



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Twenty Something

Columnist Christina Capecchi reflects on couple missing from Italian shipwreck that still inspires others, page 12.

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## Unexpected blessings

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

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

*(Editor's note: The Criterion invited readers to share their stories of how their faith has had an impact on their marriages, especially in times of joy, struggle, heartbreak and hope. Here are the stories of three couples.)*

By John Shaughnessy

Don Wahle calls himself “the luckiest man I know.”

He makes that statement after he describes how a simple yet special

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

moment of faith changed him and deepened his relationship with his wife, Marcia.

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

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

Their marriage continued along that



Don and Marcia Wahle

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

See **MARRIAGE**, page 8

## Christ’s Resurrection changed the world, pope says at Easter

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

“If Jesus is risen, then—and only then—has something truly new happened,



Pope Benedict XVI

something that changes the state of humanity and the world,” the pope told tens of thousands of people at St. Peter’s Square before giving his Easter blessing “*urbi et orbi*” (to the city and the world).

With the sun shining on the square—transformed

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

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

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

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

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

See **RESURRECTION**, page 2

## Catholics from across archdiocese participate in annual chrism Mass

### Oils blessed and priests renew vows

By Sean Gallagher

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

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

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

Celebrated annually during Holy Week, the

chrism Mass is the occasion when holy oils used in the sacraments are blessed and priests ministering in the archdiocese renew their ordination promises.

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

Ordinarily, the archbishop of Indianapolis blesses the oils. But since Pope Benedict XVI accepted the resignation

See **CHRISM**, page 16

Deacon Steven Gretencord, who ministers at Sacred Heart of Jesus Parish in Terre Haute, gives blessed oils to Donna Dick-Hollingsworth, a member of Sacred Heart Parish in Clinton, during the annual archdiocesan chrism Mass celebrated on April 3 at SS. Peter and Paul Cathedral in Indianapolis.







Above, Pope Benedict XVI holds a candle as he celebrates the Easter Vigil Mass at St. Peter's Basilica at the Vatican on April 7.

Right, Pope Benedict XVI celebrates the Easter Vigil Mass at St. Peter's Basilica at the Vatican on April 7.



# RESURRECTION

continued from page 1

and ethnic groups to work together for the common good and respect for human rights.

"Particularly in Syria, may there be an end to bloodshed and an immediate commitment to the path of respect, dialogue and reconciliation" after months of violent battles between Syria's government and opposition forces.

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

At the end of his message, he wished people a happy Easter in 65 languages, including Mongolian, Hebrew, Hindi, Chinese, Maori, Esperanto and Latin.

In English, he said, "May the grace and joy of the risen Christ be with you all."

At the Easter vigil the night before, the pope welcomed eight adults into the Catholic Church. Among those he baptized and confirmed was Jason N. Emerick, a 36-year-old man from the Archdiocese of Boston. Two of the catechumens were from Germany and the others were from Turkmenistan, Italy, Albania, Slovakia and Cameroon.

Light, fire and candles were the symbols highlighted during the pope's vigil.

Like Easter vigils throughout the world, the Mass began with the lighting of a fire. In the atrium of St. Peter's Basilica, there was a large brazier full of blazing coals. An assistant lit a small taper from the coals and handed it to the pope so he could light the towering Easter candle.

A deacon carried the candle to the entrance of the darkened basilica and chanted, "The light of Christ."

The smaller candle carried by Pope Benedict was lit, and he got onto his mobile platform to be pushed up the aisle of the basilica in silence and what should have been darkness. Although announcers—in multiple languages—had asked the crowd not to use flashes on their cameras during the procession, bursts of light accompanied the pope toward the altar.

However, the cameras could not destroy the impact of the candles held by members of the congregation being lighted one by one and the glow spreading throughout the world's largest church.

In his homily, Pope Benedict said, "To say that God created light means that God created the world as a space for knowledge and truth, as a space for encounter and freedom, as a space for good and love."

The light of Easter, he said, proclaims forever the fact that "life is stronger than death. Good is stronger than evil. Love is

stronger than hate. Truth is stronger than lies."

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

"Today, we can illuminate our cities so brightly that the stars of the sky are no longer visible," he said. "Is this not an image of the problems caused by our version of enlightenment?"

"With regard to material things, our knowledge and our technical accomplishments are legion," he said. But when it comes to the more important matters, such as "the things of God and the question of good," people can no longer see them.

"Faith, then, which reveals God's light to us, is the true enlightenment, enabling God's light to break into our world, opening our eyes to the true light," he said. †

## Volunteers are needed for tornado disaster recovery in Henryville

Special to *The Criterion*

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

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

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

The area has been declared a disaster zone by Federal Emergency Management Assistance officials (FEMA). While homeowners will receive cash assistance

from the federal government, it is often not enough to cover all the costs of rebuilding and repairing homes. FEMA also does not provide assistance for damage to land and outbuildings, according to Catholic Charities officials.

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

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

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

When volunteer crews are assembled and the dates they are available to help have been determined, they should

register at [www.archindy.org/cc/disaster/](http://www.archindy.org/cc/disaster/).

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

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

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

- There are many ways to help. Even if you can't physically help to rebuild a house, you can hold fundraisers to purchase Lowe's, Home Depot and Walmart gift cards. You can remember in your prayers the families affected by the tornado damage. You can also form a team to spread the news about the different ways people can volunteer and help in the area. †

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# At Holy Thursday Mass, pope criticizes dissent from Church teachings

VATICAN CITY (CNS)—During a Mass in which priests renew their promises of fidelity to Christ, Pope Benedict XVI firmly criticized dissent from Church teachings and disobedience of God's will as illegitimate pathways toward reform and renewal.

Surrounded by more than 1,600 priests, bishops and cardinals, the pope cautioned against calls for women's ordination, saying such campaigns seemed more "a desperate push" to fulfill one's own preferences rather than a sincere attempt to conform one's life more closely to Christ.

During the April 5 chism Mass at St. Peter's Basilica, which focuses on Holy Thursday as the day Jesus shared his priesthood with the Apostles, the pope said he wanted to use the occasion to ask all priests, including himself, to meditate upon what their consecration really means.

"Are you resolved to be more united with the Lord Jesus and more closely conformed to him," which entails a renunciation of oneself and "of the much-vaunted self-fulfillment?" the pope asked.

Being Christ-like means not to be served but to serve, not taking but giving, he said.

If that is the nature of the priesthood, then what should be the response of priests when faced with "the often dramatic situation of the Church today," the pope asked.

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

Last year, the president of the Austrian bishops' conference, Vienna Cardinal Christoph Schonborn, condemned a "Call to Disobedience," signed by 250 of Austria's 4,200 Catholic priests. The document urged Catholics to begin a campaign in support of women priests and "priestless eucharistic liturgies" as well as for Communion to be given to non-Catholics and remarried divorcees.

Also, 311 theologians from Austria, Germany and Switzerland signed a memorandum last year demanding the ordination of women and married men as well as an "open dialogue" on the Church's "structures of power and communication."

Pope Benedict asked, "Is disobedience a path of renewal for the Church?" adding that Blessed John Paul II taught "irrevocably that the Church has received no authority from the Lord" to

ordain women.

Pope Benedict said perhaps such campaigns are motivated by concern for the Church and the belief that "the slow pace of institutions has to be overcome by drastic measures, in order to open up new paths and bring the Church up-to-date.

"But is disobedience really a way to do this?" the pope asked.

True renewal must be based on lives that are radically conformed to Christ and God's will, he said.

Christ did seek to correct errors in human traditions, the pope said, but only those customs that stifled God's word and will, seeking to eliminate "human caprice" so as to reveal God's authentic desire for his people.

Being humble, subservient and obedient to God and following Church teaching are not excuses "to defend inertia, the fossilization of traditions," the pope said.

The era following the Second Vatican Council showed what a process of "true renewal" looks like, and it can be seen in many of the new movements and ways of life that are "filled with the joy of faith, the radicalism of obedience, the dynamic of hope and the power of love," he said.

Presiding over the first of two Holy Thursday liturgies, Pope Benedict blessed the oils that will be used in the sacraments of baptism, confirmation, ordination and the anointing of the sick.

Deacons carried the oils in large silver urns to the main altar while catechumens, youths preparing for confirmation, the sick and deacons about to be ordained in the Diocese of Rome wheeled small tables carrying large, artistic urns, which also contained sacramental oils.

In his homily, the pope called on all priests to continue to look to Christ and the saints for guidance in how best to serve and renew the Church and minister to humanity.

"God is not concerned so much with great numbers and with outward successes, but achieves his victories under the humble sign of the mustard seed," the pope said.

He urged bishops and priests to remember their role as teachers and to use the upcoming Year of Faith to combat the growing religious illiteracy found in the midst of our sophisticated society.

"We preach not private theories and opinions, but the faith of the Church," he said. Accurate, authentic guides of what the Church teaches can be found not only in sacred Scripture, but also in the texts of Vatican II, the *Catechism of the Catholic Church* and Blessed John Paul II's



Pope Benedict XVI washes the foot of a priest during the Mass of the Lord's Supper at the Basilica of St. John Lateran in Rome on April 5. The foot-washing ritual reflects the call to imitate Christ by serving one another.

writings, which "are still far from being explored," he said.

However, such teaching will only be credible when those preaching live lives that are visibly touched and shaped by Christ and his word, the pope said.

Later in the day at Rome's Basilica of St. John Lateran, the pope celebrated the Mass of the Lord's Supper, which commemorates Jesus' institution of the Eucharist and the priesthood.

During the evening Mass,

Pope Benedict washed the feet of 12 priests from the Diocese of Rome. The ritual reflected the call to imitate Christ by serving one another and forgiving each other.

The pope poured water from a golden pitcher onto the foot of each priest then gently rubbed each foot dry with a white towel.

In his homily, the pope said pride and wanting to be free to do as one wants is "the real essence of sin." †

## Proposal to pay for contraceptive cost is 'radically flawed,' say bishops

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

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

The memo came in response to a rule proposed by the U.S. Department of Health and Human Services (HHS) in

**See related story, page 5.**

a 32-page document that was published on March 21 in the *Federal Register*. HHS has

proposed new ways for religious organizations that have moral objections to providing free contraceptives to their employees to comply with the requirement.

Among the suggestions are having the costs covered by a "third-party administrator" of a health plan or "independent agency" that receive funds from other sources, such as rebates from drug makers.

Before it makes a final decision on the proposed ruling, the Obama administration is seeking public comment until June 19.

In their memo, the bishops said the details of the proposal are "both tentative and complex, and demand further study." But based on an initial analysis, they said, the proposal had "the same fundamental issues" they had addressed in a March 14 statement titled "United for Religious Freedom."

The bishops said they would be commenting on the HHS proposal in more detail and inviting others to add their comments as well. The memo also said representatives from the U.S. Conference of

Catholic Bishops will continue to meet with administration officials to discuss the new proposal.

They said under the new proposal the government's four-part test to determine which religious organizations fit the mandate's religious exemption remained unchanged.

To be exempt from the requirement, a religious organization "has the inculcation of religious values as its purpose; primarily employs persons who share its religious tenets; primarily serves persons who share its religious tenets; and is a nonprofit organization" under specific sections of the Internal Revenue Code.

"The government has no place defining religion and religious ministry," they said, adding that "government's attempt to do so here is unconstitutional."

Even if the proposed rules would grant some organizations a more limited form of religious freedom, "we contend that we already have that freedom in full and do not need to receive it as a 'grace' from the government," the bishops said.

Fundamentally, they noted, the HHS mandate "still forces us to act against our conscience and teaching," particularly because the new proposal does not modify the inclusion of sterilization and contraceptives, including some abortifacients, in the "preventive services" mandate.

"Those falling outside the government definition of 'religious employer' will be forced by the government to violate their own teachings within their very own institutions," the bishops said. "Whatever funding and administrative mechanisms are ultimately chosen, it remains that many deeply religious institutions and individuals will be forbidden to provide even their own employees—or, in the case of educational institutions, their own students—with health coverage consistent with their values."

In announcing the HHS proposed rule, the Obama administration also said most college student health

insurance plans will have to include free contraceptive coverage. Although the policy will apply to all colleges and universities, religiously affiliated institutions will be given an additional year to comply with the mandate.

Colleges that have self-insured student health coverage plans will not be required to offer free contraceptive coverage.

The proposal seems intended to "lessen the degree of 'cooperation in evil' required of nonexempt religious organizations," the bishops said in their memo. "But they do so by depriving these organizations of the ability to determine their employee and student benefits in accordance with their faith and moral teaching.

"It must also be very clear that the Church, together with other religious groups and faith-based entities, will simultaneously continue to seek relief from the legislature and redress in the courts," the bishops said.

On Jan. 20, HHS announced that the federal government would require all employers, including religious employers, to provide no-cost coverage of all contraceptives, abortifacients and sterilization approved by the Food and Drug Administration as part of preventive health services for women. Only houses of worship are exempt.

In a revision announced on Feb. 10 and published on Feb. 15, President Barack Obama said religious employers could decline to cover contraceptives if they were morally opposed to them, but the health insurers that provide their health plans would be required to offer contraceptives free of charge to women who requested such coverage.

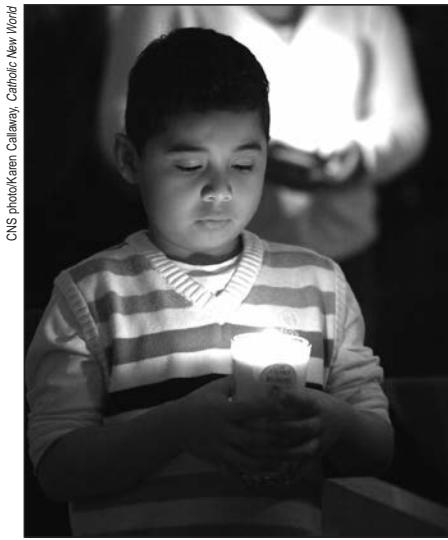
His announcement did not answer how the mandate applied to self-insured religious employers, but the newly published proposal reinforces mandated contraceptive coverage at self-insured Catholic hospitals and social service agencies. †





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## Editorial



CNS photo/Karen Callaway, Catholic New World

A boy holds a lit candle during the Easter Vigil liturgy outside Mission St. Juan Diego in Arlington Heights, Ill., last year. The grand liturgy begins in darkness and continues with the lighting of a new fire and paschal candle.

## We are called to be eyewitnesses to the Resurrection of Jesus

*“For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures; that he was buried; that he was raised on the third day in accordance with the Scriptures; that he appeared to Cephas, then to the Twelve. After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the Apostles. Last of all, as to one born abnormally, he appeared to me”* (1 Cor 15:1-8).

St. Paul believed that it was of “first importance” to remind the Church of Corinth—and all of us—that there were actual eyewitnesses to the resurrection of Jesus Christ from the dead. Our faith is not a matter of speculation. We have the testimony of eyewitnesses to assure us that this life-changing event really happened.

The New Testament provides vivid descriptions of Paul’s encounter with the risen Lord, and his subsequent conversion to Christianity.

Without Paul’s eyewitness testimony and his tireless efforts to proclaim the Gospel, our understanding of Jesus’ teaching would be greatly diminished.

Paul’s collected writings and his frequent journeys throughout the Mediterranean region provide an intense, personal witness to the risen Lord.

As head of the Apostles, St. Peter was the first person to inspect the empty tomb. Although St. John’s Gospel tells us that Peter and “the other disciple” were among the first witnesses to the Resurrection, they really didn’t understand what it meant (Jn 20:9). They didn’t have to fully understand. They simply had to believe—and to declare their love for the Lord.

The first person to encounter the risen Lord face to face was Mary Magdalene. She was one of several women who did not abandon Jesus in the hour of his Passion and death (cf. Mt 27:56, 61 and Mk 15:40). Among this group of dedicated women, the place of honor goes to his mother, Mary, the first Christian disciple and the preeminent witness to everything that happened during his brief time on Earth.

Mary’s witness to the risen Christ began when the angel Gabriel

first confronted her with the great mystery that was to be the history of our salvation. Her humble and obedient acceptance of God’s will made Mary the first Christian disciple. It also made her the first evangelist, the first person enabled by the Holy Spirit to proclaim the truth of our salvation in Christ.

One of the most popular scenes in the Gospel is the appearance of Jesus to two disciples on the road to Emmaus. The disciples were downcast and disheartened. They left Jerusalem following the horrible events of Christ’s Passion and death, and headed home. They knew that the tomb where Jesus had been buried was found to be empty, but they assumed that was the result of foul play.

Why didn’t they recognize the “stranger” they met along the road who walked with them? St. Luke simply says “their eyes were prevented from recognizing him” (Lk 24:16), but similar stories of the risen Lord’s appearances suggest to us that he was changed—transformed—and, as a result, was not immediately recognizable even by those who had been his closest friends and companions.

One of the original witnesses to the resurrection of Jesus was St. Thomas the Apostle. We all know the “doubting Thomas” story. Thomas was absent when Jesus first appeared to the Apostles. He refused to believe that the Lord had risen until he could see for himself. Thomas’s wish was granted, but Jesus admonished him, saying, “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed” (Jn 20:29).

The Lord was speaking to each of us. We have not seen Jesus with our own eyes, but we believe. We have not touched the nail marks in his hands and feet or the wound in his pierced side. Yet, we are called to be eyewitnesses to his death and resurrection. We have received the gift of the Holy Spirit and are called to be evangelists who proclaim the Good News of our salvation in Christ.

This Easter season, let’s set aside all doubt and hesitation. Let’s proclaim the risen Lord boldly and without fear—in our homes, our workplaces and the public square.

—Daniel Conway

## Be Our Guest/Jim Welter

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

Father Kenneth Doyle’s response concerning the granting of indulgences in the “Question Corner” column in the March 16 issue of *The Criterion* raises more questions than it answers.



As he states, the Church’s teaching about indulgences has been around for about 1,000 years. It follows then that they were not around for an equally long period of time. So the time length alone would not seem to justify their usefulness in Catholic teaching.

The Church, during Vatican II, found expressions that more adequately described the nature of sin, as well as God’s mercy and forgiveness, so the emphasis on indulgences under the guidance of the Holy Spirit was diminished as the reader correctly notes.

Father Doyle could have ended his answer on such a pastoral tone. Instead, he chose to expand his answer by short-changing history and only telling half of the story.

Historically, we know that there were many Catholic reformers in addition to Martin Luther who opposed the abuses to indulgences prior to and during the Reformation period.

Erasmus of Rotterdam, who corresponded with Luther, was perhaps the best known. The selling of indulgences did

not “ignite” the reformation as Father Doyle states because by the time Luther returned from exile in the Castle at Wittenberg—after only two years—the practice of selling of indulgences had largely been discontinued.

The real issue for Luther was much larger as it addressed the theology of indulgences themselves and the authority of the pope to be the dispenser of God’s forgiveness.

A series of dialogues which took place between the Catholic and Lutheran traditions following Vatican II resolved many of the divisive issues of the 16th century to the extent that Cardinal Joseph Ratzinger—now Pope Benedict XVI—actually signed a document in 2009 supporting the revocation of Luther’s excommunication.

The conclusion of these modern dialogues and the final agreement between the Catholic and the Evangelical Lutheran traditions can be summarized in a simple phrase and puts to death the centuries-old, and totally unnecessary, argument of whether we are saved through works or grace. “We are saved by grace to free us for good works!”

As a committed Catholic, I wonder why Father Doyle did not choose to share the good news of this joint dialogue statement in his column rather than place upon her shoulders the burden of “a theology with a checkered past.”

(Jim Welter is a member of St. Barnabas Parish in Indianapolis.) †

## Letter to the Editor

### Religious liberty battle is part of president’s plan to win re-election, reader says

President Barack Obama is a noteworthy person with a brilliant mind and skillful use of words.

He entraps the populous with his magic of ambiguity, which feeds those who subscribe to hedonism and relativism.

The president’s euphony addresses the want for many to hear what they want to hear, and not what is actually said.

Obama is a dangerous man—not in and of himself—rather because he embodies a pervading societal disposition that wants to extract any form of religious morality from law, and establish itself as the prevailing rule of right and wrong.

Obama is adept at phraseology manipulation, and echo words in different sentences, designed to hook ideas together.

While this is a fascinating usage of language, if you don’t analyze the means of transport, you miss the delivery.

For example, he speaks of “religious worship” instead of “religious liberty,” which is a distinction with a big difference.

Obama’s guiding maxims are elusive. His approach to policy issues is reminiscent of the Cheshire cat of *Alice in Wonderland*. He is a magnet for nebulous emotions like “change” and “unity.”

That massive bloc of his base—black, gay, labor, Hispanic and liberal constituencies—increasingly accused the president of failing to fully champion the change they most desire.

To address this issue and be re-elected, the Obama machine has taken on his biggest opponent to his concept of “change” and “unity”—religious orthodoxy and orthopraxy specifically, and religious liberty in general.

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

The editors reserve the right to select the letters that will be published and to edit

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# Diocese will 'shut down' if HHS mandate is imposed, bishop says

SAN FRANCISCO (CNS)—If the Diocese of Santa Rosa is required to cooperate with the Obama administration's mandate requiring most religious employers to provide no-cost contraceptive, abortifacient and sterilization coverage, the diocese won't, said Bishop Robert F. Vasa.

"If they shut me down, they shut me down," the bishop said on March 30 following a speech on Catholic health care at a three-day conference on Catholic health care reform hosted by Life Legal Defense Foundation and the Christus Medicus Foundation. The Archdiocese of San Francisco and the dioceses of Sacramento, Oakland and Santa Rosa were among the sponsors.

However, in an interview with *Catholic San Francisco*, the archdiocesan newspaper, Bishop Vasa said he believes the Church will prevail on the issue because religious liberty is "enshrined in our Constitution. 'Precisely because Jesus healed the sick, the Church is involved in healing ministry,'" Bishop Vasa said in his keynote address to the conference, stressing the Catholic Church's commitment to health care. "We are involved in this based on the conviction that each person has unique dignity."

Catholics must unite as they never have before if they hope to prevail against the federal contraceptive, abortifacient and sterilization mandate



*'This is something we cannot fight unless we are united.'*

—Richard Doerflinger, associate director of the U.S. bishops' Secretariat of Pro-Life Activities

because the alternatives are bleak, according to speakers at the March 29-31 conference at St. Mary's Cathedral in San Francisco.

"I think we have to mobilize our Church in a way we never have before," said William Cox, president and CEO of the Alliance of Catholic Health Care, an association of California Catholic hospitals.

"This is something we cannot fight unless we are united," said Richard Doerflinger, associate director of the U.S. bishops' Secretariat of Pro-Life Activities.

A remedy that the U.S. bishops are urging Catholics to support is the Respect for Rights of Conscience Act, said Doerflinger. Supporters may send their lawmakers a note in support of the legislation through a link at [www.usccb.org/conscience](http://www.usccb.org/conscience).

The proposed measure will ensure that those who participate in the health care system "retain the right to provide, purchase or enroll in health coverage that is consistent with their religious beliefs and moral convictions." It would amend only the new mandated benefits

provisions in Title I of the Patient Protection and Affordable Care Act to include the conscience protection that is already part of other federal health programs, according to the U.S. bishops' website.

U.S. Rep. Jeff Fortenberry, R-Neb., introduced the bill in the House, where it remains in committee. It now has more than 200 sponsors. In the Senate, the bill's chief sponsor was Sen. Roy Blunt, R-Mo., but senators voted on March 1 to table it. Blunt has said, "This fight is not over."

The U.S. bishops as a group and individually have issued statements opposing the mandate.

In the Santa Rosa Diocese, Bishop Vasa said he has taken the first steps to changing its health insurance coverage—an action he has taken twice before in Lincoln, Neb., and Baker, Ore. Bishop Vasa was a priest of the Lincoln Diocese from 1976 to 1999, when he was appointed bishop of Baker.

He requested that Anthem Blue Cross send him all 20,000 or more codes for procedures and payments so

he can analyze exactly what is and is not covered. In the past, as an official of the Diocese of Lincoln and as bishop of Baker, Bishop Vasa said he changed health insurance to a self-insured plan that did not offer morally objectionable benefits to anyone.

In Baker and in Lincoln, Bishop Vasa broke from the established health insurance carrier to go with a self-insured plan that conformed completely to Catholic values, including opposition to contraceptives, sterilization and abortion. Most plans cover those procedures and drugs, even if they are not explicitly stated, Bishop Vasa said.

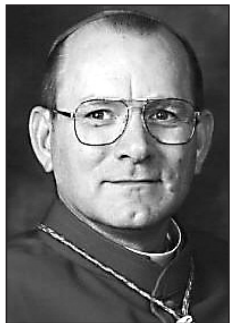
"I don't do business with people who don't think the way I do," Bishop Vasa said.

"Catholic health care is about more than excluding any particular procedure. It is about being knowledgeable about what is in your plan, and making a conscious decision about what you want covered and what you do not want to have covered," the bishop said in a speech on March 30.

He said he not only expects the plan to exclude abortion and contraceptives, but it should also cover treatment after an attempted suicide, restoring fertility by reversing vasectomies and tubal ligations, and repairs after a botched abortion.

"Good morals make good medicine," the bishop said.

A new federal proposal issued on March 21 suggesting that third-party administrators pay the costs of contraceptives for religious employers reinforced the mandated coverage for self-insured Catholic hospitals and social service agencies. The U.S. bishops said that even with the new proposal, the mandate "remains radically flawed." †



Bishop Robert F. Vasa

## New archdiocesan controller looks forward to serving parishes and agencies

By Mary Ann Garber

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



Tracy Lockwood

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

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

"Tracy's background with KPMG in public accounting prepares her well for the complex nature of the financial reporting requirements of the Archdiocese of Indianapolis," Stumpf said. "We've been blessed to have strong leadership in the accounting office over the last decade, and we're looking forward to Tracy's involvement in advancing the many initiatives we've begun."

He said Lockwood's ministry responsibilities include financial reporting for the archdiocese and its agencies, budgeting, and setting financial reporting policies and procedures.

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

A native of Gering, Neb., Lockwood earned a bachelor's degree in accounting at the

University of Nebraska in Lincoln.

She worked as an accountant in the audit practice at KPMG for public, private and not-for-profit clients for 10 years.

"I enjoy working with people to solve business and accounting issues," Lockwood said. "I look forward to working in a not-for-profit organization with a great mission, improving the Office of Accounting Services' communication with the parishes and working with the parishes to achieve their goals."

Among her other duties are serving as a representative on the archdiocesan finance council, supervising the accounting office staff and the archdiocese's annual budget process, and working with the external auditors to complete audits of parish and agency financial statements.

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

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

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

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

- High Court told to bar public school prayers

"WASHINGTON—American public schools are wholly secular institutions from which efforts 'to inculcate into the children a love for God' must be banned, the U.S. Supreme Court was told. Attorney William J. Butler of New York made this claim in a challenge to the constitutionality of prayer recitation in the public schools of New York State. Butler appeared before the court on April 3 on behalf of five parents and nine children in New Hyde Park, N.Y., public schools. He maintained that recitation of a prayer in their schools violates the provisions of the Federal Constitution which ban an establishment of religion and guarantee religious freedom. But attorneys for the local school board and for 16 intervenor parents of 41 public school children told the high court that excluding prayer from the schools would contradict an American tradition that extends back to the earliest days of the nation. They said that to bar prayer from schools would be inconsistent with such practices as the recitation of prayer in Congress and in the Supreme Court itself, whose sessions open with the invocation: 'God save the

United States and this honorable court.' ... The 22-word prayer [in question], whose recitation is non-compulsory, reads: 'Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessings upon us, our parents, our teachers and our country.'"

- Nun charges deficiencies in schools
- Fatima Retreat House finance plan endorsed
- Bloomington will be host to parley
- Traditional Holy Week rites slated
- Two priests 'debate' Right to Work laws
- 'Separation a sin': Times dictate unity, Lutheran leader says
- Raps sugar-coated lures to religious vocations
- Priest in Russia: A cathedral of horrors
- Named to Council steno corps
- Urgency of racial problem cited by Atlanta prelate
- Suggests methods to spur Latin American vocations
- Pontiff endorses cardinal's drive for Latin America
- Ceylon lifts ban against teachers
- Jesuit deplores flaws in higher education
- Lutheran leader lauds pontiff as 'Pope of peace, concord'
- Pope names four African archbishops
- Calls pope's encyclical prime anti-Red document
- Heart attack fatal to Montana bishop

(Read all of these stories from our April 13, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

**Report sexual misconduct now**

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,  
P.O. Box 1410, Indianapolis, Indiana 46206-1410  
317-236-1548 or 800-382-9836, ext. 1548  
[chill@archindy.org](mailto:chill@archindy.org)

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## Events Calendar

### April 13-15

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Vocation Discernment Weekend,"** single men, ages 16-40. Information: 800-424-9955 or [franvoc@aol.com](mailto:franvoc@aol.com).

### April 14

Most Holy Name of Jesus Parish, Parish Life Center, 89 N. 17th Ave., Beech Grove. **School alumni association, "Mardi Gras Masquerade,"** 6:30 p.m.-midnight, \$35 per person, \$60 per couple. Information: 317-716-7839 or [tradermark@juno.com](mailto:tradermark@juno.com).

Our Lady of the Greenwood Parish, 399 S. Meridian St.,

Greenwood. **Hearts for Haiti, Children's Sale,** sale of children's clothes and toys, 8 a.m.-2 p.m. Information: 317-691-5374 or [kandra@sejas.com](mailto:kandra@sejas.com).

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Mary Academy, gym, 415 E. Eighth St., New Albany. **"Spring Fling," Altar Society craft and vendor show and luncheon,** 10 a.m.-3 p.m., booth space available. Information: 812-944-0417 or [ruthsmc@sbcglobal.net](mailto:ruthsmc@sbcglobal.net).

Carmelite Monastery, 59 Allendale, Terre Haute. **Helpers of God's Precious Infants, prayer vigil,** Mass, 7:30 a.m., Planned Parenthood, 30 S. Third St., Terre Haute, prayer vigil, 9:30 a.m., St. Patrick Adoration Chapel, 1807 Poplar St., Terre Haute, Divine Mercy Chaplet, 10 a.m. Information: [mcbroom.tom@gmail.com](mailto:mcbroom.tom@gmail.com).

### April 15

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws).

St. Alphonsus Liguori Parish, 1870 W. Oak St.,

Zionsville, Ind. (Diocese of Lafayette). **Youth ministry, concert, Danielle Rose, singer and artist,** 7 p.m., no charge. Information: 317-873-2885, ext. 108.

### April 16-May 21

St. Elizabeth of Hungary Parish, 333 W. Maple St., Cambridge City. **Office of Family Ministries, "Divorce and Beyond" program,** six-week series, 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586.

### April 18

Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Memorial Mass,**

2 p.m. Information: 317-574-8898.

Riverwalk Banquet Center, 6729 Westfield Blvd., Indianapolis. **Catholic Radio fundraising dinner,** 5:30 p.m., \$60 per person. Information: 317-842-6583.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap, "You Are What You Eat,"** 7-8:30 p.m. Information: 812-379-9353, ext. 241.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Healing prayer service,** adoration, praise, worship, teaching, confessions, 6:30 p.m. Information: 812-623-2964.

### April 19

Our Lady of Peace Cemetery Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Memorial Mass,** 2 p.m. Information: 317-574-8898.

### April 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "Keeping the Faith in Broadcasting," Mike Ahern, host of "One on One" on MYINDY-TV and former WISH-TV anchor, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org). †

## Retreats and Programs

### April 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Of Gods and Men, special movie viewing and discussion,** Father Noah Casey, presenter, 5:30-9:30 p.m., \$20 per person includes light meal, dinner 5:30 p.m., movie 6:30 p.m. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### April 25

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

### April 26

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Journey to Wholeness," caregiver's retreat,** 8:15 a.m.-3:30 p.m., \$50 per person. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### April 26-29

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

### April 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima,"** Mass, breakfast and social, 9 a.m. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### May 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre Cana Conference, marriage preparation program, session one of three, 6:15-9 p.m.** Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

### May 4-6

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

### May 5

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

### May 6

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

### May 7

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

## Pastoral musician workshops are scheduled during May

The archdiocesan Liturgical Music Commission is presenting a series of workshops for pastoral musicians at parishes in central and southern Indiana.

The workshops, titled "Spring Tune Up for Pastoral Musicians," begin at 8:30 a.m. and conclude with an optional lunch at noon on May 5 at St. Jude Parish in Indianapolis, May 12 at St. Joseph Parish in Corydon and May 19 at St. Joseph Parish in St. Leon.

Topics covered during the workshops include technology to help coordinate volunteers and music, vocal techniques, music for weddings and funerals, and

using chant and unaccompanied singing in parish worship.

Participants interested in the optional lunch must register before April 28 for the May 5 workshop, May 7 for the May 12 workshop and May 12 for the May 19 workshop.

Registration fees before the deadlines are \$5 or \$10 for the workshop and the optional lunch. After the deadline, the registration fee is \$10 without lunch.

For information or to register, contact Christina Tuley at 317-236-1483 or 800-382-9836, ext. 1483, or [ctuley@archindy.org](mailto:ctuley@archindy.org). †

## Brownsburg parish to sponsor 'Walk with Haiti' on April 28

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

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

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

programs.

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

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

For more information, contact Beth Lewis at 317-407-2384 or log on to St. Malachy Parish's website at [www.saintmalachyparish.org](http://www.saintmalachyparish.org). †



## Holy Week display

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



## Lending a helping hand

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

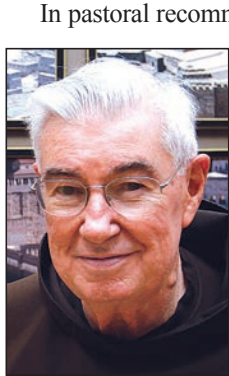


# Holy Land pilgrimages on rise and could increase during Year of Faith

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

Any hesitancy to visit these places is “overcome by faith and interest,” said Franciscan Father Jeremy Harrington, commissary and guardian of the Franciscan Monastery of the Holy Land in Washington. The holy sites, he added, remain safe places to visit despite unrest in the region.

Father Harrington said the number of pilgrims will increase during the Catholic Church’s Year of Faith, which will begin on Oct. 11—the 50th anniversary of the opening of the Second Vatican Council—and conclude on Nov. 24, 2013—the feast of Christ the King.



Fr. Jeremy Harrington, O.F.M.

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

When pilgrims visit the Holy Land, they not only come away with a deeper sense of their faith, but also show solidarity with the Christians living in the region,

Father Harrington told Catholic News Service.

Franciscan Father Garret Edmunds, a pilgrimage guide in the Holy Land and vice commissary of the Franciscan Monastery of the Holy Land in Washington,

said the number of pilgrims from Europe and North America has been stable. In recent years, he has seen an influx of pilgrims from Eastern Europe, Russia, India, the Far East, Africa and Brazil, which he attributes to emerging economies.

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

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

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

This spring, the Vatican published a summary report on how the Franciscan Custodians of the Holy Land have used donations from recent collections. The funds enabled the friars to improve facilities for pilgrims at a number of holy sites at Bethlehem, Jerusalem and other locations. Funds were also used to provide university scholarships to students in the region, offer counseling, housing and medical care to families in need, and to build or rebuild Catholic parishes and schools.

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

The priest also knows not everyone can make a pilgrimage to the sites where Jesus was born, lived and died because of the expense and time involved. That’s why he



Visiting New York priests and other pilgrims touch the Stone of Unction in Jerusalem’s Church of the Holy Sepulcher earlier this year. U.S. Franciscans with ties to the Holy Land predict the number of pilgrims visiting there will increase during the Year of Faith, which begins in October.

encourages people to visit the Franciscan Monastery in Washington, which contains replicas of the Holy Land’s famous shrines as well as a replica of the Grotto at Lourdes and the Roman catacombs.

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

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

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

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

Special to *The Criterion*

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

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

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

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

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

- New Albany Deanery—1-3 p.m. on April 17 at St. Michael Parish, Parish Life Center, 11400 Farmers Lane, N.E., in Bradford.

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

- Bloomington Deanery—9:30-11:30 a.m. on April 18 at St. John the Apostle Parish, Parish Life Center, 4607 W. State Road 46, in Bloomington. Mass will be celebrated at 8:30 a.m. at the church.

- Indianapolis South Deanery—3-5 p.m. on April 18 at Nativity of Our Lord Jesus Christ School, Father Gootee Conference Room, 7225 Southeastern Ave., in Indianapolis.

- Indianapolis North Deanery—7-9 p.m. on April 18 at St. Matthew the Apostle Church, Community Room, 4100 E. 56th St., in Indianapolis. Mass will be celebrated at 6 p.m. at the church followed by adoration.

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

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

dynamism in bringing his saving message to a world in great need.”

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

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

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

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



Matthew Pinto



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# Faith reunites family, brings joy, peace and love

By John Shaughnessy

Many families have them—situations that reach the point where bitterness, misunderstanding and heartbreak can separate people who once shared a bond of love.

Spouses see their commitment to each other fading away.

Parents and children drift apart because of a sense of betrayal or hurt.

Siblings stay away from each other for years because of fights and arguments from the past.

When *The Criterion* invited readers to share their stories of how faith affected their marriage, John and Julie Mundell of St. Pius X Parish in Indianapolis offered the story of how a divorce and a death devastated a family, and how the painful after-effects of those realities threatened to tear that family apart.

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

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

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

After the divorce, there were weekends when his father picked up John and his brothers for visits. But there were also times when he arrived late or didn't show up. His father also made promises about trips and adventures that never happened. And there were the days in high school when John wished his father would come to see him compete in his sports, but he never did.

"It seemed as if it was too difficult for him to show up at these kinds of events, feeling a little like an outcast or perhaps a failure," John notes. "Although he was always proud of our accomplishments and often bragged to his friends, underneath

this, there remained the pain of the divorce."

The pain even continued after both of John's parents eventually married "very good people." Julie Mundell recalls that in the first 10 years of her marriage to John, they would often visit his father and his second wife, but John's father and stepmother only came to visit them once, for 15 minutes, even though they lived just 45 minutes away.

"We were so hurt," she says. "As our young family grew, this became harder and harder to understand. We got to the point of thinking, 'If they want to see us and the grandchildren, they're going to have to come here.' It seemed logical, but it didn't give us peace or joy."

At the point of heartbreak, John and Julie experienced a change in perspective when they began attending meetings of Focolare, a worldwide Catholic movement based in Italy.

"We were attracted to its style of life," John notes. "We began to live its spirituality of unity in our daily lives, trying to put the words of the Gospel into practice in each moment—to love everyone unconditionally, to be the first to love—to live for unity and peace."

Julie adds, "We decided together that, despite the past, we would visit regularly, happily, because that was what the Gospel was calling us to do—to love without expecting anything in return. As the years went by, the most visible fruit of this effort was the relationship our children came to have with them. Innocent of any past hurt, they grew up loving their grandparents."

"In choosing to bring unity and peace into our relationship, we found the old wounds began to disappear within us. We began to see dad as someone God wanted us to love. And in *choosing* to love each time we visited, we actually experienced an internal conversion and began to *really* love, to the point that they loved us in return as much as they could."

That approach spread to John's sole surviving brother, and the feeling of unity became a part of the extended family. It made a difference in the get-togethers they



A Catholic community that stresses peace and unity in life helped John and Julie Mundell gain a new perspective on the power of love to heal a family.

shared. Even more, it helped when the health of John's father and stepmother declined.

"Over a period of several months, it was necessary for us to make many visits to my hometown—going to hospitals and doctors' appointments, taking care of their house and their dog," John recalls. "Without choosing to have lived a life of unity through the years, I think we would have felt the burden of obligation rather than doing these acts out of true love and a sense of family."

The sense of family radiated when John's dad and stepmother died within one day of each other in September 2004.

"We were at the bedside of each one," Julie notes. "The children stayed near and unafraid. Their last hours were truly in a

family atmosphere of love for one another. We gave them comfort and assured them of our love. We prayed with them and for them. We believe that in our love, they felt God's love through us. And this helped them to entrust themselves to God's love and mercy, and die peacefully."

Nearly eight years later, John and Julie marvel at how their family moved from hurt and heartbreak to hope and love. The credit belongs to Focolare and "this beautiful way of living out our Catholic faith in very concrete ways," John says.

"For us, it has been the most significant contribution to our daily style of living, and one that has enriched our lives beyond imagining." †

## MARRIAGE

continued from page 1

"That simple question from her began a journey for me that to this very day remains a mystery," Don Wahle says. "She answered the question for me—'It's Ash Wednesday'—and asked if I would go with her. I relented and went. I do not know whether it was the atmosphere of the church, the priest, the Mass itself or, as I like to think, her faith entering my life. But I knew I had to know more about her faith and had to be part of it."

"Since that evening Mass more than 16 years ago, my life was changed forever."

In the years that followed, the first spouses of Don and Marcia died, Don and Marcia were married in the Church, and Don was received into the full communion of the Church.

That was just the beginning of the transformation in Wahle's life and his faith.

"If you would have told me many years ago that I would become a lector, eucharistic minister, usher and serve on the facility committee, I would have known you were talking to someone else," Wahle notes. "We are now members of St. Christopher Parish in Indianapolis, where we attend Mass as a family with our daughter, son-in-law and grandson."

"There is absolutely no way to explain the feeling that I have at every Mass when I am sitting next to my wife and family, listening to the readings, homily and receiving Communion. I reach over, touch my wife's hand and thank God for this woman he has put in my life."

"I am the luckiest man I know."

### An unexpected blessing

Fred and Doris Chandler consider

themselves blessed in many ways.

They have been married for 42 years, and enjoyed long careers of dedicating their lives to teaching and counseling high school students.

The couple has also long appreciated their spiritual home at St. Thomas Aquinas Parish in Indianapolis, a faith community where they have been able to help serve people in need both locally and internationally, including their parish's relationship with a rural parish in Haiti.

Yet even in their blessings, there have been challenges.

"The toughest part of our life was facing the challenge that we would not be able to have children of our own," the couple wrote in a letter to *The Criterion*. "Besides a few hours of baby-sitting for a few nieces and nephews over the years, our experience with raising children has been almost non-existent."

But that all changed in 2008 when the Chandlers were asked to become part of a team to help provide extra child care for a set of triplets who were born seven weeks prematurely. They have continued to help the working parents, who have since added a baby boy to their family. The Chandlers now assist with the care of the four children every Friday.

"It gives us a great amount of joy," the couple noted. "We enjoy a relationship with this family that has enriched our lives."

For the Chandlers, that relationship is one more blessing in a marriage that has always been guided by faith.

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

"We thank the Sisters of Providence, the Sisters of St. Francis, the monks of Saint Meinrad, the many archdiocesan priests we have known, and the many friends and family members who have spent their lives challenging us to live up to the responsibilities of being a Catholic Christian. We try our best every day."

### Shopping for a church, finding a husband

Pamela Proctor was single then, a self-proclaimed "Baptist girl" who was "shopping" for a church at the time.

She never thought that her search for a faith community would also lead to her husband.

"When I met David, I was a Baptist girl and church shopping," Pamela Proctor recalls. "Through some mutual friends, we became acquainted and started a relationship. I had decided to become Catholic if we became serious, which is what happened. I can tell you now that is the best thing that ever happened to me—becoming Catholic and marrying a faithful Catholic man."

The Proctors, who are members of Our Lady of the Greenwood Parish in Greenwood, have been married for 30 years, a marriage that has also been blessed with six children.



David and Pamela Proctor

**'How we have been able to stay married and happy is because of our faith in God, and the commitment we made to each other in the sacrament of matrimony.'**

—Pamela Proctor

"Most of those years have been very good, but we have had our share of disappointing contradictions as well," Pamela Proctor notes. "How we have been able to stay married and happy is

because of our faith in God, and the commitment we made to each other in the sacrament of matrimony."

"David has set the example for our family that the sacraments are important. As much as he has been able, he has been a daily Mass communicant. It took me a while and a few kids later to

experience the value of daily Mass. The sacrament of reconciliation has also been a valuable routine for us that has allowed us to work on faults, and has been helpful in overcoming our stubborn and sinful patterns."

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

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

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



# The Passion



Hellen Sanders, dressed in blue, and her son, Matthew Gichohi, members of St. Mary Parish in Indianapolis, portray Mary and the Beloved Disciple during the Passion re-enactment at the downtown parish on Good Friday, April 6.



Walter Soto, left, as Pontius Pilate, washes his hands of the crowd's decision to crucify Jesus during the Passion re-enactment on Good Friday, April 6, at St. Mary Parish in Indianapolis. Assisting him is Oscar Vasquez. Both men are St. Mary parishioners.



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

## Connecticut Senate votes to abolish state's death penalty

HARTFORD, Conn. (CNS)—The Connecticut Senate voted to repeal the death penalty, positioning the state to become the fifth in five years to ban the practice.

The bill, which replaces the death penalty with life in prison without parole, now heads to the House of Representatives, where observers expected it to pass. Gov. Daniel Malloy has said he would sign the legislation when it reaches his desk.

No date for the House vote had been set as of April 5.

The 20-16 vote was welcomed by the Connecticut Catholic Public Affairs Conference, which represents the state's Catholic bishops on public policy issues.

"The Catholic conference of Connecticut is thrilled with the passage of the repeal of the death penalty," executive director Michael C. Culhane told Catholic News Service hours after passage.

Culhane said Archbishop Henry J. Mansell of Hartford and Archbishop William E. Lori, the bishop of Bridgeport newly appointed to head the Baltimore Archdiocese, had contacted legislators seeking the bill's passage.

The conference also had mounted a campaign through its website and in messages in parish bulletins asking parishioners to contact their elected representatives and ask them to support the bill.

Culhane said the final four-vote margin was not assured until the vote was taken in the early hours of April 5.

The effort to ban capital punishment is the third undertaken in the Legislature in recent years. A 2009 bill was passed by both chambers, but vetoed by then-Gov. M. Jodi Rell. In 2011, a bill banning the practice was passed by a joint House and Senate Judiciary Committee, but died in the Senate.

Parties on both sides of the issue mounted an emotion-filled campaign as the legislation was being debated in the Senate.

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

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

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

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

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

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

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

## Federal appeals panel hears arguments on Defense of Marriage Act cases

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

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

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

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

In February 2011, President Barack Obama instructed the Department of Justice to stop defending the law in pending court cases. Cardinal—

then-Archbishop—Timothy M. Dolan of New York said at the time that the marriage law was not "unjust discrimination," but rather legislation that "merely affirms and protects the time-tested and unalterable meaning of marriage."

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

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

was a "rational basis" for Congress to pass it.

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

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

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

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

The brief criticized the lower court's "holding that morality cannot be the primary basis for legislation under rational-review basis," saying that view was "simply incorrect."

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

The brief also dismissed the lower court's finding that opposition to the federal law was the result of "irrational prejudice" against homosexuals. †



# 'The Last Supper' artwork invites visitors to sit around Christ's table

GREENSBURG, Pa. (CNS)—From a distance, a distinct figure sits alone at a long, rectangular table surrounded by 12 large, empty stools.

It is only upon approaching the table that one realizes the figure is a life-size bronze sculpture of Christ breaking bread. Yet, none of his disciples is there.

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

Titled "The Last Supper," the artwork rests amid tranquility on the grounds of St. Emma Monastery in Greensburg, bordered by rolling hills and pastureland.

A bronze plate is on the table directly in front of Christ. A bronze cup sits to the right of the plate. Christ's eyes are fixed downward toward his chest with the top of his garment open.

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

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

Schmalz, who is a member of St. Teresa of Avila Parish in Elmira, Ontario, has spent more than 22 years creating sculptures that glorify Christ. He considers his work "visual prayers," and is devoted to creating art with the power to convert and deepen one's spirituality.

His website, [www.sculpturebytps.com](http://www.sculpturebytps.com), displays photos of the numerous small and large religious sculptures he has created, depicting Christ, various saints and New Testament figures, among others.

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

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

"When you meditate and pray, you want to merge yourself into it, become part of it," he told *The Catholic Accent*,



This life-size bronze sculpture of Christ, pictured on March 23, is part of "The Last Supper," a piece of art located on the grounds of St. Emma Monastery in Greensburg, Pa. Artist Timothy Schmalz, a parishioner of St. Teresa of Avila Parish in Elmira, Ontario, who created the sculpture, has spent more than 22 years creating sculptures that glorify Christ. St. Christopher Parish in Indianapolis installed this sculpture on its grounds in July 2006.

newspaper of the Greensburg Diocese.

The Sisters of St. Benedict commissioned this bronze cast of Schmalz's art and dedicated it last October. Raimondo Construction in Greensburg designed and built the stools and table based on Schmalz's dimensions.

Ethan and Ryan Gilbert, members of St. John Baptist de La Salle Parish in Delmont, assisted with the project and its surrounding landscaping as their Eagle Scout project.

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

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

It is one of his favorite sculptures, and

a piece that he contemplated creating for years. The concept eventually came to him as "a meteorite that hit the artistic landscape and made a huge bang."

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

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

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

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

When original artwork is created and placed in living spaces today, it

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

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

Mother Mary Ann

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

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

(For more information on St. Emma Monastery, log on to [www.stemma.org](http://www.stemma.org).) †

*'When you meditate and pray, you want to merge yourself into it, become part of it.'*

—Timothy Schmalz

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## Marriage is vital to the Church and world, pope says

By David Gibson

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

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

By evening, the stress of ordinary life has taken a toll. At that point, most couples are hard pressed to envision their marriage as a sign of anything that the world needs.

Yet, Pope Benedict XVI emphasized that married couples have an invaluable contribution to make to the world, society and the Church.

Husbands and wives need each other, and the pope considers that important. But he also wants couples to recognize that the world needs their marriage. Couples have the capacity to communicate a much-needed signal that married love and commitment remain possible.

This is important, especially at a time when many young people say they fear a lasting marriage is not possible for them.

Speaking in April 2010 on the waterfront in Valletta, the capital city of Malta, Pope Benedict urged some 10,000 young people to resist fear in whatever vocation they choose in life, including marriage.

A month earlier, he told a youth forum in Italy that "human beings are made for love." Naturally, the pope explained, "the vocation to love takes different forms," such as priesthood, religious life or marriage.

The relationship of a wife and husband "reflects divine love in a quite special way," he said. "Therefore, the conjugal bond acquires an immense dignity."

The Church offers a "positive and inspiring vision" of human life, marriage and parenthood, Pope Benedict has noted.

True enough, a majority of married couples might find it difficult at the end of a typical day to concretely experience what the pope is talking about.

If they are parents, couples might sense that most days are a mixture of joy, impatience, fatigue and satisfaction with



Pope Benedict XVI greets a newly married couple during a general audience at the Vatican on Feb. 14, 2007. The pope has spoken on many occasions about the importance of married couples to the Church and the broader society.

the children they love. Parents might find it a considerable challenge at given moments to affirm with the pope that their family could help restore "the fabric of society."

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

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

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

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

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

Despite the support that couples and families need,

Pope Benedict does not want them to be regarded by the Church merely as needy. In his vision, married couples and

families are blessed with many gifts, and their gifts are needed by the Church and the world.

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

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

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

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

## Online and Church resources help couples live out marriage promises

By Mary Jo Pedersen

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

These topics are timely and relevant issues in their



This is the home page of [www.foryourmarriage.org](http://www.foryourmarriage.org), a website sponsored by the U.S. bishops that helps married couples deepen their relationship and grow in holiness in their marriage.

lives. They found the site in their parish bulletin.

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

On St. Valentine's Day weekend, hundreds of couples attend their parish's "Tables for Two" dinner and marriage enrichment evening where they gain new skills for strengthening their relationship. Skills taught include communication skills, praying together and conflict resolution.

Many Catholic faith communities today are joining in a national effort inspired by the U.S. Conference of Catholic Bishops' Committee on Laity, Marriage, Family Life and Youth, which initiated [www.foryourmarriage.org](http://www.foryourmarriage.org).

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

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

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

Many parish bulletins carry notices of easy to use

and dependable Internet resources, such as [www.exceptionalmarriages.com](http://www.exceptionalmarriages.com).

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

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

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

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

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

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

To learn more about supporting marriage in your community, log on to [marriage@uscbb.org](mailto:marriage@uscbb.org).

(Mary Jo Pedersen, a veteran coordinator of marriage and family spirituality programs, lives in Omaha, Neb.) †



From the Editor Emeritus/John F. Fink

## Biblical readings: Beginning the Book of Revelation

Beginning next Monday, the biblical readings in the Office of Readings for the next four weeks will be the Book of Revelation. That's probably about as long as it should take to read Revelation properly because it's certainly one of the most difficult to understand.



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

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

Whoever wrote it must have had great

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

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

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

Before you start reading Revelation, be aware that it is not a set of predictions about current events. Fundamentalists frequently take it as such and predict the end of the world. The most recent time was last October. Biblical expert Luke Timothy Johnson has written that "such readings have missed the real message of Revelation. They reduce its value to that of an astrological chart."

Revelation begins with John telling

about the vision he had while on Patmos of the resurrected Jesus, who told him to write letters to the seven Churches in the Roman province of Asia, all of which are in modern Turkey—Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.

Already, the symbolism begins as John writes about "a son of man" in the midst of seven gold lampstands, which symbolize the seven Churches. His description of Jesus certainly should not be taken literally, especially the "sharp two-edged sword" that "came out of his mouth" (Rv 1:16). This symbolizes the word of God that will destroy unrepentant sinners.

Chapters 2 and 3 are the separate letters to the seven Churches. Each is an exhortation to remain faithful. We learn about some of the struggles these Churches had as they faced opposition or division.

After a greeting, each letter has an elaborate description of Jesus, who analyzes the problems in each of the Churches and ends with a warning or words of promise.

We will continue next week. †

Cornucopia/Cynthia Dewes

## Change is necessary whether we like it or not

Well, the Easter season is still upon us, although the kids are finally sick of jellybeans. The plastic grass has been vacuumed up, and the errant eggs retrieved from the yard long after the Easter egg hunt. It feels like a kind of anti-climax. But it isn't because the real focus of Easter is hope, joy and looking ahead. The trappings may be gone, but the substance remains.



Easter is a time of optimism, but it sometimes requires change to fulfill its promise. Especially as we age, change becomes harder and we tend to resist it. We want the happy result without the angst it sometimes takes to achieve it.

Against our will, we learn the new program on the computer or try to be smart enough to use the newest smart phone. We listen to some current music or watch a popular TV sitcom, trying to find merit in what the young are "into" these days. We struggle to interject a hip—if that's still a usable adjective—phrase into conversation with the "grands" or the teenage store clerk. We work at it.

Still, we know that we should concentrate more on the larger matters of attitude and behavior. Things like learning to withhold judgments about others we meet or being more tactful. We need to learn to listen more closely instead of being impatient to interject our own opinion into the conversation. We must let go and let God do God's thing through us.

While pursuing change for a better future and change from a shady past, though, we should always appreciate the moment. It seems to me that the promise of Easter includes joy in our present condition.

And there is always some kind of joy if we look for it. God has given us life, for starters, plus natural talents and skills and intelligence and other qualities that can help us succeed in our pursuit of heaven. Not to mention the beauty of nature and all of God's creation to take pleasure in. Even a good night's sleep or eating a tasty meal can bring joy.

Sometimes, besides all that and even without trying, we are given transcendent moments in which we sense glimpses of Easter's promise fulfilled. We feel the warm affection of a distant friend or a beloved person who has died. We suddenly understand a child's unspoken

need and how to answer it. We realize we have done good work, or reached the high note without effort, or solved the seemingly unsolvable engineering problem. God turned on our spiritual light bulb.

Now, change just for the sake of change is never a good idea, either. It seems that bureaucracies in particular, whether in government or the church or the workplace, sometimes come up with changes apparently meant to justify their existence. And if we are unwittingly part of such efforts, I think we should work to change the system rather than contribute to worthless changes demanded by it.

But that takes courage, which is often hard because it requires leaving our comfort zone. We like to hang on to the same iffy job or eat the same unhealthy foods as long as possible. Only courageous commitment to the effort makes any fulfillment possible.

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

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

For the Journey/Effie Caldarola

## Introducing compassion in a culture of violence

During Lent, I was touched again while praying with the Gospels by one phrase that seemed to draw us into the heart of Christ.



Jesus "was moved with compassion."

Jesus so loved those he encountered, and so felt their suffering, that he responded with physical stirrings deep within his body. He instructed us, "Be

compassionate, as your heavenly Father is compassionate" (Lk 6:36).

This Lent, I was painfully aware of the sufferings of friends who have cancer, and with a person on death row with whom I had corresponded for years. He was executed almost three weeks before Easter.

These illnesses and death weighed on me. When I think of my friends' suffering, I often feel a gut ache. This isn't entirely compassion on my part.

I know that I, too, shall die. When confronted with the illness of others, my reaction may be in part inspired by our mutual mortality. Many people turn away from suffering or avoid the thought of it

because it reflects on their vulnerability. The resulting fear can affect us in a physical way, not attributable solely to compassion.

I don't know what is ahead, but can say unequivocally that I don't fear I will die on death row. So the physical reaction, the sudden illness, I experienced the evening my friend was executed was a "suffering with."

Perhaps in Lent, while awaiting the remembrance of the death of another condemned man, Christ himself, I was allowed to experience the gift and privilege of compassion.

The person I corresponded with maintained his innocence until the end. I don't know if he was innocent or guilty. I know that 17 years of imprisonment transformed him. I know that knowing him implanted in me a greater desire to work to end the death penalty and to bring a greater sense of restorative—not punitive—justice to our country.

"We cannot teach that killing is wrong by killing," the U.S. bishops told us in 1994. Pope John Paul II and Pope Benedict XVI repeatedly have called for an end to the death penalty, and

praised those who work for its abolition in every country.

Catholic Mobilizing Network to End the Use of the Death Penalty reminds us that we live in a country of "redemptive violence." The solution to an unplanned pregnancy or an unborn child who is disabled—abortion. The infirm—assisted suicide. Crime—execution.

To help others see the futility of this violence, we must be willing to suffer with the pregnant mother, the old and ill, the victims of unspeakable crimes and their families, the justly and unjustly convicted.

Although we seek justice, we remember the ultimate judgment is God's. We have been assigned compassion by Christ, who gives us hope.

The last letter that I received from death row, mailed on his execution day, expressed my friend's hope through Peter.

"Sanctify Christ as Lord in your hearts. Always be ready to give an explanation to anyone who asks you for a reason for your hope" (1 Pt 3:15).

(Effie Caldarola writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

## Catholics missing from Italian shipwreck still inspire

This month, we mark the 100th anniversary of the sinking of the Titanic, and the luxury liner buried two and a half miles below the



Atlantic bobs to the surface once again.

But I keep circling back to the shipwreck of 2012, the cruise liner Costa Concordia that struck a reef off the Italian island Giglio one Friday night in January. Of

the 32 casualties, only two Americans remain missing, a retired couple from Minnesota—Barb Heil, 70, and her husband, Jerry, 69, the parents of four children and devout Catholics.

They had waited their whole lives to take a cruise like this one, having paid for years of Catholic school tuition and medical bills from a bout with cancer. Finally, their chance had come—time to see Vatican City and Tuscany's rolling hills.

Four days after the shipwreck, a reporting assignment brought me to Barb and Jerry's parish, St. Pius X Parish in White Bear Lake, a mile and a half from their blue ranch-style home. Their fingerprints were everywhere.

As I pulled up to the church, the maintenance man, Randy, was changing the marquee sign on the front lawn, removing the words "school book fair" and sharing the message "Barb Jerry prayer service."

In the front entrance, I passed boxes of raffle tickets for the parish festival in three weeks. Barb and Jerry's envelope was not there. They must have retrieved it before leaving on their trip.

A little further in, sign-ups for volunteer positions were taped on a table. On the second sheet, Barb had written her name in loopy cursive, committing to a kitchen duty to be fulfilled on Sunday, Feb. 12—"hot dogs 10:45 a.m. to 1:45 p.m."

The small eucharistic adoration chapel tucked behind the sacristy was occupied by four parishioners. Jerry and Barb attended daily Mass and weekly adoration, and now that chapel was being filled in their honor. I flipped through the register, a three-ring binder marked with arrivals and departures at every hour, overlapping five or 10 minutes. Outside the chapel door, a turquoise Mead notebook held petitions for Barb and Jerry scrawled in black ink.

"Peace," someone wrote, "closure for their family."

One of the parishioners taking part in adoration was Dennis Bechel, 71, who belonged to the Knights of Columbus council with Jerry.

"It's a shock," he told me. "You become almost like a second family when you're involved in a church community like St. Pius."

I learned that Jerry taught adult faith formation and had helped set up the church's first website. Barb, meanwhile, was an active volunteer at the Dorothy Day homeless shelter in St. Paul.

One month later, I was back at St. Pius X Church attending the memorial Mass for Barb and Jerry.

We sang "Be Not Afraid," and during his homily the priest addressed the scenario playing out in all our minds. He gave us the words we want to believe. "I can imagine them very calmly allowing others to get ahead, not pushing others, probably figuring it was going to be OK." Surely, he said, Barb and Jerry were praying as they waited their turn.

When I reviewed all my reporting notes, it was hard to find anything unrelated to Catholicism. As a 20-something person imagining what the rest of my life will look like, that inspired me.

For me, that is the takeaway, that is the testimony—to be so wholly Catholic that there is nothing outside your faith, nothing untouched, nothing walled off, nothing hidden. It's where you begin and end, and where you dwell all day. It's not showy or pious, it's just who you are—Catholic, through and through.

(Christina Capecchi is a freelance writer in Inver Grove Heights, Minn. She can be contacted at [www.ReadChristina.com](http://www.ReadChristina.com).) †



Second Sunday of Easter/Msg. Owen F. Campion

# The Sunday Readings

Sunday, April 15, 2012

- Acts of the Apostles 4:32-35
- 1 John 5:1-6
- John 20:19-31

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

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

This weekend's reading from Acts describes the early Church. Its members were "of one heart and one mind."

Love and common adherence to the Lord were central to their lives.

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

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

St. John's First Epistle supplies the second reading.

It defines the Christian as this definition was understood in the first century.

Each believer fully gave self in love to God through trust and faith in Jesus. As a result of this commitment, and of the

Lord's redeeming acts, each Christian was a child of God. This term meant much more than merely earthly creation. It meant eternal life.

Baptism in water symbolizes this absolute commitment.

The Gospel reading for this weekend is from St. John's Gospel.

It is a Resurrection narrative, and it is a story with which most Christians are quite familiar. Recall the dismay among the followers of Jesus when they found the empty tomb? They wondered where the body of the Lord had been taken.

This reading answers the question. The body of the Lord has not been taken anywhere. Jesus lives! He is risen!

The encounter with Thomas, a story so well-known for so long among Christians, affirms this fact.

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

Finally, risen to a new and eternal life, no longer confined by earthly space and circumstance, Jesus passes through locked doors to spend time with the Apostles.

Greeting the Apostles with "Peace be with you," Jesus makes clear that peace can only be found in God.

## Reflection

This weekend, the Church calls its people to have faith and to rejoice.

Resurrection—and redemption in Jesus—are not memories to be commemorated, but living realities for us to experience here and now.

It is a time to find consolation and strength in the fact that Jesus lives for us here and now.

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

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



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

## Daily Readings

Monday, April 16

Acts 4:23-31

Psalms 2:1-9

John 3:1-8

Friday, April 20

Acts 5:34-42

Psalms 27:1, 4, 13-14

John 6:1-15

Tuesday, April 17

Acts 4:32-37

Psalms 93:1-2, 5

John 3:7b-15

Saturday, April 21

St. Anselm, bishop and doctor

Acts 6:1-7

Psalms 33:1-2, 4-5, 18-19

John 6:16-21

Wednesday, April 18

Acts 5:17-26

Psalms 34:2-9

John 3:16-21

Sunday, April 22

Third Sunday of Easter

Acts 3:13-15, 17-19

Psalms 4:2, 4, 7-9

1 John 2:1-5a

Luke 24:35-48

Thursday, April 19

Acts 5:27-33

Psalms 34:2, 9, 17-20

John 3:31-36

## Question Corner/Fr. Kenneth Doyle

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

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



My concern is that he is a practicing Protestant and does not want to change denominations at this time.

Is it possible for them to marry with the approval of the Catholic Church if each has a priest of their own faith presiding over the Mass?

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

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

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

Regarding the religion of any children from the marriage, your daughter, as the Catholic party, will be required to orally promise that she will continue to practice her faith within the Catholic Church.

Additionally, she will promise "to do all in my power to share the faith I have received with our children by having them baptized and reared as Catholics."

Significantly, some commentators are quick to explain—as does the Diocese of Brooklyn's website—that "the Decree on Ecumenism #3 clarifies that 'to do all in one's power' recognizes the religious convictions of the non-Catholic party and implies that a decision is reached that respects those beliefs.

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

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

As to the nature of the wedding ceremony, it is imprecise to suggest that each might have "a priest of their own faith presiding over the Mass."

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

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

Again, with the proper permission, either the priest or the minister could receive the

couple's vows, but not both, in order to satisfy both the civil and religious requirement of a single officiant.

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

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

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

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

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

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

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

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

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

## My Journey to God



### The Grain of Wheat

The thing about the grain of wheat  
That falls to the ground and dies—  
It wants to  
So it can sprout new life

It knows dying to self is  
Difficult, arduous and slow,  
Gradual,  
A series of stages and steps

Most importantly,  
A willingness,

The seed's "Yes"  
To freely lay its life down

Flowering into its higher purpose—  
Bearing fruit so glorious, wonderful  
And new

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

By Cathy Lamperski Dearing

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

### Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, Indianapolis, IN 46202-2367 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †



# Rest in peace

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

**BATES, Jane, 69,** Good Shepherd, Indianapolis, March 31. Sister of Franciscan Sister Linda Bates, John, Michael and Stephen Bates.

**BROWNE, Lupe M., 68,** Immaculate Heart of Mary, Indianapolis, March 17. Mother of Sofia, Gabriel and Jim Browne Jr. Grandmother of six.

**CASPER, Frank, 79,** St. Gabriel the Archangel, Indianapolis, March 24. Husband of Suzanne Casper. Father of Christina Cozzolino, Debbie and Kim Horn, Cindy Vondersaar, Sharon Wilson, Becky Wiltsee and Mike Casper. Grandfather of 22. Great-grandfather of two.

**DINNIN, Irene Frances (Kramer), 74,** St. Luke the Evangelist, Indianapolis, March 21. Wife of Michael Dinnin. Mother of Elizabeth Farrall, Catherine Robinson and Rosemary Dinnin. Sister of Emma Matthews. Grandmother of five.

**EGLE, John E., 84,** Holy Family, New Albany, March 1. Husband of Mary (Hitner) Egle. Father of Barbara Eisenmenger, Christi Stewart and Greg Egle. Brother of Maria Ashan and Vivian Egle. Grandfather of seven. Great-grandfather of four.

**ELLIS, Laura D., 89,** St. Michael, Brookville,

March 24. Mother of Kathy O'Bryan and Susan Ellis. Sister of Joanna Whitcomb and Jerry Douglas. Grandmother of three. Great-grandmother of six.

**GOOTEE, James, 67,** St. Mary, North Vernon, March 23. Husband of Mary Lou (DeGlandon) Gootee. Father of Shannon Arvin, Lisa Kendall and Rebecca Miller. Brother of Jane Carter, Elizabeth Colvin, John and Michael Gootee. Grandfather of 10.

**GOWAN, Brenda, 55,** St. Pius V., Troy, March 23. Mother of Brad Gowan. Daughter of Pearl (Mullis) Whalen. Sister of Norma Deel, Beth Nix, Arlene Rauscher, David, Frank, John, Michael and Stephen Whalen.

**GRANTZ, Mary J., 98,** Holy Family, New Albany, March 24. Mother of Joe, John and Tony Grantz. Grandmother of nine. Great-grandmother of 19. Great-great-grandmother of one.

**GRITT, William E., 82,** St. Barnabas, Indianapolis, March 19. Husband of Barbara Gritt. Father of Mary Rankin, Peggy, Bill Jr. and Mike Gritt. Grandfather of 10.

**HAGAN, Iva Mildred, 72,** Sacred Heart of Jesus, Jeffersonville, March 19. Wife of James Hagan. Mother of Mary Jane Crowder, Deborah and John Hagan. Grandmother of six. Great-grandmother of four.

**KINGHAM, John W., 97,** St. Mark the Evangelist, Indianapolis, March 30. Father of Ann Cecil, Mary Ott and Josie Shaw. Brother of Peggy Kennedy and Larry Kingham. Grandfather of eight. Great-grandfather of 19. Great-great-grandfather of five.

**KNABLE, Elmer F., 84,** St. Mary-of-the-Knobs, Floyds Knobs, March 25.

Husband of Gilberte Knable. Father of Terese Winner, Elmer, Karl and Robert Knable. Grandfather of 13. Great-grandfather of four.

**LOHR, Harold E., 90,** Holy Family, New Albany, March 20. Father of Diane Lohr-Dohogne. Grandfather of two.

**McKEEMAN, Carolyn (Seifert), 68,** St. Michael, Greenfield, Jan. 15. Wife of Rex McKeeman. Mother of Cathy Boso, Mary Hauck, Kelly Wilson, Matt and Robert McKeeman. Sister of Anna Breuing, Kay Ellis, Mary Willman, Bernard, John and Michael Seifert. Grandmother of 11.

**MIDDENDORF, Raymond F., 93,** St. Mary, Greensburg, March 27. Father of James and Jerry Middendorf. Brother of Robert Middendorf. Grandfather of two. Great-grandfather of three.

**MILLER, Viola Jean (Hearne), 83,** St. Lawrence, Indianapolis, March 22. Wife of Morris Miller. Mother of Frank and Leslie Miller. Grandmother of five. Great-grandmother of six.

**PELSOR, Martha H., 90,** St. Michael, Brookville, March 25. Mother of Linda Ballman, Mary Grimes, Brenda Metcalf, Cathy, Connie, Dave and James Pelsor. Grandmother of 15. Great-grandmother of 20.

**SCHELLENBERGER, Anna Marie, 96,** Holy Family, New Albany, March 5. Mother of Mary Baker, Jo Ann Lockhart, Dennis, John and Paul Schellenberger. Grandmother of eight. Great-grandmother of two.

**SINGER, Carol C., 83,** St. Michael, Brookville, March 22. Wife of Ambrose Singer. Mother of Becky, Mark and Michael Singer. Sister of Evelyn Sauerland and Raymond Dorrel. Grandmother of eight. Great-grandmother of 10. Step-great-grandmother of two.

**STAGGS, Fred D., 77,** St. Barnabas, Indianapolis, March 23. Husband of Bridget Staggs. Father of Niki Garrison, Tina Maxey and Scott Staggs. Brother of Rosemary Allen and Gene Staggs. Grandfather of nine.

**STENGEL, Norma Jane, 90,** Sacred Heart of Jesus, Jeffersonville, Jan. 29. Wife of John Stengel. Mother of Bruce Stengel. Grandmother of four. Great-grandmother of two.

**WICKENS, Marjorie, 85,** St. Mary, North Vernon, March 21. Sister of Theresa Bruns, Mable Byers, Kate Daeger, Virginia, Hugh and John Wickens. †

## Springtime at Fatima



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



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



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



Bleeding hearts cluster on a branch on March 28 outside the chapel at Our Lady of Fatima Retreat House in Indianapolis.

### Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
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For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



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# South is the most religious part of the nation, says Gallup poll

PRINCETON, N.J. (CNS)—The South is the most religious region of the United States, according to a yearlong poll by Gallup.

Mississippi qualified as the most religious state in the nation, with 59 percent of its residents claiming to be “very religious.” Next on the list was the only non-Southern state among the top 12—Utah, where 57 percent of its people say they are very religious.

Placing third overall was Alabama, with 56 percent of its residents claiming to be very religious. The only state in the top 12 with a significant Catholic population was Louisiana, ranking fourth in Gallup’s poll, with 54 percent in the state saying they are very religious.

Ranking fifth through 12th were Arkansas, South Carolina, Tennessee, North Carolina, Georgia, Oklahoma, Texas and Kentucky. The percentage of those who said they were very religious in these states ranged from 54 percent for Arkansas to 47 percent for Kentucky.

The states with the smallest percentages of people who said they were very religious were New Hampshire and Vermont, with 23 percent each. But Vermont had a higher percentage—58—reporting that they were “nonreligious” than New Hampshire—52. These were the only states where more than half of the population said they were nonreligious.

Just ahead of these two states, those with the least religious population were, in ascending order, Maine, Massachusetts, Alaska, Oregon, Nevada, Washington, Connecticut, the District of Columbia and New York. The percentages of those who said they were very religious in those states ranged from 25 percent for Maine to 32 percent for New York.

In Rhode Island, the nation’s only Catholic-majority state, 32 percent of the population said they are very religious, 31 percent said they were moderately religious and 37 percent said they were nonreligious. Other states in the top 10 in terms of percentage of Catholic residents include Massachusetts, New York, Connecticut, Nevada and New Hampshire.

Overall, Gallup classifies 40 percent of Americans as very religious, meaning that

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

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

The survey was based on telephone interviews of a random sample of 353,492 adults ages 18 and up living in the United States. The margin of error in the poll was plus or minus 1 percentage point.

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

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

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

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

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

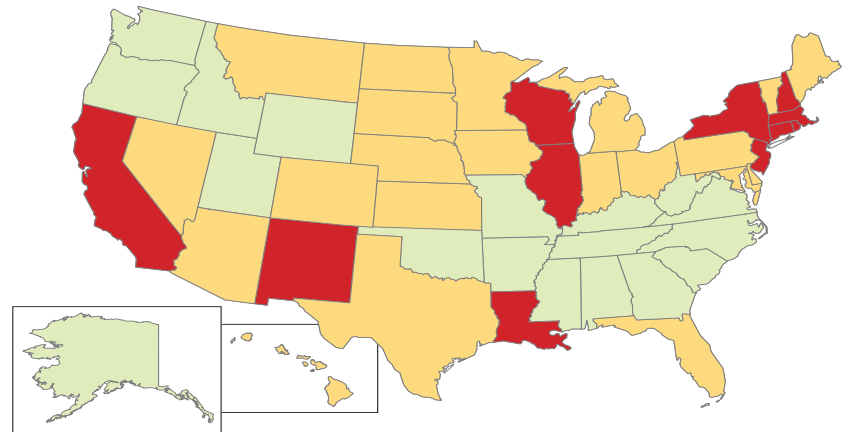
According to the Gallup 2011 poll on religiosity, Indiana is the 15th most religious state in the nation with 45 percent of its residents identifying themselves as very religious, 27 percent describing themselves as moderately religious and 28 percent identifying themselves as nonreligious.

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

**RELIGIOSITY IS MEASURED** by how important respondents say religion is in their daily life and how frequently they attend religious services. With the exception of Louisiana, states that are more than 30 percent Catholic are average or below average in religiosity.

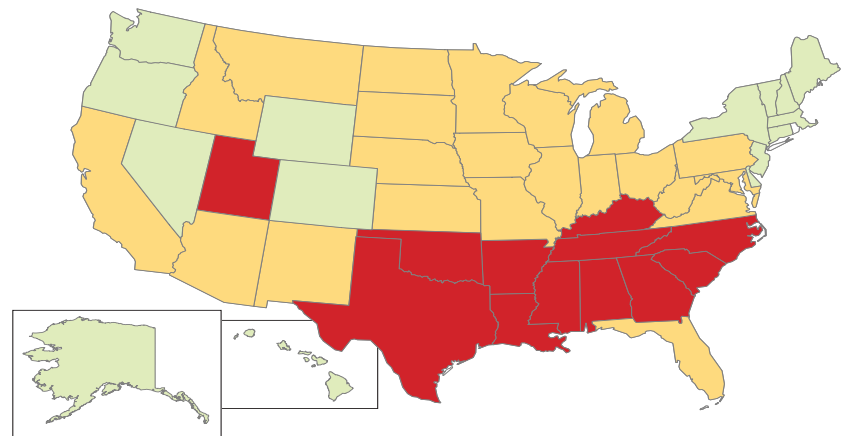
## Religious Identity: % CATHOLIC

■ above average (>30%)   ■ average (19%-29%)   ■ below average (<19%)



## Religiosity by state

■ above average   ■ average   ■ below average



Catholic percentages from 2009 and religiosity stats from 2011. Source: Gallup polls

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# CHRISM

continued from page 1

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

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

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

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

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

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

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

While the absence of an archbishop was on Kannapel’s mind, she was also happy to be at the cathedral for the chrim Mass.

“I love this experience,” she said. “I think every Catholic should witness the chrim Mass sometime in their lifetime. You see how very special the oils are in the entire sacramental life.”

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

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

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

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

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

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

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

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

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

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

Two days after he renewed his

Photos by Sean Gallagher



Bishop Christopher J. Coyne, apostolic administrator, ritually breathes on chrism oil that he blessed during the April 3 chrim Mass at SS. Peter and Paul Cathedral in Indianapolis. Assisting him are, from left, seminarian John Kamwendo and transitional Deacon Jerry Byrd.



Father Michael Fritsch, pastor of St. John the Apostle Parish in Bloomington, gives Communion to a Mass-goer at the April 3 chrim Mass.



Above, Bishop Christopher J. Coyne, center, prays the eucharistic prayer during the chrim Mass with, from left, Father Stephen Giannini, vicar for clergy and parish life coordinators; Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey in St. Meinrad; and Father Gerald Kirkhoff, vicar for advocacy for priests and pastor of Good Shepherd Parish in Indianapolis.

Left, Emmanuel Reynoso sleeps on the shoulder of Cristal Martinez, his mother, during the chrim Mass on April 3. They are members of St. Patrick Parish in Indianapolis.



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

“The washing of the feet translates for me as another year of serving [through]

ministering to the sick, visiting people in the hospital and in nursing homes,” Father Eckstein said.

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

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



Above, priests who minister in central and southern Indiana hold out their hands in prayer during the chrim Mass.

Left, hundreds of people attending the annual archdiocesan chrim Mass celebrated on April 3 at SS. Peter and Paul Cathedral in Indianapolis watch as Bishop Christopher J. Coyne, apostolic administrator, and priests who minister in central and southern Indiana process into the cathedral.

the chrim Mass.

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

(For more photos from the archdiocesan chrim Mass and to listen to a podcast of Bishop Coyne’s homily from the Mass, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †