustments in government

spending supplemented with selected tax law changes to boost revenues is the way to go.

The debate will come as the impact of the March 1 automatic spending cuts in hundreds of government-funded programs—known as the sequester—begins to pinch social service providers.

“The longer this has gone on, the more concerned our agencies are becoming,” Candy Hill, senior vice president for social policy and government affairs at Catholic Charities USA, told Catholic News Service on March 27.

That is because local agencies are unsure how large the funding losses will be, Hill said. While the sequester set cuts at 5.2 percent, the fact that the cuts are coming midway through the fiscal year means the funding losses

will be more severe—in some cases double digits, she said.

Hill provided a partial list of diocesan Catholic Charities programs that will be squeezed—refugee assistance, Head Start, homeless services and education, and the Social Services Block Grant that funds feeding, child abuse prevention and substance abuse programs. Cuts in the Special Supplemental Nutrition Program for Women, Infants and Children likely will mean more families



Candy Hill

showing up at hunger centers, she added.

Overall, programs serving youth, families, the elderly, people with disabilities and migrant workers will see \$29.9 billion in cuts by Sept. 30, the end of the fiscal year, reports the National Human Services Assembly, whose membership includes Catholic Charities USA.

Most Republicans would like to see even lower

spending combined with reduced tax rates. A spending plan reflecting those priorities for fiscal year 2014 was drafted by Rep. Paul Ryan, R-Wis., House Budget Committee chairman. It passed 221-207 on March 21.

Ryan advocated that his plan carried out for the next decade would lead to a balanced budget in 2023 as spending on non-military programs would decline, Medicaid and Medicare would be remade and the Affordable Care Act would be repealed. The plan also calls for simplifying the tax code with a 10 percent rate for lower income earners, and a 25 percent rate for higher income earners and corporations.

An analysis by the Washington-based Tax Policy Center projected that the plan would reduce government revenues by more than \$5.7 trillion over the next decade, leading to drastic cuts in domestic spending.

Ryan spokesman Kevin Seifert said the congressman was unavailable to comment on the analysis.

In the Senate, where Democrats hold the majority, a more moderate budget was approved, 50-49, early on March 23. It calls for slight adjustments in spending and raising revenues by closing loopholes and altering deductions for high income Americans as the way to stabilize the country's growing debt.

Sen. Patty Murray, D-Wash., Senate Budget Committee chairwoman, has said the spending plan reflects a balanced approach to solving the country's budget concerns. In introducing the proposal, Murray said the budget “tackles the deficit and debt the way the American people wanted it done.”

As the congressional votes neared, advocates for the poor raised their voices in an attempt to minimize budget cuts on programs benefiting people whose voices go largely unheard on Capitol Hill. A diverse pool that included Catholic Charities, the U.S. Conference of Catholic Bishops (USCCB) and Network, Catholic social justice lobby, blanketed Congress with their concerns that the budget must reflect society's moral obligation to care for “the least of these.”

Among the most persistent voices have been the chairmen of two USCCB committees.

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, cited Catholic social



House Budget Committee Chairman Rep. Paul Ryan (R-Wis.), unveils the Republicans' FY 2014 budget resolution in Washington on March 12. Advocates for the poor, including Catholic Charities USA, the U.S. Conference of Catholic Bishops and Network, the Catholic social justice lobby, have blanketed Congress with their concerns that the budget reflect society's moral obligations to care for the least of these.

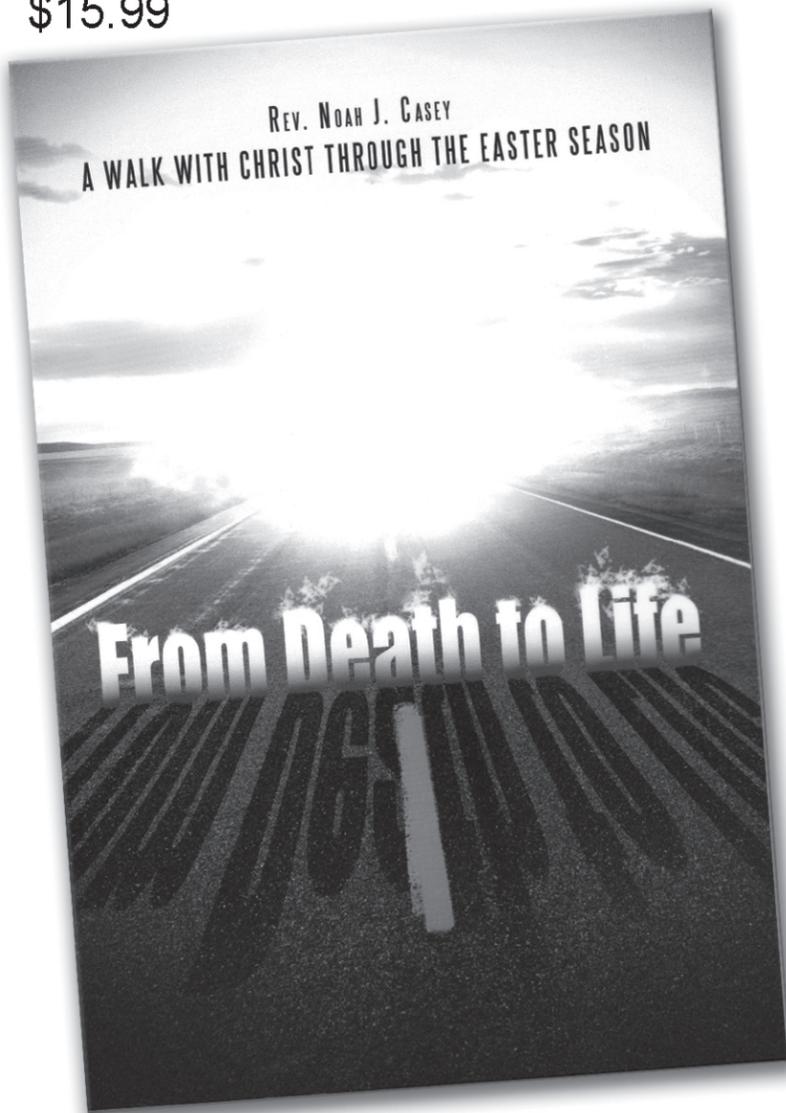
teaching in reiterating their concern in a March 18 letter to all members of Congress that government programs serving poor and marginalized people deserve the highest priority.

“While we lack the competence to offer a detailed critique of entire budget proposals, we do ask you to consider the human and moral dimensions of these choices,” they wrote.

Matthew Hale, associate professor of political science and public affairs at Seton Hall University in South Orange, N.J., while remaining neutral, explained that in today's polarized political climate, there is little reason for members of Congress to budge from their staked out positions.

For Hale, Catholic social teaching and its emphasis on human dignity illustrates the balance that policymakers can work to reach. †

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An indispensable guide for daily reflections in the journey from the Resurrection to Pentecost.

Divine Mercy heals people in the root of their suffering

By Marcellino D'Ambrosio

Several years ago, Blessed John Paul II designated the Sunday after Easter as "Divine Mercy Sunday."

That raises two questions—what exactly is "mercy" and what does it have to do with the Easter season?

Mercy is not pity. Neither is it simply sparing someone from punishment. Mercy can be defined as love's response to suffering.

When mercy encounters suffering, it ultimately seeks to alleviate it. God the Father is so rich in mercy that St. Paul, in his Second Letter to the Corinthians, calls him "Father of compassion and God of all encouragement," and, in some translations, "the Father of all mercies" (2 Cor 1:3).

Jesus is the perfect human image of the Father's mercy. When he meets those suffering from hunger, he feeds them. When he encounters people suffering from physical illness, he heals them. True mercy is not superficial, but radical. It goes to the root of suffering.

Jesus recognizes that the deepest suffering in human life, the root cause of all other suffering, is sin. Sin debases us, robs us of dignity, weakens and even ruptures our connection with the source of our life, namely, God.

Sin, then, is not just a transgression of some arbitrary law. It is a violation of our nature. It creates a wound in us that can fester and, if left unattended, corrupt us entirely. True mercy seeks to alleviate this deeper suffering that can potentially lead to eternal suffering.

It was to address this most profound of all wounds that Jesus gave up his life. And the risen Christ instituted the sacrament of penance to apply mercy to each individual sinner at the moment of their deepest need.

Where does the Bible say Jesus instituted the sacrament? In St. John's Gospel. Despite the locked doors, he stands amid the Apostles and says, "As the Father has sent me, so I send you" (Jn 20:21).

Jesus is the original "apostle" of the Father—the word means "one who is sent." As he was sent on a mission of mercy, so he sends out his Apostles on the same mission. He breathes on them and says: "Receive

the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained" (Jn 20:19-22).

From the looks of this text, he gave the Apostles and their successors, whom we call bishops, a great deal of authority in this matter. But he also gave them a great deal of spiritual power.

The same Holy Spirit who was responsible for bringing order out of chaos and causing a virgin to conceive is breathed upon the Apostles by the risen Christ. He is the spirit of mercy, the spirit of healing, the spirit of liberation and resurrection.

This means that going to confession is about more than an appointment with an official of the Church. It is an encounter with a man who has been anointed with the spirit of mercy to stand in the place of Christ and serve as an instrument.

True, this instrument is a sinner who is himself in need of mercy, much like Peter and doubting Thomas were, but he is nonetheless an instrument of God's healing and merciful love.

The spirit Christ breathed on the Apostles on the evening of that first Easter has been passed on to bishops and priests through the sacrament of holy orders.

That means that Jesus Christ is ultimately the one who comes to meet you in the sacrament of penance and reconciliation. He comes not just to forgive but also to heal, to liberate, strengthen and transform.

His merciful love means that he did not die simply to "cover our sins" and wipe them off God's record book, leaving us the same miserable creatures we had always been. In the sacrament of reconciliation, Jesus invites me, as he did with Lazarus, to come out of the tomb, a place of darkness and decay. He says to his priestly confessors the same thing he said to the people standing around Lazarus's tomb: "Untie him and let him go" (Jn 11:44).

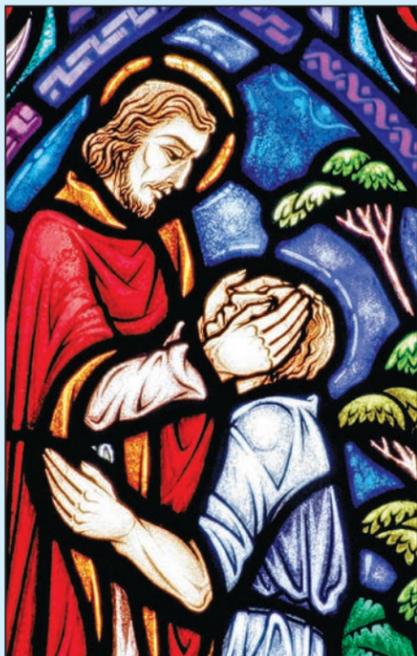
That's divine mercy.

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization. For more information, log on to www.crossroadsinitiative.com.) †



In this file photo, people pray before the Eucharist and an image of Jesus of Divine Mercy at Santo Spirito Church in Rome on Jan. 14, 2011. Blessed John Paul II established the second Sunday of Easter as Divine Mercy Sunday.

God's enduring mercy is expressed in his steadfast love for all people



A church window depicts Jesus healing a blind man. Jesus perfectly embodied the mercy of God in his steadfast love for all people, especially those who were suffering.

By Fr. Lawrence Mick

In the responsorial psalm for the second Sunday of Easter, some will hear the repeated refrain, "His mercy endures forever" (Ps 118:1). The house of Israel, the house of Aaron and all those who fear the Lord are called upon to proclaim God's enduring mercy.

Unfortunately, however, the English word "mercy" does a poor job at translating the rich meaning of the Hebrew word that it represents here.

The Hebrew is "*hesed*," which cannot be adequately translated by any single English word. It suggests faithfulness, especially to the covenant. It connotes justice and righteousness. It speaks of God's will to save and to have pity on the helpless.

In his *Dictionary of the Bible*, the biblical scholar Jesuit Father John McKenzie wrote: "The entire history of the dealing of Yahweh with Israel can be summed up as '*hesed*.' It is the dominating motive which appears in his deeds and the motive which gives unity and intelligibility to all his dealings

with men."

If we were to choose one phrase that might come closest to the meaning of "*hesed*," it might be "God's steadfast love." That's what we seek when we pray, "Lord, have mercy."

We often use that phrase as part of the penitential rite at Mass, which can lead us to think that it is only asking for forgiveness. But it really seeks much more than that. It asks for God's constant and unending love and saving grace.

That's why the phrase is sometimes used as the response to petitions that have nothing to do with forgiveness, but simply seek God's loving care. We find such prayers, for example, at the rite of committal at the graveside in the funeral rites and at the beginning of the Litany of the Saints.

In fact, the "Lord, have mercy" in the penitential rite is really a remnant of a longer litany of petitions, much like our current prayer of the faithful. It was moved to the beginning of the Mass and was later shortened so that only the responses were sung, with the intentions omitted.

So when we pray for God's mercy, we are asking for much more than avoiding punishment for our sins. Forgiveness is included, of course, for God's saving will involves reconciling us with God and with one another. But remission of sin is only a part of a larger experience of being caught up in God's amazing love for us.

We are forgiven because God loves us and has entered into a covenant with us, an everlasting covenant. God is always faithful to that covenant, no matter how faithful or unfaithful we are. We can always rely on God's faithful and steadfast love.

We can always count on God's acceptance of us and his desire for our salvation. That's something of what the Hebrew word "*hesed*" tries to express. That's what we mean when we cry out, "Lord, have mercy." That's the confidence we express when we sing with the psalmist, "God's mercy endures forever."

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Belief in Jesus' resurrection

We are now in the Octave of Easter, the feast that celebrates Christ's resurrection from the dead. That's



not just a religious belief. It's an historic fact. Christianity, in fact, is based on that historic fact. St. Paul wrote to the Corinthians, "If Christ has not been raised, your faith is vain" (1 Cor 15:17).

It's easy to understand how people without faith can doubt the Resurrection. It just isn't within our modern sphere of experience. Well, it wasn't within the Apostles' sphere of experience either. They refused to believe the women to whom Jesus appeared until Jesus appeared to them and ate with them.

People who don't believe that Jesus actually rose from the dead must think that the first Christians were awfully naïve to believe such a thing. Either that or extremely clever to be able to concoct

such a story, and then sell it not only to their fellow Jews but also to Gentiles all over the world.

The fact that the Apostles refused to believe at first shows that they were not naïve. And Gospel accounts of the Apostles show that they were hardly the type of men who could plan and carry out a gigantic fraud.

It's true that Jesus had told his Apostles all along that he was going to be crucified and then rise again, but this just didn't register with them. These were simple men, to be sure, but not gullible or naïve. They just couldn't fathom that someone could actually rise from the dead.

Jesus appeared to other people besides the Apostles. As St. Paul told the Corinthians, he also "appeared to more than 500 brothers at once, most of whom are still living" (1 Cor 15:6). A lot of people, not just a few, saw Jesus after his resurrection.

The news about Jesus' resurrection from the dead spread by word of mouth for decades before it was put down on paper. It was Paul who first did that, in a letter he

wrote likely in the year 56 from Ephesus, in modern Turkey, to the community he started in Corinth, Greece. This was about 26 years after Jesus' resurrection, but still probably before any of the Gospels were written.

Some people confuse resurrection with resuscitation. Catholics do not believe that Jesus was resuscitated as were Lazarus, the son of the widow of Nain and the daughter of Jairus.

Jesus rose from the dead with a glorified body, one that could pass through the locked doors where the Apostles stayed, one that could appear to the disciples on the road to Emmaus and could just as quickly disappear. And yet it was Jesus' real body, one that Thomas could touch when he was invited to examine Jesus' wounds.

Christian faith in the Resurrection has met with incomprehension and opposition from the beginning. In the early fifth century, the great St. Augustine wrote, "On no point does the Christian faith encounter more opposition than on the resurrection of the body."

Yet it has always been, and remains today, the cornerstone of the Christian faith. †

It's All Good/Patti Lamb

Cling to Easter's promise in life's difficult moments

I know a soul who is being followed by a dark cloud, so to speak.



She has seen far too many of life's storms, and she is undeserving of such hardship.

I knew I'd run into her eventually, so I kept trying to think of something helpful and witty to say that would provide encouragement when

our paths finally crossed.

At first, I wanted to keep it lighthearted, and I decided to remind her of the sage advice of Dory the fish in the movie *Finding Nemo*. That advice for troubled waters was simple: "Just keep swimming. Just keep swimming." It's pretty practical and sound guidance—if you're a fish.

I thought I'd better brainstorm beyond a Disney movie.

So I turned to country music, where some nuggets of wisdom can occasionally be found. There are song lyrics by Rascal Flatts that say: "If you're going through hell, keep on going. Don't slow down. ... You might get out before the devil even knows you're there."

I wasn't sure if this woman was hip to country tunes, so I opted not to play that card.

Then I thought back to a time when my dad offered me some helpful instruction. It was years ago when I was at my wit's end, and I didn't know how I was going to

He quickly realized, however, that even 24 hours might be too big of a chunk for my worried mind. So he tweaked his advice and said, "Better yet, take one minute at a time and ask God for the strength to get through that minute."

endure a particularly undesirable situation.

His message was elementary, but it was right on the mark. "Take one day at a time," he said.

He quickly realized, however, that even 24 hours might be too big of a chunk for my worried mind. So he tweaked his advice and said, "Better yet, take one minute at a time and ask God for the strength to get through that minute."

He told me that this minute—right now—is where I am so I shouldn't give thought to what lies ahead or behind.

Instead, I should invite God into the moment, and his grace would see me through. When taken minute by minute, the situation seemed slightly more bearable. And it helped me to focus on the only thing I can really influence, which is the present.

My dad's words reminded me of a plaque I once read that said, "Even the darkest hour has only 60 minutes."

He then pointed out that God has given all of us a "Simon." Dad was referring to St. Simon of Cyrene, who was pulled out of the crowd by the Romans to help Jesus carry his cross on the road to Calvary.

He said that I could call upon someone around me to act as my own Simon and help me shoulder my burdens. In his humanity, Jesus fell three times while carrying the cross. I view Simon's participation on Good Friday as evidence that God doesn't want anyone to carry his or her cross alone. We should do our parts to act as Simon to those around us who struggle. Opportunities abound in today's troubled world.

Regarding the woman I mentioned at the beginning of this story, I never found a clever way to dispense my sincere encouragement or my dad's helpful advice. All of our interactions were in brief passing.

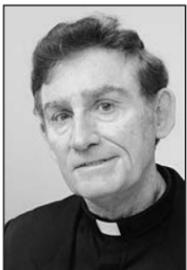
So I mailed her an Easter card that said it for me. Inside, the card read: "May you experience the profound joy of Easter. Just as we share in Christ's suffering, we also share in his resurrection. In difficult moments, remember the hope of all things being made new and right and beautiful. Cling to Easter's promise."

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

The Human Side/Fr. Eugene Hemrick

A new day begins when we see what is important

As I listened to the stories of students working with those who suffer, I wondered why they said they wanted to continue in this work.



The students were part of the Service Learning and Community Outreach program at St. Vincent's College in Latrobe, Pa. Their community outreach

had taken them to their local community, Africa and Kolkata in India. Although the college helps pay for some of their expenses, the students pay a substantial part of the bill.

One student spoke of witnessing entire families sleeping in the streets, horrendous traffic and pollution everywhere.

As she spoke, I remembered being in San Juan de Lurigancho, Peru, and witnessing people living in shacks high up on the side of arid, dusty mountains

that lacked any form of vegetation. Coming from a garden atmosphere surrounding the U.S. Capitol where I live, my first encounter with San Juan was culture shock.

No doubt the St. Vincent students experienced something similar, and yet they desired to return.

What touches those who sacrifice the comforts of life in order to serve the destitute in difficult situations? One answer might be wanderlust or being youthful. No doubt this is part of the reason. When, however, the students spoke from the heart about their experiences, something deeper surfaced.

A student who worked in Kolkata spoke of a developmentally challenged girl who never looked up or smiled. One day she put the girl on a swing and began pushing her. As the girl swung back and forth, the student sang to her.

Little by little the girl began looking up and then smiled. From that moment on, the two became one. Humanity had touched humanity. As she related this incident, it

struck me: The difficulty of a job doesn't matter when two human beings share their humanity with each other.

A story told by a rabbi takes us to the depths of this experience. The rabbi asks his students what signs they use to determine that night has ended.

"When there was enough light to tell a goat from a sheep," answers one student. Another student answers, "When you can distinguish an apple tree from a fig tree."

Then the rabbi answers: "A new day has arrived when you can look at a human face and see a brother or sister. If you are unable to see a brother or sister in every human face, you are still in the darkness of night."

When humanity touches humanity, we see each other as brothers and sisters. Although we may be surrounded by the darkness of poverty and destitution, night has ended, and the light of a new day has begun.

(Father Eugene Hemrick writes for Catholic News Service.) †

Faith, Hope and Charity/

David Siler

New pope reminds us we are a people of hope and joy

What an exciting time it is to be a Catholic!

It has been a remarkable experience to witness the humility and servant leadership by the resignation of a pope, and the very quick movement of the Holy Spirit in directing the conclave of cardinals in Rome to select an



Argentinian cardinal as his successor.

Those of us involved in Catholic Charities and other ministries of service in the Church are elated with the election of Cardinal Jorge Mario Bergoglio, and his selection of the name Pope Francis.

This native of Buenos Aires, Argentina, is well known for his compassion for all of God's people, especially the poorest among us. Pope Francis took his name after St. Francis of Assisi, who devoted his life to service and supporting the poor and needy.

I was especially struck by a message delivered by our new spiritual leader when addressing the College of Cardinals in Clementine Hall on March 15, where he said, "never give in to the devil's pessimism, discouragement and bitterness." Pope Francis exhorted the cardinals to "share the Gospel message with joy and courage because it will truly answer peoples' deepest needs."

Later in this same speech, he added, "We never give in to pessimism, that bitterness that the devil offers us every day."

I think his message resonated with me because I witness such deep divides further developing in our own country, and even those of us who profess to be Christians can be pulled into the pessimistic and bitter debates raging all around us. The secular media just drips with pessimism and bitterness, which can lead us down the same path.

But here the pope reminds us that we are to be a people of hope—a people of joy. In this Year of Faith, he reminds us that our own encounter with Jesus Christ leads us to this hope and joy, and that we have the privilege of leading others to this same optimistic and joyful truth that can only be found in Jesus.

And what are these "deepest needs" that Pope Francis tells us that the Gospel message answers?

My life experience tells me that these deepest needs are to love and be loved, to be respected and to have a purpose for the world.

Jesus promises us this and much more and, as his disciples, we have both the privilege and responsibility of sharing this very good news with the world. This is news that the world desperately needs, and we must bring this message by the joy and optimism with which we lead our lives.

Thank you, Pope Francis, for saying "yes" to God's call for your vocation, and for leading the way with your own optimism and message of hope and joy!

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

Second Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 7, 2013

- Acts of the Apostles 5:12-16
- Revelation 1:9-11a, 12-13, 17-19
- John 20:19-31

The Acts of the Apostles supplies this weekend's first reading. The first several chapters of Acts are fascinating since they so well depict the life of the early Christian community in Jerusalem. This depiction begins with the story of the Lord's Ascension itself and proceeds forward.

Vitaly important in the life of the community in Jerusalem was the leadership of the Apostles, with St. Peter as their head. The people held them in great esteem. Such status of the Apostles was not surprising. After all, Jesus had called the Apostles individually, commissioning them to continue the work of salvation after the Ascension.

In this reading, the Apostles work many miracles. When Peter moved among the sick, merely to lie beneath his shadow was enough to be cured of sickness or infirmity. It is a very powerful description of Peter's place in Christianity.

The implication is clear. Jesus did not leave the Christian body without guidance nor without access to God's grace. The Acts says that the Apostles, again with Peter as the leader, came together with the community for the "breaking of the bread," for prayer, for providing aid to the needy, and for healing the sick.

For its second reading, the Church provides a passage from the Book of Revelation. In the reading, John, the author of Revelation, assumed by tradition to have been the Apostle John, tells of being in exile on the island of Patmos in the Aegean Sea. He said that on the Lord's Day, or Sunday, the day of the Resurrection, he had a vision of Jesus. Jesus ordered John to write about what John saw.

St. John's Gospel provides the last reading. It begins with an appearance of Jesus before the Apostles. The Lord brings

them peace. He then empowers the Apostles to forgive sins. Jesus says that if they forgive, sins are forgiven.

Next comes the familiar story of the doubting Thomas. Other Apostles had seen the Risen Lord, but Thomas had not seen Jesus. Thomas insisted that he would not believe until he personally could touch the wounds of Christ.

When Jesus appeared before the Apostles, Thomas saw the wounds. He proclaimed Jesus as "my Lord and my God!" (Jn 20:28).

The reading ends by stating that Jesus performed many other miracles. The crucified Lord lived.

Reflection

Only a week ago, in celebrating the feast of Easter, the Church joyfully and excitedly proclaimed to us its belief that Jesus was risen. He lives! To emphasize the meaning of this pronouncement, the Church gave us the liturgy of the Easter Vigil, the very summit of the Church's entire year of formal worship.

This weekend, just a week after Easter, the Church hurries to tell us that the Risen Christ is with us still, visibly, tangibly and dynamically.

Christ still is present with us through the Apostles. The Church does not just say that the Apostles came after the Lord. They represented the Lord.

In the second reading, from the Book of Revelation, we are told of John's extraordinary encounter with the Risen Lord.

John's Gospel, in the third reading, continues this process of reporting the Lord's granting to the Apostles the very power of God itself, by giving them the ability to forgive sins. As sins affront God, only God can forgive sins. Yet Jesus conveyed this power to the Apostles.

Thomas is important to the story. He doubted—not an unusual human reaction to the amazing assertion that Christ had risen from the dead. Then Thomas saw Jesus and uncompromisingly believed.

The Church is saying that we today encounter Christ through the Apostles. Through the Apostles the Lord heals and redeems us. It is a clear and direct self-testimony of the Church's own sense of its identity. †



Daily Readings

Monday, April 8

The Annunciation of the Lord
Isaiah 7:10-14; 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Tuesday, April 9

Acts 4:32-37
Psalm 93:1-2, 5
John 3:7b-15

Wednesday, April 10

Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 11

St. Stanislaus, bishop and martyr
Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, April 12

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

Saturday, April 13

St. Martin I, pope and martyr
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, April 14

Third Sunday of Easter
Acts 5:27-32, 40b-41
Psalm 30:2, 4-6
Revelation 5:11-14
John 21:1-19
or John 21:1-14

Question Corner/Fr. Kenneth Doyle

The Church allows the faithful to miss Sunday Mass 'for a serious reason'

QI live in a senior housing complex, and it is difficult for some of us to go to Mass every Sunday. No one drives anymore. The church is too far away to walk. There is no city bus and taxis are very expensive. I am 85 years old, and my friend is 91. My question is whether we are still obligated to attend. I do get to



Mass on all the major feast days, and I watch the Mass on television at 6:30 every Sunday morning. A lay minister leads a Communion service at our residence each Monday, with some prayers and the Sunday scriptural readings, and about 10 of us attend. We also had ashes on Ash Wednesday. (Wausau, Wis.)

AYour question indicates a great desire to participate in the Mass, and I am edified by the effort you are making to do so.

The Sunday obligation is explained in the *Catechism of the Catholic Church*, #2181, as follows: "The faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason [for example, illness, the care of infants] or dispensed by their own pastor."

It seems to me, from a distance, that your age and the difficulty of transportation would qualify as "serious reasons." But I think that you will feel better if you speak to your pastor and have him tell you that himself.

It might also be that he knows of volunteer drivers in your parish who could bring you to Mass on days when you would like to go and feel that your health allows.

QHow often is a priest supposed to use incense at Mass—every Sunday or just at special times? Our priest uses a pungent form of incense at each Sunday Mass. A lot of people are allergic to the incense he uses. We have approached him about it, but he seems to ignore the fact that people start coughing and sneezing—and some even walk out of church. Then he tells us that it is a sin to leave early. (A "distressed and allergic parishioner" from Indiana.)

AThe use of incense has long held a place of honor in the history of religious worship. In the Book of Exodus (Ex 30:1-8), the Lord instructed Moses to

build an altar for the burning of incense at the entrance to the meeting tent where the ark of the covenant was kept, and Jews continued to use incense regularly in their temple worship.

Incense serves a two-fold purpose: The visual imagery of the rising smoke is symbolic of the prayers of the congregation being lifted toward the Lord, and the act of incensing pays honor to the object to which it is directed—to the just-consecrated bread and wine at their elevation, for example, or the remains of a deceased person at a funeral Mass.

It also helps to create the ambience of heaven, for as we are told in the Book of Revelation, "Another angel came and stood at the altar, holding a gold censer. He was given a great quantity of incense to offer, along with the prayers of all the holy ones, on the gold altar that was before the throne" (Rv 8:3).

Wide discretion is granted to the priest as to how frequently to use incense. Theoretically, it may be used at any Mass, although most parishes limit its use to Masses of particular solemnity, funerals, and eucharistic adoration and processions.

At Mass, according to the *General Instruction of the Roman Missal*, in #276, incense may be used during the entrance procession, at the beginning of Mass, to incense the cross and the altar, at the procession and proclamation of the Gospel, at the offertory, to incense the offerings, the altar, priest and congregation, and at the elevation of the host and the chalice after the consecration.

The use of incense calls for a reasonable balance of the liturgical ideal with practicality. If it is bothersome to a significant number within the congregation, perhaps an accommodation could be worked out. Different types of incense vary in the strengths of their aroma, and more moderate brands are available.

Perhaps certain seats could be reserved for those who find incense troublesome, away from the areas of the church where it is most frequently used.

You indicate that you have raised your concerns with your pastor directly to little avail. Might it be more effective if you were to try again through an intermediary, perhaps a sympathetic member of your parish's pastoral council?

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God



Divine Mercy's Gift

By Natalie Hoefler

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and a reporter for The Criterion. In this file photo, people pray near a 10-foot-tall image of Jesus the Divine Mercy in Chicago's Daley Plaza on April 29, 2011.)

Divine Mercy Sunday, great feast for our Church, Reminding us sinners we need only to search For mercy through Christ, and he will freely give The forgiveness we need to eternally live.

Through St. Faustina he revealed how much he yearns To give us his mercy; like a furnace he burns In desire to give mercy to those who ask— And how it hurts that so few trust him to the task.

Go to him, ask him—his mercy he'll pour In great abundance upon sinners trusting and poor! In turn for this grace, he calls us to perform Works of mercy in corporal and spiritual form.

This feast is a gift we are fools to ignore. Come, let us venerate, give thanks and adore Christ in his mercy and the graces he bestows To us, who need mercy—and his mercy he'll show.

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.

ALBERS, Virginia, 84, St. Joseph, Corydon, Feb. 23. Mother of Judith Kilgore, Deborah, Gregory, Jeffrey, John, Kevin, Michael and Stephen Albers. Sister of Ruby Dixon. Grandmother of 21. Great-grandmother of 20.

BROOKING, Betty L., 83, Holy Trinity, Indianapolis, Jan. 21. Mother of Melissa Burns, Denise Crane, Belinda Koch, Debra Northard, Joseph, Ray and Patrick Brooking. Sister of Jerry Hoagland. Grandmother of 34. Great-grandmother of 35. Great-great-grandmother of one.

CHANLEY, Joseph S., Jr., 84, Our Lady of the Greenwood, Greenwood, Jan. 21. Husband of Freida Chanley. Father of Sara Gormley, Mary Hayward, Rita Hoffman, Katy Stephens, Angela, Andrew and Joseph Chanley. Grandfather of nine. Great-grandfather of one.

DIAZ, Jose A., 90, St. Malachy, Brownsburg, March 13. Father of Carmen Vint.

EDMUNDS, William, 93, St. Mary, New Albany, March 11. Husband of Nicki Edmunds. Stepfather of Paul Bolduc and Reggie Mattingly. Step-grandfather of five. Step-great-grandfather of 11.

FEGLEY, Brian M., 41, St. Pius X, Indianapolis, March 13. Son of Paul Fegley and LuAnn Lerchen. Brother of Michelle Light.

GIOVANONI, Joseph George, 91, St. Malachy, Brownsburg, March 11.

Father of Sharon White and Terry Giovanoni. Grandfather of six. Great-grandfather of five.

HARRIS, Todd Christopher, 45, Our Lady of the Greenwood, Greenwood, Feb. 26. Son of Larry and Dianna Harris. Brother of Kellie Maker and Dawn Tester. Grandson of Edith DeLisle.

HOLTZMAN, Agnella Margaret, 92, St. Boniface, Fulda, March 7. Mother of Patricia Lockhart, Jerry and Larry Holtzman. Sister of Adeline Rhea. Grandmother of nine. Great-grandmother of 18. Great-great-grandmother of eight.

JACKSON, Elizabeth, 60, St. Jude, Indianapolis, March 12. Wife of Gregory Jackson. Mother of Christopher Jackson, Maria and Matthew Schwager. Grandmother of four.

KLENE, Vivian L., 95, St. Mary, Greensburg, March 15. Mother of Angela Downey and Sue Kitchin. Grandmother of four. Great-grandmother of eight.

LOYD, Betty J., 77, St. Mary, Greensburg, March 21. Mother of Mary Miller, Susie, Doug and John Loyd. Sister of Violet Miller, Helen Moore and Martha Stephen. Grandmother of seven. Great-grandmother of nine.

McCARTY, Linus, 73, St. Martin, Yorkville, March 12. Husband of Janet McCarty. Father of Eric Hurst, Holly Robinson, Michelle Weaver, Jodi and Michael McCarty. Brother of Margie Wells and Dale McCarty. Grandfather of eight.

McHUGH, Michael S., 39, St. Malachy, Brownsburg, March 11. Husband of Amy McHugh. Father of Shane McHugh. Stepfather of Faith Sanders. Son of Robert and Marcia McHugh. Brother of Kevin McHugh. Grandson of Irene McHugh.

NOLAN, Margaret Rose, 99, St. Mary of the Immaculate Conception, Aurora, March 15.

PATTERSON, Robert A., 77, St. Anne, Hamburg, March 19. Father

of Cindy Lamping, Bill, Don and Mike Patterson. Brother of Nancie Eaton, Marlene Rickey, Michael and Patrick Patterson. Grandfather of seven. Great-grandfather of eight.

SCHOETTNER, Leonard B., Sr., 86, St. Mary, Greensburg, March 12. Father of Joyce Comer, Mary Ann Smith, Charles, Leonard, Patrick, Stanley and Steven Schoettner. Brother of Lorina Krieger, Dorothy Redelman and Robert Schoettner. Grandfather of 20. Great-grandfather of 15.

SHINN, Ruth Imogene (Freeland), 88, St. Christopher, Indianapolis, March 8. Mother of Billie Carr, Mary Shields, Justine Wilmont, Veronica, James, John, Kevin, Ralph, Tom and William Shinn Jr. Grandmother of 24. Great-grandmother of 24. Great-great-grandmother of two.

SPALDING, Clara, 83, St. Paul, Sellersburg, March 5. Mother of Stephanie Vogel. Sister of Bruce and William Spalding. Grandmother of nine. Great-grandmother of three.

TULLY, Rita M. (Fein), 91, Holy Family, New Albany, March 11. Mother of Beverly and John Tully.

VanWINKLE, Carl, 72, St. Meinrad, St. Meinrad, Jan. 22. Husband of Margie VanWinkle. Brother of Debbie Carrie.

VONDERSAAR, Janet T., 80, St. Malachy, Brownsburg, March 13. Wife of John Vondersaar. Mother of Lisa Capria, Leslie Kasnak, Kurt, Mike and Rob Vondersaar. Sister of Mary Virginia Beldon. Grandmother of 11. Great-grandmother of two. Great-great-grandmother of one.

WALTER, Anthony R., 61, St. Luke the Evangelist, Indianapolis, March 10. Husband of Marianne Walter. Father of Adam, Anthony Jr. and Arthur Walter.

WARD, Mary Agnes, 83, St. Paul, Tell City, March 18. Wife of Ralph Ward. Mother of Carolyn Cronin. Sister of Sarah Beard and William Jarboe. Grandmother of two. Great-grandmother of five.

WEFLER, Frank A., 67, St. Bernadette, Indianapolis, Feb. 25. Father of Todd Pershing, Ellen, Sara and Mark Wefler. Brother of Debe Mitchem-White, June and Tom Wefler. Grandfather of six.

WOLTER, Mary H., 97, St. Maurice, St. Maurice, March 14. Aunt of several



Holy tractor

Bishop David L. Ricken of Green Bay, Wis., sprinkles holy water as he blesses tractors and other farming equipment outside St. Edward Church in Mackville on March 20. Dioceses and parishes in agricultural communities often hold special Masses and blessings at the start of spring as farmers ready for planting.

Providence Sister Estelle Scully ministered in education, communications

Providence Sister Estelle Scully died on March 20 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 86.

The Mass of Christian Burial was celebrated on March 26 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Joan Scully was born on Oct. 8, 1926, in Evanston, Ill.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1949, and professed final vows on Jan. 23, 1957.

Sister Estelle earned a bachelor's degree in English and journalism at Saint Mary-of-the-Woods College, and a master's degree in American studies at the University of Notre Dame in northern Indiana.

During 63 years as a Sister of Providence, she ministered as an educator for 23 years in Catholic schools in California, Illinois and Indiana. In the archdiocese, she taught at the former Schulte High School in Terre Haute from 1957-60, at Saint Mary-of-the-Woods College from 1961-71 and 1975-76, and at Cathedral High School in Indianapolis from 1976-77.

Sister Estelle later ministered in communications and public relations for 20 years in a number of dioceses and Catholic ministries across the country, including the dioceses of Cheyenne, Wyo., Little Rock, Ark., and Orlando, Fla., and the Archdiocese of Miami.

She later returned to her order's motherhouse and volunteered in various local ministries. Beginning in 2008, Sister Estelle dedicated herself completely to prayer.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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40 Days for Life spring campaign opened eyes, saved lives

By Natalie Hoefler

Greg Breese shivered outside the abortion center in the minus 2 degree wind chill.

"The cold wind often forced me to turn my head away or close my eyes," he said.

In retrospect, he realized this reaction was precisely how "so many of us in society have acted in regard to abortion," turning heads or closing eyes.

Breese—and more than 800 people of various faiths—participated in the 40 Days for Life spring campaign during Lent. The purpose of the effort was to fast and pray—privately or in front of an abortion center—for an end to abortion. Through these efforts, 12 lives were known to have been saved from abortion at the Planned Parenthood facility at 86th St. and Georgetown Road in Indianapolis.

"There's a real tragedy in what is happening—'tragedy' isn't strong enough, maybe 'holocaust,'" said Carol Feick, a 40 Days for Life participant and teacher at Lumen Christi Catholic School in Indianapolis.

"When mothers kill life in the womb, there's something desperately wrong, and we need to address it. Once God opens your eyes, you can't resist the call to do something."

Breese heard his call to act by listening to Catholic radio programs—but not before a time of conversion.

"I was pretty much a pew warmer most of my adult life," said the member of St. Monica Parish in Indianapolis. But after attending a Christ Renews His Parish renewal weekend at his parish in 2010, Breese felt called to learn more about the Catholic faith that he professed in 1989.

"I began listening to EWTN [Eternal Word Television Network] on Catholic radio," he said. "Largely through their programs, I became aware that I could no longer remain silent on the holocaust being waged against innocent life."

Like Breese, Feick grew in her understanding of the abortion tragedy through Catholic radio.

"Having truthful Catholic media is so important because we're surrounded by the other," she said. "It's easy to get lost by what the other is saying."

Breese, Feick and many others chose to witness by praying at the Planned Parenthood center during the 40 Days for Life spring campaign.

"Standing in front of Planned Parenthood is not something most Catholics are willing to do. I didn't want to do it," Breese admitted. "However if I do nothing, I believe I'm complicit in this evil affront to the sanctity of



40 Days for Life participants rally in front of the Planned Parenthood facility at 86th St. and Georgetown Road in Indianapolis on March 3 to mark the spring campaign's midpoint.

life which is a gift from God."

Lisa Martin, a member of St. Malachy Parish in Brownsburg, also participated in the campaign by praying outside the Planned Parenthood facility.

"It's completely non-confrontational. You can just stand there and pray. I like to hold a sign that says, 'HONK if you are Pro-Life.' Truck drivers who go by there usually honk, and I'm pretty sure they can hear it inside the center," said Martin. "Just a little reminder that we are out there, and we are witnessing to what is going on inside."

Members of the Pro-Life Club at Cardinal Ritter Jr./Sr. High School in Indianapolis came by bus several times during the campaign to pray at the Planned Parenthood center.

"At first, my sister dragged me into it," admitted Chris Doak, a member of St. Monica Parish in Indianapolis. "But before long I realized how much it helps, how people driving by see what we're doing and know that we're not condemning but urging for a correction."

Chris is a senior at Cardinal Ritter and co-president of the school's Pro-Life Club.

Abigail Ivers is also a Cardinal Ritter senior and co-president of the club. The member of St. Christopher Parish in Indianapolis sees joy in the pro-life movement.

"Every time that we go to something like this, every time we have those positive people honking," she said, "it reopens my life to the happiness that is the pro-life



Students from the Pro-Life Club at Cardinal Ritter Jr./Sr. High School in Indianapolis participate in the 40 Days for Life spring campaign by praying the rosary in front of the Planned Parenthood facility at 86th St. and Georgetown Road in Indianapolis on Feb. 28.

movement."

For Martin, the experience feels more somber.

"I truly believe that I am standing at the foot of the cross when I go there. I am witnessing to the culture of death—that it needs to stop."

(For more information on the national 40 Days for Life campaign, go to www.40daysforlife.com.) †

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CHRISM

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with your family.

“To me, the chrism Mass ... meant celebrating the Eucharist in close union with the presbyterate, which was gathered around the altar and with the faithful,” Archbishop Tobin said. “Even though I’ve only been here a short time, I have a real family feeling for the archdiocese.”

Deacon Rick Cooper attended the chrism Mass from St. Mary Parish in Lanesville. He was amazed by how many people from so many places came together for the liturgy.

“But it is still our Church, here in one place celebrating this joyous Mass,” he said.

As a member of St. Patrick Parish in Indianapolis, Myra Lopez, 22, only had to drive a short distance. But in another way, she came from very far.

She and her family immigrated to Indianapolis when she was 11. Now she is studying at Indiana University Purdue University Indianapolis to become a teacher. At the chrism Mass, she proclaimed the first reading in Spanish.

She and her family who attended the Mass appreciate how Archbishop Tobin values the Latinos in the Church in central and southern Indiana.

“We are very blessed to have him,” said Lopez. “It feels good that he is very into our culture. He wants to help us, and is interested in learning more about culture. He’s willing to help us to become part of the traditions of the American culture.”

Pam Deveyary considers attending the chrism Mass a gift she gives to herself every Holy Week. The music director of Prince of Peace Parish in Madison, Deveyary received the blessed oils for her parish.

“I get to listen to the music. It’s always wonderful. I get to see all of the priests come in and make their renewal of vows, which is always a very moving thing. It’s uplifting—and I’m not responsible for any of it,” said Deveyary with a laugh before the Mass.

Benedictine Sister Antoinette Purcell, a member of Our Lady of Grace Monastery in Beech Grove, also attended the Mass and has participated in it annually for years.

“It’s a celebration of the whole Church,” she said. “It’s a delight to be able to share in that.”

In his homily, Archbishop Tobin reflected on the meaning of the three oils—the oils of catechumens, the sick and holy chrism—that are blessed in the liturgy.

The oil of catechumens is used to anoint individuals before they are baptized. They are people, Archbishop Tobin said, who are searching for God. He encouraged those among his listeners who were already baptized to remain spiritually catechumens, always seeking after God.

“We might ask ourselves whether we remain truly restless for God,” he asked the congregation. “Have we been perhaps a bit resigned to keeping him in a box? Or do we seek simply to be self-sufficient, our own people?”

“I don’t think we should let our humanity be diminished in this way because to try and live without God finally is inhuman. Let us remain constantly on a journey toward him, longing for him, always open to receive new knowledge and new love.”

In speaking about the oil of the sick, Archbishop Tobin said that healing is a vital part of the Church’s ministry, but that “the first and fundamental healing takes place in our encounter with Christ who reconciles us to God and mends our broken hearts.”

He also thanked the many religious and lay Catholics in the archdiocese “who bring healing and love to the sick, who comfort the aged, irrespective of their race or creed.”

In reflecting on holy chrism, Archbishop Tobin reminded his listeners that while this oil is used in conferring holy orders on priests and bishops, all of the baptized share in a common priesthood and are thus commissioned to make God known to the wider world.

“Are we truly God’s shrine in central and southern Indiana?” Archbishop Tobin asked. “Do we open up the pathway to God for others or, rather, do we conceal it? Have we allowed our faith to be so privatized as to be practically unrecognizable? A bell is not a bell unless it is ringing. And light for the world is not light unless it is seen.”

After his homily, Archbishop Tobin led the priests present in renewing their ordination promises.

Watching the priests during that moment was transitional Deacon John Kamwendo, who is scheduled to be ordained a priest on May 18 in SS. Peter and Paul Cathedral.

“It was so moving and so inspiring to see that,” said Deacon Kamwendo, a native of Tanzania and member of St. Charles Borromeo Parish in Bloomington. “I reflected that that is where I’m heading to. I look forward to it. At the same time, it’s something that, as a human being, I’m a little nervous about. I’m glad to have been able to see it, though. It was so inspirational.”

Also inspired by the liturgy was Luke Weisenbach, a 17-year-old member of St. Mary-of-the-Rock Parish in Franklin County, who attended the Mass to receive his faith community’s blessed oils.

“It was a great experience,” said Luke after the Mass. “I’m glad that I was able to be here and experience the Mass with the archbishop. It’s enlightening to be here with so many people from all over.”

(For more photos from the chrism Mass, log on to www.CriterionOnline.com.) †



Archbishop Joseph W. Tobin ritually breathes upon chrism oil during the March 26 chrism Mass. Holy oils used in sacraments are blessed during the annual liturgy.



From left, Myra, David, Guadalupe, David Jr. and Heidi Lopez, all members of St. Patrick Parish in Indianapolis, kneel in prayer during the chrism Mass on March 26.



Priests concelebrating the chrism Mass raise their hands in prayer during the eucharistic prayer during the chrism Mass.



Above, Archbishop Joseph W. Tobin elevates the Eucharist during the chrism Mass on March 26. Concelebrating the Mass was Benedictine Archabbot Justin DuVall, left, of Saint Meinrad Archabbey in St. Meinrad.



Left, Katina and Elliott Tekulve, members of St. Mary Parish in Greensburg, attend the chrism Mass in SS. Peter and Paul Cathedral in Indianapolis with their two sons, Jackson, left, and Chase.



Below, Archbishop Joseph W. Tobin processes into a filled SS. Peter and Paul Cathedral on March 26 at the start of the Archdiocese of Indianapolis’ annual chrism Mass.