



The

Criterion

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'Miracles still happen here'

Anderson Woods offers camp that 'really gets into nature' for those with special needs, page 16.

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Rejoice in the Lord



Archbishop
Joseph W. Tobin

We are invited to experience, share the joy of Easter

(Editor's note: With this Easter column, Archbishop Joseph W. Tobin begins writing a weekly column for The Criterion. It is titled, "Rejoice in the Lord," which is the archbishop's episcopal motto. The column will be published in both English and Spanish.)

This Sunday, we celebrate the great feast of Easter and begin the season of joy. What is this Easter joy that is so special and so closely tied to the Lord's Passion, death and resurrection? What difference does this season of joy make in the way we feel, and in the way we live as disciples of Jesus Christ?

Joy is not something we experience every day. It is not the same thing as happiness or contentment or even enjoyment. We can enjoy a nice dinner with friends without being joyful. Joy is something different. It's more profound.

Parents experience joy when a son or daughter returns from Iraq or Afghanistan unharmed. We can experience joy at the wedding, or ordination, of a close friend. Joy can surprise us—when we discover something precious that we thought was lost forever. Or joy can deepen gradually over many years, and finally express itself at a golden jubilee celebration.

Joy comes when many years of suffering and adversity are overcome; when an extended battle with cancer appears to be won; when a forgiving father welcomes home a prodigal son; when a political prisoner is finally released from captivity; and when love and fidelity are victorious over evil. This is Easter joy—the Lord's triumph over sin and death, the forgiveness of our sins, and the opening



The glory of Easter is portrayed in "The Resurrection of Christ" by Italian Renaissance painter Mariotto di Cristofano. The painting is in the collection at the Gallery of the Academy of Florence. Easter, the feast of the Resurrection, is marked on April 20 this year.

up of the gates of heaven to all God's children.

The Gospels tell us that Jesus' friends experienced mixed emotions at the time of his Passion, death and resurrection. They were afraid, bitterly disappointed, hopeless, full of doubt and uncertainty. And then came the joy of the Resurrection.

For some, like the women who went to the tomb on Easter morning, the experience of joy was immediate (even if it was mixed with confusion about what really happened). For others, like the disciples on the road to Emmaus, joy came more slowly—after they experienced the Lord's presence in the breaking of the bread.

For Peter and most of the disciples, the joy of Easter was intermittent; it came and went with Jesus' appearances in the upper room and in Galilee. It was not until they received the Holy Spirit at Pentecost that the joy of Christ's resurrection became deeply rooted in their hearts.

Pope Francis speaks of joy often. With characteristic bluntness, the pope says in his apostolic exhortation, "Evangelii

Gaudium" ("The Joy of the Gospel") that Christians should not be sourpusses ("vinegar faces" in the original Spanish). We shouldn't act like our faith is a burden or that Christian life is made up of an endless series of oppressive rules and regulations.

We should be joyful—rejoicing in our freedom and in our abiding sense of confidence in God's love for us. The joy of Easter springs from our gratitude to God for his saving grace, for his forgiveness of our sins, and for his presence in our lives. "Shout for joy!" the Scriptures tell us. "Rejoice and be glad!" the angels sing. "Alleluia! Praise God" the saints tell us by their words and example.

Easter joy should give us the confidence we need to overcome the negative voices that we hear constantly in the news media and in our own anxious fears. As a matter of fact, things are not awful. God has reached out to us and loved us. We are not doomed to a disastrous fate; Christ died for us and set us free. We are not alone; we are the gathering of God's people, the Church,

united in Christ. We do not need to be afraid; he is with us always. Our sins have not damned us; the grace of Christ has saved us.

The joy of Easter coincides with the coming of spring and the emergence of new life. This year, more than most, we have suffered the pain of winter, and we are more than ready for a new beginning. What better way to celebrate new life than to rejoice with the more than 1,000 of our sisters and brothers who will be baptized or enter into full communion with our Church during the Easter Vigil!

As Pope Francis writes, "The joy of the Gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ joy is constantly born anew" ("Evangelii Gaudium," #1).

This is the source of all new life. May this season of grace bring us lasting joy. May we share this joy generously with others during this Easter time and always! †



Alégrese en el Señor

Arzobispo Joseph W. Tobin

Read Archbishop Tobin's Easter column in Spanish, page 3.

Lean la columna del Arzobispo Tobin sobre la Pascua en la página 3.

Pope: During Holy Week, ask which Gospel character you resemble



Pope Francis carries palms as he walks in procession at the start of Palm Sunday Mass in St. Peter's Square at the Vatican on April 13.

VATICAN CITY (CNS)—Pecaded by young people and clergy waving tall palm branches, Pope Francis began his Holy Week liturgies by encouraging people to ask themselves which personality in the Gospel accounts of Jesus' passion, death and resurrection they resemble most.

"Where is my heart? Which of these people do I resemble most?" Pope Francis asked on April 13 as he celebrated the Palm Sunday Mass of the Lord's Passion.

Joined by thousands of young people for the local celebration of World Youth Day, the pope set aside his prepared homily and instead

urged people to adopt an exercise recommended by St. Ignatius of Loyola, founder of the Jesuits—imagining themselves as one of the characters in the Gospel story.

Throughout the Holy Week liturgies—Palm Sunday, Holy Thursday, Good Friday, the Easter Vigil and Easter morning Mass—"it

would do us good to ask one question: Who am I? Who am I before my Lord?" the pope said.

"Am I able to express my joy, to praise him?" the pope asked. "Or do I keep my distance? Who am I before Jesus who is suffering?"

Judas betrayed Jesus for 30 pieces of silver. "Am I like Judas?" the pope asked. "Am I a traitor?"

"The disciples didn't understand anything, and they fell asleep while the Lord suffered," he said. "Is my life one of sleeping?"

When Jesus was about to be arrested, one of the disciples cut off the ear of the high priest's servant. "Am I like that disciple who wanted to resolve everything

with the sword?" the pope asked.

"Am I like those courageous women and like Jesus' mom, who were there suffering in silence?" he asked.

Pope Francis did not offer explanations, but asked people to let "these questions accompany us throughout the week."

Prisoners from a jail in Sanremo, Italy, sent Pope Francis a new pastoral staff, known as a crosier, which he used during the Mass. Carved out of olive wood, it featured a simple cross on top and elements from Pope Francis' coat of arms: the seal of the Society of Jesus, an eight-pointed star symbolizing Mary and

the spikenard flower, a symbol of St. Joseph.

At the end of Mass, turning his attention to the young people, Pope Francis presided over the transfer of the World Youth Day cross from young representatives of the Archdiocese of Rio de Janeiro, site of World Youth Day 2013, to youths from the Archdiocese of Krakow, Poland, where

the next international gathering with the pope will be held on July 25-Aug. 1, 2016.

The hand-off of the cross marked the 30th anniversary of Pope John Paul II's entrusting it to Catholic youths, asking them to "carry it throughout the world as a sign of Christ's love for humanity," Pope Francis said. Noting that he would declare Pope John Paul a saint on April 27, the pope repeated an announcement made in February that St. John Paul, who began the World Youth Day celebrations, would become the gatherings' "great patron."

After the Mass and the recitation of the Angelus, the pope waded into the crowd, blessing many of the young people and posing for photographs with some of them. †

'It would do us good to ask one question: Who am I? Who am I before my Lord?'

—Pope Francis

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Easter liturgies are set at cathedral and Saint Meinrad

Easter liturgies at SS. Peter and Paul Cathedral in Indianapolis and the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are open to the public.

Archbishop Joseph W. Tobin and Bishop Christopher J. Coyne, vicar general, are scheduled to concelebrate the Easter Vigil Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis at 9 p.m. on April 20.

Starting times for all liturgies at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are central time.

For information about liturgies at parishes or other religious communities, contact them individually.

SS. Peter and Paul Cathedral

- April 19, Holy Saturday—9 p.m. Easter Vigil.
- April 20, Easter Sunday—10:30 a.m. Easter Sunday Mass.

Archabbey Church of Our Lady of Einsiedeln

- April 19, Holy Saturday—5 p.m. Vespers; 8:30 p.m. Easter Vigil.
- April 20, Easter Sunday—8:30 a.m. Lauds; 11:30 a.m. Midday Prayer; 5 p.m. Vespers.
- April 21, Easter Monday—9:30 a.m. Mass; 5 p.m. Vespers.
- April 2, Easter Tuesday—7:30 a.m. Mass; 5 p.m. Vespers. †

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The Criterion

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Former fashion model: 'Modesty is about revealing our dignity'

By Natalie Hoefler

BEDFORD—Catholic fashion model Leah Darrow had what many would call “everything”—experience as a contestant on the reality show “America’s Next Top Model,” a modeling career in New York City, a figure and looks that every fashion magazine says a woman should have.

But then she saw the light—literally.

Darrow, a married mother of an 8-month-old daughter, travels the world now sharing her story of conversion and her message of modesty, most recently at St. Vincent de Paul Parish in Bedford and St. Mary Parish in North Vernon on April 6 and 7.

At St. Vincent de Paul Parish’s Shamrock Center on April 6, Darrow recounted the moment when she “saw the light.”

“I was doing an international photo shoot, wearing a very immodest outfit that I wasn’t comfortable in but didn’t have the courage to say no [to],” Darrow told the crowd of more than 200—mostly girls and women. “I was blinded temporarily by a camera flash and turned my head to refocus.

“When my eyes were closed, I saw a silhouette of a man. In my mind, I saw myself cup my hands and raise them up to him, and he wept.

“I knew in my heart that that man was Jesus, and that I was holding up for him what I was doing with my life.

“That image only lasted maybe two or three seconds, but my answer was clear. God had given me so much talent, and I was using none of it.”

Darrow said after she left the shoot and changed into her own clothes, she was verbally attacked by the photographer.

“If you leave, you will be a nobody!” he told me. I realized

that I had made Christ a nobody.

“When I was young, I never worried about Jesus because I said I would do it when I’m old,” said Darrow, 34. “If you get this now, then you will make a difference in the world. Learn from my mistakes.”

Darrow focused on the need for women to reclaim their beauty as God intended it, not as the fashion industry dictates.

“We see the standard of perfection that the world gives us, and it is wrong,” she said. “It diminishes what God has called us to be.

“I think of my past as part of a culture that encouraged this false sense of beauty. The message I was giving was that if you want to be loved or accepted, then you need to look like me—and that is wrong.”

Darrow listed three ways for women to reclaim their true beauty.

“The first is the fact that modesty frees you,” she said.

“Modesty is a virtue. It has a whole lot more to do with thoughts and actions.

“When modesty is just seen as fashion, then it is just seen as a costume. Modesty is about revealing our dignity of who we are and whose we are.”

Next, said Darrow, is to recognize that beauty is meant to inspire.

“It’s supposed to uplift,” she said. “Beauty’s aim is not to lose, but to love.”

The third step to reclaiming true beauty is to be selfless, Darrow said.

“When we give up ourselves to others, beauty finds its meaning,” she explained, using Blessed Teresa of Calcutta as an example.

“Mother Teresa saw value and dignity in every person because she saw Jesus in everyone. She is to this day the most photographed person in the world. She is beautiful because she loved. She

reached out to those that the world thought [were] unlovable and loved them.”

At St. Mary Parish in North Vernon the next day, Darrow addressed nearly 200 girls and women on how to achieve “real, authentic” love, said Kate Eder, who volunteers for the youth and young adult ministry at St. Mary and two other parishes.

“She talked about how society throws unauthentic love in our face, and how we reach for that instead of God,” Eder said.

She listed the four steps Darrow outlined for achieving true love.

“First is having a definition of love,” Eder said of Darrow’s steps. “She quoted St. Thomas Aquinas that true love is desiring the greatest good of the beloved.”

Eder said the second step Darrow mentioned “is having the courage to act. She talked about her realization of how she was living her life and needed to walk out of that photo shoot.”

Next, said Eder, Darrow spoke about “reclaiming a loving relation with Jesus Christ. She spoke about [the sacrament of] confession, and how that lets you start to build up that love again with Christ.”

The last step Eder said Darrow mentioned was to “always reconcile yourself to Christ, no matter how long it’s been since you’ve been to confession or how far away from the Church you are, how you can always come back.”

The last two points struck a chord with the audience, said Eder.

“Multiple people talked about how nice it was to hear her talk about confession,” she said. “She really connected with the crowd.”

Cathy Andrews, director of religious education for St. Vincent de Paul Parish, felt that same connection with Darrow in Bedford.



Former fashion model Leah Darrow, third from left, poses with young women who attended her talk on achieving authentic love on April 7 at St. Mary Parish’s Family Life Center in North Vernon.

“She was very authentic,” Andrews said. “There was no superficiality, in either the presentation or the socializing after.”

It was Andrews who arranged for Darrow to speak in southern Indiana.

“The fashion here objectifies these young ladies to the nth degree,” she said. “The pregnancy rate here is very high for single, unwed women. A lot has to do with the fact that they consider themselves objects. That’s how they come across in their talk and behavior.

“I wanted a role model here. It was nice to have someone talk to the girls who’s ‘been there and done that.’”

Darrow pulled from her experience on “America’s Next Top Model” to close her talk in Bedford.

“As we walked down the red carpet with all of the news sources filming, all they would ask was who we were wearing.

“I will leave you with this: Who are you wearing?” she



Former fashion model Leah Darrow addresses a crowd of more than 200 people at the Shamrock Center at St. Vincent de Paul Parish in Bedford on April 6. Her talk in Bedford focused on reclaiming women’s true beauty.

asked. “Are you really clothing yourself with the beauty and love of Christ?”

“Who you wear reflects what you believe you are worth. You’re worth true beauty. You’re worth believing you can share your beauty through Christ.

“The runway we must choose to walk is the one of life with Christ.” †



Alégrese en el Señor

Arzobispo Joseph W. Tobin

Se nos invita a vivir y compartir la alegría de la Pascua

Este domingo celebramos la gran festividad del Domingo de Resurrección y comenzamos la temporada de júbilo. ¿Por qué esa alegría de la Pascua es tan especial y está tan intrínsecamente ligada a la Pasión, muerte y resurrección del Señor? ¿Qué diferencia marca esta temporada de júbilo en la forma de sentirnos y de vivir como discípulos de Cristo?

La alegría no es una emoción cotidiana. No es lo mismo que la felicidad, el contento o el disfrute. Podemos disfrutar de una buena cena con amigos sin que esta sea alegre. La alegría es algo distinto; es más profunda.

Los padres sienten alegría cuando un hijo regresa ileso de Iraq o de Afganistán. Sentimos alegría en una boda o en la ordenación de un amigo cercano. La alegría puede tomarnos por sorpresa cuando descubrimos algo valioso que creíamos perdido. Es una emoción que puede intensificarse gradualmente con el pasar de los años y que por fin se expresa en la celebración de un aniversario de oro.

La alegría nos inunda al superar años de sufrimiento y adversidad, cuando se vislumbra el triunfo tras una larga batalla contra el cáncer, cuando un padre misericordioso acoge a un hijo pródigo, cuando un prisionero político es puesto

en libertad, cuando el amor y la fidelidad vencen sobre el mal. Eso es la alegría de la Pascua: el triunfo del Señor sobre el pecado y la muerte, el perdón de nuestros pecados y la apertura de las puertas del cielo para todos los hijos de Dios.

El Evangelio nos dice que los amigos de Jesús sintieron diversas emociones al momento de su Pasión, muerte y resurrección. Estaban atemorizados, amargamente decepcionados, desesperanzados, llenos de dudas e incertidumbre; y entonces sobrevino la alegría de la resurrección.

Para algunos, como la mujer que se acercó al sepulcro en la mañana del Día de Pascua, la alegría fue instantánea (aunque haya estado mezclada con confusión por la incertidumbre de lo que realmente había sucedido). Para otros, como los discípulos de camino a Emaús, la alegría sobrevino paulatinamente, después de haber sentido la presencia del Señor al partir el pan.

Para Pedro y la mayoría de los discípulos la alegría de la Resurrección fue intermitente: vino y se fue con las apariciones de Jesús en el cenáculo y en Galilea. No fue sino hasta que recibieron al Espíritu Santo en Pentecostés que la alegría de la resurrección de Cristo se enraizó profundamente en sus corazones.

El papa Francisco habla a menudo

sobre la alegría. Con su característico estilo directo, el papa dice en su exhortación apostólica, “*Evangelii Gaudium*” (“La alegría del evangelio”) que los cristianos no debemos tener “cara de vinagre.” No debemos comportarnos como si nuestra fe nos pesara o la vida cristiana estuviera compuesta por una serie interminable de normas y reglas opresivas.

Debemos estar alegres, regocijarnos en nuestra libertad y en el sentido perdurable de confianza en el amor de Dios por nosotros. La alegría de la Pascua emana de nuestro agradecimiento hacia Dios por su gracia salvadora, por perdonar nuestros pecados y por su presencia en nuestras vidas. “¡Griten de alegría!” nos dicen las Escrituras. “¡Regocijate y alégrate!” cantan los ángeles. “¡Aleluya! Alabado sea Dios” nos expresan los santos mediante sus palabras y sus ejemplos.

La alegría de la Pascua debería darnos la confianza que necesitamos para superar las voces negativas que escuchamos constantemente en los medios noticiosos y las provenientes de nuestras propias ansiedades y temores. En efecto, la situación no es terrible. Dios se ha acercado a nosotros y nos ha amado. No estamos marcados por un destino aciago y desastroso: Cristo murió por nosotros y

nos hizo libres. No estamos solos: somos el pueblo de Dios reunido, la Iglesia, unidos en Cristo. No debemos temer: Él siempre está con nosotros. Nuestros pecados no nos han condenado: la gracia de Cristo nos ha salvado.

La alegría de la Pascua coincide con la llegada de la primavera y el surgimiento de nueva vida. Especialmente este año, más que en otros, hemos padecido los rigores del invierno, y estamos más que listos para entregarnos a un nuevo comienzo. ¡Qué mejor forma de celebrar nueva vida que alegrarnos por los más de 1000 hermanos que serán bautizados o tomarán la Comunión en nuestra Iglesia durante la Vigilia Pascual!

Tal como escribe el papa Francisco, “La alegría del Evangelio llena el corazón y la vida entera de los que se encuentran con Jesús. Quienes se dejan salvar por Él son liberados del pecado, de la tristeza, del vacío interior, del aislamiento. Con Jesucristo siempre nace y renace la alegría.” (“*Evangelii Gaudium*,” #1).

Esa es la fuente de toda la nueva vida. Que esta temporada de gracia nos traiga alegría duradera. ¡Que podamos compartir generosamente esa alegría con los demás durante la época de la Pascua y siempre!

(Traducido por: Daniela Guanipa) †



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

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Editorial



Worshippers attend the Easter Vigil at Our Lady of the Angels Cathedral in Los Angeles on March 30, 2013. One of the oldest of Christian celebrations, the vigil consists of lighting of the new fire and paschal candle and the baptism and initiation of people entering the Church.

Christ is risen! He is risen, indeed! Alleluia!

We have walked our Lenten journey and arrived at Holy Week.

Six weeks of prayer, fasting and almsgiving have, God willing, made us stronger, more committed people of faith.

But our annual pilgrimage during this special time of year is far from over.

On Good Friday, we commemorate the darkest day known to Christianity. This year, on April 18, we mark Jesus Christ's Passion and death.

But a few days later, a great revelation will bring us unimaginable joy. On Easter Sunday, April 20, we celebrate Christ's glorious resurrection.

More than 2,000 years later, we are still awed to realize we will receive no greater gift in life—our Savior dying on a cross to fulfill God's will for humanity.

And we take it a step further, knowing that Jesus Christ rose from the dead, bringing a glorious light to the world and continuing his earthly mission of salvation. He is, indeed, the source of eternal life.

In a world where some government leaders keep trying to push our faith to the backburner, or out of view in many cases, we Catholics and other people who value the tenets of Christianity must not let our unbridled joy be silenced by this reality.

This weekend, and during this Easter season and every day, we need to proclaim that Christ is alive.

During a day of reflection earlier this month with archdiocesan employees, Archbishop Joseph W. Tobin told his audience, "We are again reminded the Cross does not have the final word. ... Our faith teaches us that the Cross of Jesus opens the way to abundant life."

It is also a special time as we welcome the more than 1,000 people throughout the archdiocese who will

enter into the full communion of the Church during the Easter Vigil on Saturday evening.

Catechumens—people not yet baptized—will be baptized, confirmed and receive their first Communion at the Easter Vigil. Candidates, who are already baptized Christians, will enter the full communion of the Church by making a profession of faith, being confirmed and receiving their first Communion.

As believers, we need to remind our new brothers and sisters in faith that each time they receive the body of Christ, they become the body of Christ. It is a tenet

we would do well to remind ourselves time and time again.

Pope Francis and Archbishop Tobin have also made sure people of faith know how important the sacraments are to their spiritual well-being.

In his much publicized interview last fall in a Jesuit publication, Pope Francis said, "The thing that the Church needs most today is the ability

to heal wounds and warm the hearts of the faithful; it needs nearness and proximity. I see the Church as a field hospital after battle."

At the day of reflection mentioned earlier, Archbishop Tobin told those in attendance, "The sacraments offer healing for those who need it."

Easter, we know, is a season of hope and joy. We have come from the depths of darkness, and, indeed, see a great light.

One area pastor posed this question to his congregation during a Holy Week homily: How many people believe because of our faith in Jesus?

Let us make others believe because of our faith in Christ—not only on Easter Sunday, but each and every day.

Christ is risen!

He is risen, indeed! Alleluia!

—Mike Krokos

Reflection/John F. Fink

Oh, for the good old days, when people practiced their religion

Oh, for the good old days!

Every now and then, someone will send me a reminder of what things were like back in the 1950s or so. The latest reminded me that, in 1955, you could buy a new car for \$1,000; gas cost 20 cents per gallon; first-class postage was 6 cents; a day in a hospital cost \$15; and a motel room was \$2 per night.

Soon after receiving that e-mail, I read another with the news that New York Cardinal Timothy Dolan has asked Msgr. James Shea, president of the University of Mary, to be the preacher for the *Tre Ore* service at St. Patrick's Cathedral in New York on Good Friday. The University of Mary is a Catholic university located near Bismarck, N.D.

The *Tre Ore* service at St. Patrick's hasn't changed, except for those who have preached it. Last year, Father Robert Barron, the rector and president of Mundelein Seminary in Mundelein, Ill., and founder of the global ministry, Word on Fire, did so. What has changed is the way Good Friday is treated in our modern society.

The *Tre Ore* (Three Hours) is from noon until 3 p.m., the three hours, according to Matthew's and Mark's Gospels, during which Christ hung on the cross. Msgr. Shea will lead those in attendance in meditation on Christ's suffering and death, especially the seven last "words" Christ uttered while on the cross.

Bishop Fulton J. Sheen popularized the *Tre Ore* service back in the 1950s, and before, and the news release from the University of Mary gives him full credit. It says, "Bishop Sheen mesmerized not only the 3,000 people inside the cathedral, but the same number of people outside the cathedral on the police-blocked streets of Manhattan where they were listening on loud speakers."

It went on to say, "People went to church, and stores in New York closed

Be Our Guest/John Garvey

Put not your trust in princes

When John Adams wrote the Massachusetts Constitution, the

world's oldest functioning written constitution still in effect today, he noted the importance of having distinct executive, legislative and judicial powers. He wanted to guarantee "a

government of laws and not of men."

Our national Constitution adopts the same idea—that these three powers provide a constant check on each other, and prevent any one man, woman or institution from becoming so powerful as to dominate the others.

I think our Founding Fathers would be worried about several contemporary developments. Let me give three examples.

1. On at least 13 separate occasions, President Barack Obama has unilaterally delayed the required, statutory implementation of various parts of his signature health care law, the Affordable Care Act.

2. Some half-dozen state attorneys general—including the newly elected one in Virginia—have refused to enforce or defend their states' laws on same-sex marriage.

down between noon and 3 p.m. because the *Tre Ore*, the 'three hours,' were a sacred time that recalls Christ hanging on the cross. *The New York Times* reported much the same: "The heart of Manhattan's most congested midtown area became a miniature St. Peter's Square."

The book *America's Bishop*, a biography of Archbishop Sheen (he was made an archbishop in 1969) has similar stories, but different statistics. It says that "when Sheen was scheduled to preach in St. Patrick's, 6,000 people regularly packed the church. On Easter Sunday, 1941, 7,500 worshipers were jammed into the cathedral, while 800 waited outside. On Good Friday, Sheen's sermons were broadcast outdoors to the thousands standing outside St. Patrick's."

Somehow, we can't imagine that happening today, and it's not just because Bishop Sheen was unique, which, of course, he was. It's more that our society has become so secularized that, for most Americans, Good Friday has become just another day.

It was not only in New York that the stores closed from noon to 3 p.m. on Good Friday; that was true in most cities. It was an era when Christianity was taken for granted, and people practiced their religion. Protestantism was even taught in the public schools, and Bibles were distributed to high school graduates. Can you imagine what would happen if that were tried today?

Obviously, much has changed, and usually not for the better when it comes to religion and morality. We know that non-marital sex is taken for granted these days, and having children out of wedlock is no longer considered taboo. Cohabitation instead of marriage is no longer derisively viewed but is accepted.

Perhaps we can't do much to change all that, although the new evangelization calls us to do what we can. But we can at least resolve to try to improve our own private spiritual lives.

Oh, for the good old days.

(John F. Fink is editor emeritus of The Criterion.) †

3. The Obama administration is unwilling either to press for changes in federal laws against marijuana or to enforce them in states that have recently legalized pot. So if the executive won't enforce the law, then is marijuana still illegal under federal law, or is it only illegal when and where the feds say it is? Or only when the offenders are certain kinds of people?

We might feel one way or another about the substance of any of these three topics. Either way, we should be troubled by the increasing, and increasingly arbitrary, nature of executive power today. This unsettling trend predates our current president, and will not end with his term in office. It is not a partisan or ideological question. But it is one that has serious implications for the American system of government.

Article II of the Constitution says that the president "shall take Care that the Laws be faithfully executed." This basic requirement seems to be falling further and further out of fashion.

Presidents from Ronald Reagan to Bill Clinton asked for the power to exercise a line-item veto. When Clinton finally got the power, the Supreme Court held it unconstitutional because it gave the president power to amend or repeal laws passed by Congress.

Just a few years later, President George W. Bush aroused Democrats' ire by

See GARVEY, page 5

Pope calls Venezuelan politicians to 'heroism of forgiveness, mercy'

VATICAN CITY (CNS)—Pope Francis called on opposing political forces in Venezuela to demonstrate the “heroism of forgiveness and mercy,” and assume they all have the good of the country at heart.

Only with pardon and mercy can people overcome “resentment and hatred and open themselves to a path that really is new,” he said in an April 10 message to participants in a first session of talks between the government and opposition leaders.

The Vatican, Brazil, Ecuador and Colombia were asked to send mediators to the talks in hopes of ending two months of violent demonstrations, prompted by shortages of basic foods, rising inflation, high crime and political divisions. Opponents of President Nicolas Maduro, including thousands of students, have taken to the streets to demand changes. At least 41 people have died in the clashes.

In his message, read by Archbishop Aldo Giordano, the nuncio to Venezuela, Pope Francis said he is aware of many Venezuelans’ “restlessness and suffering,” and offered prayers for victims and their families.

“I am deeply convinced that violence can never bring a country peace and well-being because it always and only generates more violence,” he said.

“Through dialogue, you can rediscover the common and shared basis that will lead to overcoming the current moment of conflict and polarization, which is wounding Venezuela so deeply,” the pope said.

All the country’s politicians love their country and their people, and all of them are worried about the economic crisis and the rising crime rate, he said. “All of you have at heart your children’s futures.”

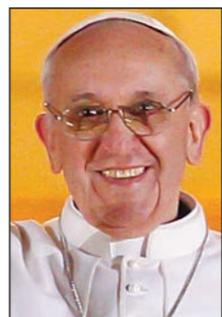
Overcoming the resentment that has grown in the past months will require following “a long and difficult path, which requires patience and courage, but it is the only path leading to peace and justice,” the pope said. “For the good of all people and for your children’s future, I ask you to have this kind of courage.” †



Opposition supporters in Venezuela hold a placard calling for peace as they take part in a rally against President Nicolas Maduro’s government in Caracas on April 10. Pope Francis called Venezuelan politicians to “heroism of forgiveness and mercy” at the start of mediated talks intended to stem two months of political unrest.

Pope to pro-life activists: Defend the unborn, support pregnant women

VATICAN CITY (CNS)—Pope Francis said Christians must defend life at all stages, especially before birth, and he praised efforts to assist pregnant women in difficulty and prevent the destruction of human embryos.



Pope Francis

“It is necessary to reassert the strongest opposition to every direct attack on life, especially innocent and defenseless life, and the unborn child in the womb is the definition of innocence,” the pope said on April 11. “Every Christian is responsible for this evangelical witness: to protect life in all its stages with courage and love.”

Pope Francis made his remarks in a meeting with almost 500 Italian pro-life activists, whom he thanked “for the witness you offer by promoting and defending human life from the time of conception.”

“Human life is sacred and inviolable,” the pope said. “Every civil right rests on the recognition of the first and fundamental right, the right to life, which is not subordinate to any condition, neither qualitative nor economic, much less ideological.”

Speaking two days after Italy’s constitutional court overturned a law banning the use of donated sperm or eggs in artificial fertility treatments, the pope said: “One of the gravest risks to which we are exposed in our time is the divorce between economics and morality, between the possibilities offered by a market supplied with every technological novelty and the elementary ethical norms

of human nature, which is increasingly neglected.”

Pope Francis praised the pan-European “One of Us” project, which calls for an end to European Union financing of research and other activities that involve the destruction of human embryos. Italy’s constitutional court is expected to rule later this year on a law against screening embryos for genetic disorders before they are implanted in the womb.

The pope also praised an Italian initiative, “Progetto Gemma” (“Project Bud”), which assists pregnant women in difficulty and facilitates adoption of their children as an alternative to abortion.

He said life should be defended “always with a style of neighborliness, of closeness, so that every woman may feel treated like a person, listened to, welcomed, accompanied.” †

Pope apologizes for clerical sex abuse, promises tough sanctions for offenders

VATICAN CITY (CNS)—“I feel called to take responsibility for all the evil some priests—large in number, but not in proportion to the total—have committed and to ask forgiveness for the damage they’ve done with the sexual abuse of children,” Pope Francis said.

“The Church is aware of this damage,” and is committed to strengthening child protection programs and punishing

offenders, he told members of the International Catholic Child Bureau during a meeting on April 11 at the Vatican.

The remarks appeared to be the pope’s first apology for the sex abuse scandal, following earlier statements affirming the Vatican’s work investigating and punishing perpetrators, and encouraging bishops to support abuse victims. The pope also has said the Church deserves to

be forced to make monetary settlements to victims.

In December, Pope Francis established a Vatican commission to promote improved child protections policies throughout the Church.

Meeting with leaders of the International Catholic Child Bureau, an organization based in France and dedicated to defending children’s rights, Pope Francis said it was hard to believe “men of the Church” would commit such horrors.

“We don’t want to take a step backward in dealing with this problem and with the sanctions that must be imposed,” the pope said. “On the contrary, I believe we must be very strong. You don’t play with children’s lives!”

Pope Francis also spoke about the importance of defending children’s right “to grow in a family with a mother and father able to create a healthy environment

for their growth and affective maturity,” which includes “maturing in relationship to the masculinity and femininity of a father and a mother.”

Parents have a right to determine the appropriate “moral and religious education” of their children, he said, and should not be subject to school curriculums that are thinly veiled courses of indoctrination into whatever ideology is strongest at the moment.

The pope said he wonders sometimes whether parents are “sending a child to school or to a re-education camp” like those run by dictatorial governments.

Obviously, he said, children need help in responding to the problems and challenges contemporary culture and the media raise. Young people can’t be kept in “glass jars,” but must be given the values that will help them evaluate what cultural trends respect their dignity and freedom and the dignity and freedom of others. †

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GARVEY

continued from page 4

making “signing statements.” Even as he signed bills into law, Bush would signal his intent not to enforce them as written.

Move forward again to President Obama’s now frequent declarations that he is changing the way he interprets or will enforce or defend the laws of the land. He is fond of saying he will act if Congress does not. He sometimes acts contrary to what Congress has passed and he has signed.

When the executive acts without legislative consent or ignores a statutory command, we run the risk of arbitrary rule and of losing our American birthright of government by the people. The people

are also deprived of the balance of power our Constitution built into the lawmaking process to protect minorities.

This spring, we celebrate the 60th anniversary of *Brown v. Board of Education*. The anniversary reminds us of a time when our political process had become stuck and was incapable, for decades, of addressing an injustice. The courts stepped in and forced a resolution, citing the higher authority of the Constitution’s equal protection clause.

The modern accumulation of executive power has less noble aims, and usually appeals to no higher law than prevailing public opinion. John Adams would not be pleased.

(John Garvey is president of The Catholic University of America in Washington.) †

Events Calendar

April 18
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Faith by the Numbers, or Not," presenter John Ketzenberger, president of Indiana Fiscal Policy Institute, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **The Way of the Cross**, 4th Degree Knights of Columbus, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **The Way of the Cross**, 4th Degree Knights of Columbus, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Mary Parish, 629 Clay St., North Vernon. St. Mary, St. Joseph and St. Ann Parishes, **"The Living Way of the Cross,"** 1 p.m. Information: 812-346-3604.

Saint-Mary-of-the-Woods, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Way of the Cross for**

Justice," meet at the Church of the Immaculate Conception, 10 a.m. Information: 812-535-2800.

April 20
Providence Spirituality and Conference Center, O'Shaughnessy Dining Room, 1 Sisters of Providence, St. Mary-of-the-Woods. **Easter brunch**, 10:30 a.m.-2 p.m. Information: 812-535-4531, or to purchase Easter Brunch tickets call: 812-535-5285.

April 22
St. Matthew School, 4100 E. 56th St., Indianapolis. **School open house**, 9 a.m.-2 p.m. Information: 317-251-3997, ext. 3913 or saintmatt.org/school.

April 23
The Columbus Bar, 322 4th St., Columbus. **Columbus Theology on Tap, "Is that idolatry? - The meaning behind all that Catholic 'stuff,'"** Sister Loretto Emenogu, DMMM, presenter, 6:30 p.m. gather and socialize, 7:30 p.m. presentation. Information: 812-379-9353 ext. 241.

St. Athanasius the Great Byzantine Catholic Church, 1117 S. Blaine Ave., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, welcome of the Icon, 7 p.m., prayer and meditation, 8 p.m.-midnight.

Information: 317-408-0528 or abbafather.cuf@gmail.com.

April 24
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Memorial Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Athanasius the Great Byzantine Catholic Church, 1117 S. Blaine Ave., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, Divine Liturgy Mass, 9 a.m.; prayer service for the victims of abortion, 7 p.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

Clinic for Women, 3607 W. 16th St., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, prayer and meditation, 10:30 a.m.-noon. Information: 317-408-0528 or abbafather.cuf@gmail.com.

Planned Parenthood, 8590 Georgetown Road, Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, prayer and meditation, 2-3 p.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

St. Luke the Evangelist Church, 7575 Holliday Drive, E., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, prayer

and meditation, 4-5 p.m., Mass in the chapel, 5:30 p.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

April 25
Community Life Center, 10612 E. Washington St., Indianapolis. **12th Annual Mission Day, "Exploring the Value and Function of Grief Symptoms: The 'Companioning' Helping Role,"** Dr. Alan Wolfelt, Ph.D., presenter, 9 a.m.-3:30 p.m., \$30 per person, CEU credits available. Information: 317-362-7691 or 317-236-1586.

St. Athanasius the Great Byzantine Catholic Church, 1117 S. Blaine Ave., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, Divine Liturgy Mass, 9 a.m., Information: 317-408-0528 or abbafather.cuf@gmail.com.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Icon of Jasna Góra in Defense of Life**, prayer and meditation, 10:30-11:30 a.m., 11:45 a.m. procession to Joy of All Who Sorrow Eastern Orthodox Church, 1516 N. Delaware St., Indianapolis. Information: 317-408-0528 or abbafather.cuf@gmail.com.

Joy of All Who Sorrow Eastern Orthodox Church,

1516 N. Delaware St., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life**, prayer service to the Mother of God, Vespers, 5:15 p.m. Information: 317-408-0528 or abbafather.cuf@gmail.com.

April 26
The Slovenian National Home, 2717 W. 10th St., Indianapolis. **Spring dance**, 5-11 p.m., \$17 per person with dinner included, children 16 and under no charge if accompanied by an adult. Information: 317-632-0619.

April 30
Roncalli High School, 3300 Prague Road, Indianapolis. **Mass celebrating the canonization of Blessed Pope John XXIII**, Archbishop Joseph W. Tobin, C.Ss.R., presider, 10 a.m., reception following Mass. Information: 317-787-8277.

St. Michael Parish, 11400 Farmers Lane N.E., Greenville. **Dessert card party**, 6-9:30 p.m., \$5 per person. Information: 812-364-6646 or saintmichaelschurch.net.

May 1
St. Vincent Training Center, 8220 Naab Road, Ste. 200, Indianapolis. **Office of Pro-Life and Family Life Health Ministry and St. Vincent Hospital, CPR and AED training**

for ushers and liturgical ministers, 5:45-8 p.m., \$10 per person includes booklet. Information: 317-236-1475 or jlebeau@archindy.org.

May 2
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction**, 4-6 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

May 3
St. Patrick Parish, 1807 Poplar St., Terre Haute. **Wabash Valley Right to Life, "Boot Camp for Life,"** training for high school and college-age students to defend unborn human life, 9 a.m.-4 p.m. Information: 812-877-9440 or abcoker@frontier.com.

May 7
The Ritz Charles, 12156 N. Meridian St., Carmel (Diocese of Lafayette). **St. Augustine Home for the Aged, "A Luncheon Style Show,"** 11 a.m., \$45 per person. Information: 317-872-6420.

May 8
The Regal-Great Escape Theater, Charlestown Road, New Albany. **St. Joseph and St. Paul parishes, "Mary of Nazareth,"** 6:30 p.m. Information: 812-246-2252. †

May 3 Gospel concert will raise money for Black Catholic Theology and Spirituality Institute

The archdiocesan Office of Multicultural Ministry will host a Gospel concert, "Make a Joyful Noise," at Marian University Theater, 3200 Cold Spring Road in Indianapolis, at 7 p.m. on May 3.

The concert, which will raise funds for the Father Boniface Harden Black Catholic Theology and

Spirituality Institute, will feature singers Phyllis Walker, Men in the Fire and Holy Angels Catholic Gospel Choir.

Tickets for the two-hour concert are \$10, and can be purchased at the door.

For more information, call Franciscan Sister Jannette Pruitt at 317-236-1474 or 800-382-9836 ext. 1474, or e-mail her at jpruitt@archindy.org. †

Faustina: First saint of 21st century portrayed in one-woman play

St. Luke Productions will be presenting the one-woman live production of *Faustina: Messenger of Divine Mercy* at the Marian University Theater, 3200 Cold Spring Road in Indianapolis, at 7 p.m. on April 29.

The production tells the story of St. Maria Faustina Kowalska, whom Pope John Paul II canonized in April 2000.

St. Faustina was a Polish nun who lived from 1905 to 1938. She started having visions of Jesus in 1930, which she documented in a diary.

In one of the visions, Jesus appeared to Kowalska in a white robe with rays of white and red light emanating from near his heart. He told her to have his

image painted with, "Jesus, I trust in you," written at the bottom, and asked her to hold a feast the Sunday after Easter, which is now known as the Sunday of Divine Mercy. This feast was promoted by Blessed John Paul II, who will be canonized on April 27 with Blessed John XXIII—Divine Mercy Sunday—this year.

Tickets for the show—recommended for those ages 12 and older—are \$10 per person, or \$7 for Marian University students, and there is no charge for priests, religious and seminarians.

Tickets can be purchased by logging on to DivineMercy.brownpapertickets.com or by contacting Maureen Devlin at 317-610-9384. †

Get muddy, have fun at Mudder's Day Run on May 10 in Indianapolis

The Hollis Adams Foundation (HAF) will be hosting its first Mudder's Day Run at the Sertoma Club of East Indianapolis, 2316 S. German Church Road, on May 10. The run will feature more than 15 obstacles over a three-mile-long course, with mud to spare.

HAF provides essential social and recreational activities for adults with developmental disabilities, so they can enjoy the same life experiences many take for granted.

HAF participants overcome obstacles every day of their lives, and invite all to come tackle obstacles for just one day.

All proceeds from the Mudder's Day

Run will go to the foundation, benefitting the many programs and activities for adults with developmental disabilities.

Heats begin at 8 a.m., with start times every half hour until noon.

The cost to sign up for a team of four is \$75 per person, or \$85 for individuals.

The registration form can be found by logging on to HAF's website at hollisadams.org/mudders-day-run.

HAF is also seeking 250 volunteers for the event. For more information, log on to hollisadamsmudders.volunteer.com/may_10.

For more information, call 317-841-1231. †

VIPs



Joseph and Grace (Lynskey) Kieffer, members of St. Jude Parish in Indianapolis, will celebrate their 65th wedding anniversary on April 23.

The couple was married on April 23, 1949, at St. Catherine of Siena Church in Indianapolis.

They are the parents of seven children, Liz Appleby, Pat Parker, Mary Kay Segasser, Chris, Ed, Kevin and the late Joe Kieffer. They have nine grandchildren and one great-grandchild.

The Kieffers will celebrate with a noon Mass at St. Jude Church and a luncheon at Valle Vista Club House on May 4. †



SPRED Mass

Benedictine Father Anthony Vinson, pastor of St. Meinrad Parish in St. Meinrad and St. Boniface Parish in Fulda, poses with the Special Religious Development (SPRED) group after the SPRED Mass on March 23 at St. Meinrad Church. The Mass celebrated the people and mission of the parish's SPRED program, which teaches the faith to those with special needs.

Divine Mercy Sunday services will be on April 27

Divine Mercy Sunday services are scheduled on April 27 at parish churches across the archdiocese. All services are open to the public.

Blessed Pope John Paul II instituted the observance of Divine Mercy Sunday—which is based on the visions of St. Faustina Kowalska, a member of the Sisters of Our Lady of Mercy—on the first Sunday after Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, log on to the website of the John Paul II Institute of Divine Mercy at www.thedivinemercy.org/jpii, send an e-mail to JPII@marian.org or call 866-895-3236.

A plenary indulgence is available to those who take part in Divine Mercy Sunday devotions, receive Holy Communion, go to confession and pray for the intentions of the pope.

Divine Mercy Sunday prayer services on April 7 reported to *The Criterion* are as follows:

- Holy Spirit Church, 7243 E. 10th St., Indianapolis—Divine Mercy Celebration, 4 p.m. adoration, Gospel reflection, singing, recitation of the Divine Mercy Chaplet. Information: 317-353-9404 or jmjaasher@sbcglobal.net.
- St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis—Divine Mercy service, 3 p.m. Information: 317-283-5508.
- St. John the Evangelist Church, 126 W. Georgia St., Indianapolis—eucharistic procession, adoration, 5:30 p.m., Mass, 7 p.m. Information:

317-635-2021.

- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—2-3 p.m. eucharistic adoration, 3-4 p.m. Divine Mercy Chaplet (no Mass), sermon, eucharistic procession and Benediction, Father Varghese Maliakkal and Father James Blount, presiders. Information: 317-926-7359.
- St. Mary Church, 317 N. New Jersey St., Indianapolis—10:30 a.m. Mass in English followed by Divine Mercy Chaplet sung in English, 1:15 p.m. Mass in Spanish followed by eucharistic adoration then Divine Mercy Chaplet in Spanish. Information: 317-637-3983.
- St. Barnabas Church, 8300 Rahke Road, Indianapolis—2:30 p.m. Divine Mercy prayer service, eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 317-882-0724.
- St. Bartholomew Church, 1306 27th Ave., Columbus—4 p.m. eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 812-379-9353.
- St. Michael Church, 519 Jefferson Blvd., Greenfield—2 p.m.-3:30 p.m. eucharistic adoration, sermon, procession, Divine Mercy Chaplet and Benediction. Information: 317-498-1176 or dcn.waynedavis@gmail.com.
- Mary, Queen of Peace Church, 1005 W. Main St., Danville—2:30 p.m. adoration, Divine Mercy message devotion. 3 p.m. Divine Mercy Chaplet, veneration of Divine Mercy Image, eucharistic procession and Benediction. Information: 317-745-4284.
- Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood—2 p.m.-3 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet. Information: 317-694-0362.
- Most Sacred Heart of Jesus Church, 1840 E. Eighth St., Jeffersonville—2:30 p.m. Divine Mercy celebration. Information: 812-246-2252.
- St. Teresa Benedicta of the Cross Church, 23670 Salt Fork Road, Lawrenceburg—2 p.m.-4 p.m. eucharistic adoration, confessions, Benediction and Divine Mercy Chaplet. Information: 812-656-8700.
- St. Mary Church, 212 Washington St., North Vernon—3 p.m. Divine Mercy prayer service. Information: 812-346-3604.
- St. Andrew Church, 235 S. 5th St., Richmond—2:30-3:30 p.m. Divine Mercy prayer service and eucharistic adoration. Information: 765-962-3902.
- St. Joseph Church, 1875 S. County Road 700 W., Jennings County—Divine Mercy celebration at each Mass. Information: 812-246-2252.
- St. Paul Church, 216 Schellers Ave., Sellersburg—Divine Mercy celebration at each Mass. Information: 812-246-2252.
- St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman—2 p.m. holy hour and Benediction, 3 p.m. Divine Mercy Chaplet, Benediction. Information: 812-623-2964.
- St. Vincent de Paul Church, 1723 “I” St., Bedford—2 p.m. confessions, 3 p.m. Divine Mercy prayer

CNS photo/courtesy Saint Luke Productions



Actress Maria Vargo, pictured in a photo collage, travels the country portraying St. Faustina in a multimedia presentation, “Faustina: Messenger of Divine Mercy.” St. Faustina was born Helena Kowalska in 1905 to a large peasant family in Poland. Blessed John Paul II was a longtime adherent of the saint’s Divine Mercy devotions. He beatified her in 1993 and canonized her in 2000. Divine Mercy Sunday is on April 27.

service. Information: 812-275-6539.

- St. Joseph Church, 312 E. High St., Corydon—1:30 p.m.-3:30 p.m., adoration, confessions and Divine Mercy Chaplet. Information: 812-738-2742. †

Health care must protect everyone, ‘born and unborn,’ say Virginia bishops

RICHMOND, Va. (CNS)—Virginia’s two Catholic bishops have urged the state’s lawmakers to enact health care reforms “that cover everyone and protect everyone, born and unborn.”

An April 11 statement issued by Bishops Francis X. DiLorenzo of Richmond and Paul S. Loverde of Arlington was prompted by the Virginia General Assembly’s ongoing debate over health care reform during a special session on the state budget.

According to the Associated Press, one of the issues facing lawmakers is what to do about Medicaid expansion, which has resulted in an impasse, delaying passage of a state budget.

Democratic Gov. Terry McAuliffe and the Democrat majority in the Senate, with the support of three Republicans, want to expand Medicaid eligibility to about 400,000 low-income residents. House Republicans oppose the Senate’s proposal.

“The current debate over health care and the state budget is, at its heart, about Virginia’s poorest and most vulnerable people,” said Bishops DiLorenzo and Loverde. “For this reason, it is one we bishops care about deeply, and are actively engaged in through our Virginia Catholic Conference.”

The conference, which released their statement, is the public policy arm of the Catholic Church in Virginia.

The bishops said their advocacy on the issue of health care “is informed by the Church’s teaching that, first, everyone has the right to life, and second, health care is a right—not a privilege—that flows from the right to life itself.

“This understanding transcends the categories of

left and right, liberal and conservative, Democrat and Republican,” they said. “It applies to all members of the human family—born and unborn, affluent and poor, insured and uninsured.”

To reach the goal of covering and protecting everyone with decent health care, the bishops described “two gaps” they said must be closed.

First, is the “‘coverage gap’ that prevents nearly 400,000 Virginians who earn below 133 percent of the federal poverty level ... from having any realistic access to health insurance,” the bishops said. For 2014, that poverty threshold for an individual is \$15,521, and for a family of four, \$31,721.

“These uninsured residents make too much to qualify for Virginia’s Medicaid program, which even excludes most people living below the poverty level. Yet, these men and women earn too little to afford health insurance. They are literally one health emergency away from financial ruin,” they said.

The current Senate budget proposal would close the gap, they said, and help those “forced to choose between taking their child to the doctor and paying rent, or rush[ing] to emergency rooms when untreated chronic conditions become catastrophic.”

They described the second gap as the “Hyde conformity gap,” which “endangers unborn children, who are voiceless in this health reform debate and must not be forgotten.”

“Abortion is the antithesis of health care,” said Bishops DiLorenzo and Loverde. “It does not heal lives; it ends them. Banning taxpayer-funded abortions to the fullest extent possible must, therefore, also be part of any

health care reform effort in Virginia. Each time health care and the state budget are debated, we will press to save as many unborn lives as we can, as we have consistently done in the past.”

They were referring to the Hyde amendment, the long-standing federal statutory restriction that says federal funds cannot be used for abortion services, except in cases of rape or incest, or when the life of the mother is endangered.

The bishops said that for Medicaid-eligible pregnant women, Virginia currently funds abortions in four cases. Three of them are the Hyde amendment exceptions.

But the fourth case, which they said Virginia funds “entirely with state money, is abortion because of a diagnosis of an unborn child’s ‘physical deformity’ or ‘mental deficiency.’”

“Virginia suffers from a ‘Hyde conformity gap,’ therefore, by going beyond the federal Hyde standard and spending our state tax dollars to abort children who might be born with disabilities,” the bishops said. “Most federal programs do not fund these abortions; most states do not fund these abortions; and even the new federal exchange operating in Virginia doesn’t cover them.”

They urged state lawmakers to close the gap “by banning state funding of these ‘physical deformity/mental deficiency’ abortions,” adding that the House of Delegates budget proposal would do so.

“Virginia should stop spending our money on abortions it can choose not to fund,” the bishops said. “Likewise, Virginia should start accepting federal money that can provide nearly 400,000 of its poorest residents the health insurance they currently lack and desperately need.” †

Killings at Jewish community center mourned; Catholic woman among dead

OVERLAND PARK, Kan. (CNS)—Outpourings of grief and support came in response to the murder of three people at two Jewish-run facilities in the Kansas City suburb of Overland Park on April 13, the day before the Jewish feast of Passover was to begin.

Although none of the three dead were Jewish, local police and the FBI labeled the killings a hate crime the day after the shootings. A former Ku Klux Klan leader with a history of anti-Semitism was charged in connection with the killings.

One of the dead was a Catholic woman, Terri LaManno of Kansas City. She was at Village Shalom, where Frazier Glenn Cross, according to police, headed after allegedly shooting a doctor and his teenage grandson at the Jewish Community Center of Greater Kansas City a mile away.

LaManno was a member of St. Peter Parish in Kansas City. Her identity was released midmorning on April 14. Her mother lives at Village Shalom, an assisted living residence near the community center.

The married mother of two college-age children, LaManno, 53, worked as an occupational therapist at the Children’s Center for the Visually Impaired, according to

the *Kansas City Star*.

The newspaper reported that a rosary was prayed for LaManno after Mass on April 14.

“I express my deepest condolences to the Jewish community for the unspeakable act of violence that occurred on their campus on Sunday,” said Archbishop Joseph F. Naumann of Kansas City in an April 13 statement.

“Our prayers also extend to the Methodist Church of the Resurrection for the loss they feel as a congregation, and to all the families who have experienced pain, sorrow and loss because of this event,” Archbishop Naumann added. The other two victims, Dr. William Lewis Corporon, 69, and 14-year-old Reat Griffin Underwood, were members of that congregation.

“I will remember all of you as we enter this prayerful time of remembrance—Holy Week and Passover,” Archbishop Naumann said.

The American Jewish Committee (AJC) lamented the killings in an April 13 statement.

“Our hearts go out to the victims of this heartbreaking tragedy,” said AJC executive director David Harris.

“As we await more details on the attack and its motive, we join in solidarity with the entire Kansas City area community, both Jewish and non-Jewish, in expressing shock, sadness and dismay,” Harris added. “We can’t help but note that this attack comes on the eve of Passover, a celebration of Jewish freedom from oppression and violence.”

The Council on American-Islamic Relations, a Washington-based Muslim advocacy group, said U.S. Muslims “stood in solidarity” with American Jews in the wake of the attacks, which also critically wounded a 15-year-old boy.

President Barack Obama, in an April 13 statement, said, “While we do not know all of the details surrounding today’s shooting, the initial reports are heartbreaking.”

Underwood had been driven by his grandfather to the Jewish Community Center so he could audition for an “American Idol”-style competition called KC SuperStar.

Cross, 73, who has also used the name Frazier Glenn Miller, or simply Glenn Miller, was caught by a television camera shouting “Heil Hitler!” inside a police car after his arrest. †

Pope's Via Crucis meditations: God is on side of abused, violated

VATICAN CITY (CNS)—The often silent plight of sexually abused children, victims of domestic violence, prisoners, the abandoned elderly, the unemployed and immigrants facing hostility will be given a powerful voice during the Stations of the Cross at Rome's Colosseum.

Thousands of pilgrims and millions of television viewers will be asked to reflect on April 18 on the wounds afflicting the world today: political stalemate, economic insecurity, substance abuse, torture, selfishness, fear and the despair of failure.

God is on the side of the hurting and the abused, allowing himself to be exposed on the cross "to redeem every abuse wrongly concealed," said one of the Way of the Cross meditations. Several days before the pope's Good Friday commemoration, the Vatican released the text, along with the commentary and prayers for the 14 Stations of the Cross.

Just as the bleeding and tortured Christ urged the women of Jerusalem weeping for him to be women of faith, not of grief, the meditations call on people worldwide not to be disheartened by the world's crises, but determined to lend a hand and move forward in hope.

Every year, the pope asks a person or group of people to write the meditations that are read aloud during the nighttime torch-lit Good Friday ceremony, which he presides over.

For 2014, Pope Francis picked Italian Archbishop Giancarlo Maria Bregantini of Campobasso-Boiano—a former factory worker, longtime prison chaplain, champion of the unemployed and fiercely outspoken critic of the Italian mafia. In essence, the pope chose the very kind of apostolic missionary he has been calling all Christians to be.

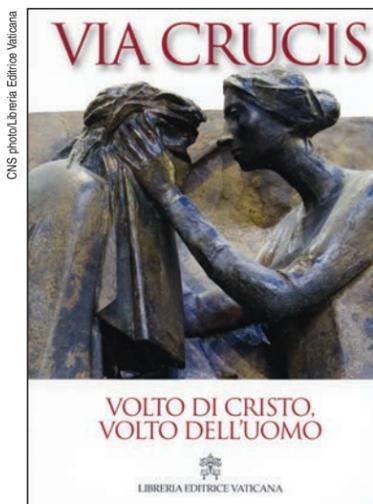
In the meditations, the archbishop, who is a member of the Congregation of the Sacred Stigmata, looked at how the wounds and suffering of Christ are found in the wounds and suffering of one's neighbors, family, children and world.

Reflecting on the second station—Jesus takes up his Cross—the archbishop wrote that the heavy cross is also "the burden of all those wrongs which created the economic crisis," and its dire consequences of job insecurity, corruption and financial speculation.

"This is the cross which weighs upon the world of labor, the injustice shouldered by workers," he wrote. By shouldering his burden, Jesus shows people to "reject injustice and learn, with his help, to build bridges of solidarity and of hope," as well as to "recover a respect for political life and to work to resolve our problems together."

For the eighth station—Jesus meets the women of Jerusalem—the archbishop deplored domestic violence, writing, "Let us weep for those men who vent on women all their pent-up violence," and to weep for women who

Veronica wipes the face of Jesus in this image from the cover of the Stations of the Cross booklet to be used at Rome's Colosseum on April 18. The plight of sexually abused children, victims of domestic violence, prisoners, the abandoned elderly, the unemployed and immigrants will be given a voice in this year's Stations of the Cross presided over by Pope Francis.



are "enslaved by fear and exploitation."

But compassion is not enough, he wrote: "Jesus demands more." Follow his example of offering reassurance and support "so that our children may grow in dignity and hope."

The archbishop had equally strong words about the sexual abuse of children and its cover-up.

For the tenth station—Jesus is stripped of his garments—the archbishop crafted an image of the utter humiliation of Jesus being stripped naked, "covered only by the blood which flowed from his gaping wounds."

"In Jesus, innocent, stripped and tortured, we see the outraged dignity of all the innocent, especially the little ones," the archbishop wrote.

The Lord allowed himself to be exposed on the Cross, he wrote, "in order to redeem every abuse wrongly concealed, and to show that he, God, is irrevocably and unreservedly on the side of the victims."

The meditations included reflections on the need to take "the side of the weak, resisting injustice and defending truth whenever it is violated"; the importance of mercy in accepting others' weaknesses and one's own failures; and the call to "embrace the vulnerability of immigrants, and help them to find security and hope."

There were several reflections on problems faced by families, especially mothers who worry about their children, "who lack prospects or who fall into the abyss of drugs or alcohol, especially on Saturday nights."

The problem of child soldiers got attention as did environmental pollution that poisons children, "who are dying of tumors caused by the burning of toxic waste."

Echoing Pope Francis' call to "go out," the meditations prescribe the pope's same approach: recognizing one's limitations and sins; "finding God in



Jesus dies on the cross in this image from the Stations of the Cross booklet to be used at Rome's Colosseum on April 18.

everyone"; sharing one's gifts; repairing injustice; and knowing that new life is born "precisely at the moment of trial" and pain.

Born in northern Italy, the 65-year-old archbishop spent almost all of his life working in Italy's south, combating complacency, corruption and social neglect.

He made headlines in 2006 when he formally announced to his then-Diocese of Locri-Gerace in Calabria that he was extending the reach of excommunication to those who "abort the lives of our young people" through targeted and cross-fire killings, and poisoned landscapes.

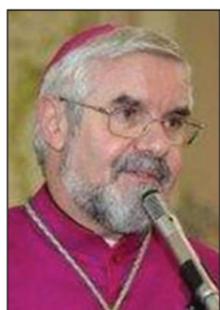
The archbishop spent his early years as a factory worker before his ordination in 1978. He worked as a prison chaplain and hospital chaplain before becoming a bishop in 1994. Through his many books and interviews, he championed the same causes—often in the same language—as the future Pope Francis.

"We have to ask ourselves ... whether the worker is a person or a piece of merchandise?" he said in a 2012 magazine interview. "You can't treat them as a product to throw away, to eliminate because of budgetary reasons, so that they are shelved like surplus in a warehouse."

Archbishop Bregantini said the commentary and prayers he wrote were inspired by the pope's apostolic exhortation, "The Joy of the Gospel."

"It's all in homage to 'Evangeliu Gaudium,' which 'really helps us to take a hard look at today's ordeals' and to see the world through the merciful life-giving gaze of Jesus, the archbishop told Vatican Radio in March. With Christ, "we will conquer fear, darkness, emptiness and isolation."

(Editors: The Way of the Cross meditations are available in English and Spanish at: www.vatican.va/news_services/liturgy/documents/index_via-crucis_en.html.) †



'In Jesus, innocent, stripped and tortured, we see the outraged dignity of all the innocent, especially the little ones.'

—Archbishop Giancarlo Maria Bregantini reflecting on the Tenth Station of the Cross

What was in the news on April 17, 1964? A joint campaign for civil rights, a call for episcopal unity and a hope for moral means of regulating families

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 17, 1964, issue of *The Criterion*:

• **National church groups plan joint civil rights campaign**

"WASHINGTON—National agencies of the major faiths in the U.S. have launched a joint drive to win congressional passage of the 'strongest possible' civil rights bill. The high point of their effort will be an April 28 National Interreligious

Convocation on Civil Rights here at which Catholic, Protestant and Jewish leaders will stress the moral issues at stake in the fight for civil rights. 'The United States faces its greatest internal crisis of the 20th century,' spokesmen for the convocation's sponsoring agencies said in a joint announcement."

• **Get united, pontiff tells Italy bishops**

"VATICAN CITY—Pope Paul VI has urged the Bishops of Italy to work for greater unity among themselves, to get wholeheartedly behind the ecumenical movement and to deal in a practical way with the four major problems challenging the Church. At an audience granted to the Italian Bishops' Conference, the pope listed the four problems as: The need for an 'inner and outer restoration' of the people's religious life; the need for concerted action to improve private and public morality; the need for closer relations between individual bishops and their clergy; the need for greater support and expansion of the country's Catholic press."

- Home for aged drive seeking \$1.5 million
- Dedication scheduled Sunday at Scottsburg
- Belgian bishops remind striking doctors of duty
- Orthodox leader appeals for unity in Woods talk
- City to participate in Home Visit Day
- Pope offers Mass in Roman jail
- Schema on nature of Church seen answers to doubting laity
- Plan national group to help ex-convicts
- 4th session of council predicted
- ND to hold symposium
- Liturgical 'kit' ready for parishes

• **Question Box: Is heaven a place of rest or activity?**

• **No easy way to limit families, bishop says**

"WOLFURST, Ohio—Steubenville's Bishop John King Mussio said here there is just no 'easy' way of limiting morally the size of a family. The prelate told 400 members of Catholic women's clubs [that] the Church does not order large families. 'I am certain, though, that means will be provided for conscientious parents to achieve their purpose without semi-impossible conditions or haphazard chances,' he said. 'Our efforts must be continually brought to bear on searching the means allowed us to accomplish a safe and moral family limitation plan.'"

- CYO parley is hailed as 'finest' in history
- Student nurses to present play
- Camp applications pass 1,300 mark
- Speaker says mothers make 'best statesmen'
- U.S. missionaries in Brazil total 546
- Uneventful voyage: 'Pieta' arrives at Fair
- Grandson of FDR becomes Brother

(Read all of these stories from our April 17, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †



Coming back to the Church fills a void in man's life

(Editor's note: This story is one in a series about people who have left the Church and/or lost their faith in God, only to rediscover later the meaning that God and the Church have in their lives.)

By John Shaughnessy

When it came to faith, Nick Barth had a certain, absolute belief about Catholics:

"All Catholics were doomed to hell."

A non-denominational Christian at the time, Barth held that belief even as he made the concession to his Catholic wife to go to Mass with her every Christmas and Easter.

Barth's disdain for Catholics was so overwhelming that he relished attending a religious conference in Kentucky partly because "there would be a Catholic speaker there, and we would send his pitiful Catholic rear end all the way back to Rome."

Yet, everything began to change for Barth when he heard Father Al Fritz speak on the subject of "why Jesus had no brothers or sisters." Barth even approached the priest after the talk, and reluctantly complimented him.

During their conversation, Father Al asked Barth, "You are a Catholic, aren't you?" Barth replied, "Used to be," and shared the details of how he had attended a Catholic elementary school, high school and college before turning his back on the faith for what he simply describes as apathy and boredom.

"Father Al then made a statement which many priests disagree with, but it got my attention," Barth recalls. "He said, 'Son, once a Catholic, always a Catholic.' Then he asked if I would do him a favor and read a book. 'Of course, I will,' I lied."

The priest gave Barth a copy of *Rome Sweet Home: Our Journey to Catholicism* by Scott and Kimberly Hahn.

The book's publisher describes it as the married couple's "incredible spiritual journey that led them to embrace Catholicism." The publisher's description also noted how "Scott Hahn was a Presbyterian minister, the top student in his seminary class, a brilliant Scripture scholar, and militantly anti-Catholic until he reluctantly began to discover that his 'enemy' had all the right answers."

At home, Barth placed the book over the fireplace.

"I told my wife about it, and she asked me if I was going to read it," he recalls. "I said, 'Of course not.' Lezlie then said, 'So you lied to a priest on purpose?' I said, 'OK, OK, I will read the bleeping Catholic book.' Once I started, I could not put it down."



Nick Barth distributes Communion during a recent Mass at Our Lady of Perpetual Help Church in New Albany.

He woke his wife at three in the morning to talk about the book. It was the beginning of what he calls "a trip of education, discernment and downright confusion for me"—a journey that led him to finally approach Father Al about returning to the Catholic faith.

The year was 2001—23 years after Barth had left the Church.

"Father Al told me all I had to do was to make a great sacrament of reconciliation," Barth notes. "He asked how long it had been, and I said, 'Probably 1970.' Father Al then rubs his hands together and says, 'Oh! This ought to be good!' I stood there with my mouth open, and Father laughing his tail off.

"After confession, Father held out his arms and said, 'Welcome home.' With a giant bear hug from him, I cried my eyes out for what seemed forever."

The priest later asked Barth to do two things: "Stay true to the Church, and get involved."

Barth has followed those directions as a member of

Our Lady of Perpetual Help Parish in New Albany. He is an extraordinary minister of holy Communion and a member of the parish's liturgy team. He also leads the parish's Mass coordinator team.

"Father Al has left us now for his reward with our Lord, and I thank him each and every day," Barth says.

"I feel closer to the Holy Trinity and Our Lady more than ever. I also have a daily direction for my life. Coming back to the Church has filled a void in my life."

(Have you returned to the Church after being away from it for some time? If so, The Criterion would like to share your story of what led you to come back to the Church, and what it has meant to you. Please send your story to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached.) †

Pope to young: Be honest, discover what you hold dear to your heart

VATICAN CITY (CNS)—Pope Francis told a group of young people to be honest with themselves and others and figure out what they hold dear: money and pride or the desire to do good.

He also told them he has made plenty of mistakes in life, being guilty of being too bossy and stubborn.

"They say mankind is the only animal that falls in the same well twice," he said.

While mistakes are the "great teachers" in life, "I think there are some I haven't learned [from] because I'm hardheaded," he said, rapping his knuckles on his wooden desk and laughing. "It's not easy learning, but I learned from many mistakes, and this has done me good."

The pope spoke to six young students and reporters from Belgium, who were accompanied by Bishop Lucas Van Looy of Ghent. They video-recorded the interview in the papal study of the Vatican's Apostolic Palace on March 31 and aired an edited version on Belgian TV on April 3. The young Belgians, including the cameraman, asked their questions in English, and the pope answered in Italian.

The Vatican released a written transcript of the full interview on April 5.

When asked why the pope agreed to do the interview with them, the pope said

because he sensed they had a feeling of "apprehension" or unease about life and "I think it is my duty to serve young people," to listen to and help guide their anxiety, which is "like a seed that grows and in time bears fruit."

The 25-year-old reporter operating the camera asked the pope whether he was happy and why, given that everyone in the world is trying to find joy.

"Absolutely," he smiled, "absolutely, I am happy.

"I have a certain inner peace, a great peace and happiness that come with age, too." Even though he has always encountered problems in his life, he said, "this happiness does not disappear when there are problems."

When one young woman said: "I have my fears. What makes you afraid?" The pope laughed and responded, "Myself."

He said the reason Jesus constantly says, "Be not afraid," is because "he knows that fear is something, that I would say is, quote, unquote, 'normal.'"

"We are afraid of life, of challenges, we are even afraid before God, right?"

Everyone is afraid, so the real issue is to figure out the difference between "good fear and bad fear. Good fear is prudence," being careful, and "bad fear" is something

that "cancels you out, turns you into nothing," preventing the person from doing anything, and that kind of fear must be "thrown out."

The interpreter clarified that the woman was specifically looking for a way to face her fear of evangelizing, especially in such a secular culture.

"If you go with your faith with a banner, like the Crusades, and you go and proselytize, that's not good," the pope said.

Instead, "Give witness with simplicity" and humility, show people who you are "without triumphalism." "This isn't scary. Don't go on the Crusades," he added.

One young man asked what mistakes the pope has learned from. The pope laughed, saying, "I've made mistakes, I still make mistakes."

The example he highlighted was when he was elected superior of the Jesuit province of Argentina and Uruguay at the age of 36. "I was very young," he said, "I was too authoritarian."

But with time, he said, he learned that it's important to truly listen to what other people think and to dialogue with them.

It took a while to find a happy medium between being too hard and too lax, "but I still make mistakes, you know?" he said.

When asked why he focused so much on the poor, the pope said it's because people who are marginalized or in need of salvation make up "the heart of the Gospel. I am a believer, I believe in God, I believe in Jesus Christ and in his Gospel."

He said he knows his preference for the poor led someone to claim, "This pope is a communist." No. This is the banner of the Gospel, not of communism." All people have to do is read the Gospels and see how Christ put the poor at the center of his ministry, he said.

One woman told the pope she does not believe in God, but "your acts and ideas inspire me." She asked what kind

of message he would give to the whole world—believers and nonbelievers alike.

The important thing, Pope Francis said, is to "find a way to speak with authenticity," which involves seeing and speaking to others as our brothers and sisters.

Responding to the cameraman's doubts about whether the human race is truly capable of caring for the world and each other, the pope said, he, too, asks: Where is mankind, and where is God in the world today?

"When man finds himself, he seeks God. Perhaps he can't find him, but he goes along a path of honesty, searching for the truth, for the path of goodness, the path of beauty.

"It's a long road. Some people don't find him during their lifetime," or they're not aware that they have found him.

"For me, a young person who loves the truth and seeks it, loves goodness and is good, is a good person and looks for and loves beauty, he or she is on a good road and will find God for sure!"

An authentic, honest and mature person is capable of having "an encounter with God, which is always a grace" and a gift.

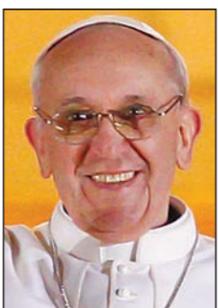
When his guests said they were ready to ask the last question, the pope laughed, "Ah, the last! The last is always terrible."

They asked the pope to pose a question for them.

He said his question came from the Gospel, when Jesus says to not store up treasure on Earth, but in heaven, "For where your treasure is, there also will your heart be" (Mt 6:21; Lk 12:34).

The pope asked them: What do you treasure and hold close to your hearts?

Is it "power, money, pride or goodness, beauty, the desire to do good?" It can be many things, he said, and he asked them to find the answer "for yourselves, alone, at home." †



"When man finds himself, he seeks God. Perhaps he can't find him, but he goes along a path of honesty, searching for the truth, for the path of goodness, the path of beauty. ... For me, a young person who loves the truth and seeks it, loves goodness and is good, is a good person and looks for and loves beauty, he or she is on a good road and will find God for sure!"

—Pope Francis

An amazing story of death and Resurrection worth sharing

By John F. Fink

Rome correspondent

(Following is a news story that might have been reported in the Roman periodical *Tempus in the year 30.*)

Rome, 15th year of the reign of Emperor Tiberius—Today, Praetorian Prefect Lucius Aelius Sejanus was reportedly on his way to the Isle of Capri, where Emperor Tiberius resides, to inform him of remarkable occurrences in Judea. It has been reported that a man there rose from the dead.

Judea is located on the eastern shore of the Mediterranean Sea, near the easternmost part of the Roman Empire. For the past four years, it has been governed by the Roman prefect Pontius Pilate, the fifth man to hold the office.

In his report to Emperor Tiberius and Prefect Sejanus, Pilate said that he had ordered the crucifixion of Jesus of Nazareth after Jewish authorities brought Jesus to him and accused the man of making himself the king of the Jews.

Pilate said that he had personally interrogated Jesus and found no guilt in the man, but it appeared that a riot would ensue if he didn't condemn him. When he asked the Jewish authorities if he should crucify their king, they replied that they have no king but Caesar.

Our own reporter in Jerusalem reports that the Jewish authorities were afraid that Jesus' followers might unintentionally cause a disturbance that Pilate would put down ruthlessly, and then take away from the Jewish authorities some of the privileges they now enjoy.

He also reported that Pilate had Jesus flogged before the crucifixion. After the crucifixion, Pilate had an inscription placed on the cross that said, "Jesus the Nazorean, the King of the Jews."

Our reporter also confirms that the news around Jerusalem is that Jesus rose from the dead. He died on a Friday and reportedly rose again on Sunday. Naturally, our reporter said, most people are skeptical of the report and he is investigating.

After Jesus' death, our reporter said, two of his followers, Nicodemus and Joseph of Arimathea, placed his body in a tomb in a garden near the site of the crucifixion. They rolled a huge stone across the entrance to the tomb.

In his report, Pilate said that he had been surprised when, the day after the crucifixion, he had another visit from the Jewish authorities. They remembered that Jesus had said that he would be raised from the dead on the third day. Therefore, they asked for a guard at the tomb to keep Jesus' followers from stealing the body and then saying that he had been raised from the dead. Pilate granted the guard.

On Sunday morning, the tomb was empty. Some women went to the tomb to anoint the dead body, wondering who would roll the stone away. When they arrived, they found the stone rolled back and they claim that Jesus appeared to them alive.

Our reporter interviewed the guards after they

met with Jewish authorities. They told him that Jesus' disciples came by night and stole the body while they were asleep. However, before the guard met with the Jewish authorities, they told people that there had been an earthquake and the huge stone in front of the tomb was rolled back. They also reported seeing a man dressed in white sitting on the stone and said that he spoke to the women.

Our reporter has tried to interview Jesus' closest followers, but the men seem to be in hiding since the crucifixion. One of his female followers, though, Mary of Magdala, said that she had seen the risen Jesus. She was one of the women who went to the tomb and found it empty. She said that, when she saw Jesus, she at first thought he was a gardener and asked him if he had moved the body. However, she said, she then recognized Jesus when he spoke her name.

She said that she had informed Peter and John, two of Jesus' followers. They, too, had seen the empty tomb. She said further that the other followers of Jesus refused to believe that Jesus rose from the dead, but then he appeared to them, actually walking into a locked room on Sunday night.

Pilate's report, prepared for Emperor Tiberius and Prefect Sejanus, said that there was no doubt that the tomb was empty, but he refused to believe that Jesus actually rose from the dead. If such a thing ever happened, he said, it could change the whole course of history.

That news story wasn't actually reported in a Roman periodical, but it could have been because all the facts are historical. Tiberius was the Roman emperor in the year 30 and, beginning in the year 25, he resided on the Isle of Capri. He left the administration of the empire in the hands of Lucius Sejanus until the year 31, when he ordered Sejanus to be executed for plotting to overthrow him.

Pontius Pilate was the fifth prefect of the Roman province of Judea, from 26-36. He authorized the crucifixion of Jesus after being pressured to do so by the high priest, Caiaphas. Pilate ordered the sign above the cross and he permitted a guard to be placed by Jesus' tomb.

All that is historical. *And so is the Resurrection.* It's not just some pious belief among Christians; it's an historic fact. There can be no doubt that Jesus' tomb was empty, and the guards' claim that Jesus' followers stole his body while they were asleep is ridiculous. Rolling that stone back surely would have awakened them.

The possibility that Jesus didn't actually die is also preposterous. Too many witnesses saw him die, and he could hardly have awakened in the tomb in a weakened condition and still managed to free himself from his burial bounds, roll the stone back and escape without the guard noticing.

We say that we believe in the Resurrection because it's an historic fact. It's a fact that Jesus' followers knew enough to die for.

(John F. Fink is editor emeritus of The Criterion.) †

CNS courtesy of Bridgeman Art Library



An angel sits at the tomb of the risen Christ in this 19th-century painting by Casimiro Brugnone de Rossi. The painting is in the collection at the Gallery of the Academy of St. Luke in Rome. Easter, the feast of the Resurrection, is marked on April 20 this year.



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Making the faith visible is a powerful form of evangelization

By David Gibson

The household's older children erupted into endless shrieks of delight when the phone call came from the hospital announcing the birth of their baby sister and our newest grandchild. Two of the children, overwhelmed by excitement, raced out the door to tell the good news to their neighbors.

New babies are such wonders. Like magnets, they attract neighbors and relatives, family friends and many others, who soon arrive to visit. What everyone wants most is to see the new baby.

I always am amazed at the amount of time people, myself included, can spend simply watching a baby's every twist and turn. Here, after all, is youth in a pure form.

A long, winding journey awaits the child, but this present, newborn moment usually is one of immense hope and happiness.

Allow me now to fast-forward eight or nine decades to the scene of an 85th or 95th birthday party for someone born in 2014. The party may be loads of fun and represent a genuine celebration of a life. But will it erupt with delight at the great promise in this person's life then and there? Maybe not.

To the extent possible, society seemingly suggests, old age should be delayed in favor of youthfulness. Even when an older person's experience, insights and love are valued greatly, old age itself may be feared. So a sense may lurk in the background at our birthday celebration that the time of death is drawing disturbingly close.

Don't most of us find it hard to feel happy about death? Isn't death a dismal outcome for life?

As conventional wisdom somewhat bleakly puts it, life leads over the long haul only

to death. And that brings us to Good Friday and Easter, when Christianity stands common wisdom on its head.

According to Easter's wisdom, death leads to life.

That is what the days surrounding Easter are about—how Jesus' crucifixion, in its apparent finality, gave way to life. For Christians, Easter means that death points toward life, not away from it.

Death can make life-givers of us at any age. I think often of the grieving wife or husband who, despite suffering greatly in the days after a spouse's death, rises to the moment, becoming a necessary, life-giving source of support for their children, relatives and friends.

Jesus' followers are not at all glib about death, however. Those close to Jesus found his death profoundly painful, just as we suffer over a death.

Mary Magdalene "stayed outside the tomb [of Jesus] weeping" (Jn 20:11). The disciples walking toward Emmaus looked "downcast" (Lk 24:17), thinking that when Jesus died their greatest hopes died too.

They came to see things differently.

Redemptorist Father Anthony J. Kelly, an Australian theologian, thinks Jesus' life, death and resurrection are something like a parable because they prompt people to think so differently than before.

People today might say that parables challenge us to think outside the box. The parable of the Good Samaritan challenged people accustomed to thinking ill of Samaritans to reassess that derogatory viewpoint.

Jesus' parables made people "see their ordinary world upside down—how things looked in the sight of God," Father Kelly wrote in *God Is Love: The Heart of*

Christian Faith. But behind all of Jesus' parables "was the supreme parable of his life, death and resurrection. In him, the world has been made new, and life is filled with unimaginable promise."

With Jesus' life, death and resurrection, "the world is being renewed in its youth," said Father Kelly.

Jesus stands at the center of the events surrounding Easter. But from their earliest days, Christians knew Easter was about them, too, about how Jesus' death gives rise to a new pattern of living on their part.

The waters of baptism made this clear.

Perhaps familiar with the biblical story of the great flood, the early Christians understood that turbulent waters can lay waste to things as they were. The natural disasters of our times (tsunamis, hurricanes, etc.) reacquaint us with this important reality.

But the early Christians knew that water is not characterized solely by its power to spell the death of old ways. It gives rise to the new. Welcome rains bring plants back to life, and human life cannot survive or grow without water.

Thus baptism, principally celebrated at Easter among early Christians, joined them to the dynamic realities both of Christ's dying and rising.

In baptismal water, Christians at every point in time believe they die to the old and rise to a new way of living meant to fill the world with "promise" and renew "its youth," to borrow Father Kelly's words.

Pope Francis, in an apostolic exhortation titled "The Joy of the Gospel," described the pattern of life set by Jesus' death and resurrection. "However dark things are, goodness always re-emerges and spreads," he wrote (#276).



ONS photo/courtesy of the National Gallery of Art

The Resurrection is depicted in "Christ Risen from the Tomb," a painting by Italian Renaissance artist Ambrogio Bergognone. The Church professes its belief that Christ, in his Resurrection, overcame death for himself and all who are given a share in his life in baptism.

"Christ's resurrection is not an event of the past," said Pope Francis. Rather, "where all seems dead, signs of the resurrection suddenly spring up. It

is an irresistible force" (#276).

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

The Scriptures describe a real resurrection, not a metaphorical event

By Marcellino D'Ambrosio

In the heyday of the Roman Empire, the corruption of the times caused



ONS illustration/Lucas Turnboom, The Southern Cross

The pierced hand of the risen Christ is depicted by Lucas Turnboom in an illustration for Easter. From its earliest days, the Church has proclaimed that Jesus rose from the dead in both his body and soul.

a wave of dissatisfaction. Many were disgusted with the gross sensuality of society and yearned for a higher, spiritual existence. They sought a redeemer who would enlighten those who walked in darkness.

When some people heard about Jesus of Nazareth, they suspected they'd found this light. But surely, they thought, he was a divinity who just appeared to be flesh and blood so that he could pass on enlightenment.

Since he wasn't really human, he couldn't have really died. Calvary must have been the final act of the play, the necessary device to get him off stage so he could resume his divine existence, free of all material entanglement.

These people thought the greed and lust they saw around them was the inevitable result of having physical bodies. Salvation for them was the soul's escape from the prison of the body so that it could soar back to its heavenly home.

These people, known as the Gnostics, wrote documents they claimed represented the secret, spiritual view of Jesus and his

message. The so-called "gospels" of Judas, Thomas and Mary Magdalene all came from this movement. They were written well after the texts of the New Testament by people who never knew Christ.

It's as if Jesus knew this distorted idea would arise after his death, for in the four canonical Gospels, the risen Lord appears to the disciples and debunks the idea that he is a spirit.

The disciples, justifiably so, are spooked by the reappearance of someone who had been buried. Jesus insists he is no spook. Though he is changed in appearance, he is clearly flesh and blood and downs a snack of fish to prove it.

His death was no mirage. Luke 24:35-48 tells us he proved that by showing the disciples the wounds in his hands and feet.

The Redeemer saved us by offering his body as a sacrifice that would remove our sin. The psalms, the law and the prophets foretold it: The Savior would not just teach, but had to suffer and die. And yet, passage after passage hinted that he would live again.

Was this clearly laid out in the Old Testament? Not in the least. The Scriptures were inspired by the Holy Spirit. They're laden with meaning exceeding the awareness of their human authors. Reading the Scriptures with human eyes alone, people are bound to miss a lot.

On Easter Sunday afternoon, Jesus explained the passages that referred to his death and Resurrection and opened his disciples' minds to the understanding of the Scriptures. He did that by giving them a share in the same Spirit who inspired the Scriptures in the first place. Through baptism and confirmation, he shares with us, too, this spirit of understanding.

Jesus died, and his body rose again. He didn't need to escape it to remain divine. On Easter, we celebrate his Resurrection and show faith of our heavenly future with him.

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

From the Editor Emeritus/John F. Fink

Old Testament: With Moses away, the Israelites sin

(Fifteenth in a series of columns)

Last week, we left Moses at the top of Mount Sinai where God gave him the stone tablets on which he had written the



Ten Commandments. God called him to the summit after the Israelites ratified the covenant between God and them.

Moses was on the mountain, though, for 40 days. The Israelites

didn't know what had happened to him, so they asked Aaron to make them an image of God. Aaron collected gold earrings, melted the gold and fashioned a golden calf. He then built an altar for the calf. The people made sacrifices to the calf and started to celebrate.

On Mount Sinai, God knew what had happened and told Moses that he would destroy the Israelites, who already had broken their covenant with him. But Moses pleaded with God on behalf of the people and God relented.

Then Moses descended the mountain, carrying the stone tablets. When he caught sight of the golden calf and the people dancing, he became so angry that he threw the tablets down and broke them on the base of the mountain. He took the calf, fused it in a fire, ground it down to powder, and scattered it on the stream that flowed down Mount Sinai.

That wasn't all. He also called the Levites and ordered them to go through the camp and slay with their swords, those who were especially guilty of the idolatry. They killed 3,000 people.

The next day Moses went back up the mountain and asked God's forgiveness for the people's grave sin. God replied that he would punish the people for their sin when it was the right time to do so. He then told Moses that he was to lead the Israelites to the land he swore to give to Abraham, Isaac and Jacob, where they would drive out the six tribes living there.

Moses again remained on Mount Sinai for 40 days. He cut two new stone tablets on which he wrote the

Ten Commandments. When he returned to the camp, his face was so radiant that the people couldn't look at him. He had to put a veil over his face. He wore it except when he went into the meeting tent to converse with God.

Chapters 35-38 of the Book of Exodus report the construction of the Ark of the Covenant, the table on which it was to sit, the lampstand, the altar of incense, the altar of holocausts, and the court. All these were constructed under the supervision of a man named Bezalel and his assistant Oholiab.

The Ark was made of acacia wood, 45 inches long, 27 inches wide, and 27 inches high. The inside and outside were plated with gold, and a molding of gold was put around it.

Chapter 39 describes the elaborate vestments in which Aaron and his sons were to be clothed as they performed their priestly duties.

When all was prepared, Chapter 40 reports on the erection of the dwelling, including the placement of the commandments in the ark. †

Living Well/Maureen Pratt

Does modesty matter? If we respect ourselves, it should

Off-the-shoulder tops. Short skirts. Sheer, glittery dresses. Clothing for women? Nope. These items were in the girls



department of a store I passed by one wintry day. I couldn't help but wonder: Does modesty matter anymore? And if not, what does this mean?

By modesty, I don't mean "put a bag over your head." I'm thinking more about the way we dress, and, for parents, the way children are allowed to dress. Clothing reflects deeper values and a sense of dignity. It also affects the way we feel and act.

The way we dress signals to others how we want to be treated at home, in social settings or at work. I think about the next generation and wonder how they'll handle an increasingly challenging and sexualized world, even if they are brought up with a solid foundation of faith.

I'm particularly interested in matters of modesty because so much of my life, going from doctors' appointments to medical tests

and back again, requires me to suspend some degree of modesty.

I have to wear skimpy gowns, for example, or have to describe in graphic detail symptoms in order to give a complete picture of my health to many male doctors. It's hard to keep your dignity when you feel, at times, like a lab experiment.

Yet, for all the challenge of maintaining dignity, I've found it is possible to preserve a core of self-respect. It's important because it sets in motion how others react toward us and how we behave toward others in certain situations.

One of the pieces of advice that stuck with me after I landed my first professional job was, "Dress for the job you'd like to have." It was hard to follow this suggestion when my salary was hardly that of the "job I'd like to have." I soon discovered it made sense. Employers, and others too, will see in our appearance clues that point to our character and aspirations.

Arriving at work looking as if you're ready for a night on the town is hardly a way to convey, "I'm happy to be here, working." Dressing provocatively sends a

highly sexualized signal that moves your interactions with others far outside the professional.

How we dress also affects how we behave. Think about how you move, act and speak if you're wearing sweatpants and a T-shirt, or jeans and boots, as opposed to a dress or even a plain blouse and skirt. Think of how you approach meetings at work or Mass on Sunday, especially if you look as if you've just rolled out of bed.

In a society that increasingly has no boundaries between dignity and base instinct, modesty and "letting it all go," we, people of faith, need to act and appear with respect for self and others, even if it seems daunting.

These challenges will not fade, but probably increase. We can see that by looking at what's in stores and in the media.

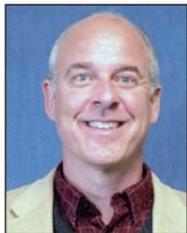
Future generations will need all the help they can get, beginning with a willingness to reflect on the grace, beauty and strength that comes from being a beloved child of God.

(Maureen Pratt writes for Catholic News Service.) †

Catholic Education Outreach/Ken Ogorek

Francis Who?! Blessed in his sharing of the faith in the U.S.A.

In previous columns, I've mentioned St. Alphonsus Ligouri and St. John Neumann—both for their connection to



our chief shepherd and catechist Archbishop Joseph W. Tobin. St. Alphonsus founded the Redemptorist order, and St. John Neumann was a Redemptorist as is Archbishop Tobin.

Now I'm happy to focus on Blessed Francis Seelos, a Redemptorist who ministered in several U.S. states throughout the mid-1800s. Francis sets a great example for us on how to share and spread our beautiful Catholic faith.

Francis Seelos was known for using simple, accessible language in sharing the saving truths of our faith. When we share with our friends, neighbors and relatives about our relationship with Jesus and how we walk that road of discipleship in the context of his holy, Catholic Church, it's helpful to speak plainly—especially at first—avoiding complex theological language, and simply speaking from the heart about our love for the Lord and the fulfillment we enjoy when we encounter him in sacred Scripture, in the sacraments and the many additional ways that our Catholic faith makes clear.

Francis was also known for his attention to doctrine. His catechesis wasn't lacking in content, but he always tried to use language

appropriate for his audience—and he backed up the divinely revealed truth that he shared with the witness of his own life.

People who knew Blessed Francis Seelos saw that faith and everyday life were connected in this man, who gave them such an excellent example of Christian discipleship to follow.

Finally, words often used to describe Francis Seelos—enthusiastic, zealous, joyful—also describe our best Catholic educators. These catechists, teachers and youth ministry volunteers are appealing to youths and adults alike because they obviously possess a happiness and peace that are in short supply for many folks

Curiosity often leads to questions, and questions lead to excellent Catholic educators giving reasons for their hope in our Lord Jesus and the life he offers each person. Not only their lessons and learning experiences, then, but also the joyful witness they provide help Catholic educators reach out with evangelizing love and care.

Also noteworthy is Blessed Francis Seelos' focus on having a spirit of sacrifice. The life of a Christian disciple will entail demands—even crosses that require dying to self. Yet the sure hope of resurrection allows not only Catholic educators, but all disciples of Jesus to embrace various sacrifices while retaining the joy, zeal and enthusiasm of our Master and Teacher.

Francis Seelos was declared Blessed in April of 2000. He had been named

for St. Francis Xavier, co-patron of our archdiocese, and ministered in the U.S. around the time of St. Theodora Guérin. Blessed Francis Seelos entered eternal life on Oct. 5, 1867, two days after what would eventually become St. Theodora's feast day and the day after St. Francis of Assisi's feast day—the latter being the namesake of our Holy Father, Pope Francis.

So in addition to learning about the better-known folks mentioned in this column, I encourage you to learn a bit about Blessed Francis Seelos. For starters, visit the website www.seelos.org. Francis needs another miracle to be declared a saint, so feel free to request intercessory prayer on the site's prayer guestbook.

By following Francis Seelos' example of delivering doctrinal content with simple speech and maintaining a joyful demeanor, even amidst sacrifices, we can all become better disciples of Jesus and more effective agents of the new evangelization—all with the help of God's grace and for his greater honor and glory.

(Ken Ogorek is director of catechesis for the Office of Catholic Education in the archdiocese. He can be reached at 800-382-9836, ext. 1446, or by e-mail at kogorek@archindy.org. For an additional example of plain speech used to communicate the Catholic faith, go to www.archindy.org and look for "10 Things We Want You to Know About the Catholic Faith.") †

For the Journey/Effie Caldarola

Looking at the remaining days ahead with faith

I've often written about the years when I served with the Jesuit Volunteer



Corps long ago in a remote Alaskan bush village where I taught at a Jesuit boarding school. A large staff worked at the isolated mission: Jesuits, Ursuline sisters and a large contingent of mostly

right-out-of-college "Jesuit volunteers."

Looking back from a vantage of almost 40 years, what I realize is what I share with so many my age: We were young and invincible once, and now the years bring the reality of mortality. It's a reality we all face as we grow older, and how we deal with this reality is at the heart of our faith.

From that perspective, it's a challenge. Lent and Easter are consoling times to face that challenge.

Living in a community in a remote locale produced tight friendships and even a few marriages, including my own. With no restaurants, pubs or movie theaters in the village, we learned to make our fun together.

No television meant that entertainment came in old movies shipped out from Anchorage, which we ran on an old-time reel projector. Netflix, computers and cellphones were still science fiction dreams then, and the Alaskan bush was far more behind the times than most of the rest of the world in the 1970s.

The dorms in which our Yupik Eskimo teen boarders lived had popcorn makers, and we'd haul garbage bags full of leftovers into the staff lounge for our after-hours movies.

How many times did we watch *The Sound of Music*? I can't even count, but I deny that all those screenings had anything to do with the fact that I eventually named a daughter Maria.

Guys who would have scorned their mom's card parties learned how to play bridge, not to mention canasta and cutthroat poker. Our rickety old gym saw school dances on Friday nights, and then pickup basketball games for volunteers after the kids were in bed.

The school had a plentiful supply of nearly antique wooden cross-country skis, and an enthusiastic Jesuit eager to get us all out onto the frozen river and the snow-laden hills.

Then, we were young, healthy, with lives ahead of us. We filled our days with laughter and optimism, and many of us forged bonds that have remained strong as we left, married, had kids, sought advanced degrees, made job changes and moved around the country.

So now, inevitably, as we've shared the joyous news of babies being born, and then grandchildren coming along, we now begin the season of sharing the passing of those we grew to love in our salad days. It seems too soon. We're mostly 60, give or take a year or two, too early to see friends pass, but there you are.

The years sneak up, don't they? It's something you can never quite explain to the young. And that's probably a good thing. It's a luxury we possess early on, the sense that life spreads out before us with an almost limitless horizon, with choices and possibilities limitless as well.

But it's also not such a bad thing to look at the horizon in the later third of life. The losing of friends is sad, but the horizon, now limited, has beauty in its temporality, each day more precious. There aren't any to squander.

And we hold to our faith, made clear in the liturgy for Christian burial: Lord, for your faithful people, life is changed, not ended.

(Effie Caldarola writes for Catholic News Service.) †

Easter Sunday/Msgr. Owen F. Campion

Sunday Readings

Sunday, April 20, 2014

- Acts of the Apostles 10:34a, 37-43
- Colossians 3:1-4
- John 20:1-9

Rejoicing and exclaiming its great faith and hope for humanity, the Church today celebrates Easter, the feast of the



Resurrection of the Lord.

The Church's first celebration of the Lord's victory over earthly death occurs in the marvelous liturgy of Holy Saturday, the Easter Vigil, when most parishes receive new members into the

Church. In this vigil liturgy, the symbols of fire, light, and water magnificently suggest the mystery, and the promise, of the Resurrection.

The readings cited above are read in the Mass on Easter itself. The first reading is from the Acts of the Apostles. Indeed, readings from Acts will occur again and again during the Easter season.

Acts is very interesting, giving us insight into the life of the first Christians. Gathered in Jerusalem, around the Apostles, with Mary among them, they lived in charity, prayer and faith. The first Christians furnish examples for us. Their reverence for and obvious submission to the Apostles teach us even as we live in the structure of the Church today.

Readings from Acts also tell us that we are not separated from the miracle of Jesus in the world. The Apostles link us with the Lord. Led by St. Peter, they preached in the name of Christ. They cured the sick in the Lord's name. They guided the people toward God, just as Jesus had guided people toward God.

Today's reading recalls Peter's preaching. Notice that Peter speaks for all the Apostles. Scholars call this sermon "kerygmatic," from the Greek word for message, *kerygma*. This reading, and the others, is crisp but profound in giving the fundamental points of the Gospel. Jesus, God's messenger, also was the Savior, crucified on Calvary. He is the source of eternal life.

St. Paul's Epistle to the Colossians provides the second reading. It emphasizes that Christians possess new life by baptism and by their faith. They live because they are bonded with the living Christ. As Christ is in heaven, so the thoughts of Christians must be on heaven.

For its last reading, for its enthusiastic proclamation of the Resurrection, the Church presents to us a passage from St. John's Gospel. It is an account of the first Easter morning. Mary Magdalene went to the tomb, but she found it empty. So she rushed to inform Peter. (Again, in this book of the New Testament quite separate from Acts, the importance of Peter is revealed.) Reaching Peter, she anxiously said that the Lord's body had been taken away.

Peter hurries to the tomb with "the disciple whom Jesus loved" (Jn 20:2). He is traditionally thought to have been the Apostle John, even though the Gospel never identifies him as such. The disciple arrived first, but he waited for Peter before entering the tomb, another indication of Peter's status.

Peter entered the tomb, saw that it was empty, but evidently did not realize that Jesus had risen. The disciple, however, realized what had occurred. Implied in this is the disciple's absolute love. It gives him perception.

Reflection

These readings have lessons for all people. The first is that Jesus is Lord. He triumphed over death, the most universal of human experiences aside from birth itself, and for all living things the end of earthly life.

His earthly life has not ended, however. It endures. He lives! He lives in and through the Church.

Easter wonderfully reassures us. Because of the Church, the Lord touches us. We hear Jesus. We meet Jesus. We share in the Lord's everlasting life.

All this is because the Apostles formed the Church, first given the strength and life of the Holy Spirit by Jesus. They guided it in their times on Earth, and they provided for successors to guide it and nourish it after they died. †

Daily Readings

Monday, April 21

Monday within the Octave of Easter

Acts 2:14, 22-33

Psalm 16:1-2a, 5, 7-11

Matthew 28:8-15

Tuesday, April 22

Tuesday within the Octave of Easter

Acts 2:36-41

Psalm 33:4-5, 18-20, 22

John 20:11-18

Wednesday, April 23

Wednesday within the Octave of Easter

Acts 3:1-10

Psalm 105:1-4, 6-9

Luke 24:13-35

Thursday, April 24

Thursday within the Octave of Easter

Acts 3:11-26

Psalm 8:2ab, 5-9

Luke 24:35-48

Friday, April 25

Friday within the Octave of Easter

Acts 4:1-12

Psalm 118:1-2, 4, 22-27a

John 21:1-14

Saturday, April 26

Saturday within the Octave of Easter

Acts 4:13-21

Psalm 118:1, 14-15b, 16-21

Mark 16:9-15

Sunday, April 27

Second Sunday of Easter

Divine Mercy Sunday

Acts 2:42-47

Psalm 118:2-4, 13-15, 22-24

1 Peter 1:3-9

John 20:19-31

Question Corner/Fr. Kenneth Doyle

Giving a free-will offering for a Mass stipend is not 'buying a Mass'

QI am a member of a faith-sharing group, which is ecumenical. Recently,



a question came up with regard to "simony" and "buying a Mass." Please explain the concept of a stipend being offered for a Mass for a deceased person; non-Catholics (and Catholics, as well) find it confusing. Was not the value of the Mass

already purchased by the sacrificial death of Jesus? What, exactly, is being bought? (Chippewa Falls, Wis.)

A Simony, which is sinful, is the buying or selling of spiritual things. The term takes its origin from the Acts of the Apostles, where, in Chapter 8, a man named Simon the Magician sought to purchase from St. Peter the spiritual power derived from the imposition of hands and the invocation of the Holy Spirit.

Examples of simony would be to seek ecclesiastical promotion through a cash gift, or to attempt to bribe a priest to receive absolution in the sacrament of penance.

Mass stipends are not simony, and there is no such thing as "buying a Mass." A Mass stipend is a free-will offering given for celebrating a Mass for a particular person or intention. In the early Church, it was often the sole source of a priest's income and support, and in poorer countries, it sometimes still is.

You are correct that the merits of Christ's redemptive death are infinite. A Mass intention is simply a plea to the Lord to channel some of those already-gained merits in a particular direction.

The Church's *Code of Canon Law* takes pains to avoid the appearance of "buying a Mass" by explaining that the poor are never to be denied a request for a Mass because of their inability to provide the customary offering (#945), and by forbidding a priest from keeping for himself more than one Mass stipend per day (#951).

Like most priests, I have on a number of occasions declined to accept a stipend because I thought it might be a hardship for the person requesting the Mass intention. In many U.S. dioceses, including the Archdiocese of Indianapolis, the suggested offering is \$10.

Despite these canonical cautions, the misunderstanding persists, and nearly every

week a caller or visitor to our parish office will ask, "How much does a Mass cost?"

I use that as a teachable moment to the point where our parish staff is tired of hearing me explain a "free-will offering." My preference would be that Mass stipends be eliminated entirely, but many priests, particularly in missionary territories, depend on them for their livelihood.

Even in a typical American parish, donors seem to feel comforted by knowing that they have "done something" for the named beneficiary of a Mass.

QSome time ago, you answered a question about the annulment process, and the answer itself prompted even more questions in my mind.

First, you mentioned that statements from witnesses are used to help determine whether there are grounds for an annulment. How would witnesses know anything about the private life of a married couple?

You also said that a questionnaire is filled out by the petitioner and also, if he or she is willing, by the former spouse. The process sounds all too fragile to me. Couldn't the petitioner say anything at all, just to get the annulment? And what if the other party doesn't want the annulment granted or feels it is not just? Is there any avenue of appeal? (Newtown Square, Pa.)

AFor the Catholic Church to grant an annulment, it must be determined that from the very start of the marriage some essential element was lacking that kept it from being a binding and lasting union.

There may have been considerable emotional immaturity or instability on the part of one spouse or both, or a lack of full freedom or complete commitment.

Not infrequently, there are witnesses—sometimes family members—who can say, for example, "My sister never really wanted to get married; she was very nervous about it, but she felt that everyone expected her to go through with it and our parents had already made all the arrangements" or, "We all knew, all of his friends, that he wasn't totally serious about the marriage; he told us, in fact, 'I'll try it for a while and see if it works.'"

As for the former spouse, he or she is completely free to oppose the annulment and to offer reasons why it should not be granted. Then it is up to the judges of the diocesan marriage tribunal to weigh all of the testimony and evidence. †

My Journey to God

Easter Chorus

By Natalie Hoefler

High upon a cross they raised you,
Laughed and mocked instead of praised you,
While you prayed for their souls' eternal fate.

Held in place by nails your hands—
Which healed the sick by your command—
Did strain against your human body's weight.

Lord of all with no beginning,
As your human life was ending
Your blessed Mother pure to us you gave.

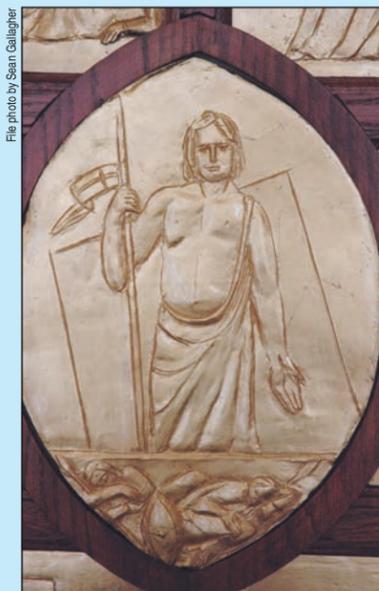
Gasping, choking for each breath,
You gave your spirit up to death,
And then were sealed up lifeless in a cave.

"O broken hearts, be not afraid,
For from this tomb where I was laid
I shall reveal the love our Father gives!

"I've conquered hopeless death's division
That veiled the beatific vision.
Rejoice and know your Savior ever lives!

"Have hope, for I make all things new.
For this I gave my life for you—
That death shall lose its life-depriving power!"

So join as one in joyful chorus:
"Sing alleluia to Christ victorious!
Through His death, forever-life is ours!"



File photo by Sean Gallagher

Natalie Hoefler is a member of St. Monica Parish in Indianapolis. An image of the risen Christ adorns the altar at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

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.

BOOK, Ruth B. (Koetter), 88, St. John the Baptist, Starlight, April 8. Wife of William Book Sr. Mother of Donna Bane, Theresa Koopman, Elaine Krueger, Karin Morin, Janet Schmelz, Joann Timmons, Jean Wolfe, Judy, James, Joseph and William Book Jr. Sister of Carol Caladrino, Dorothy Krueger, Elizabeth Sprigler, Patricia Williams and James Koetter. Grandmother of 35. Great-grandmother of 16.

BORDENKECHER, Norman P., 76, St. Joseph, Shelbyville, March 4. Husband of Edith (Schmidt) Bordenkecher. Father of Diana Beagle, Linda Carter, Dennis, Greg, Joe, Larry, Steve and Tony Bordenkecher. Brother of Pauline Graf, Carolyn Hiens, Margaret Kennedy and Bill Bordenkecher. Grandfather of 14.

BOYLE, Mary Ellen, 92, St. Anne, New Castle, March 26. Mother of Kathy Sorrell and Steve Boyle. Sister of Betty Farrell. Grandmother of one.

CHINN, Frederick, 83, St. Joseph, Corydon, Feb. 22. Husband of Wanda (Troncin) Chinn. Father of Cindy Bauer, Jennifer Bube, Mark, Dave, Fred, Jr., Jerry, Sam, Brian and Michael Chinn. Brother of Wanda Swartz and Annabelle Bishop. Grandfather of 20. Great-grandfather of 17.

CONOLTY, Betty Jean (Krodel), 90, St. Luke the Evangelist, Indianapolis, April 3. Mother of Sheila Bernard, Maureen Furnish, Kathleen Moxley, Ellen and Kevin Conoly. Grandmother of 11. Great-grandmother of 13.

DeVALL, Charles, 51, Holy Family, New Albany, April 1. Husband of Susan DeVall. Father of Dallas, Dylan and Grayson DeVall. Brother of Renee Blaser, Suzie Jones, Janet Kennedy and Jerry DeVall.

DUANE, Joan H., 84, St. Pius X, Indianapolis, April 1. Mother of Sarah Hedden, Sharon Koomler, Brian, Michael and William Duane. Sister of Barbara Russell and Fred Hartmann. Grandmother of nine. Step-grandmother of four.

FAULKNER, Albert L., 84, St. Paul, Tell City, April 4. Father of Sharon Baer, Theresa Button, Susan Doyle, Patty Hahus, Albert Jr. and Andrew Faulkner. Brother of Mary Agnes Goffinet, Christine Hahus and Catherine Sellman. Grandfather of seven. Great-grandfather of five.

FORTHOFER, Peter J., 67, St. Nicholas, Ripley County, March 14.

Brother of Vicki Dudley, Joanna Kinker, Catherine Niese and Rosemary Thiesing.

FRISZ, Joseph W., 85, St. Patrick, Terre Haute, April 3. Father of Ann Brownfield, Jane McCrocklin, Kris Taylor, Kathy Vaughn, Joan, David, Kurt and Mark Frisz. Grandfather of 14. Great-grandfather of five.

HAGAN, Joseph Robert, 83, Our Lady of Perpetual Help, New Albany, April 5. Husband of Mary Hagan. Father of Julie Bell, Susan Edelen, Daniel, Dennis and Michael Hagan. Brother of Frances Birchler and Mary Wilson. Grandfather of four. Great-grandfather of one.

HANSEN, Robert D., 77, St. Joseph, Shelbyville, Jan. 3. Husband of Emma (Stevens) Hansen. Father of Catherine Cain, Erica Chudzinski, Mafi Gutierrez, Kelly West, Tomomi Sugino, Stephen Strollo, Cynthia, Kimberly and Eric Hansen. Brother of Candy Ramsey and Andrew Hansen. Grandfather of 12. Great-grandfather of one.

KELTY, Michael P., 18, St. Mary, New Albany, March 28. Son of Ruth (Kelty) Williams. Grandson of Mary Kelty.

KOLLMAN, John, 79, St. John the Apostle, Bloomington, March 29. Husband of Patricia Kollman. Father of Maria England, Teresa Lookatch, Deborah Vandercook and Katherine Kollman. Brother of Richard Marshall and Robert Kollman. Grandfather of four. Great-grandfather of several.

MERCURIO, LaVerne, 89, Our Lady of the Most Holy Rosary, Indianapolis, April 2. Aunt of several.

ROWE, Ronald, 66, St. Bernadette, Indianapolis, March 29. Husband of



Migrant cross

Pope Francis blesses a cross during his weekly audience at the Vatican on April 9. The cross is made from wooden boards recovered from the wreckage of boats carrying migrants from northern Africa to Lampedusa, Italy's southernmost island.

Mary Krista Rowe. Father of Brigid, Michael and Ronald Rowe Jr.

RYAN, Dorothy Irene, 82, Holy Spirit, Indianapolis, March 29. Wife of Joseph Ryan. Mother of Maryann Massey. Sister of Beulah Thomas. Grandmother of three. Great-grandmother of seven.

SCHMIDT, Thomas W., 93, Our Lady of Perpetual Help, New Albany, April 8. Husband of Catherine (Coyle) Schmidt. Father of Mary Cissell and Denise Hagan. Grandfather of four. Great-grandfather of three.

SCHOFNER, Dale E., 74, St. Joseph, Shelbyville, March 1. Father of Brad and Brian Schofner. Brother of Helen Aulby, Wilma Schuck and Russell Schofner. Grandfather of five. Great-grandfather of two.

SHANAHAN, Virginia, 96, St. Mary, Rushville, March 25. Mother of Rose Marie Houze, Nancy Ratekin and Philip Shanahan. Sister of Katherine Stewart. Grandmother of seven. Step-grandmother of two. Great-grandmother of 16.

SMITH, Pauline, 80, St. Vincent de Paul, Shelby County, April 4. Mother of Valerie Coen, Lynda Curson, Marcy McCoy, Teresa Moore, James and Jeff Smith. Sister of Ruth Pollaid, Judy Shafer, Dianna Robertson, Ralph and Raymond Weintraut. Grandmother of 28. Great-grandmother of 37.

SOULIER, Carlisle S., 84, St. Therese of the Infant Jesus

(Little Flower), March 29. Father of Anna Lawson, Roylene Rosso, Carlyss and Mark Soulier. Grandfather of eight. Great-grandfather of 21.

SPALDING, Charles, 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 29. Husband of Dottie Spalding. Father of Kathy Evans, Deb, Judy, Vicky and Fred Spalding. Grandfather of 11. Great-grandfather of 23. Great-grandmother of two.

TENNEY, Robert, 72, St. Malachy, Brownsburg, March 25. Father of Lisa Lyon and Jon Tenney. Brother of Jeanne Graver, Dave, Ned and Rick Tenney. Grandfather of four.

UNDERWOOD, Lorna June, 95, St. Vincent de Paul, Bedford, April 2. Mother of Donna Ping, Dale, Denny and Jon Underwood. Sister of Florence Byers. Grandmother of nine. Great-grandmother of several.

VALVERDE, Manuel, 80, St. Ambrose, Seymour, April 5. Husband of Susan Anne Valverde. Father of Dianna Camp, Elaine Pardieck, Carla Westphal and Manuel Valverde.

VOGEL, Robert Louis, 65, St. Joseph, Jennings County, Jan. 21. Husband of Pauline Vogel. Father of Chatney Morey, Amy Waggoner, Cody, Corey, Jami, Karey and Yancey Vogel. Brother of Kathleen Baurley, Elizabeth Bridges, Coleen Gerth, Jeanette Heckman, Marie Laymon, Anna Mae Raver, Maria

Tempest, David and Henry Carr, Joyce, Lenny, Paul and Tom Vogel. Grandfather of 23. Great-grandfather of three.

WEINBERG, Nancy Irene, 67, St. Bartholomew, Columbus, March 28. Wife of Richard Weinberg. Mother of Amy Weinberg. Sister of Norma Kinder, Susan Neal and John Weinberg.

WHEAT, David G., 61, Nativity of Our Lord Jesus Christ, Indianapolis, April 5. Husband of Janice (Peters) Wheat. Father of April Metzler and James Wheat. Brother of Connie Eland, Bonnie Laverty, Debbie Nikkila, Betty Roberts, Rosie Sullivan, Kathy Tate, Curt, Delroy and Jessie Wheat. Grandfather of three.

WHITLOCK, Annette Louise, 74, St. Luke the Evangelist, Indianapolis, April 2. Wife of John Whitlock III. Mother of Cheryl Kelley, Debra McMasters, Mark Lewis, Chris, John and Michael Whitlock. Sister of Nadine Casey. Grandmother of 15.

WITCHGER, Andrew J., 33, St. Pius X, Indianapolis, April 5. Son of Jim and Cindy Witchger. Brother of Heather Hall and Grace Layton.

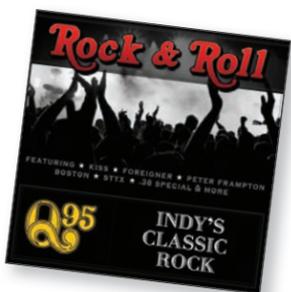
ZERR, Audrey, 90, St. Joseph, Shelbyville, Feb. 3. Mother of David, Frank, Kevin, Mark and Robert Zerr. Sister of Carolyn Dapo and Dr. Myron Dill. Grandmother of 10. †



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John XXIII, John Paul II changed the way Church relates to other faiths

VATICAN CITY (CNS)—Blesseds John XXIII and John Paul II left lasting marks on the way the Catholic Church understands other religions and the way it interacts with believers of other faith communities.

Both popes' outgoing personalities and personal experiences—especially during World War II—obviously came into play, as did the fact that the world around them and many of their own faithful, theologians and bishops increasingly sensed that respecting human dignity meant at least trying to respect that others also were searching for truth.

The impact each pope had on Jewish-Catholic relations is so strong, said Rabbi David Rosen, that “in Jewish eyes, there is a total logic to these two being canonized together. In fact, many Jews probably think it’s because of the Jews that they’re being canonized together.”

Pope Francis is scheduled to declare the two popes saints during a Mass on April 27 at the Vatican.

Rabbi Rosen, director of interreligious relations for the American Jewish Committee, told Catholic News Service that Blessed John holds “the copyright” for the modern Catholic Church’s respectful approach to other religions.

Adnane Mokrani, who teaches at Rome’s Pontifical Institute for Arabic and Islamic Studies, said Blessed John “is not well known in the Arab world, except by those who are very involved in dialogue,” although “obviously, it is different in Turkey” where he served as apostolic delegate for 10 years before becoming pope. Still, he is a key player in Catholic-Muslim dialogue because he convoked the Second Vatican Council, which formally set a new tone for the Catholic Church’s view of other religions and other believers.

Rabbi Rosen said he believes there is much truth in the assertion that “John XXIII’s recognition that the Church had to reassess its whole relationship with the Jewish people—which was the inspiration for ‘Nostra Aetate’ [the Second Vatican Council document on the Church’s relations with other religions]—was what led the Church to begin to look at its relationship with all other religions.”

The Catholic Church “came to a more universal approach to dialogue out of its ‘rehabilitation,’ if you like, of its relationship with Judaism and the Jewish people,” the rabbi said.

The Nazis’ attempt to exterminate the Jews had a profound impact on both popes and on their relationship with Jews both



during and after World War II.

From 1935 to 1945, Blessed John served as apostolic delegate to Turkey, a country that remained neutral during the Second World War. His relationship with King Boris of Bulgaria, where he had served previously, his contacts with top Catholic leaders throughout Europe and with other diplomats based in Turkey gave him repeated opportunities to help Jews fleeing the Nazis receive the papers they needed to escape.

“He not only helped to rescue Jews, but was one of the first people to get information about what was happening,” Rabbi Rosen said.

Even before the liturgical reforms of the Second Vatican Council, in 1959 Blessed John ordered a change in a Good Friday prayer many Catholics and Jews believed contributed to anti-Jewish sentiments among Catholics. The text offered prayers “for the faithless Jews”—in Latin “*perfidia iudaica*,” which often was translated into English as “perfidious Jews” rather than “faithless.”

Even more importantly, Rabbi Rosen said, was Blessed John’s meeting in 1960 with the French Jewish scholar Jules Isaac, whose wife and daughter had been killed at Auschwitz.

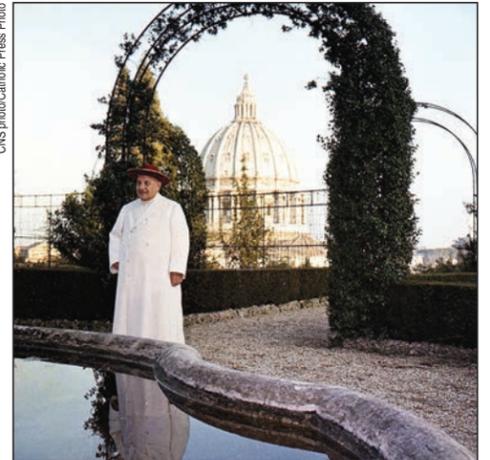
“I don’t know to what degree Roncalli [Blessed John] had internalized the

systematic demonization of the Jew within the Church—I think very few within the Church did—but he knew there was something wrong, he knew something had to change. To have it presented as systematically as Jules Isaac did, I think that was a strong boost for his resolve to address this whole relationship,” Rabbi Rosen said.

Blessed John “is the revolutionary,” the rabbi said, and everything later popes did built on his groundbreaking moves. “I think it’s quite striking: John XXIII starts the process and John Paul II takes it to new heights.”

Blessed John began the process that led to the Second Vatican Council’s recognition that the seeds of truth and even God’s presence could be seen at work in other religions; Blessed John Paul showed the world how seriously the Church believes that by inviting representatives of all the world’s major religions—and several local indigenous religions—to Assisi, Italy, in 1986 to pray for peace.

Blessed John Paul has a special place in the hearts of many Jews, and his efforts to promote Catholic-Jewish relations will be remembered as a hallmark of his papacy. He grew up with Jewish friends not far from what would become the Auschwitz death camp; frequently condemned anti-



Above, Blessed John XXIII is pictured in the Vatican Gardens with the dome of St. Peter’s Basilica in the background in this undated photo. Blessed John, who convened the Second Vatican Council, will be canonized along with Blessed John Paul II on April 27 at the Vatican.

Left, Pope John Paul II prays at the Western Wall in Jerusalem on March 26, 2000. Praying at the Jewish holy site was among the many “papal firsts” of his pontificate.

Semitism as a sin; was the first pope, probably since St. Peter, to visit the Rome synagogue; and was the first to pray at the Western Wall in Jerusalem, leaving amid its stones a note asking God’s forgiveness for Catholics’ past hostility to Jews.

“In the Arab world, Pope John Paul II is better known” than Blessed John, Mokrani said. “His speech to young Muslims in Casablanca [Morocco, in 1985] was an extremely strong moment of dialogue that had an echo throughout the Arab world. His visits to Tunisia, Egypt, Syria and the Holy Land were signs of brotherhood and peace.

“Another important point is that at critical moments—especially during the war in Iraq—he was very adept at maintaining balance,” Mokrani said. “His position against the war and in favor of peace on a spiritual, diplomatic and political level was very clear, and helped overcome the tendency some people had to identify the West with Christianity.”

Both popes about to be canonized were living examples that “traveling, meeting people, learning new cultures and interacting with others every day creates bonds,” Mokrani said. “Personal, direct contacts are essential, fundamental for dialogue. Dialogue isn’t something you can learn at university, you have to live it.” †

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Anderson Woods offers camp that ‘gets into nature,’ changing lives of children and adults with special needs

By Natalie Hoefler

When Mary Julia “Judy” Colby was a little girl, she did not interact much with her older brother.

First, there was the 10-year age gap.

But the greater reason was her brother’s issues caused by brain damage at birth.

“Mother just told me to watch and learn, watch and learn,” she says of how her mother cared for her brother.

“And I did.”

For almost 40 years, Colby—along with her husband, Dave—has taken what she learned to create Anderson Woods, a camp offering children and adults with special needs four-day experiences in the wooded hills of southern Indiana.

Colby, director and CEO of the Anderson Woods non-profit organization and a member of St. Meinrad Parish in St. Meinrad, says there are many miracles associated with the camp, including how she acquired the land in Bristow, near St. Meinrad.

Miraculous acquisitions

The mother of six had started an insurance and bonds business for construction firms, and was looking for “a piece of land to get away.

“A priest friend of mine happened on a place near St. Meinrad. That very same day I happened to find logs [for building a cabin].

“Then I found out the property was 56 acres, and I knew I couldn’t afford that.”

The “old farmer” selling the land waved off her concerns.

“He said, ‘You just pay me however long it takes.’ So I got it, and I eventually paid it off,” she says.

Colby says the acquisition of the camp’s barn was also a miracle.

Lloyd, a young man in a SPRED (Special Religious Development) group she was working with at a Catholic church, wanted desperately to see her farm but was prevented by a heart condition.

Colby had been trying to acquire a barn for the farm from a certain farmer who refused to sell, even after multiple approaches.

One day, says Colby, she was in Indianapolis when “out of the blue I heard Lloyd’s voice say, ‘You can buy the barn now.’ I found out 30 minutes later that Lloyd had just died.

“So just as soon as I could, I went and asked the farmer again about buying the barn, and he said, ‘I’m tired of saying no. You can buy the barn.’ Lloyd knew how much I wanted that barn.”

‘It’ll never work’

By 1977, everything was in place. Colby had accumulated 175 acres, and had a cabin, barn and animals. In 1976, she had married Dave, who had experience with special needs children through his two sons with muscular dystrophy.

Colby recalls the reaction she got when she shared her and Dave’s vision of Anderson Woods with others.

“They told me, ‘You can’t take people like that in the woods. It’ll never work.’

“I said, ‘Watch me.’ And it does work!”

The first camp was a trial with three campers for three nights in 1977. In 1978, the Colbys officially opened Anderson Woods.

“We’ve gone from three campers to 200 campers per summer,” she says.

The camp now offers eight four-day camps in June and July. The four June sessions each allow for 20 children ages 5-18, and the four July sessions each allow for 30 adults ages 18 and older (the oldest was 74, says Colby).

The needs of the participants vary from the physically challenged to those with Down syndrome and autism.

“Our largest number of campers are autistic,” says Colby. “They’re all over the spectrum, from savant [with high intelligence] to low functioning.

“The only limit we have is wheelchairs,”

she says. “It’s just too difficult for all the outdoor activities,” Colby explains.

‘First time they’ve felt needed’

Outdoor activities form the crux of the Anderson Woods camp experience.

“We’re just not an ordinary camp. We really get into nature.

“One of the big things I learned from watching my mom care for my brother was the value of animals and gardens.

“You haven’t lived until you’ve seen a 5-year-old pick their first potato [from Anderson Woods’ large organic garden]. It’s just a joy. They’ve seen them in bags, but they don’t know they come from the ground. It really opens their minds.

“And the other big thing is the animals. They don’t want breakfast until they feed the animals because it’s the first time they’ve felt needed. Animals give them this. It raises their mental awareness,” Colby says.

Their days are filled with berry picking, playing games, taking a nature walk, wading in the creek, playing in a waist-high swimming hole in the Anderson River—for which the camp is named—and a nightly reflection on the day’s activities.

One-time experiences during the camp include tie-dyeing shirts, an evening cookout and hay ride, a picnic lunch, and a jam-making session using the berries the campers picked.

‘The value of process, not product’

One day, Colby says, she lamented to her husband about the camp’s limitations.

“I said, ‘Really, we serve so few when you look at 200.’

“Then Dave said, ‘But look at what our staff does when they leave.’

“And it’s true. Our camp counselors have gone on to become doctors, special education teachers, therapists,” she says.

“They’ve only been [in college] a few semesters [when they come here], and invariably they change to a helping field,” says Colby. “Eighty percent of our counselors have changed [majors].”

The campers and counselors are not the only ones who benefit from Anderson Woods.

“Dave and I get far more out of it than anyone,” Colby says. “Probably the biggest thing I’ve learned is the value of process, not product.

“As Americans, we feel we have to accomplish something, and it has to look a certain way.

“It’s not so with our campers. They live in the process. If it’s not perfect when it’s done, so what. That’s changed my life in a lot of ways.”

‘Miracles still happen here’

Colby, who still runs a construction bonds business, and her husband are now in their mid-70s. They knew Anderson Woods would soon need younger managers.

But as with buying the property and barn, says Colby, “Miracles still happen here. No matter what we need, it comes.”

For the last two years, the Colbys have been training Megan and Dr. Isaac Gatwood, former Anderson Woods counselors in their 20s who met at the camp and later married—the third marriage to come out of the camp, says Colby.

The Gatwoods will train for two more years, then take over operations of Anderson Woods.

“They’ve been serving without compensation,” Colby says. “They’re very dedicated.”

After 36 years of providing special experiences to special people, the founders of Anderson Woods have no plans of slowing down.

“We’re still both going strong,” says Colby.

“God isn’t through with us yet.”

(For more information on Anderson Woods, including enrollment and staffing or volunteer opportunities, log on to www.andersonwoods.org.) †



In this July 2, 2013, photo, campers at Anderson Woods enjoy petting a donkey, one of many farm animals at the southern Indiana camp for those with special needs.



Campers pick vegetables from the organic garden at Anderson Woods in this July 2, 2013 photo.

Vatican official urges greater efforts to help families, those with autism

VATICAN CITY (CNS)—While it may be a huge challenge, the Catholic Church must find ways to offer support to families with a child who has autism,

include people with autism in Church activities and fight the prejudice surrounding the developmental disability, a Vatican official said.

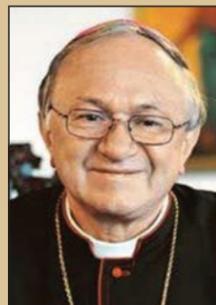
The Church’s efforts must be “directed toward ensuring that hope is not extinguished” in either persons with an autism

disorder or in their family members, said Archbishop Zygmunt Zimowski, president of the Pontifical Council for Health Care Ministry.

In a message released on April 2, the day the United Nations marks as World Autism Awareness Day, the archbishop announced that his office’s annual international conference would be dedicated to autism-spectrum disorders.

The three-day meeting in November will bring together physicians, scientists, researchers, pastors, parents and volunteers to discuss practical ways to help people with autism and their families, the archbishop said.

The goal is to increase people’s sense of hope, giving them strength to combat the temptations of discouragement and surrender, he said. †



Archbishop Zygmunt Zimowski