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See our special four-page pullout section, pages 1B-4B.

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'A new start with a new shepherd'

More than 2,000 people attend Archbishop Dolan's installation in New York

NEW YORK (CNS)—St. Patrick's Cathedral in New York overflowed with people, music, incense and good will for the April 15 installation of Archbishop Timothy M. Dolan as the 10th archbishop of New York.

More than 2,000 guests in the cathedral listened to two church choirs and a brass ensemble and watched on television monitors as Archbishop Dolan, waiting outside on 50th Street, waved, pointed, grinned and called out to many of the 1,000 clergy and laity who moved into place ahead of him in the 45-minute opening procession.

His entrance through the main doors of the cathedral on Fifth Avenue was greeted with echoing applause.

The Mass of installation was attended by 12 cardinals and more than 115 archbishops and bishops. Some 800 priests in white chasubles participated from a sea of folding chairs arrayed on three sides of the high altar.

The congregation included Archbishop Dolan's mother, Shirley, and other family members; New York Gov. David Paterson; New York City Mayor Michael Bloomberg; U.S. Sens. Charles Schumer and Kirsten Gillibrand; dozens of political and union leaders; and representatives of each of the 373 parishes of the archdiocese.

In his last act as administrator of the archdiocese, Cardinal Edward M. Egan, newly retired archbishop of New York, recalled the visit of Pope Benedict XVI to St. Patrick's one year ago, with many of the same people in attendance. The apostolic nuncio, Archbishop Pietro Sambi, said the day was "a new start with a new shepherd."

The Gospel, intoned by a deacon, was Luke's account of Jesus meeting the disciples on the road to Emmaus.

In his homily, Archbishop Dolan said
See DOLAN, page 16A



Archbishop Timothy M. Dolan waves as he arrives for his Mass of installation at St. Patrick's Cathedral in New York on April 15. The former archbishop of Milwaukee was installed as the 10th archbishop of New York. He succeeded Cardinal Edward M. Egan, whose resignation was accepted by the pope in February.

Two archdiocesan priests witness the installation of Archbishop Dolan

By Sean Gallagher

On April 15, Archbishop Timothy M. Dolan stood outside St. Patrick's Cathedral in New York as some 800 priests processed by him at the start of the Mass during which he would be installed as the 10th archbishop in the 200-year history of the New York Archdiocese and assume, arguably, the most prominent position of leadership of the Church in the United States.

If he knew a priest passing by, he called out his name or shared some short message with him.

Eventually, Msgr. Mark Svarczkopf walked by. The pastor of Our Lady of the Greenwood Parish in Greenwood, he was a friend of Archbishop Dolan when both were seminarians together at the Pontifical North American College in Rome in the mid-1970s.

Msgr. Svarczkopf also served at the seminary as an administrator from 2000-2002 when then- Msgr. Dolan was its rector.

When Archbishop Dolan saw his old friend, he said, "Mark, I prayed your rosary this morning."

He was referring to a rosary that Msgr. Svarczkopf had given him in 2002 when then-Msgr. Dolan had been chosen to become an auxiliary bishop in St. Louis.

Msgr. Svarczkopf had received the rosary from Archbishop Edward T. O'Meara when he was on his deathbed in 1992.

Archbishop O'Meara had chosen then-St. Louis seminarian Tim Dolan to assist

See PRIESTS, page 16A



Msgr. Mark Svarczkopf

Vatican objects to Iranian president's remarks on Israel

VATICAN CITY (CNS)—The Vatican has criticized Iranian President Mahmoud Ahmadinejad's remarks about Israel at a United Nations conference on racism as "extremist and unacceptable," and said the comments promote an atmosphere of conflict.

At the same time, Vatican officials, including Pope Benedict XVI, emphasized the importance of participation in the conference, which was being boycotted by the United States and several other Western countries.

Ahmadinejad told conference participants in Geneva on April 20 that Israel had "resorted to military aggression to make an entire nation homeless under the pretext of Jewish suffering" and had established a "totally racist government in the

occupied Palestine." His comments prompted a temporary walkout by dozens of diplomats in attendance.

The Vatican spokesman, Jesuit Father Federico Lombardi, told Vatican Radio on April 20 that "statements like those of the Iranian president do not go in the right direction, because even if he did not deny the Holocaust or the right of Israel to exist, he expressed extremist and unacceptable positions."

"For this reason, it is important to continue to affirm with clarity the respect for human dignity against every form of racism or intolerance. We hope the conference can still serve this purpose," Father Lombardi said.

The following day, the Vatican spokesman issued a broader

See IRAN, page 8A



Nobel Laureate Elie Wiesel, left, takes part in a demonstration outside a press conference room after Iran's President Mahmoud Ahmadinejad addressed a conference on racism at the United Nations European headquarters in Geneva on April 20. Dozens of diplomats walked out of the conference after President Ahmadinejad accused Israel of being the "most cruel and racist regime."

Lasting memories the norm for parishioners throughout archdiocese

(Editor's note: To help mark the celebration of the 175th anniversary of the Archdiocese of Indianapolis, The Criterion is occasionally sharing stories and memories from readers of how their lives have been shaped by their Catholic faith and the Church in central and southern Indiana. This week, we share four stories, ranging from a woman who found a home in the Church to a bishop's advice that changed a man's life.)

Compiled by John Shaughnessy

Finding a home

"I had always attended the Catholic Church prior to coming to Indiana in 1997, but was never involved beyond attendance," writes Melinda Willey. "I decided when I went to college that I did not like my Catholic choices in Muncie. I began to entertain other churches, but never found one where I was completely home."

"Then I met my future husband, Matthew, and he introduced me to a church in the Indianapolis area where he lived. Even though he was not Catholic—he was Christian—he thought I would like this church. He took me to Mass for the first time on Easter Sunday 2000. The church had the welcoming feeling I had desired, and it was the first time my husband had ever gone to a Catholic Mass."

"Who would have known that seven years later we would be baptizing our son into the Catholic faith on Easter? Who would have known that eight years later my husband would be joining the Catholic faith on Easter Vigil?"

"We have moved to the south side of Indianapolis since that fateful Easter. Our

current church, St. Jude, is also warm and inviting. We are more involved with the Church now than I ever had been before. Besides Mass, we enjoy other functions such as parish festivals and the fish fry. Additionally, this is my fourth year teaching religious education.

"No matter where we are or which church we call home, the Archdiocese of Indianapolis will always have a special meaning to me and my family."

A homily so good, it's smoking

"If you got them, smoke them." Those words get your attention when used as an introduction to a homily," begins Robert Krakoski, a member of St. Bartholomew Parish in Columbus.

"Military guys and gals know what those words mean, and Father Patrick Gleason, then pastor of [the former] St. Columba Parish [in Columbus], used them to great effect to get the attention of those parishioners in attendance at a Memorial Day observance Mass in 1973."

"You see, Father Gleason had been a military chaplain at an airbase in England during World War II, and he called on his recollections of that time to pay homage to those young, gallant fighter pilots who came to him for spiritual support prior to taking to the skies."

"He described in heart-rending detail how helpless and inadequate he felt when trying to comfort those pilots, many of

whom were destined never to return from their missions. There wasn't a dry eye in the church."

"As a member of St. Columba/St. Bartholomew parishes since 1964, I have heard many excellent homilies from subsequent pastors Father Joseph McNally and Father Clem Davis, but none has stayed in my memory the way Father Gleason's message of more than 30 years ago has done."

The joys of parish life

"My daughters and I anticipate with excitement the annual St. Christopher Mid-Summer Festival in July," Mark Hummer notes. "They have the best food anywhere. Over the years, I have volunteered at the bingo tent, the dining room and the lemon shake-up booth."

"I always feel moved when I hear the trumpets play on Easter Sunday Mass. The music at the St. Christopher Sunday night 5:30 guitar folk Mass makes you feel like singing at the top of your voice."

"Our kids always have a great time at the end of the year CCD ice cream party, and at the end of the summer family CCD picnic. Some of the other CCD activities my kids really look forward to are the pizza parties, Christmas craft nights and the kids' Jeopardy game."

Baseball and a bishop's call

Makenna Quigley shares this memory

about her great-grandfather:

"Chuck Hill, who is my great-grandfather, has lived his life as a devout Catholic. He attended St. John's School for boys in Indianapolis and Cathedral High School. As a serious student and also a server at St. John's, Chuck had dreams of becoming a priest. Chuck played baseball in his childhood, and was skilled at the game. Because of his love of baseball, Chuck also had dreams of playing ball for a living."

"When he was about to graduate from Cathedral High School (Class of 1932), Chuck was offered a job to earn money playing baseball. But what about the priesthood? For Chuck, it was difficult to choose which direction he would go—take the baseball offer or enroll in St. Meinrad's."

"Seeking counsel, Chuck visited Bishop [Joseph] Chartrand. Bishop Chartrand put his arm around Chuck and told him to follow his heart and play ball. Because of Bishop Chartrand, Chuck started his baseball career. Success in playing baseball led Chuck to his future job with the Indianapolis Fire Department, to his future wife, and to being a father of five children. Chuck held strong to his faith that guided him through his life."

"My great-grandfather, now 95, is a uniquely wonderful man. He was a sportsman and is an overall good person. Chuck Hill once stated, 'I wouldn't dare change one aspect of my life. I really enjoyed all the great things that happened to me. Without doing everything I did, I wouldn't have the wonderful family [that] I have today. I love them all. I can't believe life has been so fabulous to me. Someone up there must really love me.'" †



Bishop D'Arcy not opposed to 'peaceful' protests about commencement

FORT WAYNE, Ind. (CNS)—Bishop John M. D'Arcy of Fort Wayne-



Bishop John M. D'Arcy

South Bend said he was not opposed to "peaceful" demonstrations against the University of Notre Dame's invitation to President Barack Obama to speak at this year's commencement.

His communications spokesman said in an e-mail to Catholic News Service on April 20 that a statement the bishop issued on Good Friday urging Catholics not to participate in "unseemly and unhelpful demonstrations" was aimed at

protests that "attack" Obama, university president Holy Cross Father John I. Jenkins and/or the university.

The spokesman, Vince LaBarbera, director of the diocesan communications office, said the bishop does not want

people participating in demonstrations organized by those who have vowed to make the controversy into "a circus."

Critics of Obama have said his support of legal abortion and embryonic stem-cell research make him an inappropriate choice to be a commencement speaker at a Catholic university. Obama also will receive an honorary degree from Notre Dame.

In his April 10 statement, Bishop D'Arcy urged "all Catholics and others of good will to stay away from unseemly and unhelpful demonstrations against the nation's president or Notre Dame" or Father Jenkins.

"The Notre Dame community is well-equipped to supervise and support discussions and prayer within their own campus," he said.

In that statement, he said he had had "a positive meeting" with Father Jenkins, and expected "further dialogue" would continue.

"These are days of prayer and hope when we should turn to the risen Christ for light and wisdom," he said. "Let us all work toward a peaceful graduation experience for the class of 2009 at our beloved Notre Dame."

Bishop D'Arcy, in whose diocese Notre Dame is located, announced weeks



Student Chris Labadie speaks during a rally at the University of Notre Dame in Notre Dame, Ind., on April 5. Hundreds of pro-life advocates protested on the campus against the school's invitation to U.S. President Barack Obama to speak at the May 17 graduation ceremony.

ago he would boycott the graduation ceremony as his own silent protest of Obama's abortion policies.

A dozen student groups have formed a campus coalition called Notre Dame Response to express their opposition to Obama speaking at the commencement. On April 17, the coalition held a march for life with speakers and a rally.

The coalition has posted a message from Bishop D'Arcy on its Web site, www.ndresponse.com, that said he was supportive of the coalition's efforts "or any other prayerful and dignified demonstrations by Notre Dame students."

Pro-life activist Randall Terry opened up

an office in South Bend to launch a vigorous daily protest of the president's upcoming commencement address and said he wouldn't rule out having students disrupt the ceremony.

A representative of the university told CNS on April 20 the school has not issued any new statements on the situation.

In March, a Notre Dame spokesman told CNS that he had heard anecdotally that most students were pleased with this year's choice of Obama as the commencement speaker and feel honored that the first black U.S. president would accept Notre Dame's invitation from among the many he has received. †

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House OKs abortion doctors' hospital privileges bill

By Brigid Curtis Ayer

The Indiana House of Representatives passed a proposal by a 73-20 vote on April 15 which requires abortion doctors to obtain hospital admitting privileges, and enhances Indiana's informed consent law by adding that a pre-born baby might feel pain during the abortion.

The purpose of the measure, Senate Bill 89, according to the bill's author, Sen. Patricia Miller (R-Indianapolis), is to provide better follow-up care for women who have complications following an abortion by requiring abortion doctors to obtain hospital admitting privileges in the county and adjacent counties where the abortions are performed.

"I'm very encouraged that the House passed the bill," Sen. Miller said. "It's been a number of years since the House has passed any pro-life legislation. I was also encouraged that several attempts to weaken the bill in the House Public Policy Committee were averted."

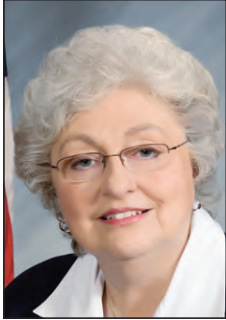
Sixteen amendments were filed in preparation for second reading in the House. Eleven of the amendments were called by the amendment authors. Only three of the amendments passed.

Rep. Tim Brown (R-Crawfordsville) offered the amendment that adds fetal pain to Indiana's informed consent law, which passed by a 62-27 vote. Women seeking abortion would be informed prior to the procedure that "a fetus might feel pain."

House sponsor of the bill, Rep. David Cheatham (D-North Vernon), offered an amendment to require hospital admitting

privileges to all physicians that perform surgery, and it passed by a voice vote.

Rep. Cheatham said it became evident to members of the House Public Policy Committee that there are other types of surgery where patients are not provided adequate follow-up care, including lasik eye surgery and liposuction cosmetic surgery.



Sen. Patricia Miller

"We felt that this could be addressed so that other types of doctors would have admitting privileges so the patient would know where to go to get follow-up care," Rep. Cheatham said.

Since the House amended the bill, the bill's author, Sen. Miller, must

either concur with the amendments made to Senate Bill 89, or dissent with the changes. If Sen. Miller concurs, the bill can go to the Senate floor for a final vote.

If she dissents on the amendments, the bill will go to conference committee where four lawmakers would iron out differences.

Concerns have been raised by some lawmakers regarding the inclusiveness of all health care providers in the bill and the potential unintended consequences that it creates, not to mention the administrative burden on physicians and hospitals.



Rep. David Cheatham

Rep. Matt Bell (R-Avilla), House co-sponsor of the bill, said that he is concerned that Rep. Cheatham's amendment to include all physicians performing surgery to have admitting privileges "changes the dynamic a lot as a policy."

If I am remembering the numbers giving during testimony correctly, there are about 12,000 licensed and practicing physicians in Indiana. About three quarters of those currently have admitting privileges. So if the bill passes as it currently stands, that's going to affect over a thousand doctors."

Despite these challenges, Rep. Bell said he is hopeful and very encouraged by the vote of 73 House members supporting the bill.

"I think the vote is indicative of where Hoosiers are on this issue," Rep. Bell said.

Another concern raised by Sen. Miller is that the bill does not specify what constitutes a surgical procedure.

"This means something as simple as having a mole removed could be covered in the legislation," Sen. Miller said. "I would prefer to concur with the

amendments so the bill does not have to go to conference committee. However,

there are some problems with the bill as it currently stands. If there is any way I can concur with the House amendments, then that's what I'm going to do."

The legislation was prompted because of problems in Fort Wayne, where local doctors had to take care of patients seen by abortion practitioner Dr. George Klopfer at the Fort Wayne Women's Health Organization. Klopfer, who

resides in Illinois, comes to Indiana to perform abortions in Gary, South Bend and Fort Wayne.

There are nine abortion centers in Indiana located in five counties. Testimony during the panel hearing indicated just one of the abortion practitioners operating in Indiana has hospital admitting privileges. Representatives from

Planned Parenthood have expressed concern that if this legislation passes, it will limit access to abortion.

If Senate Bill 89 passes this year, Indiana would join 11 other states which require abortion doctors to maintain local hospital admitting privileges. These states include Alabama, Arkansas, Kentucky, Louisiana, Mississippi, Missouri, Ohio, Pennsylvania, South Carolina, Texas and Utah.

The Indiana Catholic Conference supports the bill, and is hopeful the bill will become law this year. The Indiana General Assembly must adjourn by the April 29 deadline.

(Brigid Curtis Ayer is a correspondent for The Criterion. To learn more about the Indiana Catholic Conference, log on to www.indianacc.org.) †

'So if the bill passes as it currently stands, that's going to affect over a thousand doctors.'

—Rep. Matt Bell

Special breakfast program geared to offer tips to the unemployed

By John Shaughnessy

Jim Liston taps into his own anguish as he plans an event that he hopes will help people who have lost their jobs during the continuing economic crisis.



Jim Liston

Liston remembers the devastating time when he lost his job and was unemployed for six months—a time in his life when his first child was an infant and he struggled to pay the mortgage on his family's house.

"That has always stayed with me, how debilitating it can be," Liston says, recalling that period in 1993. "From your checkbook to your relationship with your spouse to

your identity, there's a huge impact on your life. There's a lot of stress and strife. And you're worrying how it's all going to work out. Ever since then, I've had a deep empathy for people out of work. And now, we're reaching new levels of the crisis. I've never seen it this bad."

Hoping to help, Liston has organized a free event on May 15 that will offer 200 unemployed Catholics a free breakfast as they learn tips for improving their job prospects from a panel of employment experts.

The event is an extension of the Catholic Business Exchange, a group that Liston founded five years ago to let Catholic women and men in the Indianapolis area share their common faith and their interest in business.

The event will be held at the north side Knights of Columbus at 2100 E. 71st St. in Indianapolis. It will begin with Mass at 6:30 a.m. and end by 8:30 a.m.

"We're going to have Mass because that's the centerpiece of our activity," says Liston, a member of St. Thomas Aquinas Parish in Indianapolis. "After that, we'll have some time for networking, we'll have food, we'll have the panel, and we'll have time for questions and answers. We'll have a lot of information that people can take home with them, too."

The event is not a job fair, Liston says. Still, he encourages business owners and employment recruiters who have openings to attend.

The panel members at the event will offer tips ranging

from looking for a job to preparing for interviews. A special emphasis of the program is "keeping the faith in your job search."

Liston hopes the event will spark efforts by parishes and deaneries to help people who are unemployed.

"All parishes have families who are hurting," he says. "I feel that every Catholic parish is in a pivotal, positive position to offer some sort of support group, even if it's a deanery effort. We have to activate our parishes to help with this situation. Parishioners who are career specialists or in human resources could lead the group."

The event is being co-sponsored by Indiana Business College and Chick-fil-A, which is providing 200 breakfasts free of charge. Registration for the event will end when 200 people have signed up, Liston says. He also noted that the only way to register for the event is through the Web site, www.CatholicBusinessExchange.org. No walk-ins will be admitted.

"If we can make the journey less painful, if we can prepare them better for that next interview, we will have helped them in a small way to get back to getting a paycheck," Liston says. †

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Editorial



People gather during a rally at the University of Notre Dame in Notre Dame, Ind., on April 5. Hundreds of pro-life advocates protested on the campus against the school's invitation for U.S. President Barack Obama to speak at the May 17 graduation ceremony.

Obama at Notre Dame

How is it that some champions of social justice are too blind to see that abortion and embryonic stem-cell research are the ultimate human-rights issues because they involve the most basic human right, the right to life? They laudably advocate for the poor and victims of injustice, but they have a blind spot when it comes to protection of the human embryo.

And why cannot these people understand that a desirable good end doesn't justify evil means? It can't be moral to fund research that *might* benefit those with serious illnesses when that research requires the killing of human beings.

Biology, not religious dogma, tells us that the human embryo is a human being. It's a woman's egg that has been fertilized by a man's sperm and has begun to develop into a baby.

Yet even someone you would think would know that, former president Bill Clinton, when asked during an interview on CNN if he had any reservations about his bioethical decisions as president, said six times within a few sentences that scientists should not "fool around" with embryos "where there's any possibility, even if it's somewhat remote, that they could be fertilized and become human beings."

Embryos are real people, folks.

All this is at the heart of the controversy created when the University of Notre Dame invited President Barack Obama to be its commencement speaker and to receive an honorary degree on May 17. To say that the controversy has divided Catholics is an understatement.

Some Catholics are angered by the invitation because of Obama's support for abortion and embryonic stem-cell research. Other Catholics are angered because many U.S. bishops and Catholic laity have criticized the university for issuing the invitation to the president of the United States.

It is true that five other presidents have been commencement speakers at Notre Dame and eight other presidents have received honorary degrees. It is also true that, as Notre Dame's president, Holy Cross Father John Jenkins, said, "The invitation to President Obama to be our commencement speaker should not be taken as condoning or endorsing his

positions on specific issues regarding the protection of human life, including abortion and embryonic stem-cell research." Notre Dame has not always agreed with the views of some of its previous commencement speakers, presidents or others.

Notre Dame prides itself on being a great university, which encourages the free exchange of views on controversial subjects. But this is more than just an exchange of views.

Notre Dame also prides itself on being a great Catholic university. Therefore, it should not honor someone who acts in defiance of the Church's fundamental moral principles, as Obama clearly has done. An honorary degree is obviously an honor.

Father Jenkins can say that Notre Dame is honoring Obama despite his positions on the life issues because he is an inspiring leader and our first African-American president. And it has often been pointed out that a majority of Catholics voted for Obama despite his positions on the life issues.

But, in our opinion, these are not sufficient reasons for a university that wants to be known as the pre-eminent Catholic university in the country. The invitation has badly damaged the university in the eyes of hundreds of thousands of people. As of April 21, more than 326,000 people had added their names to a petition on the Web site notredamescandal.com, initiated by the Cardinal Newman Society, asking Father Jenkins to "halt this travesty immediately."

Father Jenkins has spoken frequently about efforts to preserve Notre Dame's Catholic identity. The current issue of the quarterly *Notre Dame Magazine* (published before the current controversy) includes a six-page article about the ways the university is serving the Church. It's impressive. However, all that has been lost in the view of many because the invitation to Obama is seen as putting prestige over faith.

There will be protests at Notre Dame on May 17. The best protest will be a prayer service for the president.

—John F. Fink

(Editor Emeritus John F. Fink is a Notre Dame alumnus, as are several of his children and other members of his family.)

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

The Obama stem cell darkness and the moral darkness that threaten our future

President Barack Obama on March 9 signed an important executive order that vastly expanded federal funding for human embryonic stem-cell research and crossed a significant and troubling ethical line.

This decision, and the rhetoric during the signing, encouraged scientists and researchers to enter the moral quagmire of taking some human lives in order to benefit others.

During his signing speech, in order to support his decision, the president invoked the name of the late actor Christopher Reeve and other patients desperate to find cures for their ailments.

Desperation, however, rarely makes for good ethics.

I once heard a true story that brought this point home for me in a dramatic way. The story involved a father and his two young sons. They had a favorite swimming hole out in the countryside which they would visit on hot summer days. The father, however, had never learned to swim, while the boys had learned when they were younger and could swim moderately well.

Their father would sit on the shore while the boys would swim inside a line of bright red buoys that marked where the shelf on the floor of the swimming hole would drop off steeply.

Each year, the father would tell his sons not to cross that line because, if they did, he would not be able to swim out and rescue them. Each year, they would faithfully obey.

This particular year, however, they decided to challenge their dad's authority and venture beyond the buoys.

As they swam beyond the line, their father saw them and called out to them to return, but they feigned they couldn't hear him and continued to swim out even further. Their dad got nervous, and began to walk out into the water, which got deeper and deeper, and suddenly he moved into the drop-off section and began sinking.

From a distance, the boys spotted him flailing around in the water, gasping for breath, trying to keep his head above water, and slapping the water with his hands. They suddenly realized he was drowning, and swam toward him.

As they got near him, he yelled at them not to come any closer.

He cried out, "Get away! Don't touch me!" In fear, they kept their distance until he stopped struggling in the water, and began to sink beneath the surface, with gurgling and bubbling.

As he slipped into unconsciousness, the boys approached him and grabbed him as best they could and dragged him back to shore, where he sputtered and revived and finally

Letters to the Editor

Take the time to thank priests and let them know they are appreciated

Have you thanked your priest today? I am often in awe of the devotion to duty of our priests.

All year they are busy, but they are noticeably busy during the Easter season with the extra Masses, reconciliation and Holy Week services. I want to remind all Catholics to think about their generosity and thank them.

Those who have employment have regular hours where they know when they will start and when they will end. Priests are on call 24 hours a day, seven days a week with theirs.

If there is an emergency or a need for the last rites, they will be there. The sacrament of reconciliation is available when the needy soul just picks up the phone and calls or looks around to see when this sacrament is available in the parishes.

coughed out the water he had taken in.

Later, the boys asked him why he shouted at them to stay away. He said he was afraid if he put his hand on them, he would drag them under the water with him. He knew that a desperate person would reach for almost anything nearby in order to save himself, maybe even his own children, and he didn't want to do that.

We must be similarly concerned in our society when scientists and desperate patients are tempted to put their hand onto our embryonic children in a bid to alleviate suffering or even to save themselves.

Sadly, the president's stem-cell decision encourages this kind of unethical behavior by an emotional appeal to patient desperation.

The president's ethical mistake is further compounded by the fact that remarkable and powerful scientific alternatives exist, such as cellular reprogramming on the one hand, or the use of adult/umbilical cord stem cells on the other, neither of which requires ever laying a hand on a human embryo.

His stem-cell decision also manifests a troubling shift toward a more widespread and systemic form of oppression within our society.

The president is offering Americans the prospect of using the powers of science to oppress, or more accurately, to suppress the youngest members of the human family to serve the interests of older and more wealthy members. He is offering Americans the prospect of reducing fellow human beings to cogs and commodities in the assembly line of the medico-business industrial complex.

Many Americans, however, seem only vaguely aware of what has transpired in the president's decision.

Supreme Court Justice William O. Douglas once commented on the way that oppression can subtly arise in our midst: "As nightfall does not come at once, neither does oppression. In both instances, there's a twilight where everything remains seemingly unchanged, and it is in such twilight that we must be aware of change in the air, however slight, lest we become unwitting victims of the darkness."

Some would suggest that perhaps the darkness is already upon us.

But a few moments of twilight may still remain, in which Americans can turn back the moral darkness that threatens our society and our future.

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

Many parishes have daily Mass celebrated by our heroic priests. I am grateful every day for them.

I want to publicly thank Msgr. Mark Svarczkopf, Father Donald Quinn, Father Rick Nagel and Father Mauro Rodas for all the time they put into their vocation and in the service of their flock at Our Lady of the Greenwood Parish in Greenwood.

Our lives are richer because of the abundance of Masses celebrated, sacrament of reconciliation made available and their ongoing support and help with the Church.

They did such fine work during Lent and Easter, and they deserve to know they are appreciated.

**Pamela Proctor
Greenwood**

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Responding to God's gifts helps us live holy lives

Next week, we commemorate St. Joseph the Worker.

With Mary, Joseph was privileged to parent Jesus through the early stages of his life.

He is a patron for ordinary people trying to become holy in the workaday world.

With St. Joseph as our patron, I offer four simple considerations about how you can live your call to holiness and place your trust in God in your work at home and elsewhere.

First, make the connection between your work during the week and Sunday. Diligence in work is good stewardship. Ethical practice is good stewardship of work. Work is a way of responding to God's gifts with your God-given talents. If you are disabled by sickness, see that as a work of holiness. An intentional awareness of the stewardship of work is a major way in which you can become holy.

Bring your week's work and the fruits of your work as a spiritual offering to the Lord at Sunday Mass. The connection with Sunday Eucharist integrates your Christian stewardship of time, talent and treasure to the offering of the Eucharist.

Work is a stewardship offering at Mass on Sunday. What you put in the Sunday offertory collection is an external sharing of the fruit of your daily stewardship of work. The work week and Sunday are connected.

Secondly, try to seek a right balance of

"family love" and "family wealth." Your work or profession is, of course, a significant way in which you exercise your responsibility to provide for your family; or if you are single, it is a way to exercise your responsibility for the welfare of the local community of extended family and friends.

In the pressure of being productive workers, it is difficult to find the right balance. In the world of business, competition in a free market is an ever-present pressure. I encourage spouses to pray for the discernment to make good decisions about how much time should be given to work in order to provide for family, and how much time and energy needs to be spent *with* family.

Somehow the priority of family love over family wealth needs to be lived in a practical way. It's not easy in the climate of secular cultural values that press for material wealth.

Thirdly, try to practice presence of God in your workaday life. A saint of our times, St. Josémaría Escrivá de Balaguer, was a great proponent of the holiness of lay people. He emphasized the notion of what he called "practice of the presence of God."

By this practice, he meant to make you aware of God's presence in your daily work whether at home or away. Believe and be aware that God is with you through the day.

We do that by an occasional short mental prayer such as "Lord, help me";

"Lord thank you for your help through a tough stretch or the tedium of housework" or "Holy Spirit, guide me in this next meeting or interview or sale."

Keep in mind that you received the gift of the Holy Spirit in the sacrament of confirmation. When you pass a Catholic Church acknowledge the presence of Jesus in the Tabernacle; some people make a sign of the cross as they pass by.

Daytime practice of the presence of God will be even more meaningful if we begin with a morning offering, a short prayer of placing the day in God's hands. It is fruitful to spend a few minutes at bedtime reflecting back on God's blessings through the day—and also consider whether we acted as if God doesn't exist.

When all is said and done, there is no greater resource for God's gift in our lives than the Eucharist on Sunday, or better yet, attending Mass during the week as well. If you want a few minutes of refuge and rest, stop for a visit to a nearby parish church or adoration chapel.

Fourthly, try not to overlook the needy around you. The point Jesus made in the parable of Lazarus and the rich man was not that it is wrong to have wealth. He taught that it is not right to ignore the needs

of people around us: material needs, spiritual needs and moral needs, perhaps in your own home.

The sad thing about the rich man in the parable was the fact that he even knew who Lazarus was, not only that he was in dire straights. But he completely ignored him.

Every one of us has a responsibility in charity to our neighbor. Our responsibility is measured by the blessings that are ours.

These are simple thoughts about the connection of our Christian stewardship at work, at home and in Church.

Christian spirituality doesn't need to be complicated, but it needs to be intentional. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.

Responder a los dones de Dios nos ayuda a llevar vidas más santas

La próxima semana celebramos la festividad de San José Obrero.

Junto con María, José tuvo el privilegio de ser el padre de Jesús durante los primeros años de su vida.

Es el patrono de la gente común que trata de obtener la santidad en el mundo del trabajo cotidiano.

Con San José como nuestro patrono, les ofrezco cuatro consideraciones sencillas sobre cómo vivir el llamado a la santidad y encomendar su confianza a Dios en el trabajo, en el hogar y en todas partes.

Primero, establezca una conexión entre su trabajo durante la semana y el domingo. La diligencia en el trabajo es una labor positiva. El ejercicio de la ética resulta una buena práctica laboral. Trabajar es una forma de corresponder a los dones de Dios con los talentos que Él le ha dado. Si se encuentra incapacitado debido a una enfermedad, véalo como una obra de santidad. Tomar conciencia intencional sobre la mayordomía del trabajo es una de las principales formas para convertirse en santo.

Presente el trabajo de la semana y los frutos de su labor como ofrendas espirituales para el Señor en la Misa dominical. La conexión con la Eucaristía del domingo integra su administración cristiana del tiempo, los talentos y el acervo, con la ofrenda de la Eucaristía.

El trabajo es una ofrenda de mayordomía en la Misa del domingo. Su aporte en la colecta dominical es una contribución exterior del fruto de su mayordomía diaria en el trabajo. La semana laboral y el domingo están vinculados.

Segundo, intente buscar el equilibrio

adecuado entre "amor familiar" y "riqueza familiar." Su trabajo o su profesión es, por supuesto, un medio importante para ejercer su responsabilidad de proveer para su familia; o, si es soltero, es una forma de ejercer su responsabilidad para con el bienestar de la comunidad local de parientes y amigos.

Bajo la presión de ser trabajadores productivos resulta difícil encontrar el equilibrio adecuado. En el mundo de los negocios la competencia en un mercado libre representa una presión constante. Invito a los esposos a que oren por el discernimiento para tomar buenas decisiones en relación a cuánto tiempo debe dedicarse al trabajo a fin de proveer para la familia, y cuánto tiempo y energía deben invertirse *con* la familia.

De algún modo, la prioridad del amor familiar con respecto a la riqueza familiar debe vivirse de manera práctica. No resulta fácil en un ambiente de valores culturales seculares que puján por la riqueza material.

Tercero, intente practicar la presencia de Dios en su vida laboral cotidiana. Un santo de nuestra era, San Josemaría Escrivá de Balaguer, fue un gran partidario de la santidad de los laicos. Hacía énfasis en la noción de lo que llamaba "practicar la presencia de Dios."

Mediante esta práctica trataba de que se tomara conciencia de la presencia de Dios en el trabajo diario, ya fuera en el hogar o fuera de él. Crea y sea consciente de que Dios le acompaña todo el día.

Esto lo hacemos mediante una corta oración mental, tal como "Señor, ayúdame"; "Señor, gracias por tu ayuda en este tramo difícil o en medio del tedio de

las labores domésticas", o "Espíritu Santo, guíame en la próxima reunión, entrevista o venta."

Recuerde que recibió el don del Espíritu Santo en el sacramento de la confirmación. Al pasar por una iglesia católica, reconozca la presencia de Jesús en el Sagrario; algunas personas se persignan al pasar.

El ejercicio de la presencia de Dios durante el día será aún más significativo si comenzamos con una ofrenda matutina: una pequeña oración para colocar el día en las manos de Dios. Resulta provechoso dedicar unos minutos a la hora de dormir para reflexionar acerca de las bendiciones de Dios durante ese día, y también considerar si hemos actuado como si Dios no existiera.

Al final, no existe un recurso más grande del don de Dios en nuestras vidas que la Eucaristía dominical, o mejor aún, asistir a la Misa también durante la semana. Si desea unos minutos de refugio y solaz, deténgase y visite una iglesia parroquial cercana o una capilla de adoración.

Cuarto, trate de no pasar por alto a las personas necesitadas que le rodean. La enseñanza de Jesús en la parábola de Lázaro y el hombre rico no es que sea malo tener riquezas. Nos enseñó que no está bien ignorar las necesidades de la gente que nos

rodea: necesidades materiales, espirituales y morales, quizás en nuestro propio hogar.

Lo triste acerca del hombre de la parábola era que incluso sabía quién era Lázaro, no sólo que se encontraba en grandes aprietos. Pero lo ignoró por completo.

Cada uno de nosotros tiene la responsabilidad de practicar la caridad con el prójimo. Nuestra responsabilidad se mide mediante las bendiciones que tenemos.

Estas son ideas sencillas para conectar nuestra mayordomía cristiana en el trabajo, en el hogar y en la iglesia.

La espiritualidad cristiana no tiene que ser complicada, pero debe ser intencional. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Events Calendar

April 24-May 15

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **MOMS Ministry, donate gently used children's items and maternity clothing to be sold to benefit St. Francis and St. George Parishes in the Diocese of Port-au-Paix in Haiti.** Information: 317-319-5102.

April 25

Williams Park, Brownsburg. **St. Malachy Parish, "Walk with Haiti," 5K walk, 10 a.m. registration, 11 a.m. walk, \$25 per walker, \$80 family.** Information: 317-407-2384 or yaggykj@hotmail.com.

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Spring smorgasbord, 4:30-7 p.m., \$8 adults, \$3 children 7-12, \$1.50 children 3-6.**

Information: 812-852-4394.

St. Joseph Parish, 1875 S. 700 W., North Vernon. **Four Corners Craft and Garden Show, plant sale, crafts, baked goods, lunch, 9 a.m.-2 p.m.** Information: 812-346-8685.

April 26

Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. **Open house, 1-3 p.m.** Information: 317-860-1000, ext. 120 or admissions@pcrhs.org.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Organ program, Edie Johnson, presenter, 3 p.m.** Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant.** Information: 812-689-3551.

April 28

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Teacher Recruitment Day, 8:30 a.m.-3 p.m.** Information: 317-236-1430.

May 1

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting, Mass, 6:30 a.m., Mass, breakfast and program at**

Priori Hall, Will McAuliffe, Executive Director of Indiana Coalition Acting to Suspend Executions (InCASE), presenter, \$20 per person. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Mass for Vocations, 6:30 p.m.** Information: 317-236-1490 or cmitchell@archindy.org.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning class (NFP), 7-9 p.m.** Information: 317-462-2246.

May 1-30

Saint Meinrad Archabbey, Library Gallery, 200 Hill

Drive, St. Meinrad. **Tapestry exhibit, "Indiana Rural Series," Laura Foster Nicholson, textile artist,** Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

May 3

Lucas Oil Stadium, 500 S. Capitol Ave., Indianapolis. **175th anniversary Mass for the Archdiocese of Indianapolis, 3 p.m., all are welcome.**

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Couple to Couple League, Natural Family Planning class (NFP), 1-1:30 p.m.** Information: 317-228-9276.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino Pilgrimage,**

"Mary's Ark of the Covenant," Benedictine Brother Matthew Mattingly, presenter, 2 p.m. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

May 4

St. Francis Hospital, Cancer Center, 1201 Hadley Road, Mooresville. **"Look Good, Feel Better,"** free workshop for women battling cancer, noon-2 p.m. Information and registration: 317-782-4422.

Christian Theological Seminary, 1000 W. 42nd St., Indianapolis. **Religious Giving in Uncertain Times Conference, 9 a.m.-2 p.m., \$25 per person includes.** Information: 317-278-8998 or www.philanthropy.iupui.edu.

Retreats and Programs

April 24

Sheraton Indianapolis City Centre, 31 W. Ohio St., Indianapolis. **Office for Pro-Life Ministry seminar, "Pregnancy Loss and Unresolved Grief,"** Theresa Burke, Ph.D., presenter, 8 a.m.-4:30 p.m. Information: 317-236-1569 or parthur@archindy.org.

April 27-May 1

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat for permanent deacons and their wives, "Praying the Easter Way,"** Benedictine Father Denis Robinson, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

April 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Morning for Moms, "The Holy Spirit: My Friend and Companion,"** 8:30 a.m.-1 p.m., \$30 per person. Information: 317-545-7681 or spasotti@archindy.org.

April 30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Fifth annual Caregivers Day, "Seeking Serenity, Step by Step,"** 8:45 a.m.-3:30 p.m., \$50 per person, includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 1

Oldenburg Franciscan Center, Oldenburg. **"You Remember First Fridays,"** Franciscan Father Carl Hawver, presenter, 1-3 p.m. Information: 812-933-6437.

May 1-3

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Serenity Retreat,"** Information: 812-923-8817.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"From Our Hands to Our Hearts: Praying the Rosary,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Our Lady of Fatima Retreat House and archdiocesan Office of Family Ministries, "Retreat for Separated and Divorced Catholics,"** Franciscan Father Dan Davis, presenter, \$150 per person. Information: 317-545-7681.

May 2

Oldenburg Franciscan Center, Michaela Farm, Oldenburg. **Fifth annual Women's Conference, "A Day for Women,"** Franciscan Sister Olga Wittekind, keynote speaker, 9 a.m.-3:30 p.m. \$25 pre-registration, \$30 after April 27. Information: 812-933-6437.

May 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Meal planning, **"What's for Dinner?"** Erin Kem of R Bistro, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 8-9

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"A Tour through the Castle,"** Benedictine Sister Geraldine Hedinger, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org.

May 8-10

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat, "St. Paul: Apostle,**

Preacher, Human Being," Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

May 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Celebration of the Feast Day of Our Lady of Fatima,"** Fr. Jim Farrell, presenter, 8:30 a.m. registration-2:30 p.m., \$35 per person includes continental breakfast and lunch. Information: 317-545-7681.

May 15-16

St. Bernadette Retreat Center, 4838 Fletcher Ave., Indianapolis. **Office for Pro-Life Ministry, retreat for youth 14 years of age and older, "Change We Can Believe In!,"** Fr. James Heyd, presenter, \$25 per student. Information: 317-236-1521, 800-382-9836, ext. 1521 or archindy.org/prolife/index.html.

May 15-17

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Women's Retreat,"** Information: 812-923-8817.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat, "Come, Holy Spirit: The Pentecost Liturgy,"** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

May 22-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat, "Six Roads to Inner Peace,"** Benedictine Archabbot Bonaventure Knaebel, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

May 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent non-guided retreat, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

June 8-10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Seventh annual garden retreat, "How Does Your Garden Grow?,"** 9 a.m.-4 p.m., \$45 per person per session, includes lunch, space limited, reservations due May 18. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 16

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Introduction to the Enneagram,"** St. Joseph Sister Wanda Wetli, 9 a.m.-4 p.m., \$50 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Woman Talk: Life Lessons for Women by Women, "Woman Talk: To Your Health,"** 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

June 19-21

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat, "The Lost Saint: St. Anthony of Padua,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

June 20

Oldenburg Franciscan Center, Michaela Farm, Oldenburg. **"100th Anniversary Barn Celebration,"** Information: 812-933-6437.

June 23-25

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Midweek retreat, "Beauty as a Pathway to God: Religious Art and Symbols in the Spiritual Life,"** Benedictine Brothers Silas Henderson and Martin Erspamer, presenters. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.



Easter baskets

Members of the student council of St. Susanna School in Plainfield pose on March 26 with 60 Easter baskets that they filled shortly before they gave them to children placed in foster homes in Indianapolis. They raised funds for the baskets through a bake sale and through contributions given by St. Susanna Parish.

Historical marker honoring St. Theodora to be dedicated

St. Theodora Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods and Indiana's first saint, will be honored during a public dedication ceremony of an Indiana historical marker on April 29 at Saint Mary-of-the-Woods.

The dedication ceremony is scheduled for 2 p.m. near the Our Lady of Lourdes Grotto on the campus of the Sisters of Providence's motherhouse. The location is also near where St. Theodora is believed to have arrived with five companions from France in 1840.

The dedication is open to the public and a reception with light refreshments will follow.

The bronze plaque commemorates the life of St. Theodora and her contributions to the historical foundation of Catholic education in Indiana and other states.

For more than 90 years, the Indiana Historical Bureau, an agency of the state of Indiana, has been marking Indiana history. Since 1947, the marker format has been the large roadside marker, which has the familiar dark blue background with gold lettering and the outline of the state of Indiana at the top. There are approximately 500 of these markers across the state.

(For more information about St. Theodora, log on to www.archindy.org/guerin.) †

'My Mass Kit' helps children learn about liturgy

By Sean Gallagher

Entrepreneurs often go to great lengths to envision a new business or product that will capture the imagination of consumers and fill a void in the marketplace.

When asked for the source of their inspiration, Steve and Joni Abdalla responded quickly.

"We had kids at Mass," Joni said with a laugh.

She and her husband are the founders of Wee Believers (www.weebelievers.com), a Catholic toy company. Along with their three young daughters, they are members of Our Lady of the Most Holy Rosary Parish in Indianapolis.

Their first product, "My Mass Kit," was recently launched. It is a packet of toys that resemble everything you would need to celebrate Mass: a chalice, paten, hosts, corporal crucifix, candles, cruets and thurible. It also comes with a small carrying case and an instructional booklet.

All of the toys are made of cloth so that if small children play with them at Mass, they won't make loud, distracting noises.

While both thought "My Mass Kit" would keep youngsters still at Mass, they soon concluded it could also be a learning tool.

"The in-church use has become, I think, a side use," Steve said. "The educational use has become [primary] for homeschooling and in catechetical programs."

The pair's ecclesiastical advisor, Archbishop Raymond L. Burke, prefect of the Apostolic Signatura, the top canon law court in the Holy See in Rome, recently helped them see another important potential purpose for "My Mass Kit": inspiring priestly vocations.

He told them that he had played with a toy Mass kit when he was a boy and that, over time, this influenced his vocational discernment.

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary, agreed with Archbishop Burke.

"We have all kinds of toys to prepare children to take on various jobs or vocations in life: dolls for girls to imitate motherhood; weapons for boys to imitate soldiers; little doctor or nurse kits, cars and trucks, train sets," Msgr. Schaedel said. "'My Mass Kit' is a great thing for boys to 'play Mass' and perhaps begin thinking about becoming a priest."

This new horizon for their product brought the importance of their work home in a new way for Steve and Joni.

"It's a very humbling feeling because the vocation avenue kind of evolved very recently," Joni said. "We really just wanted to provide fun Catholic toys that are well made and are attractive, that give children and parents a deeper knowledge and love of the Catholic faith."

"Now we're getting letters and pictures from people saying that [play] Mass is being held at their home every day."

The vocational aspect of "My Mass Kit" has inspired the idea for Wee Believer's next product line: a series of dolls



Steve and Joni Abdalla, second and fourth from left, play with their daughters, from left, Emma, Ruth and Vivian in their home in Indianapolis on April 1. The family is playing with the "My Mass Kit," the first toy of the Abdalla's Catholic toy company, Wee Believers. The Abadallas are members of Our Lady of the Most Holy Rosary Parish in Indianapolis.

that portray priests and members of various religious orders for men and women.

"We're going to feature several different orders of priests in the priest instruction booklet and different orders of nuns in the nun instruction booklet," Joni said. "[We'll] tell children how these people began their journey to religious life. That's really exciting."

Steve thinks having toys like "My Mass Kit" and the vocations dolls will help nurture a culture of vocations in Catholic families.

"Our minds are typically drawn to what we see most of the time," he said. "So we're hoping to put more things that are related to Jesus and God in their daily life."

'We really just wanted to provide fun Catholic toys that are well made and are attractive, that give children and parents a deeper knowledge and love of the Catholic faith.'

—Joni Abdalla

("My Mass Kit" can be purchased online at www.weebelievers.com or the two Indianapolis locations of Angel's Corner. The stores are located at

6901 E. 10th St., #B, Indianapolis, and 2316 E. Southport Rd., Indianapolis. Call 317-353-8220 or 317-784-0890 for more information, or go to www.angels-corner.com.) †



"My Mass Kit" created by Wee Believers, a Catholic toy company, aims to help children understand the Mass and participate in it more fully.

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Society of St. Vincent de Paul
3001 E. 30th Street
Indianapolis, IN 46218

or visit www.svdindy.org



"Autumn Leaves" Tour Visits Historical East

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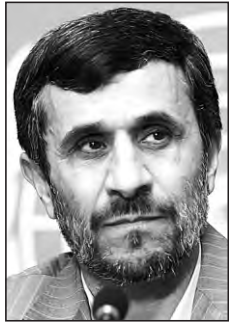
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IRAN

continued from page 1A

statement, saying that “the Holy See deplores the use of this United Nations forum for the adoption of political positions of an extremist and offensive nature against any state.



Mahmoud Ahmadinejad

“This does not contribute to dialogue and it provokes an unacceptable atmosphere of conflict,” it said.

Father Lombardi said the conference was an important opportunity to take new steps toward “effectively combating the racism and intolerance that still today affect children, women, those of African descent, migrants and indigenous peoples ... in every

part of the world.”

Archbishop Silvano Tomasi, the chief Vatican representative to U.N. agencies in Geneva, told

Catholic News Service by telephone on April 20 that, although the Vatican objected to the Iranian president’s remarks about Israel, Vatican delegation members did not think walking out was the right response.

Archbishop Tomasi said it was important for people not to be distracted by the remarks of the Iranian president. Much more significant than Ahmadinejad’s speech, he said, were the real advances made in the draft conference document, which recognizes the Holocaust as something not to be forgotten and condemns anti-Semitism as well as intolerance against other religions.

The archbishop said it was also essential for the international community to give attention to the new forms of racism and discrimination that are emerging, especially against immigrants, the indigenous and the economically marginalized.

On April 19, Pope Benedict underlined the importance of the international conference and urged participants to take concrete steps to combat discrimination and intolerance around the world.

The pope, speaking at a noon blessing at his villa outside Rome, said the conference was important because, despite the lessons of history, racist attitudes and

actions are still present in contemporary society.

He encouraged participants to take “firm and concrete action, at the national and international levels, to prevent and eliminate every form of racism and intolerance.” Above all, he said, a vast educational effort is needed so that human dignity and fundamental human rights are better understood and respected.

“For its part, the Church teaches that only recognition of the dignity of man, created in the image and likeness of God, is able to constitute a sure reference point in this commitment,” he said.

“I sincerely encourage all delegates present at the Geneva conference to work together in a spirit of mutual dialogue and acceptance in order to put an end to every form of racism, discrimination and intolerance,” he said.

The Geneva conference was convened to examine a statement adopted in 2001 at the U.N.’s first conference on racism held in Durban, South Africa. The United States and Israel left the 2001 conference when some Arab representatives argued that Zionism was equivalent to racism.

The conference in Geneva was being boycotted by the United States, Canada, Australia, New Zealand and several European governments because of fears that it would again provide a platform to critics of Israel. U.N. officials have pointed out that the text under consideration in Geneva has been revised in recent months, and the latest draft does not include references to Israel or Zionism.

Father Lombardi said the draft document being examined was “acceptable, since the main elements that prompted objections have been removed.”

But in a statement released on April 18, the U.S. State Department said the draft text still “singles out one particular conflict and prejudices key issues that can only be resolved in negotiations between the Israelis and Palestinians.”

The statement said the United States also has serious concerns with relatively new additions to the text regarding “incitement” to religious hatred that run counter to the U.S. commitment to unfettered free speech. Unfortunately, the U.S. statement said, it appeared that those concerns would not be addressed at the Geneva conference.

Some Muslim countries have pressed for a ban on language considered insulting to Islam. †

Bishop Robert Carlson named to lead Archdiocese of St. Louis

WASHINGTON (CNS)—Pope Benedict XVI has appointed Bishop Robert J. Carlson of Saginaw, Mich., as the new archbishop of St. Louis.



Bishop Robert J. Carlson

The appointment was announced on April 21 in Washington by Archbishop Pietro Sambi, apostolic nuncio to the United States.

Bishop Carlson succeeds Archbishop Raymond L. Burke, who was appointed the prefect of the Apostolic Signatura, the highest canon law court in the Holy See in Rome, on June 27, 2008.

Although only 64, Bishop Carlson has been a bishop for 25 years. He was appointed an auxiliary bishop of the Archdiocese of St. Paul and Minneapolis in 1983. He had been ordained a priest for the same archdiocese in 1970.

In 1994, Bishop Carlson was appointed the coadjutor bishop of Sioux Falls, S.D., and became the bishop of that diocese a year later.

In 2005, he was appointed to lead the Diocese of Saginaw, Mich., a post he held until the latest announcement.

Upon his installation, Bishop Carlson will become the 10th archbishop of St. Louis. Among his predecessors was Cardinal Joseph E. Ritter, a native of New Albany, who was previously archbishop of Indianapolis.

Bishop Carlson is known across the country for his work with youth programs and in the area of vocations. In the Saginaw Diocese, he raised the number of seminarians from two to 18 in the past five years.

He has also published six pastoral letters as a bishop, and while in Saginaw, created the Saginaw Area Catholic Schools system. †

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- SISTER MARY JOHN TINTEA
Chaplain
St. Vincent Indianapolis Hospital



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Lucas Oil Stadium in Indianapolis, which opened in late summer in 2008, will be the setting for a Mass starting at 3 p.m. on May 3 during which an expected 35,000 to 40,000 Catholics across central and southern Indiana will celebrate the 175th anniversary of the founding of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.



Jubilee Prayer

Generous and merciful Father, we give you thanks for 175 years of grace and blessings upon our local Church.

From Vincennes to Indianapolis, You gather a people to praise You and manifest Your presence in the world—faithful women and men of generations past, present and yet to follow.

In this year of Jubilee, we ask You to touch our hearts anew with the love of Your Son, Jesus Christ, enlighten our minds with Your Holy Spirit and strengthen our hands for service.

Through the intercession of Mary, Mother of God, St. Joseph, patron of the Universal Church, and our own patrons, St. Francis Xavier and St. Theodora Guérin, hear our prayers* and aid us on our journey to the Kingdom where You live and reign Father, Son and Holy Spirit, One God, for ever and ever.

Amen.

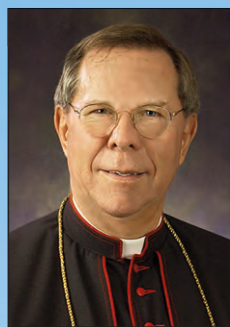
**When prayed privately, specific personal intentions may be included here.*



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

175th Anniversary Mass

May 3, 2009 • Indianapolis, Indiana



**Archbishop
Daniel M. Buechlein**

My Dear Sisters and Brothers in Christ:

In just over a week, the Church in southern and central Indiana will gather for the 175th Anniversary Jubilee Mass to give thanks to God for the many graces and blessings he has bestowed upon our archdiocese during the past 175 years. Excitement is building throughout the archdiocese. Join us for this historic event. All are invited!

Our celebration will take place at Lucas Oil Stadium in Indianapolis on Sunday, May 3, at 3 p.m. The stadium is the largest facility available in our archdiocese, and we wanted to have room for everyone who wants to attend. During our gathering, we will celebrate the Eucharist and honor our first communicants of this Easter season. The sacrament of confirmation will be administered to nearly 3,000 young people, a nuptial blessing will be given to all married couples present, religious in the archdiocese who are celebrating jubilee anniversaries will be recognized, and we will all pray to the Holy Spirit to give us all the grace to carry out the evangelizing mission of the Church.

This Jubilee Mass is the culmination of our celebration of the 175th anniversary of the Archdiocese of Indianapolis. We trace the history of the archdiocese back to the establishment of the

Diocese of Vincennes on May 6, 1834, by Pope Gregory XVI. This is a perfect time for us to gather as the Church in central and southern Indiana and to experience the unity we share as sisters and brothers in the Lord. It is also a graced time, a time for us to witness to the larger community how the Good News of Jesus Christ has changed our lives and made us a hope-filled people.

Please make plans now to join me, 19 bishops and abbots from across the country and priests from our archdiocese who will be assisting in celebrating confirmation, and all clergy, religious and laity of our local Church as we gather as one family to proclaim the Good News of Jesus Christ. Together, let us thank God for the extraordinary blessings our archdiocese has received and invoke the power of the Holy Spirit to help us reach out to inactive Catholics and to those who have no church home.

I look forward to being with you on May 3.

Sincerely yours in Christ,

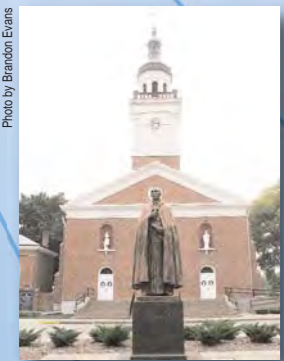
+ Daniel M. Buechlein

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis



175th Anniversary Mass Map

Archdiocesan Deanery Map



History: The Basilica of St. Francis Xavier, or the "Old Cathedral," in Vincennes was constructed in 1826. The Diocese of Vincennes was established on May 6, 1834, by Pope Gregory XVI. It became the Diocese of Indianapolis in 1898, and the Archdiocese of Indianapolis in 1944.



Downtown Indianapolis

Major interstate routes:

From the West: I-70 East to West Street (Exit 79A). Left (north) to South Street.

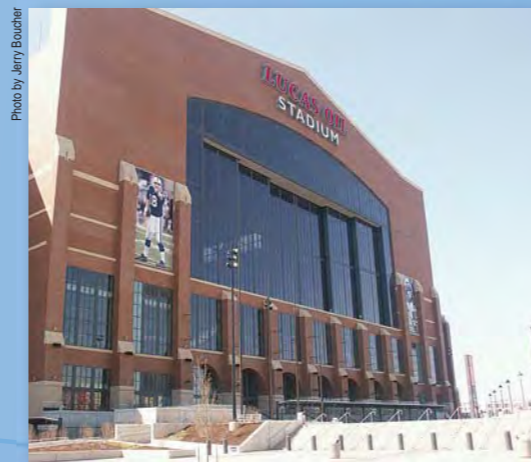
From the North: I-65 South to West Street (Exit 114). Straight (south) to South Street.

From the East: I-70 West to I-65 North; Follow I-65 North to West Street (Exit 114); Left (south) to South Street.

From the South: I-65 North to I-70 West (Exit 110B); Exit I-70 at West Street (Exit 79A). Right (north) to South Street.

Indianapolis International Airport: I-70 East to West Street (Exit 79A). Left (north) to South Street.

Please leave early and be patient in traveling to Lucas Oil Stadium. Expect to encounter some delay because of road construction on area interstates.

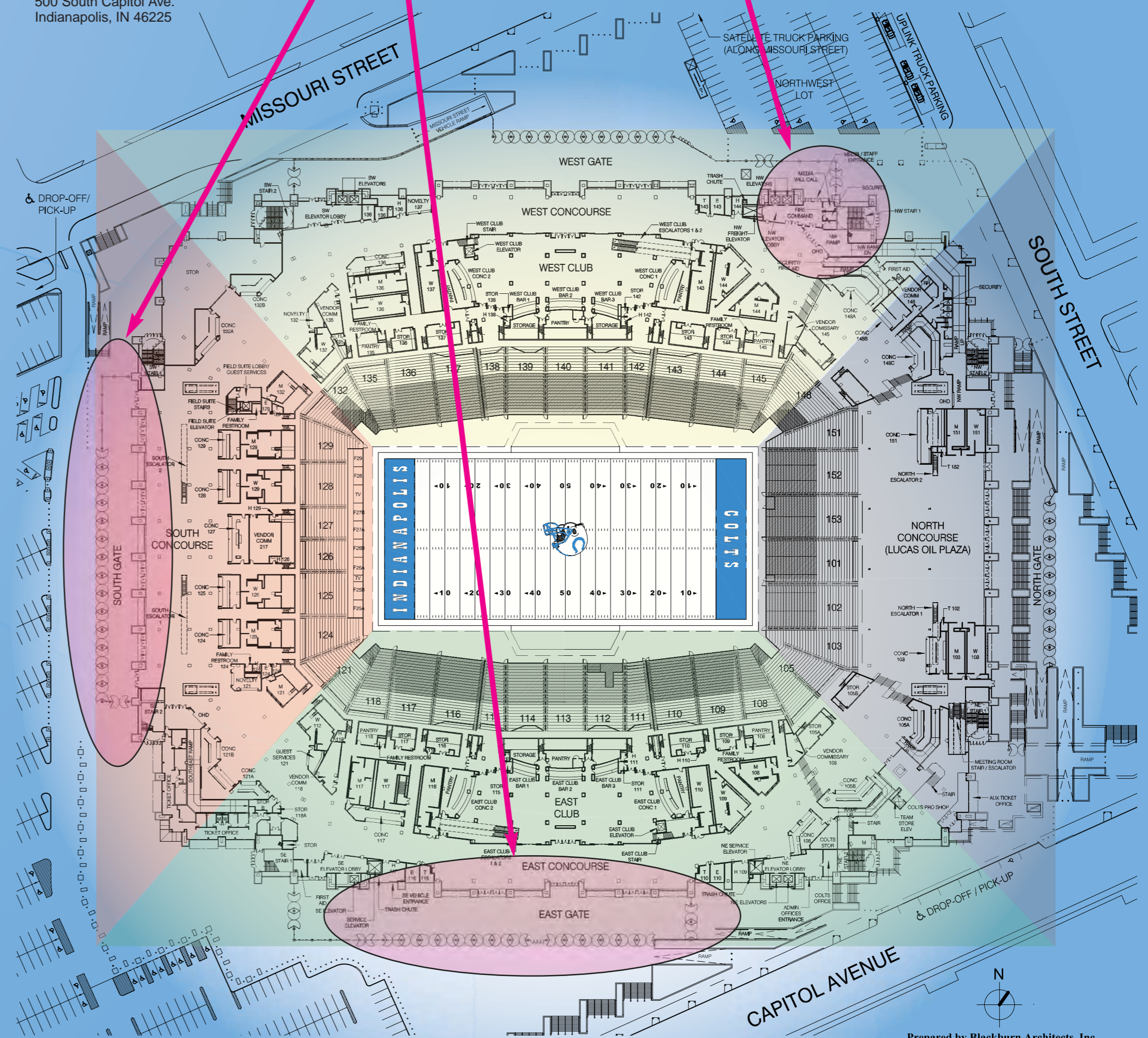


Lucas Oil Stadium
500 South Capitol Ave.
Indianapolis, IN 46225

Lucas Oil Stadium and Surrounding Parking Facilities

For the General Public: All public entrances to the event are located at the South Concourse and East Concourse. Parking will be available near entrances.

For Volunteers: There is no set parking area for volunteers. Volunteer entrance is the media/staff entrance. It is located on the South Street side of the West Concourse section.



Bishops and abbots will help confer the sacrament of confirmation

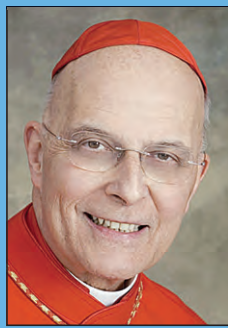


Cardinal Francis George, archbishop of Chicago and president of the U.S. Conference of Catholic Bishops, will be among the 17 bishops and two abbots who will

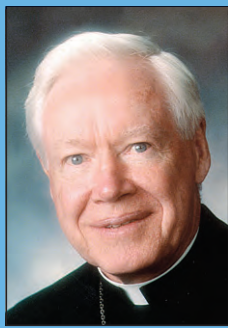
concelebrate the 175th anniversary Mass on May 3 with Archbishop Daniel M. Buechlein.

The bishops and abbots will also help confer the sacrament of confirmation on nearly 3,000 young people and adults during the Mass.

The list of participating bishops and abbots includes:



Cardinal Francis George, O.M.I.
Archbishop of Chicago



Bishop Robert J. Banks
Bishop Emeritus of Green Bay



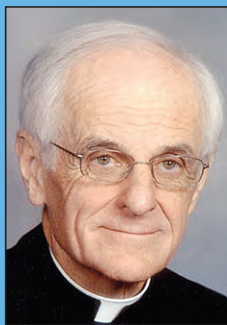
Bishop Leonard P. Blair
Bishop of Toledo



Bishop William H. Bullock
Bishop Emeritus of Madison



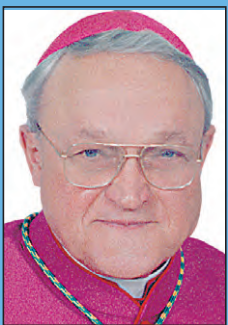
Bishop John M. D'Arcy
Bishop of Fort Wayne-South Bend



Bishop Robert W. Donnelly
Auxiliary Bishop Emeritus of Toledo



Bishop Thomas G. Doran
Bishop of Rockford



Bishop Gerald A. Gettelfinger
Bishop of Evansville



Bishop William L. Higi
Bishop of Lafayette-in-Indiana



Bishop Joseph L. Imesch
Bishop Emeritus of Joliet



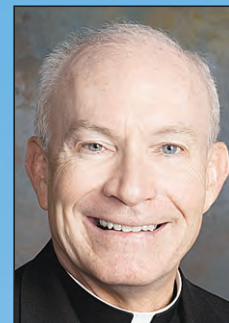
Archbishop James P. Keleher
Archbishop Emeritus of Kansas City-in-Kansas



Archbishop Thomas C. Kelly, O.P.
Archbishop Emeritus of Louisville



Archbishop Joseph E. Kurtz
Archbishop of Louisville



Bishop George J. Lucas
Bishop of Springfield-in-Illinois



Bishop Dale J. Melczek
Bishop of Gary



Bishop Carl F. Mengeling
Bishop Emeritus of Lansing



Bishop J. Peter Sartain
Bishop of Joliet-in-Illinois



Right Rev. Justin DuVall, O.S.B.
Archabbot of St. Meinrad



Right Rev. Lambert Reilly, O.S.B.
Retired Archabbot of St. Meinrad

A guide to the 175th Anniversary Mass for the Archdiocese of Indianapolis

Thousands of Catholics from throughout the Archdiocese of Indianapolis will gather on May 3 at Lucas Oil Stadium in Indianapolis to celebrate the 175th anniversary of the archdiocese. This special anniversary Mass is the culmination of a yearlong celebration. During the Mass, nearly 3,000 young people and adults will receive the sacrament of confirmation.

Following are some questions and answers about the celebration.

What are we celebrating?

It has been 175 years since Pope Gregory XVI established the Diocese of Vincennes, which became the Archdiocese of Indianapolis, on May 6, 1834. We look back in gratitude to our first bishop in Indiana, Bishop Simon Bruté, St. Theodora Guérin, and all the clergy, religious and lay people throughout the years who made great sacrifices to pass on to us the Catholic faith we enjoy today.

Our celebration at Lucas Oil Stadium is an opportunity for all Catholics in the archdiocese to celebrate the Eucharist together and to give thanks to God for the many blessings he has bestowed upon our archdiocese over the past 175 years. This celebration also is a time for all Catholics in the archdiocese to hear their call in the Holy Spirit to participate in the Church's mission to evangelize and to spread the Good News of our salvation.

Where will the 175th Anniversary Mass be held?

It will take place at 3 p.m. on May 3 in Lucas Oil Stadium in Indianapolis.

Who is invited?

All Catholics in the archdiocese are invited. We also

welcome all Catholics from outside the archdiocese and any non-Catholics who want to celebrate with us.

How many people are expected to attend?

As many as 40,000 people.

Do I need a ticket to get in and are there assigned seats?

No one needs a ticket to enter the general seating in the stands. The confirmation candidates and their sponsors will be seated by parish on the floor along with other people being recognized and special guests. There also will be seating for persons with disabilities. All others may sit where they wish in the stands.

How early can I enter the stadium?

The doors will open at 1 p.m.

Will there be any entertainment before the Mass?

Music will be performed before the Mass starting at 1:30 p.m. by a special Archdiocesan High School Jubilee Choir, the St. Monica Spanish Choir, Holy Angels Mass Choir and the African Catholic Ministry Drummers. Videos will be shown highlighting the history of the archdiocese.

Who will celebrate the Mass?

Archbishop Daniel M. Buechlein and 19 other bishops and abbots from around the country, including Cardinal Francis George, archbishop of Chicago. Priests of the archdiocese will concelebrate.

How long will the Mass last?

Approximately two hours.

How will nearly 3,000 people be confirmed?

There will be at least 40 stations where the candidates

will receive the sacrament.

Will everyone be able to receive Communion?

Yes. There will be more than 200 Communion stations.

Does this Mass fulfill my Sunday obligation?

Yes.

Is the archdiocese doing anything special for the confirmation candidates?

In addition to bringing all the confirmation candidates together for this celebration, each candidate will receive a rosary and case.

Will I be able to see what's going on if I'm sitting in the stands?

A large stage will be set up to place the altar on. The Mass also will be shown on giant screens in the stadium.

How will the diversity of the archdiocese be reflected in the celebration?

Readings, prayers and music will be proclaimed and sung in English and nine other languages.

Will there be any special music during the Mass?

The text of the opening hymn, "Come and See the Many Wonders," was composed specifically for the 175th anniversary of the archdiocese by Benedictine Father Harry Hagan of St. Meinrad Archabbey.

Will a collection be taken up during Mass?

Yes. Those wishing to make a tax-deductible contribution to help support the 175th Anniversary Mass can make out a check to the Archdiocese of Indianapolis. †

Are you a Mass volunteer? Here are some things you need to know

Where do I enter the stadium?

Enter through the Staff/Media doors located on the northwest corner of the stadium (north of the west entrances). You will receive your volunteer credentials and specific assignment at tables located in the entry lobby.

What time do I need to arrive at the stadium?

Unless otherwise notified, volunteers need to arrive between 11:30 a.m. and 12:30 p.m.

What should I wear?

Clothing that is appropriate for a Sunday liturgy ... no jeans or shorts. You will receive a volunteer

badge and lanyard for identification.

Are more volunteers needed?

No, archdiocesan officials say all the volunteer positions are filled. They thank everyone who has agreed to help with this special event. †

Franciscans reflect on their charism 800 years after founding

ASSISI, Italy (CNS)—Brown-, gray- and black-hooded habits rustled, knotted white cords swung rhythmically, and sandaled feet crunched gravel.

The soft sounds of labored breathing could also be heard as several hundred Franciscan friars from around the world wound their way up steep hills, passing wheat fields and olive groves while on a two-hour penitential procession to the tomb of their founder, St. Francis of Assisi.

The processing friars were just some of the 1,800 Friars Minor, Conventual Franciscans, Capuchins and Third Order Regular Franciscans attending an April 15-18 gathering celebrating the 800th anniversary of papal approval of the Franciscan rule. It was the first time that many representatives of the four main Franciscan branches had come together in Assisi.

Participants followed in the footsteps of their founder with many activities centered around or near the Basilica of St. Mary of the Angels, which houses the Portiuncula chapel—the small church where St. Francis experienced a key moment in his conversion.

On April 18, participants traveled south for a special audience with Pope Benedict XVI. The trip recalled St. Francis' pilgrimage to see Pope Innocent III in 1209 to receive approval of his rule of life and formally establish the Franciscan order.

Meeting with them in the courtyard of the papal villa in Castel Gandolfo, south of Rome, the pope thanked the world's Franciscan family for being "a precious gift" to all Christians.



Franciscan friars participate in a two-hour penitential procession from the Basilica of St. Mary of the Angels to the tomb of St. Francis in Assisi, Italy, on April 17. Some 1,800 Friars Minor, Conventual Franciscans, Capuchins and Third Order Regular Franciscans attended an April 15-18 gathering celebrating the 800th anniversary of papal approval of the Franciscan rule.

The pope recalled how St. Francis heard God's voice telling him, "Repair my house," and he urged today's Franciscans to continue those efforts of fixing the serious "ruins" in society and mankind.

"Like Francis, always begin with yourself. We are the first homes that God wants restored," Pope Benedict said. In the spirit of the Gospel, "continue to help the pastors of the Church by rendering her face as the bride of Christ more beautiful."

During an outdoor Mass in Assisi on April 17, Brazilian Cardinal Claudio Hummes, a Franciscan who heads the Vatican's Congregation for Clergy, underlined the importance of the Franciscan charism of fraternity, communion and living the evangelical ideal of poverty.

"To live evangelical poverty in a world that is increasingly dazzled and enslaved by money and to live with love and solidarity toward the poor—toward every single poor person—must be one of the most important and significant contributions the Franciscan friars make" in bearing witness to Christ in today's world, Cardinal Hummes said in his homily.

Cardinal Franc Rode, prefect of the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, echoed the importance of living as humble and poor children of God as personified by St. Francis.

Being a living witness to humility and poverty is a sign of having been freed by God from the thirst for power and possessions, he said in his homily on April 16, adding that this liberating message must be shared with others so that everyone may have the possibility of receiving eternal life.

Though St. Francis' rule of simplicity, fraternity and poverty received formal approval by Pope Innocent III 800 years ago, it is still relevant and crucially urgent in today's world of excess, individualism and hedonism, a number of friars told Catholic News Service on April 17.

Franciscan Father Bob Mokry, who served as provincial of the Franciscans in western Canada from 2001-2007, said St. Francis' example and message "is absolutely necessary" today.

Technology and scientific advancements have done so much to benefit mankind, but "on the downside it's turned humanity in upon itself, thinking that we are the masters and controllers" who can also shut out God's existence, he said.

Merely celebrating one's own human powers and accomplishments at the detriment or expense of one's spiritual life has left people dissatisfied, he added.

That is one reason the figure of St. Francis is so appealing to people of



Pope Benedict XVI offers a blessing during an audience with Franciscan friars and members of Franciscan lay groups at Castel Gandolfo, Italy, on April 18.

such a wide variety of backgrounds, not just Christians, but even to people with little or no faith in God, he said.

"His is a universal life. There's something about the poor, little rich man who gives up everything and experiences freedom and has a rapport with everyone, with all of creation," he said.

It was this sense of universal brotherhood, the joy, freedom and love he experienced, rejoiced in, and shared with others "that just touches everyone," said Father Bob.

Franciscan Father Russell Becker, director of the Holy Name province's mission office in New Jersey, said what makes St. Francis attractive and valuable to every age and generation is "he just has this way of honoring the person in all people."

"We all tend to objectify people and rob them of their personhood, but when someone comes along and recognizes you are a person, it's really the most remarkable," life-changing experience, said Father Russell.

He said Franciscans, with their easily identifiable habits, are tremendously fortunate because people respect them and expect them to have the same gifts St. Francis had.

"People recognize us, open up to us," and offer "unbelievable opportunities" for doing good, he said.

Franciscan Father Mark Reamer, pastor of St. Francis of Assisi Parish in Raleigh, N.C.,

said what struck him the most about the international gathering of Franciscans was seeing so many friars from such different cultures.

"We look so different, we speak different languages, and yet there is a sense of unity in our vocation and in our sense of being brothers," said Father Mark.

This unity in diversity, he said, was aided by St. Francis, who was able to recognize the uniqueness in each person, which led to there being no "cookie-cutter approach to being a friar."

Father Mark compared St. Francis to Saran Wrap—"it can fit around everything yet it still doesn't cover the person" and his individual gifts, talents, personality and opinions.

Being a Franciscan friar and living a life of poverty and simplicity does not mean that cable television, Internet and BlackBerry electronic organizers get the boot;

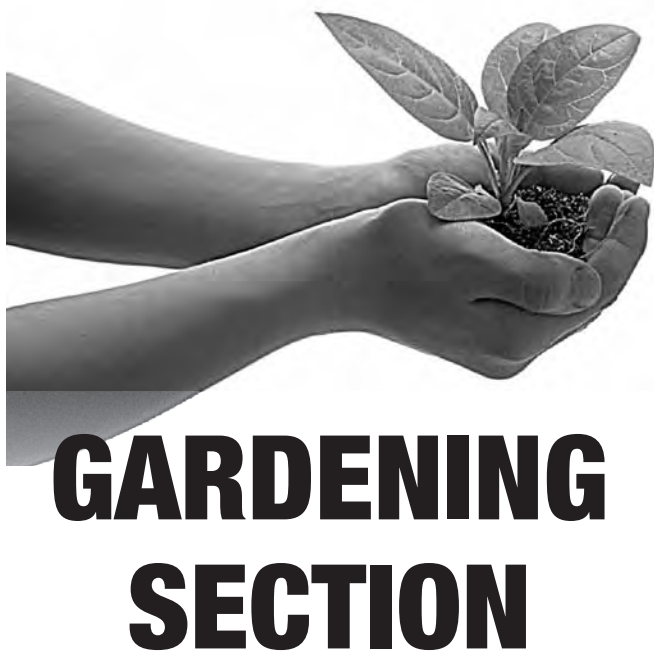
rather the friars said they all find a way to maintain a proper balance between a simple, spiritual life that is still part of a busy, high-tech culture.

Father Bob said he does it through prayer that "sensitizes you and leaves you open to finding the presence of God in the world."

When one becomes in tune with the beauty in people and creation and "you rejoice in the goodness and the beauty that exists," then work commitments, routine and technology all fall into perspective, he said. †

'[Franciscans] look so different, we speak different languages, and yet there is a sense of unity in our vocation and in our sense of being brothers.'

Father Mark Reamer, O.F.M.



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For mom, son's paralysis is a daily reminder of Columbine tragedy

ENGLEWOOD, Colo. (CNS)—Ten years after the shootings at Columbine High School, the massacre is still fresh in Connie Michalik's mind.

Her son, Richard Castaldo, was a junior at the school on April 20, 1999, when students Eric Harris and Dylan Klebold killed a dozen students and a teacher and wounded more than 20 other people in a rampage that ended when they took their own lives.

Castaldo was eating lunch with friend Rachel Scott on the school lawn when a shooter he saw out of the corner of his eye shot Scott four times, killing her instantly, and pumped eight bullets into him, leaving him paralyzed from the chest down.

"Every single day I think about it," said Michalik, a homemaker and longtime member of St. Louis Parish in the Denver suburb of Englewood.

Her son's limited mobility is a daily reminder, but his injuries haven't stopped him from building an independent life and following his dreams for the future.

Now 27, Castaldo lives alone in Hollywood where he is pursuing a career as a sound engineer. A musician and a gamer, a year ago he earned the equivalent of an associate's degree in sound engineering. He works retail to pay the bills, but stays involved with sound projects and is currently doing postproduction audio on a film.

"Not a day goes by that it [Columbine] doesn't cross my mind. Sometimes I'll hear something, a reference to it, like on 'The Sopranos,' and it completely destroys me. It hits me so hard," his mother told the *Denver Catholic Register*, newspaper of the Denver Archdiocese.

"Now all these articles are popping up in *Newsweek* or in the newspaper," she continued. "I'll not be ready and they'll hit

me. It's like someone just stabbed me in the heart. [Columbine is] now part of pop culture. It's just with you."

After arriving in town on April 18, Castaldo told the *Register* he thought he would attend one or more of the memorial services scheduled for the 10th anniversary of the shootings, but he didn't have firm plans set.

"Last year I didn't do anything that special," he said. "I don't usually do a whole lot. I usually just try to think about the people that died. I think about what happened."

Maintaining occasional contact with some of his former classmates—"mainly through Facebook"—Castaldo noted that the students have moved forward with their lives and so has he.

He credits the initial outpouring of community support and the empathy he still receives when people learn his injuries happened as a result of Columbine for contributing to his healing.

"It's very meaningful to me," he said. "Having peoples' prayers and concerns for me and the other victims. ... It just helps. People are pretty supportive."

The New York-based Columbus Citizens Foundation funded his sound-engineering education. Denver's Freedom Service Dogs was going to provide him with a new assist dog while he was in town to replace the one that died recently.

A year after the shootings, Castaldo expressed no anger or hatred toward the shooters. Today, there is still no trace of resentment.

"The people that shot me, I think they really were teased," he said, referring to reports that the perpetrators were bullied. "I don't think that's an excuse, but I think it fed into their anger. It doesn't justify what they did."



Columbine shooting victim Richard Castaldo, 27, is pictured in a wheelchair at his mother's home in Littleton, Colo., on April 19. He was paralyzed from the chest down in the April 20, 1999, shootings at Columbine High School that claimed the lives of 12 and injured 23.

"I was teased in school, too," he added. "It's not a Christian thing to do. I think people should be more aware of that. If they see people being teased, hopefully, it will be taken seriously because I think it's a problem."

Gentle, quiet and with a mop of dark, curly hair, Castaldo reflected on whether society has learned anything in the decade since the deadliest shooting at an American high school.

"Obviously we haven't learned anything at all because it keeps happening," he said. "That's not a good sign."

Michalik agreed. "It makes me sad that here it is 10 years later and there are still shootings," she said, mentioning an attack at Platte Canyon High School in Bailey, Colo., in September 2006; the shooting at an Amish school in Pennsylvania the following month; and the worst school shooting in U.S. history, at Virginia Tech in Blacksburg, Va., in April 2007,

which left 33 students and faculty, including the gunman, dead.

In 2002, Castaldo participated in the Michael Moore documentary *Bowling for Columbine*, which explores the role of violence and guns in the U.S. and in the Columbine massacre.

"I'm not necessarily totally in favor of gun control, but I think some basic stuff would be very helpful," he said, adding that current measures, including background checks, "don't seem to be working too well—crazy people are getting guns too easily."

Additionally, Castaldo recommended that people make it a point to be aware of others' emotions, particularly anger, sadness or depression, and reach out to them.

"I think, basically, it comes down to treating people decently," he said simply. "What I think people should learn is that ... people need to have respect for other people. That makes sense." †

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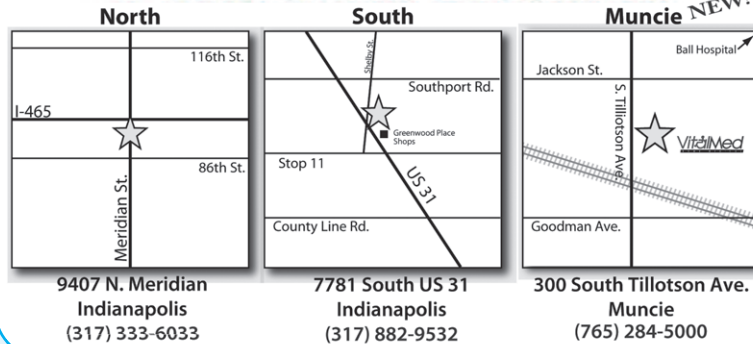
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Missionaries increase presence of the Church in Africa

By Fr. Oliver F. Williams, C.S.C.

For the past 15 years, I have been teaching at the University of Cape Town in South Africa for part of the year, usually three months.

This has been a wonderful opportunity to enhance my teaching and research at the University of Notre Dame in northern Indiana, and to know and love the faith-filled people of Africa.

Each Sunday in Cape Town, I drive 20 minutes from the affluent, leafy areas of the central city to Guguletu, one of the so-called black townships. In Guguletu, I preside at the Eucharist in a simple church funded by European donors. I never fail to have my spirit uplifted and my faith strengthened there.

Almost all the black people attending are poor, some living in shacks and others in very poor housing. When they come to Mass, however, the people and their children are dressed in their finery, and they sing and pray with a spirit that is contagious.

In many ways, Guguletu is a microcosm of the whole African continent, having the same beautiful qualities and the same terrible problems.

In South Africa, with a population of 47.9 million, 5.3 million of the people are infected with HIV, the virus that causes AIDS.

In all of Africa, 22.5 million people are living with HIV and more than 25 million people in sub-Saharan Africa have died of AIDS since the 1980s.

This may be part of the reason that poverty is so persistent in Africa

compared to other parts of the world.

According to the World Bank, extreme poverty in East Asia was reduced in the period from 1981 to 2001 from 58 percent to 15 percent and in South Asia from 52 percent to 31 percent.

Those same World Bank estimates, however, paint a much more somber picture of Africa. In the last 20 years, extreme poverty, which is defined as living on an income of less than \$1 a day, has actually increased for 100 million people in Africa.

Some 300 million people, almost half of Africa's population, live in extreme poverty and are without adequate food, shelter, medical care, education and such simple things as safe drinking water and proper sanitation.

Pope Benedict XVI's papal visit to Cameroon and Angola from March 17-23 was an occasion to celebrate all that is good and beautiful in Africa as well as to reflect on how the Church can be a better presence for hope and reconciliation.

In Cameroon, the pope met with representatives from 52 African states. They discussed a working document for the Oct. 4-25, 2009, Synod of Bishops for Africa. The theme of the October synod is "The Church in Africa in Service to Reconciliation, Justice and Peace."

The Church is growing in Africa with more than 158 million members and, unlike many parts of the world, priestly and religious vocations are increasing. Cameroon

and Angola have strength in the intense spirituality of the people, and their love for a land of peace and justice.

Yet the African continent is plagued with poor governance, corruption, abject poverty and disease. Angola is just emerging from 27 years of civil war and, in spite of wealth from oil and diamonds, only a small elite live well there.

Cameroon President Paul Biya and Angolan President Jose Eduardo dos Santos have both signaled their intention to move toward a "modern civic democracy" encouraged by Pope Benedict, but only time will tell if this will happen.

Many people are concerned that the Catholic Church is slowly losing ground in Africa, especially to the charismatic Pentecostal congregations. But there are a number of dedicated pastors who can lead the way in returning to the Catholic Church's roots in the Gospel, which alone speaks to hearts, beckoning souls to Christ.

One pastor whom I have observed is Bishop Kevin Dowling, who has spoken about poverty and development at

landmark conferences that I have organized at the University of Notre Dame.

The bishop of Rustenburg, South Africa, a mining town west of Pretoria, Bishop Dowling is a hands-on pastor working with a flock that has an HIV-infection rate of 25 to 30 percent.

Bishop Dowling has established nine medical clinics that serve more than 1,000 people with health care and medicines. He has programs to help young women develop self-esteem and to bring them to a realization of God's love in their lives.

Because of the work of the bishops, priests and dedicated lay people, the presence of Christ is indeed a reality in Africa, the future of the Church.

(Holy Cross Father Oliver F. Williams is the director of the Center for Ethics and Religious Values in Business at the University of Notre Dame in northern Indiana and a member of the faculty of its College of Business. He is also an expert on economic and political issues in South Africa.) †



A woman sings during a charismatic prayer service on March 17 at St. Francis Xavier Parish in Yaounde, Cameroon, before the arrival of Pope Benedict XVI there during his first papal trip to Africa.



Women sing during an outdoor Mass with Pope Benedict XVI at the Cimangola esplanade in Luanda, Angola. (CNS photo/Alessia Gualiani, Catholic Press Photo)

Discussion Point

Christ calls us to help the poor

This Week's Question

If the rich man and Lazarus of Scripture were countries, and you lived in the rich country, would you see your duty to the poor differently?

"Yes. We have an obligation to help those who lack resources. God calls on us to contribute to collections for missions in undeveloped and impoverished countries. ... Through the Rice Bowl program, we teach our children to be givers." (Ann Keene, Tallulah, La.)

"'Catholic' means universal so our obligation is to serve the needs of all. ... As Matthew 25 says, we must feed the hungry and give drink to the thirsty. There are no boundaries that end at our community." (Katie Remedios, Arlington, Va.)

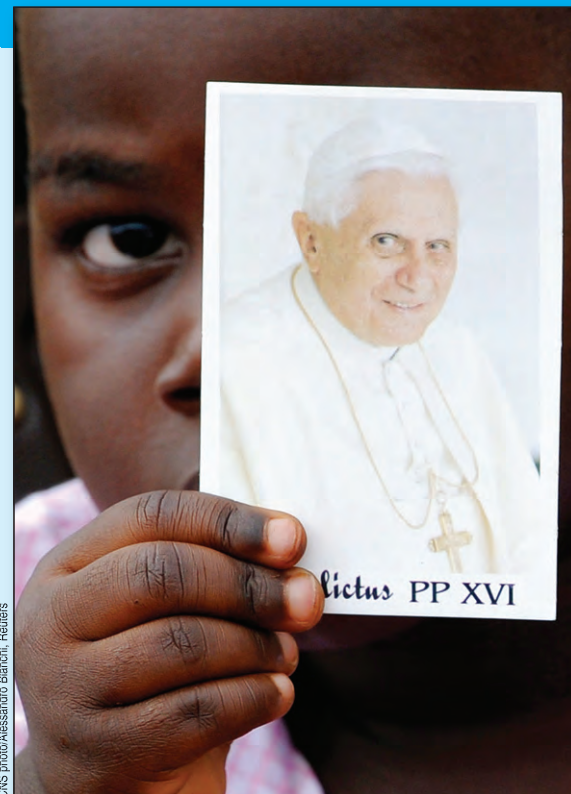
"We need to be reaching out—not shutting our eyes like the rich man and pretending the poor are not there." (Karen Ng, Glen Burnie, Md.)

"The rich man ... didn't do anything to Lazarus. There is nothing [in Scripture] to say that he was a bad person. He was complacent in his own home and blind to the world around him. ... If we believe that we are all God's children, and that he has directed us to care for one another, then ... we should use our gifts to help [others]." (Mary Kay Heminway, Austin, Texas)

Lend Us Your Voice

An upcoming edition asks: A Second Vatican Council text ("Nostra Aetate") says that "although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the holy Scriptures." Did this statement affect your view of Jews?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †

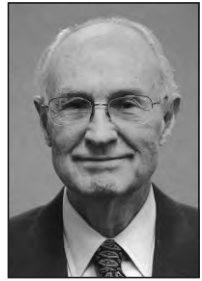


CNS photo/Alessandro Bianchi, Reuters

From the Editor Emeritus/John F. Fink

Basic Catholicism: Old heresies never die

(Eleventh in a series of columns)



Here in the 21st century, almost 2,000 years after Jesus lived on Earth, Christians are still trying to figure out just who he was. In the process, many of them—Catholics and Protestants—could be considered heretics.

The early Church councils defined what Christians are supposed to believe. They taught that Jesus was both God and man, that he had both a divine and human nature but was only one person, that he always existed as God the Son, that he is equal to God the Father, that he was born as a human, that he died and rose again, that he ascended into heaven, and that he will come again.

The problems came in trying to decide how all that could be. Some very sincere men slipped into heresies when they tried to explain who Jesus was. And some of the ideas they came up with seem to continue

today.

There still are those who believe that Jesus was a great man, but deny that he was God. That's an obvious heresy since, as we've seen in this series, the doctrine that the Second Person of the Trinity came to Earth as a human without ceasing to be divine is the very basis of Christianity.

Others believe that he was the Son of God, but not really equal to God the Father. They have the idea that God the Father created God the Son, which is the old heresy of Arianism.

Others don't think of God the Son as Creator, assigning that attribute solely to God the Father, despite what the Creed says ("Through him all things were made") or what John's Gospel says: "All things came to be through him, and without him nothing came to be" (Jn 1:3). Some people, in fact, think of God the Creator, God the Redeemer, and God the Sanctifier as if there were three gods instead of one.

There are still Christians who believe that Mary was the mother only of Jesus the man and should not be called mother of

God—the heresy of Nestorianism. But Christ was only one person, not two. If Mary was the mother of that person and if that person was God, then Mary was the mother of God.

Today, too, some Christians question Jesus' complete humanity—the old heresy of Monophysitism. They give lip service to the statement from the Letter to the Hebrews that Jesus was "a man like us in all things but sin," but they have trouble thinking, for example, that he really was subject to illness or fatigue, all the humbling human bodily functions, or the sexual desires and temptations that all men have (Heb 4:15).

Those who think that Jesus was somehow not subject to all the things that make one a human might be guilty of Docetism, the heresy that taught that Christ merely assumed the appearance of a human body.

There are many other old heresies still around, but the ones that I've mentioned concern Christ.

It seems that old heresies never die. Nor, like old generals, do they fade away. †

Cornucopia/Cynthia Dewes

We won't forget our Hoosier veterans this year

Out here in Putnam County, people like to support our troops at war in Iraq and Afghanistan.



They try to thank them for their service with farewell dinners, welcome home dinners, gifts for their kids at Christmas parties, and whatever else they can think of. Patriotism is not dead in the countryside.

Actually, patriotism has always been a popular attitude in Indiana. Downtown Indianapolis is a veritable hotbed of it, with monuments, statues and memorials galore of American historic events and heroic people. The Indiana Historic Landmarks Foundation conducts tours of these sites for local visitors, school children, tourists and veterans' groups.

Among the places that they visit are the U.S.S. Indianapolis Memorial, which honors the World War II cruiser sunk by the Japanese in the Pacific Ocean after delivering atomic bomb components to Tinian Island. They also see World War II, Korean War and Vietnamese War monuments, and the Soldiers and Sailors Monument to the Civil War on Monument Circle.

One of the most popular and significant places on the tour is the Indiana World War Memorial. This large and impressive building

houses the Indiana War Memorial Commission, whose main mission is to honor Hoosier veterans. One way they do this is to offer the use of their facilities free of charge for funerals of Hoosier veterans.

In addition to the Commission, the Memorial contains a military museum on the basement floor, including a full-size helicopter, meeting rooms and an auditorium on the ground floor, and a vast shrine room on the third floor.

At present, the Memorial's two major meeting rooms are named for generals involved in World War II, Generals Douglas MacArthur and George Patton. The board room is named for Admiral Chester Nimitz, also of World War II fame. Now the Commission hopes to re-name these rooms more appropriately to honor Hoosier veterans.

Fourth- and fifth-graders all over Indiana, who study American and Indiana history in their grades, are being asked to send suggestions for re-naming these rooms. The project involves students doing research on Hoosiers involved in American wars, then writing short essays on their choices. All suggestions will be considered until the third weekend of May when the winning names are announced on Armed Forces Day.

Interested teachers or students in grades four and five may contact the Commission with their suggestions by calling 317-232-7615 or by writing to 431 North Meridian St., Indianapolis, IN 46204.

To date, the most popular Hoosier names in the running are all veterans of World War II: Admiral Raymond Spruance, who was commander of the Fifth Fleet and for whom a class of destroyers is named; Ernie Pyle, the famous journalist whose contribution is honored in his hometown of Dana, Ind.; and Walter Bedell Smith, who was General Dwight D. Eisenhower's chief-of-staff during the war.

As any older person will tell you, patriotism seemed easier to define during World War II. It simply meant fighting for survival and the upholding of American ideals of political and religious freedom. Unfortunately, patriotism for many today has come to mean mindless jingoism and a thirst for military vengeance.

Unlike recent wars, during World War II people actually felt scared and personally threatened by the enemy. No one wanted war, or justified acts of war as moral events, including dropping the atomic bomb, but they believed in the right of self-defense.

Perhaps a deeper study of what values people and nations consider worth dying for will help the fourth- and fifth-graders of today become better world leaders tomorrow. We can only hope.

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

Emmaus Walk/Debra Tomaselli

Resurrection moments turn darkness to light

When I began writing, one of my goals was to publish this column. I contacted the editor of *The Florida Catholic*, and sent sample essays on a regular basis.



"I like your writing," she'd say. "Keep sending articles."

When my newspaper arrived, I'd grab it out of the mailbox, rustle through the pages, and search in vain for my byline. The following day, I'd phone the editor.

"I like your stuff," she'd reiterate, "but I didn't have space in this issue. I can't promise anything, but keep trying."

Again and again, weeks turned into months, I offered articles that never made it to print. But I continued to hope.

I was home alone when a springtime issue of our *Florida Catholic* arrived. I thumbed through the pages when, much to my surprise, I noticed the full-page headline, "Rosary reflects on the life of Christ," complete with my byline.

My heart raced. My face beamed. I ran, jumped, danced, flipped and hopped through the house. I screamed, laughed, shouted and sang! My column had made it into the newspaper!

When I was out of breath, I paused and studied the print again. I pinched myself. And then I raced through the dining room, jumped the coffee table, did a cartwheel, flipped into the kitchen and sprinted through the house again. When I calmed down, I called everyone I knew to share the good news.

It was a moment I'll forever remember. It was an unexpected joy, a long-awaited triumph, an unbelievably wonderful gift.

So I can only imagine Mary's reaction as she walked to the tomb that first Easter morning. Grief blanketed her. The air was thick, her shoulders hunched, her pace slowed. Nothing interrupted the silence. Jesus, her friend, her companion, crucified. Her Savior, her Messiah, gone.

Mary couldn't have expected much, but surely she carried a whisper of hope along with the jars of spices as she peered into the tomb.

And what she saw surprised her...an empty crypt...folded burial cloth...dazzling angels...

Her pulse quickened, her shoulders straightened, and her eyes sparkled. *So this is what he meant*, she thought. Turning on her heels, she dropped the spices and raced to tell the disciples...Jesus is risen, just as he said. He is alive!

You've had resurrection experiences, too. They deliver a day of surprise and turn darkness to light. They provide a chapter of affirmation and a message of hope.

Yet, they are only a shadow of God's eternal promise. They are here to remind us that the best is yet to come. They are here to show us that we can be a people of faith, to help us embrace the joy of the risen Christ and to rush us into sharing the Good News.

Jesus' resurrection is a moment we'll forever cherish. It delivers an unexpected joy, a long-awaited triumph, an unbelievably wonderful gift.

We can continue to hope.

Jesus Christ is risen! Alleluia!

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

Faith and Family/Sean Gallagher

Rejoice in the gift of life during the Easter season

I love spring.

It is, by far, my favorite season of the year. I like the fact that the daylight hours in spring noticeably grow longer. And I find myself filled with a new vitality as I see flowers blossoming and new leaves on trees all around me.



The fact that we celebrate Easter in the spring (at least those of us who live in the Northern Hemisphere) adds a spiritual depth to the season that is already a happy one for me.

The new life budding forth in creation is a constant reminder of the new and eternal life that our Lord made possible for all of us when he rose triumphant from the tomb.

The sacramental connection between creation and its Creator was emphasized for me in an even more powerful way this past Easter Sunday.

Since my mother-in-law's birthday happened to fall on Easter this year, all of her 11 children, the spouses of those that are married and their 14 grandchildren all came to her home to celebrate the special day.

That, in itself, would ordinarily make for a great Easter celebration of life.

But when you add the fact that four of the young mothers there (including my wife, Cindy) were pregnant and awaiting the birth of their babies within the next few months just showed how much life is the greatest of our God-given gifts.

When we parents of young children recognize this, we should rejoice, no matter how challenging babies and little children can be at times.

But life is something to joyfully embrace at the other end of the age spectrum as well.

This was also highlighted for me on Easter Sunday.

My 71-year-old father had been hospitalized on Holy Thursday evening with a potentially dangerous infection.

Thankfully, as the Triduum progressed, his physical condition greatly improved. It almost seemed that as the Church solemnly recalled Jesus' suffering and death step by step that my dad was getting better little by little.

And by Easter Sunday morning, when the Church joyfully proclaimed the new and eternal life given to us all by Christ, my father was discharged.

I was happily disappointed that I was unable to give him holy Communion on Easter Sunday morning after my family and I had gone to Mass. I arrived at the hospital an hour after he had gone home.

What my dad went through is emblematic of the great spiritual revolution that Christ brought about in the soul of each person through his suffering, death and resurrection.

Before he completed our redemption in his Paschal mystery, we were all spiritually sick like my father was physically ill on Holy Thursday night.

But then Christ freely gave himself over into our hands to suffer and die for us. He fulfilled in his flesh what the prophet Isaiah wrote long ago and that we heard proclaimed on Good Friday:

"He was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed" (Is 53:5).

Our risen Lord is the source of our life. Everything that is good about life comes from him. And so this season of Easter that we are now entering should be a time for us to give thanks for life, the greatest of his gifts, and to rejoice in it.

Standing in joy-filled awe before the great gift of life should make spring all the more beautiful for each of us. †

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 26, 2009

- Acts of the Apostles 3:13-15, 17-19
- 1 John 2:1-5a
- Luke 24:35-48

The Acts of the Apostles again furnishes the first biblical reading.



Almost every Sunday in the Easter season features a reading from this book of the New Testament.

In this reading, Peter preaches to the crowds in Jerusalem. Preaching about salvation and God's

mercy seem to be not at all unusual.

Americans are very accustomed to preaching. They hear it on the radio and television. It is a product of this country's Protestant heritage.

Actually, to preach is to assume a mighty role and a great responsibility. Preaching, after all, by definition is not simply lecturing or speaking aloud. It is speaking in the very name of God.

Those who preached, by ancient Jewish standards, were privileged people indeed. No one chose to be a preacher. Rather, God selected each preacher. Therefore, Peter stood before this Jerusalem crowd as the representative of God.

Most importantly, he spoke in the place of Jesus. He preached the Good News of Jesus. This reading makes two points.

First, it establishes the identity of Peter. He is an Apostle. Moreover, he is the chief of the Apostles. He speaks on behalf of them all.

Secondly, because of Peter and the other Apostles, the salvation given by Jesus still reaches humankind. They continue the Lord's work.

The First Epistle of John provides the second reading.

The epistles of John are alike in their eloquence and splendid language. They are alike in the depth of their theology and revelation.

This reading proclaims the majesty of Jesus, the Savior. However, it cautions, accepting Jesus as Lord is more than lip service. It is the actual living of the commandments by which, and through which, humans realize the perfection, love, order and peace of life in God.

St. Luke's Gospel is the source of the last reading.

It is another Resurrection narrative, and it looks back to the Emmaus story, which reports the walk to a small town outside Jerusalem by two disciples and by the Risen Lord—and the disciples' recognizing Jesus later in the "breaking of the bread," in the Eucharist.

As this group of disciples was talking, Jesus stood in their midst. He was no longer bound by location or time. Risen from earthly life, victorious over sin, Jesus now lived in the fullness of eternity—even in the Incarnation, true God and true man.

He showed the disciples his pierced hands and feet. Indeed, these disciples were encountering the Crucified Christ who had overcome death and had lived!

Reflection

The Church continues to summon us to the joy of the Easter celebration. He lives!

The readings once more this week exclaim the Church's great trust in and excitement about the Resurrection. As St. Paul said, the Resurrection is the bedrock of our belief.

In these readings, the Church calls us to the fact that redemption was in Jesus. He is Lord. He is God. In Jesus, God saved the world from death.

As did the Lord, all people, even all believers, must die someday. But, as did Jesus, they too will rise if they do not relent in their love of and obedience to God. Thus, all believers can anticipate and provide for eternal life in God.

Christians further can rejoice in the fact that salvation did not pass away when Jesus, who lived for a time on Earth, ascended into heaven.

His mercy and power remain. His words endure. God has provided for us so that we also may have salvation. We may encounter Jesus. We may hear the Lord's words.

We reach the Risen Jesus, and we learn of Jesus, from the Apostles. The Church is the Mystical Body of Christ, created to continue their work, which is the ongoing, life-giving work of Christ. †

Daily Readings

Monday, April 27

Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 28

Peter Chanel, priest and martyr
Louis Mary de Montfort, priest
Acts 7:51-8:1a
Psalm 31:3cd-4, 6ab, 7b, 8a, 17, 21ab
John 6:30-35

Wednesday, April 29

Catherine of Siena, virgin and doctor of the Church
Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, April 30

Pius V, pope
Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, May 1

Joseph the Worker
Acts 9:1-20
Psalm 117:1-2
John 6:52-59

Saturday, May 2

Athanasius, bishop and doctor of the Church
Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, May 3

Fourth Sunday of Easter
Acts 4:8-12
Psalm 118:1, 8-9, 21-23, 26, 28, 29
1 John 3:1-2
John 10:11-18

Question Corner/Fr. John Dietzen

Can Jews and Muslims and others who don't believe in Christ be saved?

What does the Catholic Church teach about whether Jews, Muslims and others who don't believe in Christ can be



saved and go to heaven? Several friends claim only those who accept Christ and are baptized receive salvation. (Louisiana)

Many Christians believe as your friends do.

This is not, however, Catholic teaching, which is summarized concisely in the *Catechism of the Catholic Church*.

The catechism insists, as we would expect, on the essential place that Jesus and baptism have in God's saving plan. It adds, however, a crucial sentence: "Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it" (#846, quoting the Second Vatican Council's *Dogmatic Constitution on the Church*, 14).

If you read those words carefully, you can see that the restriction of salvation would not apply to billions of people on Earth now and in the past, including most, if not all, people of the Hebrew tradition.

Pope John Paul II reflects this Catholic attitude in his moving and hopeful book, *Crossing the Threshold of Hope*.

God wants to save all mankind in Jesus Christ, he writes. We don't know how God does all this, but we know Christ came into the world for all people and "has his own ways of reaching them" (pp. 80-83).

In other words, God has committed himself to work through baptism and the other sacraments, but he is not bound or limited by them.

The Church is silent about this mystery, says the Holy Father, and this "silence" is the only appropriate position for Christian faith.

Even for Judas, the words of Jesus (Mt 26:24) do not allude for certain to eternal damnation (p. 186). We just don't know enough about the mystery of God's saving plan to make such a judgment.

Furthermore, we pray constantly in our liturgy that all people will be saved. As just one of many instances, Eucharistic Prayer 2 asks, after the consecration, that

our deceased brothers and sisters, and "all the departed," all those who have died, will come into the light of God's presence.

It is possible, therefore, and something we hope for and desire.

Perhaps you know of Father Hans Urs von Balthasar, one of the major Catholic theologians of the 20th century, a friend and close consultant to Pope John Paul II.

He wrote much about the possibility of universal redemption, including the book, *Dare We Hope: That All Men Be Saved*, in which he maintains it is our Christian call to pray and hope that all are reconciled with God. He was named a cardinal, but died before he could receive the red hat.

Father von Balthasar reports that before the book's final text came on the market, he received massive amounts of mail denouncing his ideas as heretical. From my experience dealing with the subject several times through the years, I can empathize with his experience.

Some Catholics point to certain private revelations, such as the apparitions at Fatima, to "prove" that many people are in hell. That must be right, they claim, because the Church has approved many such revelations.

When the Church sanctions private revelations, it is simply saying that there is nothing heretical in them, and Catholics may believe these revelations and act on them if they wish.

This does not, however, anoint the content of the revelations as Catholic teaching or doctrine.

Is there a law that forbids two or three intentions at a Mass? I think most people would not object to two or more intentions for a Mass rather than wait two or three years before having the Mass celebrated.

Only one stipend may be accepted by a priest for any one Mass.

Canon 948 says, "Separate Masses are to be applied for the intentions for which an individual offering, even if small, has been made and accepted."

In other words, what you are suggesting is, at least lawfully, out of the hands of the individual priests. The reason, which is obvious, is to avoid abuse in offering and accepting Mass stipends. †

My Journey to God

Lo, I Am Coming

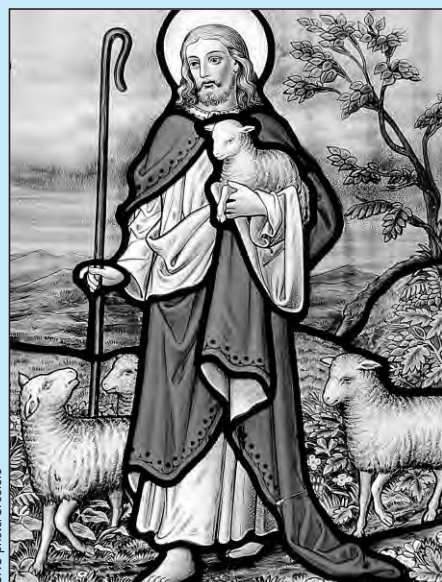
Such is the weight of sin
Bearing down in our times
Like a dark cloud
On oppressed man,
That the light of Faith,
The consolation of Hope,
And the lifeblood of Charity
Will all grow cold
Unless You come, O Lord,
In clouds of Glory,
With power and majesty enrobed.

Lo, I am coming.
Have I not told you so?
Rejoice and be glad
As you wait in joyful hope.

Come, Lord Jesus, come.

By Conor Ward

(Conor Ward of Ireland sent this poem to his sister, St. Rose of Lima parishioner Mary Gannon of Franklin, to share with Criterion readers. She died on March 31, and his poem is printed in her memory. A stained-glass window at St. Mary Church in Killarney, Ireland, depicts Jesus Christ as the Good Shepherd. Psalm 23:1, "The Lord is my shepherd, I shall not want," is among the most popular of Scripture verses.)



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.

ALLEN, Earl Edward, 97, St. Roch, Indianapolis, April 2. Father of Marcia Agresta, Carol Mock, Louise Moore, Roberta Sponsel, Stephen and Thomas Allen. Brother of Rosemary Heidelberger, Donald, Everett, Richard and Robert Allen. Grandfather of 26. Great-grandfather of 52.

BEDEL, Virginia M., 86, Immaculate Conception, Millhousen, April 12. Mother of LaDonna Hoeing, Mary Ann Niese, Kathy Westrick, James, Jerome, Michael, Norbert and Thomas Bedel. Grandmother of 31. Great-grandmother of 57.

BUSH, Ione Jones, 88, Christ the King, Indianapolis, April 9. Wife of Harold Bush. Stepmother of Karla Franko,

Pamela Hegazy, Douglas and Harold Bush.

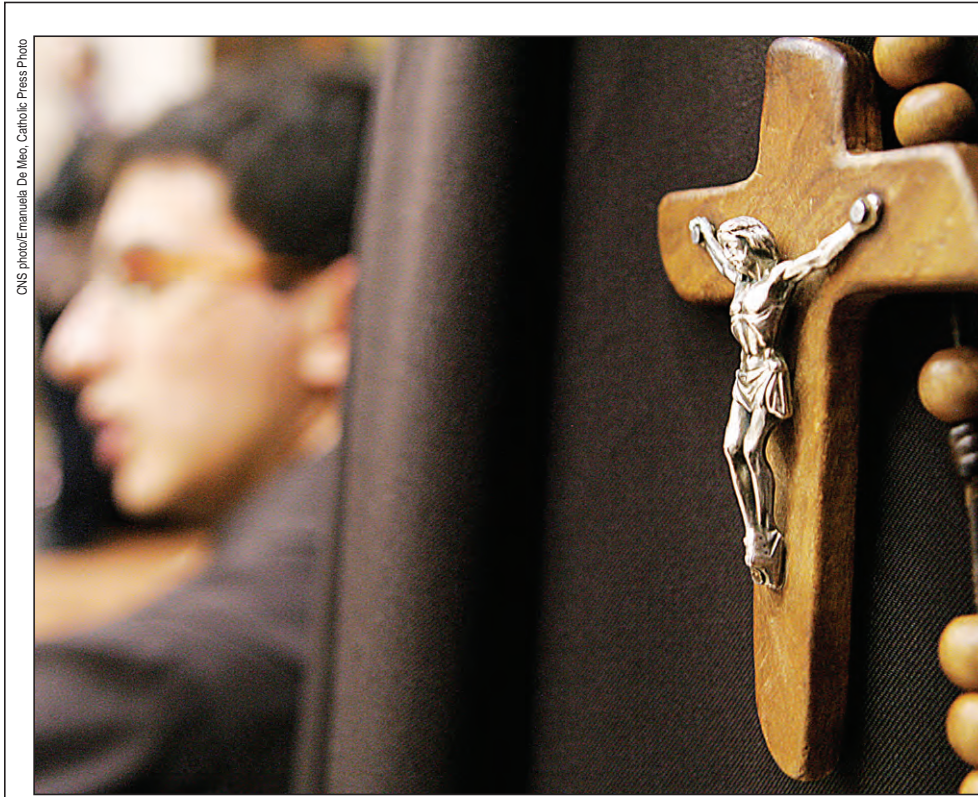
COGHILL, Harold, 82, St. Lawrence, Lawrenceburg, April 11. Husband of Margaret Coghill. Father of Jane Ahaus, Jill Anne Moody, Janice Slaughter, Mary Jo Smith and Steven Coghill. Brother of Phyllis Pilsbury. Grandfather of three.

COLLINS, Rosemary T., 81, St. Roch, Indianapolis, April 13. Wife of Walton Collins. Mother of Eileen McCormick, Ed, Joe, Mike, Pat and Terry Collins. Sister of Al Long. Grandmother of six. Step-grandmother of three.

CONBOY, Scott E., 55, Prince of Peace, Madison, April 3. Husband of Elsa Conboy. Father of Dane, Patrick and Shawn Conboy. Grandfather of two.

DAILY, Rudell C., 66, St. Joseph, Shelbyville, April 11. Wife of Terry Daily. Mother of Kelly Elsbury and Brett Daily. Sister of Karen Kelly and Larry Cornett. Grandmother of three.

DAKIN, Mary Rita (Schaffer), 83, St. Lawrence, Indianapolis, April 4. Wife of Richard Dakin. Mother of Alan, Brian, Joseph, Kevin, Leo and Neil Dakin. Stepmother of Michele Rhodes, Maureen Walton and Matthew



CNS photo/Emanuel De Leo, Catholic Press Photo

800th anniversary of Franciscan rule

A rosary hangs from a Franciscan's robe during the opening liturgy of the International Chapter of Mats in Assisi, Italy, on April 15. Members of the branches of the order founded by St. Francis were marking the 800th anniversary of papal approval of the Franciscan rule.

Dakin. Grandmother of 16. Great-grandmother of seven.

DENISON, Daniel D., 82, Holy Family, New Albany, April 2. Uncle of several.

DUNLEVY, Vivian M., 83, St. Augustine, Jeffersonville, April 7. Sister of Jeanne Andres and Ronald Dunlevy.

ENNEKING, Margaret T., 92, St. Lawrence, Lawrenceburg, April 12. Mother of Mary Ellen Knuckles. Grandmother of three.

GOODHUE, David Joseph, Sr., 60, St. Mary, Navilleton, April 6. Husband of Dominga Goodhue. Father of Valerie Jameson, Felipe Gamez and David Goodhue Jr. Brother of Vera Cooper, Elizabeth Hamm, Lougean Weber, Lydon Barton, Jake, Tony and William Goodhue.

JACKSON, Alice Irene, 99, Holy Angels, Indianapolis, April 1. Mother of Réinita Tibbs and Ernest Jackson. Grandmother of 14. Great-grandmother of 23. Great-great-grandmother of five.

JONES, William Paul, Jr., 80, St. Rose of Lima, Franklin, March 24. Husband of Annette Jones. Father of Daniel, Thomas and William Jones III. Brother of Nancy Jell, Donald and Robert Jones. Grandfather of six.

KIRCH, Irvin J., 85, St. Roch, Indianapolis, April 10. Husband of Mildred Kirch. Father of Sandy McAllister, Cindy Winters, Julie, James, Robert and

Timothy Kirch. Brother of Jeanette Brooks and Mary Gallagher. Grandfather of five.

KOBY, Albert A., 89, St. Joseph, Shelbyville, April 11. Husband of Patricia (Firsich) Koby. Father of James Koby.

LOPP, Marjorie E., 91, Holy Family, New Albany, April 7. Mother of Connie Jo Freiheit, Dr. Clarence and Gary Lopp. Sister of Garnetta Geswein. Grandmother of six.

LOWE, Carla J., 80, St. Joseph, Shelbyville, April 6. Mother of Karla Theobald, Eric and Greg Lowe. Grandmother of five.

LUCKETT, Robert L., 76, Holy Trinity, Indianapolis, April 4. Husband of Lydia Lockett. Father of Connie Jones and Nancy Lockett. Brother of Marianne Kretzer and Sidney Lockett. Grandfather of one.

MAUCK, Tamra Aileen, 47, Sacred Heart of Jesus, Jeffer-

sonville, March 29. Daughter of Harold and Regina Mauck. Sister of Kathy Jackson and Kevin Mauck.

MORAN, Daniel J., 86, St. Andrew the Apostle, Indianapolis, April 6. Brother of Florence Bauman.

MURPHY, Harry J., 91, St. Joseph, Shelbyville, April 4. Husband of E. Regis (Colbert) Murphy. Father of Sharon Wickens and William Murphy. Brother of Anne Sheerin. Grandfather of five. Great-grandfather of six.

SMITH, Emily J., 98, Holy Family, New Albany, April 7. Mother of Gene Smith. Grandmother of two. Great-grandmother of one.

SPAETH, George E., 80, St. Mark the Evangelist, Indianapolis, April 10. Husband of Clara Spaeth. Father of Cara Geary and George Spaeth. Grandfather of five. †



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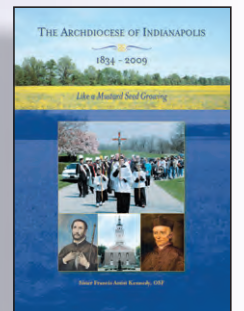
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DOLAN

continued from page 1A

contemporary Christians should turn to Jesus and “recognize him again in his word, in the ‘breaking of the bread’ and in his Church. Let him ‘turn us around’ as he did those two disciples, turned them around because, simply put, they were going the wrong way.”

He said no one really knows where the village of Emmaus was, so Christians hoping to retrace Jesus’ steps can do so by making every journey in life a “walk down the road to Emmaus.”

Archbishop Dolan invited his “new friends in this great archdiocese” to join their new pastor on an “adventure in fidelity” along familiar New York thoroughfares to “witness a real ‘miracle on 34th Street’ and turn that into the road to Emmaus.”

The homily was greeted with enthusiastic applause eight times, including two standing ovations. The longest ovation was in response to his observation, “The Resurrection goes on, as his Church continues to embrace and protect the dignity of every human person, the sanctity of human life, from the tiny baby in the womb to the last moment of natural passing into eternal life.”

He said the Church is a “loving mother who has a zest for life and serves life everywhere, but can become a protective ‘mamma bear’ when the life of her innocent, helpless cubs is threatened.”

Archbishop Dolan called the priests of the New York Archdiocese “the apple of my eye” and said they “mean everything to me. Without you, I can’t do anything.”

“I have long admired you from afar, but today for the first time I can say ‘my brother priests’ of the Archdiocese of New York—my admiration, my deep

appreciation, my unflagging love for you. Thank you, brother priests.”

At a press conference earlier in the day, Archbishop Dolan said, “I need to be to my priests what I want them to be to their people.” He said it is important to dispel the caricature of religious life as a “very dour, sacrificial life” and reveal it as “one of the most freeing, liberating, joyful styles of life you can lead.”

The installation Mass reflected the ethnic diversity of the 2.5 million Catholics in the 10 counties making up what Archbishop Dolan called “these extraordinary acres of the Lord’s vineyard of the Church we call the Archdiocese of New York.”

The epistle was read in Spanish; Archbishop Dolan pledged himself to Spanish-speakers in their language during his homily; and the prayer of the faithful was offered in seven languages, ranging from Irish Gaelic to Igbo, spoken in Nigeria.

As part of the official installation ceremony, the archbishop was greeted by two dozen representatives of ethnic groups as well as representatives of other Christian faiths and non-Christian faith traditions.

In his homily, Archbishop Dolan cited the welcome given by the archdiocese to generations of immigrants, “who came and still come to this country through this city with little or nothing of earthly value, but tenaciously clung to that ‘pearl of great price,’ their faith, to find in the Church here the spiritual counterpart of Lady Liberty, holy mother Church, who welcomed them, embraced them, settled them in, taught their children, and kept that faith alive.”

Archbishop Dolan drew laughter and applause when he said he was glad his mother was there. “I was concerned this morning when she found out there was a sale at Macy’s,” he said. He also quipped, “Maybe I should not be so flattered that so



Archbishop Timothy M. Dolan, left, accepts his pastoral staff from Archbishop Pietro Sambi, the apostolic nuncio to the U.S., at St. Patrick’s Cathedral in New York on April 15. Archbishop Dolan, 59, was welcomed to New York during the traditional Mass of installation. He became the 10th archbishop of New York, succeeding Cardinal Edward M. Egan.

many are here today. ... After all, everybody wants to claim sanctuary on income tax day!”

Musicians at the Mass included tenor Ronan Tynan, who sang Franz Schubert’s “Ave Maria” and Cesar Franck’s “*Panis Angelicus*.” His loosely knotted green necktie was a nod to the Irish heritage he shares with the archbishop.

Two hours after he entered the cathedral, Archbishop Dolan made the rounds of the sanctuary before the concelebrants recessed and then made his way down the aisle to applause, “working the crowd” like a seasoned New York leader. †



Archbishop Timothy M. Dolan embraces his mother, Shirley Radcliffe Dolan, at the conclusion of a vespers service in St. Patrick’s Cathedral in New York on April 14. He was named New York’s archbishop in February.

PRIESTS

continued from page 1A

him when Pope Paul VI ordained him a bishop in 1972. At the time, he promised to ordain Dolan a priest, a promise that he fulfilled in 1976.

Bishop O’Meara was serving as an auxiliary bishop in



Archbishop Timothy M. Dolan greets a procession of clergy outside St. Patrick’s Cathedral before his installation Mass in New York on April 15. Archbishop Dolan, 59, became the 10th archbishop of New York, succeeding Cardinal Edward M. Egan.

the St. Louis archdiocese when he ordained then-Father Dolan as a priest of that local Church.

Before Archbishop O’Meara had the rosary, it had belonged to Archbishop Fulton J. Sheen, who served for 15 years as an auxiliary bishop in New York. The two archbishops collaborated together closely in their ministry in the American branch of the Pontifical Society for the Propagation of the Faith.

“It was pretty neat to know that [Archbishop Dolan] still uses it every day,” Msgr. Svarczkopf said. “I’m sure that rosary had a lot of hours already in St. Patrick’s Cathedral because that’s where Fulton Sheen would have spent a lot of time.”

Processing along with Msgr. Svarczkopf was Father Jonathan Meyer, administrator of St. Anne Parish and St. Joseph Parish, both in Jennings County. Father Meyer had been a seminarian at the North American College when Archbishop Dolan was its rector.

The Vespers service in the cathedral the night before and the installation Mass on April 15 were moving liturgies for Father Meyer.

“There were many times when I started weeping,” Father Meyer said. “Because I know him as a father figure, I know how genuine he is. I know how gentle he can be. At the same time, I know how strong he is in his faith and in his preaching and in his no-nonsense attitude.

“And my heart was just filled with joy that he was

being made the father of such a pivotal diocese in the United States.”

As joyous as the occasion was for both priests, it almost didn’t happen. Msgr. Svarczkopf’s car broke down on the Pennsylvania Turnpike on their way to New York. After securing a rental car, the two arrived at St. Patrick’s Cathedral just in time for the start of the Vespers service on April 14.



Fr. Jonathan Meyer

“I literally ran in my cassock, carrying my surplice and my stole, about four city blocks,” Father Meyer said. “I ran in and out of people. It was raining. I talked to cops, trying to get in through the barricades, showing them my ticket.”

Once there, both priests rejoiced in where Pope Benedict XVI had brought Archbishop Dolan, their friend and mentor.

“He will tackle the big issues,” Msgr. Svarczkopf said. “And he will do it with a spirit that will bring people together rather than dividing people because he will be a good trumpet of the truth.

“And the truth is something that the Church is always seeking, and the truth—once people of good will see it—will bring them together.” †

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