



The

Criterion

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Rejoice in the Lord

Archbishop Joseph W. Tobin reflects on an Easter people connected by humility, hope and purpose, page 5.

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'I want my students to get to heaven'



Photo by John Shaughnessy

Matt Hollowell's focus on connecting the Catholic faith to the classes he teaches and the groups he leads is one of the reasons the math and physics teacher at Cardinal Ritter Jr./Sr. High School in Indianapolis was chosen as this year's Saint Theodora Guérin Excellence in Education Award recipient. Here he poses with one of the groups he leads—members of the school's A Promise to Keep group.

Teacher's emphasis on 'modeling' leads to archdiocese's highest honor for educator

(Editor's note: Three members of the archdiocese have been honored with prestigious awards in Catholic education.

Msgr. Paul Koetter of Holy Spirit Parish in Indianapolis has received the 2014 Distinguished Pastor Award from the National Catholic Educational Association (NCEA), while Lisa Vogel of St. Mary School in North Vernon has received the 2014 Distinguished Teacher Award.

Matt Hollowell of Cardinal Ritter Jr./Sr. High School in Indianapolis has received the Saint Theodora Excellence

in Education Award, the highest honor for a Catholic educator in the archdiocese.

Msgr. Koetter and Vogel's stories are featured on page 8 and 9 in this issue of The Criterion.)

By John Shaughnessy

Matt Hollowell stood in front of his first period classroom, struggling to find the words to help his students—and himself—deal with the heartbreak of one of the most shocking mass killings at

a school in the United States.

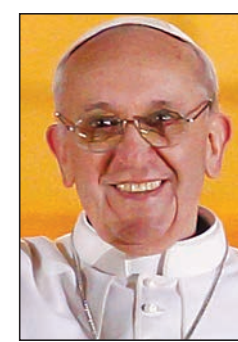
Less than 24 hours earlier, a lone gunman walked into the Sandy Hook Elementary School in Newton, Connecticut, on Dec. 14, 2012, and killed 20 students and six adult staff members before shooting himself.

As a math and physics teacher at Cardinal Ritter Jr./Sr. High School in Indianapolis, Hollowell always starts his classes with some kind of prayer, but he felt at a loss of what to say or pray that morning until, he believes, God provided

See HOLLOWELL, page 10

Easter proclaims that love gives life, pope says; share it with others

VATICAN CITY (CNS)—Pope Francis urged Christians to remember how they first encountered Christ and to share his love and mercy with others, especially through acts of caring and sharing.



Pope Francis

Proclaiming the good news of Jesus' Resurrection means giving concrete witness "to unconditional and faithful love," he said on April 20 before solemnly giving his blessing "urbi et orbi" (to the city and the world).

Celebrating the second Easter of his pontificate, the pope told at least 150,000 people gathered in St. Peter's Square and on adjacent streets that evangelization "is about leaving ourselves behind and encountering others, being close to those crushed by life's troubles, sharing with the needy, standing at the side of the sick, elderly and the outcast."

Whatever is going on in one's life, he said from the central balcony of St. Peter's Basilica, Jesus' victory over sin and death demonstrates that "love is more powerful, love gives life, love makes hope blossom in the wilderness."

Overlooking the square where he had just celebrated Easter morning Mass surrounded by hundreds of flowering trees and bushes and thousands of daffodils, tulips and roses, Pope Francis said Christians proclaim to the world that "Jesus, love incarnate, died on the cross for our sins, but God the Father raised him and made him the Lord of life and death."

In his Easter message, the pope prayed that the risen Lord would "help us to overcome the scourge of hunger, aggravated by conflicts and by the immense wastefulness for which we are often responsible." He also prayed that Christians would be given the strength "to protect the vulnerable, especially

See EASTER, page 2

Oils blessed and priests renew ordination promises at annual archdiocesan chrism Mass on April 15

By Sean Gallagher

St. Pius X Parish in Indianapolis is at the far northern end of the Archdiocese of Indianapolis.

St. Pius V Parish in Troy is close to its southern tip.

According to Google Maps, the two faith communities are a 190-mile drive apart that would take about three hours to complete.

But the members of the two parishes named after saintly popes named Pius are brought together as one in Christ.

That unity was on visible display on April 15 at SS. Peter and Paul Cathedral in Indianapolis at the archdiocese's annual chrism Mass, where representatives from both parishes came together in worship with Catholics from parishes and religious communities across central and southern Indiana.

It was the Holy Week liturgy in which Archbishop Joseph W. Tobin blessed oils that are used in sacraments celebrated in parishes across central and southern Indiana in the coming year. Priests ministering in the archdiocese also renewed during the liturgy the promises they made at their ordination.

Kathleen Quisser is a member of St. Pius X Parish who attended

See CHRISM, page 16

Submitted photo



Lisa Roll, right, receives holy oils from transitional Deacon Benjamin Syberg during the annual archdiocesan chrism Mass celebrated on April 15 in SS. Peter and Paul Cathedral in Indianapolis. Roll received the oils for her faith community, St. Michael Parish in Bradford in the New Albany Deanery.



Pope Francis prepares to baptize a woman during the Easter Vigil in St. Peter's Basilica at the Vatican on April 19.

EASTER

continued from page 1

children, women and the elderly, who are at times exploited and abandoned.”

The pope offered special prayers for those facing serious difficulties and threats in various parts of the world: for victims of the Ebola epidemic in West Africa; the victims of kidnapping; migrants and refugees; and for the victims of war and conflict in Syria, Iraq, Central African Republic, Nigeria, South Sudan and Venezuela.

Celebrating the fact that in 2014 Easter fell on the same day on the Gregorian calendar used in the West and on the Julian calendar used by many Orthodox and Eastern Catholics, the pope's Easter morning Mass included a Byzantine choir singing “stichi” and “stichira,” hymns that in ancient times were sung in the presence of the bishop of Rome on Easter.

In his “urbi et orbi” message, the pope offered special prayers for peace in Ukraine, a country with various Orthodox, Eastern Catholic and Latin-rite Catholic communities. The pope prayed that all sides in the current political tensions would avoid violence and, “in a spirit of unity and dialogue, chart a path for the country's future.”

The pope's celebration of Easter got underway the night before in a packed St. Peter's Basilica.

His Easter Vigil began with the lighting of the fire and Easter candle in the atrium of the basilica. Walking behind the Easter candle and carrying a candle of his own, Pope Francis entered the darkened basilica. In the silence and solemnity of the moment, very few pilgrims and tourists disturbed the atmosphere with their camera flashes.

Brian Baker, a deacon and seminarian from the Archdiocese of Atlanta, sang the *Exultet*—the poetic hymn of praise calling the whole world to rejoice at the Resurrection of Christ.

As the bells of St. Peter's pealed the joy of the Resurrection through the night, torrential rains beat down on Rome.

In his homily, Pope Francis, who often tells people to look up the date of their baptism and commemorate it each year, urged people to remember and reflect on

the first moment they really recall having encountered Jesus.

Referring to the Easter account from the Gospel of St. Matthew, Pope Francis noted how the women who went to Jesus' tomb were told first by the angel and then by the risen Lord to await him in Galilee and tell the disciples to go as well.

“After the death of the Master, the disciples had scattered; their faith had been utterly shaken, everything seemed over,” the pope said. Yet they were told to go back to Galilee, the place they first met Jesus.

Returning to Galilee, he said, means re-reading everything—Jesus' preaching, his miracles, the new community, the excitement and the defections, even the betrayal—to re-read everything starting from the end, which is a new beginning,” one that begins with Jesus' “supreme act of love” in dying for humanity's sin.

Departing repeatedly from his prepared text, Pope Francis kept telling people: “Have no fear. Do not be afraid. Have the courage to open your hearts” to the Lord's love.

Returning to Galilee, he said, “means treasuring in my heart the living memory” of “the moment when his eyes met mine.”

“Where is my Galilee?” the pope urged people to ask themselves. “Have I forgotten it? Have I gone off on roads and paths which made me forget it?”

Pope Francis baptized 10 people at the Easter Vigil. They ranged from a 7-year-old Italian boy to a 58-year-old Vietnamese woman. Four other Italians and one person each from Senegal, Lebanon, France and Belarus also were baptized. As each stepped forward, the pope asked if they wanted to be baptized and waited for their response. He asked one man twice because his response had not been clear. The catechumens bent over the baptismal font and the pope, putting one hand on their heads, used a deep silver shell to pour water over their foreheads.

The pope confirmed the 10 during the liturgy, anointing them with oil and giving each a kiss on the cheek. And, although Pope Francis does not usually distribute Communion at large public Masses, he made an exception for the 10 new Catholics, who received their first Communion during the vigil. †

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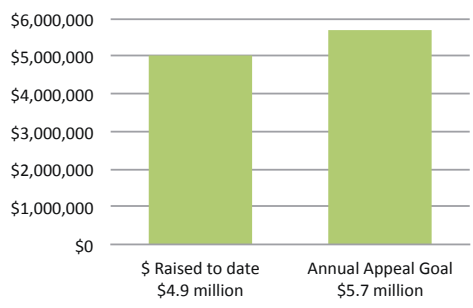
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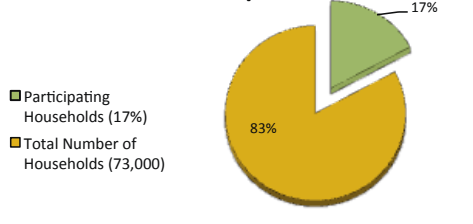


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Vatican office denies appeal of merger of St. Pius Parish in Ripley County

Criterion staff report

The Vatican's Congregation for the Clergy has denied a petition by a person in the Batesville Deanery who sought to have the merger of St. Pius Parish in Ripley County with St. Charles Borromeo Parish in Milan rescinded.

The petitioner was informed of the court's decision late last month.

St. Pius Parish was one of 12 parishes in the Batesville Deanery that were merged in 2013 with other nearby faith communities as a result of the planning process that has come to be known as “Connected in the Spirit.”

The appeal to the Congregation for the Clergy was the first appeal of the decision

to the Vatican. Any further appeal must be made to the Vatican's Apostolic Signatura, the Church's highest canon law court.

In a decree regarding the appeal, Cardinal Beniamino Stella, prefect of the Congregation for the Clergy, noted that St. Pius Church is still available for occasional liturgies and devotional use. He also judged that valid reasons were present to merge St. Pius with St. Charles, and that the proper procedures were used in making the decision regarding St. Pius.

(For more information about the “Connected in the Spirit” planning process, log on to www.archindy.org/connected.) †

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Jesus wants everyone to serve others with love, pope says

VATICAN CITY (CNS)—In the humble act of washing his disciples' feet, Jesus is showing all Christians how he wants them to serve others with love, Pope Francis said.

"This is the legacy that Jesus leaves us," and he wants it to be passed down through people's loving service to others, he said.

During the evening Mass at a rehabilitation facility on the outskirts of Rome on April 17, Pope Francis washed the feet of four women and eight men who are living with disabilities.

Ranging in ages from 16 to 86, nine of the 12 patients were Italian, one was a Muslim from Libya, one was a woman from Ethiopia and one young man was from Cape Verde.

Two women religious helped patients, all of them with limited mobility, remove their shoes and socks.

The pope then knelt on both knees on a small cushion before each person. He poured water from a small silver pitcher over each person's foot. Some feet were greatly swollen due to the individual's medical condition.

With a white towel, he dried each foot and kissed it, often having to bend onto the floor to reach the feet of those who were completely paralyzed.

Two aides assisted the pope in kneeling and standing back up, which proved increasingly difficult as the 77-year-old pope

made his way across the chapel to serve all 12 patients. Yet, before rising, he gave each one of them a long and loving gaze and broad smile.

Jesus' gesture was like a parting gift and "an inheritance" that he left out of love, the pope said during the Holy Thursday Mass of the Lord's Supper held at the Father Carlo Gnocchi Foundation's Our Lady of Providence Center on April 17.

"You, too, must love each other, be servants in love," he said in a brief homily, which he delivered off the cuff.

He asked people to think of ways "how we can serve others better—that's what Jesus wanted from us."

A 75-year-old Muslim from Libya, identified only as Hamed, lives with severe neurological damage from a car accident. He told the Vatican newspaper, *L'Osservatore Romano*, that he was surprised he got an invitation.

"I agreed to participate because I have great respect for Catholicism and respect for this pope, his intelligence, the way he speaks and acts. I'm a believer, and I can't create differences," he said.

The youngest patient, 16-year-old Osvaldinho from Cape Verde, was greatly moved by the way the pope looked at him, he told the newspaper.

"There was something—it made me want to cry," he said.

The teenager, who is paralyzed from the neck down from a diving accident last year, said he could not believe it when he was told he was chosen to be one of the 12 people for the ritual.

"I was speechless, like today. I wanted to tell him something but I was mute. I was too stunned. I will always treasure this encounter," he said.

The liturgy was celebrated in a church on the grounds of the center. The church walls were dotted with bright stained-glass windows.

A large number of patients, their relatives as well as the facility's religious and lay staff, directors and volunteers attended the evening Mass.

Medical personnel and other staff members did the readings while staff and patients, some seated in wheelchairs, provided the singing and music: One person played acoustic guitar, another marked the beat with a triangle.

The pope greeted every one of the patients attending the Mass, giving them "a blessing, a caress, a comforting word," reported the Vatican newspaper.

Msgr. Angelo Bazzarri, president of the Father Gnocchi Foundation, told Vatican Radio on April 17 that the pope's decision to wash the feet of patients with different abilities, ages and religious convictions was meant to reflect the



Pope Francis kisses the foot of a disabled person at Our Lady of Providence Center during Holy Thursday Mass in Rome on April 17.

"universal gesture of a God who became man, who serves all of humanity."

By choosing to visit the rehabilitation center, the pope was showing the kind of "evangelical mercy that he wants to embrace the entire world of suffering," he said.

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

As Holy Thursday and the Mass of the Lord's Supper commemorate Jesus' institution of the Eucharist and the priesthood, the pope continued a tradition he started last year by having lunch with a small group of priests from the Diocese of Rome.

The Vatican newspaper said the pope used the occasion to have the 10 priests talk to him about their ministry, especially those who were working in very difficult circumstances, and to encourage them in their mission. †

Holy Fathers: Is being pope a shortcut to sainthood? An ongoing debate

VATICAN CITY (CNS)—"They call me Holy Father and that is what I must be," the future St. John XXIII wrote in his diary.

A nun who worked in the papal apartments with the future St. John Paul II saw him tired one day and said, "I'm

worried about Your Holiness." And he responded, "I, too, am

worried about my holiness."

Most Catholics would agree the Church needs holy and saintly popes, but as the April 27 Mass for the canonization of Blessed John and John Paul approached, some questioned the need to canonize them.

The debate is not new. Shortly after Blessed John Paul died in 2005 and



Blessed John XXIII

Pope Benedict XVI waived the five-year-waiting period before his sainthood process could open, a respected Italian journalist wrote that canonizing popes was a way for "the Roman hierarchy to canonize itself."

But one of the most authoritative and productive experts in the Church's saint-proclaiming process, Jesuit Father Paolo Molinari, said in 2008 that "recent popes have not been proposed for sainthood just because they were popes, but because people recognized in them an excellent way of living as Christians."

Another criticism revolves around the quick pace of the sainthood process for popes, especially for Blessed John Paul. Questions have been raised about how it is possible in such a short time to thoroughly investigate a candidate's life and writings, not to mention the enduring devotion of the faithful.

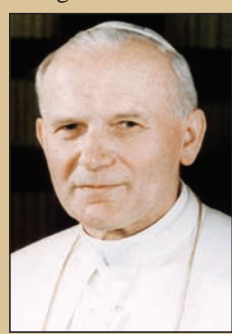
Msgr. Slawomir Oder, postulator or promoter of Blessed John Paul's sainthood cause, was asked by media on

April 22 about reports that the pope had ignored evidence that Father Marcial Maciel Degollado, the late founder of the Legionaries of Christ, had been sexually abusing minor seminarians and leading a double life.

The postulator said the Vatican, as part of the canonization process, insisted those reports be investigated. He said investigators determined "there exists no sign of the personal involvement of John Paul II."

In Blessed John Paul's sainthood cause, he added, the dispensation of the five-year waiting period "was the only exception" made from the normal procedure called for in Church law.

Blessed John Paul, who beatified and canonized a record number of Catholics, often explained that the Church solemnly recognized certain holy men and women



Blessed John Paul II

so the Catholic faithful would have models to imitate. On a practical level, he urged the Congregation for Saints' Causes to devote more time and energy to identifying, studying and speeding up the sainthood

processes for laypeople, especially married couples, because modern Catholics needed those models.

The saints may be models, but they are not angels, and the priests formally promoting the causes of the two popes acknowledged that fact.

"John XXIII was aware of his defects ... and his own limits," including his "good appetite" and struggle losing weight, said Franciscan Father Giovangiuseppe Califano. He said Blessed John had a self-deprecating sense of humor, which made him "more endearing."

"John Paul II had defects like every man," Msgr. Oder said. "True holiness lies in a person, responding to God's grace, correcting his defects," which in the case of Blessed John Paul included sometimes

being mercurial or brusque. "He reacted," sometimes too quickly, the monsignor said. As archbishop of Krakow, he once got so angry at one of his priests that he demanded the man's driver's license and forced him to walk back to his parish. "He later asked forgiveness."

At a Vatican briefing for the media, Msgr. Oder said, "It's true there are currents opposed to the canonization of popes," but he argued that all canonizations are good for the Church because they demonstrate that individuals really can fulfill the call to holiness and are "a tangible sign of the Church's spiritual fruitfulness."

"It would be absurd to have a pope who evangelizes and doesn't arrive at holiness himself," Msgr. Oder said.

In addition, St. John Paul will remain "a point of reference for his successors, but not only for them," he said. Karol Wojtyla, the future pope and saint, pursued holiness as a student, an actor, a quarry worker, a poet, priest and bishop—and many people can find inspiration in his life.

Father Giovangiuseppe, postulator of the cause of Blessed John, said it is obvious the vast majority of Catholics never will be called to imitate his holiness in being pope, but they can imitate his "desire to belong to the Lord."

The Franciscan works mostly on

the causes of other Franciscans, but occasionally promotes other causes as well, including the recently beatified 19th-century Queen Maria Christina of Savoy.

"Recently I've had the joy of proposing for the veneration of the Church both a queen and a pope. Obviously, they led totally different lives, but in fulfilling the call of every baptized Christian, the call to holiness, they are similar," he said.

Popes are not canonized because they are popes, but because they lived exemplary Christian lives, Father Giovangiuseppe said. "Pope John was holy even as a child and as a young adult, in his desire to know himself and follow God's will."

"Obviously, his papacy was the apex of his holiness, because then he had enormous weight on his shoulders, a great responsibility, and still knew how to pursue God's will," the postulator said.

Jesuit Father Federico Lombardi, Vatican spokesman, said thinking of new saints only as models to imitate narrows their importance and misses one of the riches of Catholic teaching.

"Canonized saints are also intercessors," he said. "They are recognized by the people of God as friends, intercessors and guides to an encounter with God. And, obviously, that is what these popes are." †

Canonization Mass to be broadcast live on EWTN, other media outlets

The April 27 canonization of Blessed John XXIII and Blessed John Paul II at St. Peter's Square at the Vatican can be watched on TV and online and followed through social media.

The Eternal Word Television Network (EWTN) will broadcast the canonization liturgy live beginning at 3:30 a.m. eastern time on Sunday, April 27.

The Mass will be rebroadcast at 7 p.m. that evening.

For more information, go to

www.ewtn.com/multimedia/weekly-schedules.asp or www.ewtn.com/canonization/2popes.

The Diocese of Rome has created a website, www.2popesaints.org/EN/Home, which will include a live stream of the canonization Mass. The website also includes information about the two pontiffs and how to follow the canonization on Facebook, Twitter and YouTube.

The website is also available in Spanish and several other languages. †



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Editorial

Remembering 'Good Pope John'

On Sunday, Pope Francis will canonize both Blessed John XXIII and Blessed John Paul II. For trivia buffs, out of 266 pontiffs, they will be the 81st and 82nd popes to be canonized. Of course, two of them are still living.

When Pope Pius X, who was pope from 1903 to 1914, was canonized in 1954, he was the first pope to be declared a saint since Pius V, who was pope from 1566 to 1572. However, the Church was blessed to have other holy popes during the 20th century. Besides Pius X, John XXIII and John Paul II, Popes Pius XII and Paul VI have been declared venerable, and Pope John Paul I has been declared a servant of God.

Of the two popes to be canonized on Sunday, certainly most people are more familiar with John Paul II, since he died so recently. In this editorial, we'd like to refresh your memory about some of the things that earned John XXIII the name "Good Pope John."

Many people have noticed similarities between him and Pope Francis. Both have now been named *Time* magazine's "Person of the Year"—as was John Paul II. Both were over 75 years old when they were elected pope. John was 77, and Francis was 76. Both are known for their humility and informality. Both must be with other people; John XXIII's family said that he suffered greatly while he was pope because he felt isolated.

He was the first pope since 1870 to make pastoral visits in his Diocese of Rome, causing a sensation when he visited children with polio at the Bambino Gesù Hospital and then inmates in Rome's Regina Coeli prison. He himself wrote in his diary about those visits: "Great astonishment in the Roman, Italian and international press. I was hemmed in on all sides: authorities, photographers, prisoners, wardens."

He was also the first pope since 1870 to travel outside of Rome—to Assisi and Loreto—although, of course, he didn't travel as extensively as his successors.

We know a great deal about his religious development because of that diary, eventually published as *Journal of a Soul*. He started it when he entered the seminary as a young man named Angelo Roncalli, and it shows his efforts to "grow in holiness."

Like Pope Francis, John XXIII had a great sense of humor. Probably the most quoted example was his answer to the reporter who asked how many people worked in the Vatican: "About half."

John XXIII is known mainly as the pope who called the Second Vatican Council to make the Church more relevant to the modern world. He said, "I wish to open the Church's window so that we may see what is happening



A tapestry bearing the likeness of Blessed John XXIII hangs from the facade of St. Peter's Basilica during his beatification ceremony at the Vatican in this Sept. 3, 2000, file photo. Blessed John will be canonized along with Blessed John Paul II on April 27 at the Vatican.

outside and so the world may see what is happening within." He was pope for the first session of the council before his death. Pope Paul VI continued it.

He was a great friend of the Jews. During his first Good Friday service as pope, he actually interrupted the service when the prayer for the Jews referred to them as "perfidious." He eliminated that word. He later apologized on behalf of the Church for the sin of anti-Semitism, and he made sure that Vatican II documents pertained to reconciliation with the Jews.

However, he had been known for his service to Jewish people long before his election as pope. During World War II, while he was apostolic delegate to Turkey and Greece, and later apostolic nuncio to France, he managed to save thousands of Jewish refugees from

Nazi persecution. The International Raoul Wallenberg Foundation recommended that he receive the title "Righteous among the Nations" for his efforts.

Cardinal Roncalli almost didn't become Pope John XXIII. As Pope Pius XII was aging, he appointed his secretary of state, Giovanni Montini, Archbishop of Milan without making him a cardinal. If he had been a cardinal, he would probably have been elected pope after Pius XII died. Cardinal Roncalli was elected as a "stop-gap" pope. After his election, one of John XXIII's first moves was to make Montini a cardinal, and he succeeded him as Pope Paul VI.

We believe that Pope Francis is continuing work begun by John XXIII.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

A path of renewal for the Catholic sterilized couple

Among married men and women who undergo surgical sterilization through a vasectomy or a tubal ligation, it has been estimated that anywhere from 10 to 20 percent will come to regret the choice.

Sometimes, there may be an immediate awareness of wrongdoing following the surgery, while in other cases, as Patrick Coffin, radio host and author of *Sex au Naturel*, notes, sterilized couples may "...drift for years before acknowledging that something between them is no longer in sync. After the initial pregnancy fear subsides, and the vision of 1,001 erotic nights turns out to be something of a scam, spouse may [subtly] turn against spouse while doing their best to ignore the silent, disturbing 'presence' of the choice they made."

Their decision to seek out a permanent form of contraception can also affect their marriage in other important ways.

As Dr. John Billings has noted, there is "an effect that is even more tragic than the clinical, and it is that in many cases the use of contraceptive methods in marriage has been followed by an act of infidelity of one of the members. It would seem that contraception diminishes the mutual respect of husband and wife. ... Additionally, the abandoning of self-control diminishes the capacity to exercise this self-dominion outside the marriage."

The "abandonment of self-control" that can follow permanent sterilization raises ongoing spiritual and moral challenges for couples who later repent, and confess the sin of having undergone a vasectomy or a tubal ligation. A unique and vexing problem arises because sterilized individuals may find themselves, as Coffin observes, "sorely tempted to delight in the very sex-without-babies mentality that led to the sterilization in the first place."

Repentant couples, out of an abundance of spiritual caution, may thus wonder what they should do, and whether they are obliged to get a surgical reversal of the procedure. The Church has never declared this to be a required step, in part because of the risks and burdens associated with surgical interventions, in part because of the high uncertainty of a successful outcome, and in part because of the potentially significant expenses involved.

Even though a reversal may not be feasible or obligatory, the repentant couple may, nonetheless, become aware of the need to order their sexual activity and appetites in the face of their original sterilization decision and its extended consequences. They may recognize a pressing interior need to grow in the virtue of marital chastity, and to engage in a lifestyle that authentically embodies

their new, albeit delayed, rejection of the contraceptive mentality.

In these situations, clergy and spiritual advisors will often encourage couples to pattern their sex life on the same cycle of periodic abstinence that fertile couples follow when using natural family planning (NFP).

During times of abstinence, the couples actively exercise self-control, thereby reordering the sensual and sexual appetites. This strengthens spouses in their resolve not to reduce each other to objects for pursuing sexual self-gratification. This is important because various forms of contraception, including permanent sterilization, often involve the phenomenon of the woman feeling as if she is being "used" by her husband.

Abstinence, therefore, assists couples in learning to express their mutual love in other ways. Blessed John Paul II explains this perspective in his famous work *Love and Responsibility*: "Inherent in the essential character of continence as a virtue is the conviction that *the love of man and woman loses nothing as a result of temporary abstinence from erotic experiences, but on the contrary gains*: the personal union takes deeper root, grounded as it is above all in the affirmation of the value of the person and not just in sexual attachment."

In one of his weekly general audiences later as pope, he further notes that "...continence itself is a definite and permanent moral attitude; it is a virtue, and therefore, the whole line of conduct guided by it acquires a virtuous character."

Fertile couples who incorporate NFP into their marriages to avoid a conception often end up acquiring a different attitude toward life as they chart and practice periodic abstinence: They can have a change of heart and discern a call to have one or several additional children.

A similar spiritual conversion to a culture of life might reasonably be expected to occur among some sterilized couples who resolve to live out an NFP lifestyle, perhaps becoming more open to adopting a child, or more open to other forms of spiritual parenthood in their communities such as Big Brother/Big Sister programs.

By abstaining during fertile times, then, the sterilized couple reintegrates the same positive behaviors that they might have practiced had they not chosen to be sterilized.

In this way, the science of NFP offers the repentant sterilized couple a school of opportunity to acquire virtue within their marriage and their conjugal relations.

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

Letter to the Editor

President Obama has similar sense of social justice to Pope Francis, reader says

In the letter to the editor that appeared in the April 11 issue of *The Criterion*, the letter writer challenges readers to "... think about whether your president is anti-Catholic or not," and suggests that little hope exists for common ground between the Church and President Barack Obama.

In thinking about this divisive issue, readers should remember that Mr. Obama is president of the United States of America,

not just president of the United Catholics—or even Christians—of America.

Moreover, even the letter writer would have to admit that President Obama's sense of social justice and compassion for the suffering among the living has extraordinarily much in common with that of Pope Francis.

And the president's actions in this regard, to paraphrase the letter writer's words, indeed have spoken louder than simply his words—this in spite of opposition to a number of these actions from many within the Christian community.

Lee J. Suttner
Bloomington

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

We are an Easter people connected by humility, hope, purpose

Alleluia! Christ is risen, and our hearts are filled with joy. If we accept the Lord's offer of salvation, Pope Francis tells us in his apostolic exhortation, "*Evangelii Gaudium*" ("The Joy of the Gospel"), "we will be set free from sin, sorrow, inner emptiness and loneliness" ("*Evangelii Gaudium*," #1).

During the six weeks of Lent, I invited a diverse group from various regions and ministries in our archdiocese to join me in meditative reading and discussion of *The Joy of the Gospel*. I also asked this group to help me reflect on this question: *In the context of Pope Francis' teaching about joy and evangelization, where is the Holy Spirit opening a door for us here in the Archdiocese of Indianapolis?*

I was delighted by the generous responses of the 12 study group participants, which included two of our priests, a deacon, two consecrated religious, three lay women, three lay men and me.

Each expressed a willingness to serve, a need for the courage to help me make tough decisions and the

hope that these decisions will reflect the inspiration, the joy and the love of humanity that Pope Francis has shown in his first year as pope and in his writing of "The Joy of the Gospel."

All of us as baptized Christians find ourselves on a journey. We walk together in the footsteps of the risen Christ as we travel toward our heavenly home. This sacred pilgrimage is not meant to be a time of drudgery and sorrow.

Although it's true that we are called to follow Jesus on the way of the cross, we should always remember our Lord's promise to his disciples, "You will be sorrowful, but your sorrow will turn into joy" (Jn 16:20).

For 2,000 years, the saints and martyrs have shown us how to live the Gospel—and take up our crosses—with joy. We are all invited, with St. Paul, to *rejoice* in our sufferings!

"The great danger in today's world," Pope Francis writes, "is the desolation and anguish born of a complacent yet covetous heart, the feverish pursuit of frivolous pleasures, and a blunted conscience. ... That is no way to live a dignified and fulfilled life; it is not God's will for us,

nor is it the life in the Spirit which has its source in the heart of the risen Christ" (EG, #2).

We are called to a dignified and fulfilled life, a life of freedom and joy. "No one should think that this invitation is not meant for him or her," Pope Francis says, "since no one is excluded from the joy brought by the Lord."

By a very happy coincidence (a gift of divine Providence), there is a delightful synchronicity between Pope Francis' teaching and the motto I chose when Pope Benedict XVI called me to serve the Church as a bishop. With this in mind, "Rejoice in the Lord" ("*Alégrese en el Señor*") is the title I have chosen for my weekly column in *The Criterion*.

The articles that I will be writing for *The Criterion* during this Easter season are inspired, first of all, by Pope Francis, but, secondly, by the insights and concrete suggestions offered by the study group during our weekly meetings this past Lent.

"Pope Francis has breathed new life into the Church," one of our members said. Others shared their hope that the pope's influence, teaching and example will inspire future efforts of our

archdiocese to develop the spirituality of the poor, present the Catholic faith in a joyful way to young people, explore and embrace the diversity within our archdiocese, continue to celebrate Catholic schools as communities of faith, articulate a way of life that reflects a universal call to holiness, and boldly speak the truth of God's love while respecting the history of the Church and the archdiocese.

We Christians should be joyful all year long, but the Easter season is a time when we are especially conscious of the reasons we have to be filled with joy. "There are Christians whose lives seem like Lent without Easter," Pope Francis writes. I hope that's not the case with us. "Joy adapts and changes, but it always endures, even as a flicker of light born of our personal certainty that, when everything is said and done, we are infinitely loved" (EG, # 6).

My hope for every man, woman and child who lives in central and southern Indiana, the territory that makes up this great archdiocese, is that when everything is said and done, we will know we are infinitely loved! †

Somos un pueblo de Pascua unidos por humildad, esperanza y propósito

¡Aleluia! Cristo ha resucitado y nuestros corazones están llenos de alegría. Si aceptamos el ofrecimiento de salvación del Señor, según nos dice el papa Francisco en su exhortación apostólica "*Evangelii Gaudium*" ("La alegría del evangelio"), seremos "liberados del pecado, de la tristeza, del vacío interior, del aislamiento." ("*Evangelii Gaudium*," #1).

Durante las seis semanas de la Cuaresma invité a un grupo variopinto de distintas regiones y ministerios de nuestra arquidiócesis para que me acompañaran en una lectura meditativa y discusión sobre *La alegría del Evangelio*. También le pedí este grupo que me ayudara a reflexionar sobre esta pregunta: *En el contexto de las enseñanzas del Papa Francisco sobre la alegría y la evangelización, ¿qué oportunidad nos brinda el espíritu Santo a nosotros en la arquidiócesis de Indianápolis?*

Me sentí encantado con las respuestas generosas de los 12 participantes del grupo de estudio, que incluían dos de nuestros sacerdotes, un diácono, dos religiosos consagrados, tres mujeres laicas, tres hombres laicos y yo.

Cada uno expresó su disposición para servir, la necesidad de valor para ayudarme a tomar decisiones difíciles

y la esperanza de que esas decisiones reflejarán la inspiración, la alegría y el amor por la humanidad que el papa Francisco ha demostrado en su primer año como sumo Pontífice y al escribir *La alegría del Evangelio*.

Todos los cristianos bautizados nos encontramos en una travesía. Caminamos juntos sobre los pasos de Cristo resucitado a medida que avanzamos hacia nuestro hogar celestial. Este peregrinaje sagrado no debe considerarse una tarea penosa ni un período de tristeza.

Si bien es cierto que estamos llamados a seguir a Jesús en el camino a la Cruz, siempre debemos recordar la promesa de Nuestro Señor a sus discípulos: "Ciertamente les aseguro que ustedes llorarán de dolor, mientras que el mundo se alegrará. Se pondrán tristes, pero su tristeza se convertirá en alegría" (Jn 16:20).

Durante 2,000 años, los santos y los mártires nos han mostrado cómo vivir el Evangelio y cómo cargar nuestras cruces con alegría. ¡Todos estamos invitados, junto con San Pablo, a *alegrarnos* en nuestro sufrimiento!

"El gran riesgo del mundo actual— escribe el papa Francisco—es una tristeza individualista que brota del corazón cómodo y avaro, de la búsqueda enfermiza de placeres superficiales, de la conciencia aislada. [...] Ése no es el deseo de Dios

para nosotros, ésa no es la vida en el Espíritu que brota del corazón de Cristo resucitado" (EG, #2).

Estamos llamados a llevar una vida digna y plena, una vida de libertad y alegría. "No hay razón para que alguien piense que esta invitación no es para él"—comenta el sumo pontífice—, porque "nadie queda excluido de la alegría reportada por el Señor."

Por una muy afortunada coincidencia (una gracia de la Divina Providencia), existe una extraordinaria sincronía entre las enseñanzas del papa Francisco y el lema que elegí cuando el papa Benedicto XVI me llamó a servir a la Iglesia en calidad de obispo. Es en este sentido que he elegido el título "*Alégrese en el Señor*" para mi columna semanal en *The Criterion*.

Los artículos que escribiré para *The Criterion* durante el período de la Pascua están inspirados, primero que nada, por el papa Francisco; pero, en segundo lugar, por las opiniones y sugerencias específicas del grupo de estudio surgidas de nuestras reuniones semanales durante la pasada Cuaresma.

"El papa Francisco le ha dado un soplo de vida nueva a la Iglesia," comentó uno de los integrantes del grupo. Otros expresaron esperanza en que la influencia del papa, sus enseñanzas y ejemplo servirán de inspiración para futuros

esfuerzos de nuestra arquidiócesis con el fin de: fomentar la espiritualidad en los más necesitados, presentar la fe católica de forma alegre para los jóvenes, explorar y acoger la diversidad dentro de nuestra arquidiócesis, seguir celebrando a las escuelas católicas como comunidades de fe, articular una forma de vida que refleje un llamado universal a la santidad y hablar claramente sobre la verdad del amor de Dios en el marco del respeto a la historia de la Iglesia y la arquidiócesis.

Los cristianos debemos sentirnos alegres todo el año, pero la temporada de la Pascua es el momento en el que estamos especialmente conscientes de los motivos que tenemos para sentirnos llenos de alegría. "Hay cristianos cuya opción parece ser la de una Cuaresma sin Pascua," expresa el papa Francisco. Espero que ese no sea nuestro caso. [La alegría] "se adapta y se transforma, y siempre permanece al menos como un brote de luz que nace de la certeza personal de ser infinitamente amado, más allá de todo" (EG, #6).

Mi esperanza es que, al final del día, cada hombre, mujer y niño que viva en el centro y sur de Indiana—el territorio que compone esta gran arquidiócesis—sepa que Dios le ama infinitamente. †

Traducido por: Daniela Guanipa

Events Calendar

April 25

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

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

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Icon of Our Lady of Czestochowa in Defense of Life,** prayer and meditation, 10:30-11:30 a.m., 11:45 a.m. procession to Joy of All Who Sorrow Eastern

Orthodox Church, 1516 N. Delaware St., Indianapolis. Information: 317-408-0528 or abbafather.cuf@gmail.com.

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

April 26

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

April 27

John XXIII Retreat Center, 407 W. McDonald St., Hartford City, Ind. (Diocese of Lafayette). **Mass celebrating the canonization of Pope John XXIII,**

Father Keith Hosey, celebrant, 4 p.m. Information: 765-348-4008.

April 30

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

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

May 1

St. Vincent Training Center, 8220 Naab Road, Ste. 200, Indianapolis. **Office of Pro-Life and Family Life Health Ministry and St. Vincent Hospital, CPR and AED training for ushers and liturgical ministers,** 5:45-8 p.m., \$10 per person includes booklet.

Information: 317-236-1475 or jlebeau@archindy.org.

May 2

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

May 3

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

May 7

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

May 8

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

May 10

Sertoma Club East, 2316 German Church Road, Indianapolis. **Hollis Adams Foundation (HAF), Mudder's Day Run,** \$85 per person, \$75 per person if part of a four-person team. Information: 317-841-1231 or HollisAdams@gmail.com.

St. Rose of Lima School, 114 Lancelot Dr., Franklin. **St. Rose Roaring 20's Soiree,**

6:30 p.m., small plate dinner, dance, social, \$25 per person. Information: 317-738-3451.

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.

May 11

St. Malachy Church, 9833 E. County Road 750 N., Brownsburg. **Mass in French,** 5 p.m., confession, 4-4:45 p.m. Information: 317-536-5998 or ccfindy3@gmail.com.

May 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting,** 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party,** seniors and retirees, 12:30 p.m. Information: 317-788-0522. †

Retreats and Programs

April 26

Oldenburg Franciscan Center, Oldenburg. **"Psychology: Blame, Shame and Responsibility,"** Franciscan Sisters Olga Wittekind and Claire Sherman, PhD, presenters, 9:30 a.m.-2:30 p.m., \$45 per person or \$65 per person CEU, price includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

April 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Marriage Preparation Conference,** 1:30-6 p.m., \$56 per couple. Information: 317-545-7681 or archindy.org/family/marriage-precana.html.

April 30

Monastery Immaculate Conception, Kordes Center, Ferdinand. **"Welcome Immersion Retreat."** Information: 812-367-1411, ext. 2636 or thedome.org.

May 1-4

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Secretaries and Parish Administrators Retreat, "Little Things Mean a Lot,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or ormzoeller@saintmeinrad.edu.

May 2

Oldenburg Franciscan Center, Oldenburg. Movie night: **The Vanishing Bees,** 6:30-9 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

May 2-4

CYO Camp Rancho Framasa, 2230 N. Clay Lick Road, Nashville. **Mother Daughter's Spring weekend,** \$75 per adult, \$50 per child under 18. Information: 812-988-2839 or campranchoframasa.org.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Serenity retreat, 12-step retreat.** Information: 812-923-8817. †

Worldwide Marriage Encounter Weekend offered on May 2-4

A Worldwide Marriage Encounter Weekend will be offered at Fatima Retreat House, 5353 E. 56th St. in Indianapolis, on May 2-4.

Marriages, like yards in the spring time, need cleaning and sprucing up. Couples can use this short weekend together to focus on their relationship and reap the benefits for years to come.

The weekend helps couples enhance communication, renew commitment and rekindle romance.

For more information or to apply for a weekend, contact Jill and Mark Levine at 317-888-1892, or e-mail them at jbradleylevine@msn.com. Log on to www.wwme.org to learn more. †

Father Peter Stravinkas, noted Catholic educator, to speak at St. Luke on May 4

Renowned Catholic educator Father Peter Stravinkas will be in Indianapolis on May 4 to share his presentation on "Good to Great: How Classical Education Can Lead Catholic Schools to Greatness."

The executive director of the Catholic Education Foundation will speak about how Latin and classical literature can help reinforce students'

Catholic identity and values while also enhancing their success in high school and college.

His presentation will be from 2 to 4 p.m. at St. Luke the Evangelist Parish Hall, 7575 Holliday Drive, East, in Indianapolis. The presentation is free, but anyone interested in attending is asked to register at www.stluke.org. †

Katie's Hope run/walk set for May 17 at Roncalli High School in Indianapolis

The family and friends of Katie Lynch have once again organized "Katie's Run/Walk for Hope," which will be held at Roncalli High School, 330 Prague Road in Indianapolis on May 17.

Registration is from 9 to 10 a.m., and the walk begins promptly at 10:30 a.m.

It includes a 5K run/walk and a one-mile Kiddie Romp.

The event honors Katie's courageous battle with cancer. Her "free spirit," as

well as her love of her family and friends, will be celebrated by raising funds for the Katie Lynch Scholarship Fund for Roncalli students, as well as helping to make the dreams of sick children come true.

The entry fee is \$25 per person (which includes an event T-shirt), \$15 for students, or \$100 for a family. To be guaranteed a T-shirt, you must register by May 2.

To register online, log on to www.katieshope.org/common/WalkForm.asp. To register by mail, send a check made payable to Katie's Hope to: Katie's Hope, Attn: Angie Heinzelman, 5842 Perry Woods Way, Indianapolis, IN 46227.

For questions, contact Marty or Kathleen Lynch at 317-783-7119. †



Katie Lynch



Daddy Day Picnic

Chloe Irwin and her dad Justin Irwin share some special moments during the Pre-K Daddy Day Picnic at Nativity of Our Lord Jesus Christ Parish in Indianapolis on March 21. The students enjoyed an indoor picnic lunch, and made a craft with their dads during their pre-school activities.

A Promise to Keep teens honored for mentoring adolescents

By Natalie Hoefler

When Archbishop Joseph W. Tobin addressed the 150 teenagers at a luncheon at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on April 10, he spoke about sexuality.

"The gift of human sexuality is a lot like a fire," he said. "Fire can do really good things for you. It can warm the house, cook your food, light your path.

"But it can also burn and scar, and finally destroy. It all depends on the decisions you make with that gift."

These teens—along with 225 additional high school students unable to attend the luncheon—serve as mentors in the archdiocesan A Promise to Keep program. They have decided not just to use that gift wisely, but to encourage younger students to do the same.

Through A Promise to Keep, high school students serve as mentors to junior high school-aged students in Catholic grade schools and religious education programs, speaking to them about the beauty and truth of the Church's teaching on human sexuality as God intended.

The annual luncheon marked the 19th year that the program has promoted chastity and abstinence to adolescents throughout central and southern Indiana.

"As we begin our 20th year, I am filled with gratitude for the vision of St. Vincent Health and the archdiocese as they partnered to develop the A Promise to Keep program in 1994," said program director Margaret Hendricks.

"This initiative helps equip thousands of adolescents and teenagers in our archdiocese with the knowledge and support they need to choose a counter-cultural lifestyle of chastity before marriage.

"Through the witness and commitment to virtues and values like self-control and self-discipline, teens are helping build healthier communities while they are helping to promote the Church's teaching on sexuality," Hendricks said.

For such an important task, there is more to being a mentor than simply signing up, noted Hendricks.

The students must apply and be accepted into the program. The mentors then meet periodically and are trained by adults on how to present to junior high students on seven specific topics—freedom and peer pressure, media, consequences, assertiveness, sex and drugs, healthy dating and parenthood.

Marianne Anderson, a nurse who worked for several years at a Planned Parenthood abortion center in Indianapolis but is now a pro-life advocate, gave a keynote address supporting the teens' commitment and example.

"You're the front line," she said. "It has to start with you."

A mentor from each of the five Catholic high schools attending the luncheon shared their thoughts on and experiences with the program.

Sean Myers, a senior at Bishop Chatard High School in Indianapolis and A Promise to Keep mentor, said he did not see himself being involved in the program when he was a freshman.

"But then I talked to my friend, Patrick, who was a senior my freshman year," Sean explained. "He played sports, was a cool

guy, everyone loved him. One time he talked with me about high school. To hear from him that he didn't drink and party—that was inspiring to me.

"I decided I wanted to be the type of person he was. That's when I decided to be A Promise to Keep mentor because I saw the impact that just one person had on my life, and I hope I can have that effect on other people."

Coincidentally, it is the same Patrick that Emily Coffey of Father Thomas Scecina Memorial High School in Indianapolis mentions in her presentation to younger adolescents.

"My favorite story I like to tell is about my friend, Patrick—the same one Sean mentioned—who is 22 and still carries his [pledge of chastity] card with him in his wallet. The kids really connect to that," she said.

Kathleen Byers, a senior at Cathedral High School in Indianapolis, shared with the group her memory of an underclassman asking her if she was embarrassed to be involved in A Promise to Keep.

"I remember answering that question with a quick 'no,'" said Kathleen. "My faith and my values are two of the biggest strongholds of my life.

"This program has taught me to be true to myself and to others. It's taught me how to live a mentally, physically and spiritually happy life."

Senior Sydney Cabell of Roncalli High School in Indianapolis said that living as a mentor in the program means doing more than presenting to middle school-aged students.

"We display our values through the way we speak with people, the things we say on Twitter and the things we post on Instagram," she reminded her peers. "I know I have kids follow me [on social media] after a presentation. They look up to us.

"When you teach teens to respect others, they respect themselves and their own bodies. You cannot simply give them words. We try to show them by how we live our lives every day."

As a child adopted from South Korea at birth, junior Anthony Ryback of Cardinal Ritter Jr./Sr. High School in Indianapolis said he chooses to live the moral lifestyle that A Promise to Keep promotes in honor of his birth parents.

"I want to honor that ultimate sacrifice [they made to give me up for adoption] by being chaste and staying pure.

"When I get older, I want to be able to look at that special person on the altar and say, 'I saved myself for you.'"

That was the very message Archbishop Tobin sought to promote to the teens.

"When I was in second grade, my father sat me down and talked with me about sexuality," the archbishop shared. "He described it as a gift.

"Thinking it all over, I decided my dad was right. Sexuality is a gift. It is a gift to be shared with the one you love and the one with whom you're willing to spend the rest of your life.

"[God] has given us a way, a model to love fully—in the sacrament of marriage. I hope you choose right for yourselves and the ones you love," Archbishop Tobin said.

"Pray that you can live with this fire in a way that gives glory to God." †



Archbishop Joseph W. Tobin addresses the teenage mentors of A Promise to Keep at a luncheon in their honor on April 10 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.



Above, teen mentors for A Promise to Keep listen as Archbishop Joseph W. Tobin addresses them during a luncheon in their honor on April 10 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.



Left, junior Anthony Ryback of Cardinal Ritter Jr./Sr. High School in Indianapolis speaks on April 10 about his experience as a mentor in the A Promise to Keep program.



'This initiative helps equip thousands of adolescents and teenagers in our archdiocese with the knowledge and support they need to choose a counter-cultural lifestyle of chastity before marriage.'

—Margaret Hendricks, coordinator of the A Promise to Keep chastity program

COME LEARN ABOUT GIVING FOR CATHOLIC SCHOOL SCHOLARSHIPS AND GETTING A TAX CREDIT!

HOW DO INDIANA STATE TAX CREDITS WORK?

\$1000 Contribution Example to Institute for Quality Education SGO*

	With Tax Credit	Without Tax Credit
State (50%)	\$500	\$0
Federal (28%)	\$140	\$280
Savings	\$640	\$280
Out of Pocket Cost	\$360	\$720
	36%	72%

An SGO Tax Credit Scholarship can make a student eligible for a State Choice Scholarship (voucher) after one year

WHAT IS THE IMPACT OF MY DONATION? (\$1000 Contribution Example)

1 Kindergarten Student (\$500 min. SGO Scholarship)	2 Kindergarten Students (\$500 min. SGO Scholarships)
X	X
<u>12 Year Education on vouchers</u>	<u>12 Year Education on vouchers</u>
\$60,000 generated in voucher money	\$120,000 generated in voucher money

The Indiana Choice Scholarship (voucher) program allows a student to receive up to \$4,700 per year for tuition assistance in grades K through 8 and even more in high school

* Examples adapted from Educational CHOICE Charitable Trust, now the Institute for Quality Education SGO – the Scholarship Granting Organization for the Archdiocese.

CELEBRATING CATHOLIC SCHOOL VALUES
Scholarship and Career Achievement Awards

The Office of Catholic Education and the Office of Stewardship and Development are hosting a series of informational breakfast or luncheon events in conjunction with the annual *Celebrating Catholic School Values* event. The purpose of these gatherings is to make people aware of the donor benefits of the **Indiana Tax Credit Scholarships**. Tax Credit Scholarships allow schools to serve many more students, **including those already in our seats**. Come and find out about the extraordinary impact that these scholarships can have on our students and families. **All scholarship donations can be designated to individual schools.**

BREAKFAST/LUNCHEON EVENTS NEAR YOU

Thursday, May 1, 8:00 breakfast at St. Pius X Council, Knights of Columbus, 2100 E. 71st St., Indianapolis

Monday, May 5, 12:00 lunch at Huber's Orchard & Winery, 19816 Huber Rd., Starlight, IN

Tuesday, May 6, 8:00 breakfast at St. Patrick's Moran Family Life Center, 449 S. 19th St., Terre Haute

Wednesday, May 7, 12:00 lunch at Knights of Columbus, 624 Delaware Rd., Batesville

Tuesday, May 13, 8:00 breakfast at Primo South Banquet Hall, 2615 National Ave., Indianapolis

Thursday, May 15, 12:00 lunch at The Pines, 4289 N. US 31, Seymour

Monday, May 19, 12:00 lunch at Knights of Columbus, 921 N. Central Ave., Connersville

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Teacher with 'greatest job in the world' earns national award

By John Shaughnessy

The wedding invitations from her former grade school students offer one sign of Lisa Vogel's specialness as a teacher.

So does that fact that on the wall of her classroom she has a picture of every student she has taught at St. Mary School in North Vernon during the past 15 years.

Still, perhaps the most telling sign of Vogel's approach and impact as a teacher is revealed in a moment involving a student struggling with the approaching one-year anniversary of his dad's death.

"We spent a great deal of time talking about his dad during my prep period and discussing ways in which he could deal with his emotions," Vogel recalls. "When the day arrived and the young man showed up at school, his emotions were very visible, and it was obvious it was going to be a difficult day.

"I quickly made arrangements to have someone cover my class so that the two of us could spend some time lighting a candle and praying in the adoration chapel. As we knelt beside each other, crying and praying in unison to our God, I knew God was the only one who could help him make it through this difficult time. I prayed many prayers of thanksgiving for the opportunity to be right where I was on that day."

It's moments like that one that lead Vogel to say, "I have the greatest job in the world, and the rewards and blessings are infinite."

It's moments like that one that help explain why Vogel was selected as one of the 11 national recipients of the 2014 Distinguished Teacher Award from the National Catholic Educational Association (NCEA).

Keeping the focus on faith

Vogel was "very humbled" by the honor that she received during the NCEA national conference in Pittsburgh on April 22. Colleagues and parents of the children she has taught in the seventh and eighth grades view it as well-deserved.

"I have had kids at St. Mary's for over 14 years and, in that time, the impact that Mrs. Vogel has had on not only her students, but the entire school, is nothing short of amazing," notes Brenda Campbell, a parent.

"Lisa is the true embodiment of a Catholic educator. She lives and breathes her faith. She helps the whole



A teacher at St. Mary School in North Vernon, Lisa Vogel is the recipient of the 2014 Distinguished Teacher Award from the National Catholic Educational Association. Here, she pauses for a photo with two of her seventh-grade students, Allison Short, left, and Macy Diekhoff.

student grow and develop not just in school subjects, but in maturing and growing, and encourages them to develop themselves in their faith."

That focus on faith is crucial to the teaching of Vogel, a 39-year-old mother of four who has been married for 17 years to her husband, Kevin.

"I believe that first and foremost it is my responsibility to help these young people develop a lifelong relationship with Jesus Christ that will help them throughout their lives," she says. "We are Catholic first and a school second."

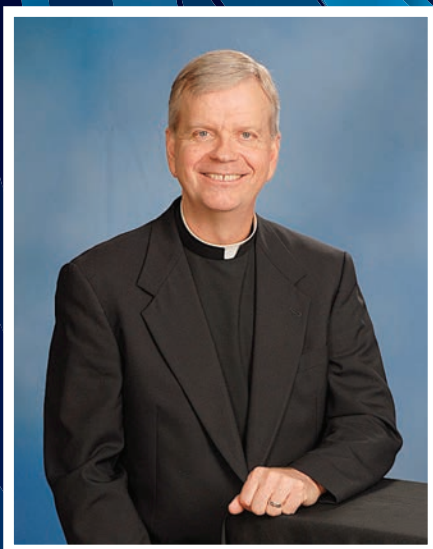
"Catholic identity is an integral piece of my entire curriculum. My students learn there is very little, if any, facet of their day-to-day life where Catholic teaching and

doctrine are not considered. I might take the chance to educate my students about the beatification process, or about a saint while learning about parts of speech. This provides an opportunity to learn more about their faith while also covering the state academic standards."

For several years, 100 percent of her students have passed the math part of Indiana's standardized test while more than 95 percent have passed the language arts part. Her students also have a history of graduating from high school in the top 10 of their class.

She also finds creative uses for technology, such as having her students form groups that design and create

See **VOGEL**, page 10



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Pastor's focus on relationships leads to national education honor

By John Shaughnessy

The fifth-grade girl launched the whipped cream pie toward the face of Msgr. Paul Koetter as the other students at Holy Spirit School in Indianapolis howled with delight.

Yet the girl's aim was slightly off so only half of the pastor's face was plastered with whipped cream, while the rest of the whipped cream landed on his shoulder.

When someone zoomed in with a camera to capture the result of Msgr. Koetter's good-natured cooperation for a school fundraiser, the priest made sure that the girl was part of the photo, too. Smiling, he hugged the girl so that some of the whipped cream on his shoulder ended up on her, leading to another round of smiles and laughs in the crowd.

That scene helps explain why Msgr. Koetter is so well-liked by the students and staff members of Holy Spirit School.

So does the scene that unfolded during the weekly school Mass at the parish church on the Wednesday morning of Holy Week.

After reading a passage from Matthew's Gospel about Judas betraying Jesus, Msgr. Koetter walked among the kindergarten to eighth-grade students sitting in the pews and asked them a series of questions about what it means to be a friend, and how friends can hurt each other.

After listening to their thoughtful answers, he talked about how Judas betrayed Jesus with a kiss, how the other Apostles ran away from Jesus when soldiers arrested him, and how Peter denied Jesus.

"That might have been his greatest suffering. Everyone left him," Msgr. Koetter told the students. "But he continued to trust that God was still with him. God never betrays us. God is always there. We can rely on God when other relationships let us down."

In that last sentence and in those two scenes, Msgr. Koetter reveals what is essential to him as a priest and a pastor.

"I've always felt pretty strongly that you have to develop relationships."

Trying to unite a community

Those two scenes also show why the Holy Spirit community is thrilled that Msgr. Koetter was honored on April 22 as one of the seven national recipients of the 2014 Distinguished Pastor Award from the National Catholic Educational Association (NCEA).

In the past three years, enrollment at Holy Spirit School has increased from 301 students to 411—a result of the parish's effort to make families aware about Indiana's school voucher program. The program provides assistance for families to pay for an education of their choice for their children. Msgr. Koetter led the effort to communicate the benefits of the program to the parish's Hispanic and English-speaking families.

He has also strived to bring together those two cultures at church.

"Our parish community has a large Hispanic population with one large Mass on Sundays," notes Alessandra Brown Baez, a parish member. "Father Paul believed we needed to make another one of the Sunday Masses a 'unity' Mass where both communities celebrate liturgy in both English and Spanish. This has united us as a community in other areas as well."

For the past two years, Msgr. Koetter has met monthly with the school's staff members to teach a class about the Catholic faith.

"The staff will say, 'Being raised Catholic, I thought I knew our Catholic beliefs, but this class has put the icing on the cake for me. It makes sense,'" says school principal Rita Parsons. "This interaction has enlightened most of us to carry on discussions outside our staff meeting."

His focus on prayer and communication has had the same impact on the parish staff, Parsons says.

"Our parish staff meetings have



Msgr. Paul Koetter distributes Communion during a school Mass on April 16 at Holy Spirit Church in Indianapolis.



'Our parish staff meetings have connected our ministries together as one. It makes a huge difference when we all work together for the common cause of living out our faith.'

—Rita Parsons, principal of Holy Spirit School in Indianapolis

connected our ministries together as one. It makes a huge difference when we all work together for the common cause of living out our faith."

Connecting school and parish

Msgr. Koetter humbly downplays the praise and the award, preferring to view them as an affirmation of "our school and the people who work here."

"It's all about working together," he says.

For him, it's also about following these words from Blessed Teresa of Calcutta, the only visible quote in his office: "Do small things with great love."

He loves that the parish he pastors has a school.

"I think a school adds a lot to a parish. There's a vitality and energy that comes with a school. It adds work and financial responsibilities, but it's well worth the effort. I think a school creates a strong identification with the parish. For the kids, this is their place. I tell people that when they walk into church they should feel like they're walking into their home. And they feel it here."

He smiles when he talks about the reactions he receives from students when he comes to the playground—how they run up to him and share their news with him.

"I like to feel I have a relationship with the kids, that they know me, they're

comfortable with me, and that they can come to me if they need to.

"I try to go over to the school if there's a play or another activity going on. I just want to let them know I'm supporting what they're doing, and I want the parents to see I'm doing that, too. It builds the connection between the school and the parish."

'God is working with these kids'

The students embrace that connection, too.

"One of the first things I think about Father Paul is how connected he is with every individual," says Jack Wright, an eighth-grade student at Holy Spirit. "He learns everyone's name."

"He is also thoughtful of the younger kids. Some of the Gospel readings are very hard to understand, but he puts them in perspective for all the little kids. Father Paul also gets you involved and engaged during Mass. He'll ask questions about the Scriptures, or he'll make a joke and cause the whole church to laugh. And from my experiences while serving, the reverence and respect he carries, especially during funerals, is unrivaled."

Msgr. Koetter views his interactions with students as teaching moments.

"If I ask them questions, they're engaged. With the questions, you get them thinking, and you can reach them in a



Msgr. Paul Koetter gets ready to take a pie in the face from a fifth-grade student at Holy Spirit School in Indianapolis. Msgr. Koetter recently received the 2014 Distinguished Pastor Award from the National Catholic Educational Association.

different way. I usually end with something I want them to do that day—"Today, I want you to say, 'Have a good day,'" 10 times.' I give them a challenge they can carry forward."

Sometimes, he's the one learning from the interactions.

"Yesterday, we had a junior high retreat, and I gave a talk on the Mass. There was one young lady whose eyes were glued on me. I really felt a hunger of her wanting to learn, to know, to understand. Those kinds of moments are very enriching for me as a priest.

"My whole role as a priest is to help people grow closer to God. And when I see something like that happen, it lets me know I am doing what I want to do. It also reminds me that God is working with these kids, and they have something to offer, something we may have missed.

"It always goes back to relationships." †

HOLLOWELL

continued from page 1

the words for him.

"I told my students that as sad as the events were that took place just the day before, the thing that comforts me is that the battle between good and evil had already been fought and won 2,000 years ago when Jesus allowed himself to be crucified," Hollowell recalls.

"From that moment on, there will never be any doubt that good is the ultimate victor. I then concluded my brief reflection by reading one of the Gospel accounts of the Resurrection of Jesus."

From that heartbreaking day came one of the most rewarding teaching experiences for Hollowell—this year's recipient of the Saint Theodora Guérin Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese.

"Five months later, on the last day of school, I came back in my room, once all the students had left for home, to find a card sitting on my desk," he says.

"Upon opening the card, I read an extremely thoughtful thank-you note from a student who was in that first period class. The student concluded her note by writing, 'I will never forget the lesson you taught us by saying that evil was defeated by good over 2,000 years ago when Jesus died on the cross. Thank you for sharing that with us. It made everything so much better for me that day.'"

'God was calling me to do more'

That ever-present desire to connect faith to his classes and the lives of his students has become a trademark of Hollowell's teaching.

That emphasis is on display in the only two posters that the 33-year-old Hollowell features in his classroom. One showcases an image of Albert Einstein and this saying from the famous scientist: "I want to know God's thoughts. The rest are details."

The other poster, right near the classroom door, shows a picture of Blessed Teresa of Calcutta and this quote from her: "God has not called me to be successful. He has called me to be faithful."

"You have the most brilliant physicist to walk on the Earth and the most holy person in my lifetime, and both of them are pointing to God," Hollowell says. "Faith and science are not in conflict with each other. They are harmonious. That's the way the Catholic Church looks at it."

While his favorite part of teaching is starting each class in prayer, Hollowell says his approach extends beyond offering a "Hail Mary" or an "Our Father."

"I slowly began to realize that I had a

great opportunity to evangelize and that perhaps God was calling me to do more. After nine years of teaching, my classroom prayer routine has evolved into a short reflection on a Catholic topic that is either relevant in the news or something that I feel would be appropriate for the day."

In his physics class, he views the topic of "Galileo versus the Catholic Church" as a great way to look at science and religion.

When he teaches about ellipses in his pre-calculus class, he shows his students the architecture of St. Peter's Square—which is actually an ellipse, he says. He also uses that math lesson as an opportunity to let his students know this Vatican City site is "the epicenter of Catholicism since St. Peter is buried below the altar in the basilica."

"We have a lot of students who aren't Catholic," Hollowell says, sharing one reason for his approach. "That can be a moment of great teaching and great evangelization for those students."

Lighting the fire

Hollowell's ability as a teacher also shines in terms of academic success.

After the 2011-12 school year, he noticed that the algebra end-of-course assessment scores for the school's eighth-grade students were at a "pass rate" of 33 percent and a "pass-plus rate" of 6 percent.

So he took over the class and changed the curriculum for the 2012-13 school year—a year in which the "pass rate" soared to 100 percent and the "pass-plus rate" dramatically improved to 59 percent.

"The level of dedication to his job is unbelievable," wrote Jo Hoy, principal of Cardinal Ritter, in nominating Hollowell for the Saint Theodora Excellence in Education Award.

"Matt understands that success comes from practice. He incorporates so many best practices, from games to groups to oral presentations. He provides a myriad of opportunities for students to experience success. We need teachers who want to light the fire educationally in our youth."

Colleagues also see the difference he makes to students outside the classroom.

"As head of our Pro-Life Club, he organizes prayer services and 40 Days for Life events," notes Andrew Cain, another math teacher at Cardinal Ritter.

"Every year, Matt spends a week away from his family to help our seniors grow spiritually and personally on the Christian Awakening Retreat. He has traveled with our students to Colorado for Summer Field Studies, to Mississippi on a service trip after Hurricane Katrina, and to Washington for the March for Life."

'Absolutely in love with what I do'

Hollowell views all those efforts as part



Matt Hollowell writes an equation on the board for one of the math classes he teaches at Cardinal Ritter Jr./Sr. High School in Indianapolis.

Finalists for teaching honor come from throughout the archdiocese

Eight teachers became finalists for this year's Saint Theodora Guerin Excellence in Education Award, the highest honor for Catholic educators in the archdiocese.

The recipient of this year's award is Matt Hollowell of Cardinal Ritter Jr./Sr. High School in Indianapolis.

The other seven finalists were:

- **Beth Brogan**—Bishop Chatard High School in Indianapolis
- **Kim Higdon**—St. Barnabas School

in Indianapolis

- **Amy Huber**—Holy Family School in New Albany
- **Karen King**—St. Christopher School in Indianapolis
- **Jenny Lents**—St. Louis School in Batesville
- **Alice Mattingly**—St. Pius X School in Indianapolis
- **Teresa Minton**—Nativity of Our Lord Jesus Christ School in Indianapolis †

of the most important strategy of teaching at any level—modeling.

He saw that approach used by his parents, Joe and Diane Hollowell, with their 11 children. He and his wife, Kari, also use that approach with their two small children (they are expecting a third child in June.) And Hollowell makes modeling his focus as an educator.

"Quality Catholic education is made up of teachers and faculty members who at all times are modeling for our students," says Hollowell, a member of Most Holy Name of Jesus Parish in Beech Grove.

He wants to teach his students respect for others, so he models that quality in his classroom. He wants his students to actively participate in school Masses, so he sings and responds to the prayers of the Mass. He wants his students to have a relationship with the Blessed Mother, so he talks about the mysteries of the rosary in his classes.

"Most importantly, I want my students

to get to heaven, so I model my own quest for heaven by taking part in the sacrament of reconciliation when it's offered at school," he says. "God himself used modeling over 2,000 years ago when he sent Jesus to us as a model for how to live, pray and suffer. A quality Catholic education should provide students with daily opportunities to encounter the perfect model of human life."

While he focuses on presenting Christ as the perfect model of human life, Hollowell shares with his students that he is far from perfect, including in his faith.

"I have no problem sharing my struggles with them, and to tie it into what the Church is teaching."

In teaching, Hollowell has found his calling.

"I'm walking proof of what it means to have a vocation. To be nine years in this profession and to be absolutely in love with what I do, it's my vocation for sure. This is what God wants me to do." †

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VOGEL

continued from page 8

a model of an amusement park ride to demonstrate Newton's Three Laws of Motion.

'They are mine for life'

"I once had an administrator [at another school] tell me that his students would also perform at a very high level if they only had to teach 'the cream of the crop,'" Vogel recalls.

"I quickly explained to him that not all my students were 'the cream of the crop.' I just treated them like they were. On a daily basis, I challenge my students to do their best work and to push themselves. It is my duty to ensure that they recognize their own potential."

She has that same goal for herself.

She places flags on the graves of veterans on Memorial Day. She assists with food drives for the St. Vincent de Paul Society. She takes part in many 5k walk-and-run events to support charities. She leads the school's reverse raffle, which raised more than \$40,000 last year. An extraordinary minister of holy Communion, she also has a regular weekly prayer hour in St. Mary Parish's adoration chapel.

The list goes on and on for Vogel, who attended St. Mary School as a child and is still a member of the parish.

"Her commitment of endless time and energy is displayed through her assistance and her support of her fellow co-workers," notes Sandra Kirchner, a third-grade



Lisa Vogel serves as an extraordinary minister of holy Communion at an Ash Wednesday Mass on March 5 at St. Mary Church in North Vernon. To her left is Father Jonathon Meyer, then pastor of St. Ann and St. Joseph parishes in Jennings County and St. Mary Parish in North Vernon.

teacher at St. Mary.

"She sits as the co-chair of the St. Mary's School Improvement Team, playing an instrumental role in the future development of the school. She spends hours evaluating information through data and helps create programs to ensure continued progress for students at all grade levels."

And she loves being a teacher.

"Where else on Earth would I have the opportunity to teach and help mold young people while sharing my faith, my family and my friendship?" Vogel says.

"I love each and every one of my students. Once they have spent time in my class, they are mine for life." †

Let go of jealousy, resentment to experience the joy of Easter

By Daniel S. Mulhall

People are accustomed to giving up things for Lent. Perhaps we need to start a new tradition and start giving up things for Easter.

What's that you ask? Why would someone give things up for Easter?

Where Lent is a season of discipline and prayer, fasting and self-denial, Easter is a time of celebration and of joy, of living in the Lord's time of wonder.

Self-denial may seem out of place in a time of joy, but in some ways it is impossible for us to truly feel joy unless we let go of some negative feelings and emotions that prevent us from fully taking in what is available to us during the Easter season.

Imagine that you are a kid in a candy store and you see a big jar of jawbreakers sitting on the counter and your mouth starts watering. You really, really want a piece of candy. The store manager says, "Try your luck. You can have free as many pieces as you can take from the jar in one pull."

You reach into the jar and grab a large handful of candy, closing your fingers on your treasure. However, when you try to remove your hand from the jar, it won't come out. It's stuck. The mouth of the jar is big enough for your unclenched hand to enter with room to spare, but as soon as you grab a handful of candy and close your fist, the jar's mouth is too small. The only way to get your hand out of the jar is to let go of the candy.

The same happens to us when it comes to matters of faith. We see all of the joys of the Easter season, which lasts for 50 days until Pentecost. We truly want to celebrate, but we can't because we are holding on to our fears and our concerns, our petty jealousies and closed attitudes.

Like the child grabbing too much in the candy store, we are not able to take advantage of the Easter celebration as long as our fists are closed.

In order to truly revel in the joy of the Resurrection, we have to realize that there are things we must give up, and the things we must give up are those that get in the way of our true joy.

Unlike Lent, when people give up things they enjoy or love as a sacrifice, Easter can bring a type of dumping, a spiritual spring cleaning, if you will, of attitudes and behaviors that are useless and are a hindrance to our happiness.

To start, give up hungering for things. Instead, hunger for God. In John 4:14, which we read during Lent, Jesus tells the Samaritan woman at the well that he is the living water that relieves all thirst. In John 6:51, Jesus tells his followers that he is the bread of life and that those who eat of his flesh will live forever.

Baptism and the Eucharist are key parts of the Easter celebration. The Lord offers us all the water and food that will satisfy our hunger. All we have to do is open our minds and hearts to accept these gifts. Don't hold on so tightly to the material. Let the Lord satisfy



Choir members sing during an Easter Mass at St. Anne Church in Brentwood, N.Y. To experience more fully the joy of Easter, it is necessary to let go of negative feelings and attitudes such as envy and bitterness.

'As long as we hold bad feelings in our hearts, we are not free to savor Easter joy.'

your hunger instead.

It also would serve us well to give up bitterness and resentment, jealousy and envy. In Galatians, the Apostle Paul offered this advice: "There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus" (Gal 3:28).

Scripture scholars suggest that this statement may have been an early baptismal formula, words that the early Church used when people were baptized. To the Galatians, Paul is doing more than offering them sage advice. He is reminding them of what it means to be a Christian.

If all are "one in Christ Jesus," there is no room for jealousy or envy, bitterness or resentment.

As long as we hold bad feelings in our hearts, we are not free to savor Easter joy.

To the list, add giving up loneliness and fear, especially fear of sickness and death. Jesus' disciples were heartbroken when he was crucified. Their hopes

and dreams had died with Jesus. The Gospels tell us that most of the disciples fled and hid, thinking that they had been fools. Then came the Resurrection and things changed.

The fullness of Jesus' teaching became real for them: The kingdom of God that Jesus had preached took on new meaning in light of the Resurrection.

That's the ultimate good news of Christianity: death has no more power over us. This revelation filled the first disciples with such joy that they took to the streets at Pentecost to share it with others. They did so with such enthusiasm that many in the crowd thought they were drunk. To believe in the Resurrection, we must, like the disciples, let go of our fears.

If we let go of all of these negative things, only then can Easter, its 50 days and beyond, truly begin.

(Daniel S. Mulhall lives and writes in Laurel, Md.) †

Easter season helps Catholics connect the Resurrection to life's challenges

By Rhina Guidos

A few years ago, I attended Mass at a small parish. On any given Sunday, anywhere from eight to 12 of us went to Mass regularly. One Easter Sunday, our population surged to about 20. Following Mass, we were handed a yellow balloon with the figure of Christ stamped on it.



Catholics leave offerings as they pick up holy cards that feature St. Cajetan on his feast day at the church that bears his name in Madrid. People marked his feast with a traditional procession and prayers appealing to the patron of jobseekers. Celebrating Easter over a 50-day season can help Catholics relate Christ's Resurrection to their daily trials.

It had the words "Christ is risen," and we were sent on our way.

I remember feeling a huge letdown. Where was the Easter joy? I was bent on finding a different parish, a bigger one with a little more fervor, one where Easter could really be felt.

A few days later, I heard an Easter-time homily that was a call to action, one that asked us to be better brothers and sisters to each other, to build a sense of community and caring in our neighborhood, which was plagued with high crime and poverty and where several homicides had taken place that week.

We were told to be brothers to all, inside and outside the parish, no matter how small our numbers were, to act out the Gospel instead of just parroting it. We were told not to abandon those in most need of us.

Sometimes we must heed the words of Exodus: "The Lord will fight for you; you have only to keep still" (Ex 14:14).

For some, Easter will bring a letdown, but we have to remember that Easter is more than throngs of people at church, a big meal, flowers, egg hunts or chocolates. It is more than a day on the calendar. We have 50 days, not one, to find and bring the joy, the liberation we celebrate, to others.

In a collection of essays from *Rediscovering the*

Meaning of Lent and Easter, writer Kathleen Norris tells us that "God doesn't bring us to a desert in order to let us die."

She says that "God intends for his beloved to thrive," and that's what Easter aims to show us. She points to the words in this Psalm: "I shall not die but live and declare the deeds of the Lord" (Ps 118:17)

Norris refers to Mary Magdalene as the model of one who recounts the good deeds of the Lord. It is she who brings the news that Jesus was alive to the disciples, and who is thus an important witness to the Resurrection.

Norris asks an important question that should make us think about how we go about telling the Good News in modern times. How do modern-day disciples celebrate Easter and recount its message? It's a hard message to communicate to those who have not yet experienced liberation from the daily struggles of unemployment, violence, economic or racial disparity, among others ailments.

"How do we recognize that we have seen the Lord, and how do we reveal this glorious truth to others?" she asks. "How do we dare speak of salvation and hope in a world so full of injustice, hatred, violence and deadly accident? This is the challenge and the mystery of Easter."

(Rhina Guidos is an editor at Catholic News Service.) †

From the Editor Emeritus/John F. Fink

Old Testament: Leviticus, the Jews' first book of laws

(Sixteenth in a series of columns)

The Levites (descendants of Jacob's son Levi) were the tribe from which Israel's priests were drawn. Therefore, it's understandable that the Book of Leviticus, the third of the five books in the Jewish Torah, came from a priestly source.



We all know about the Ten Commandments, but there are really 613 commandments in the Torah, and 247 of them are in Leviticus. (No, I didn't count them, but someone apparently did.) So this is a book of laws according to tradition handed down by God to Moses, but actually compiled over a considerable amount of time after 538 B.C. Jewish scholars have debated the meaning of the laws ever since.

The basis for all these laws is that God is holy, and there's a gulf between him and humans. However, there are moments when we enter into the realm of the sacred, especially when it comes to

sexuality, birth and death.

Why should Christians be interested in these ancient Jewish laws, especially after St. Paul taught us that Christians are free from the Mosaic Law? One reason would be to gain a better understanding of parts of the New Testament. For example, the Jewish concept of uncleanness came up often when Jesus was healing someone, and Mary had to be purified 40 days after the birth of her son in accordance with one of the laws (Chapter 12).

Similarly, the laws pertaining to sacrifice fill the first quarter of Leviticus. Without understanding the role of sacrifice for the Jews, it would be hard to understand the meaning of Christ's death (as the Letter to the Hebrews teaches), or the idea of the Eucharist as a sacrifice.

There are two major divisions in Leviticus. The first 16 chapters tell priests how to conduct themselves, including laws of sacrifice and laws of proper foods and states of purity. Chapters 17-27 deal with the wider community and public worship.

Chapters 1-7 give us the laws of sacrifice: the holocaust (the animal that is burned on the Temple's altar), the

grain offering, the peace offering, the sin offering, and the guilt offering. Jews today cannot perform these sacrifices because the Temple in Jerusalem was destroyed by the Romans in 70 A.D. Nevertheless, these laws remain important for Jews.

Chapters 8-10 tell us about the installation of Aaron and his sons and their first sacrifices. They must be done with great precision and that point is hammered home when two of Aaron's sons are struck dead because they handled incense improperly.

Then we get to the laws regarding legal purity in Chapters 11-15: clean and unclean food, the uncleanness of childbirth and the mother's purification, and two chapters about leprosy. We can see why Jesus told the lepers he cured to show themselves to the priests.

Chapter 15 is about personal uncleanness. Reading verses 25-27, we can understand the plight of the woman who suffered hemorrhages for 12 years whom Jesus healed (Mt 9:20-22; Mk 5:25-34; Lk 8:43-48).

Chapter 16 gives regulations for the Day of Atonement, or Yom Kippur. †

Cornucopia/Cynthia Dewes

The 'voice of the turtle' is still heard loud and clear

In the spring, it seems anything is possible. For some reason, our chemistry



and our psyche combine to help us think about future opportunities rather than past failures. We consider life rather than death, health rather than sickness. And nature contributes to this effort with her usual

display of new growth and warming breezes and sunshine.

Many animals have their babies in springtime. Country people on their rounds may find nests of baby rabbits, or sometimes a hidden bower where a fawn or two live with mom. Birds are building nests under porch eaves and moving into fancy birdhouses in bird lovers' yards. As Scripture says, the voice of the turtle is heard in our land.

When one is further along in the span of life, when the end is closer to us than the beginning, we may ignore the "turtle's voice" and dwell on gloom. We think ho hum, been there, done that, what can possibly turn up now? It's definitely a tendency we have to fight and, as a member of this group, I realize the

necessity to keep trying.

There's a plus to this stage of life, though, and it's exactly the many years we have behind us, holding memories of the people we've known, the experiences we've had. Admittedly, my memory is not what it once was, and my memory has always been selective anyway, according to my husband. But I digress.

Fortunately, my memories include a lot of characters. My husband, astute as usual, called them my orphans and he was right.

There was the middle-aged maiden lady we met, for example. I figured she was lonely, so we'd invite her over to dinner now and then. Now, I'm not sure that eating with a family of six kids under the age of 10 would be appealing, but she seemed to welcome the invitations.

Unfortunately, she turned out to be a terrific bore with not much to contribute to conversation and absolutely no clue about children, but she seemed to enjoy it. The coup de grace came one day when I was building up to a migraine headache about the time she arrived.

As dinner progressed, I felt so sick that I had to excuse myself and go to bed. The family bravely carried on, with my quiet spouse struggling to make small talk and the kids ramping up to the anxiety of

the occasion. Suddenly, one of the boys threw a roll at his sister, who promptly returned the favor. The others started in, but Dad quickly sent them all to their rooms. For once, our guest was tactful and left.

Then, there was our neighbor, Dick the Bruiser, a TV wrestler who sounded mean but was really a marshmallow. One day, he ran by in shorts on a cold day, looking for his horse. Apparently, it escaped from his yard and was fleeing through the neighborhood. "It's roundup time!" he shouted as he sped by.

And in church one day, one of the altar servers standing beside Father up in front suddenly threw up. The look on Father's face was unforgettable, as was the time when one of the children was learning his prayers, and it came out, "Hail Mary, full of grapes." Ah, those spiritual memories.

Of course, in the past there were lots of events, and people, who weren't so amusing. But time has erased or dimmed most of them and I'm left chuckling. I figure I'm listening to the voice of that turtle.

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

Consider This/Stephen Kent

Christianity's timeless lessons to society in a rush

Years and years ago, whaling vessels left the harbor of New Bedford, Mass.



never to be seen again. Volcanoes also erupted, earthquakes tore open the land and thousands of people were never seen again. We accepted the news.

But today, we want answers. We want answers now. Where is the missing jetliner with 239 people? We want answers as to why a soldier in Texas fatally shot three people and wounded 16 others on an Army post. We want to know why a troubled young man murdered 20 elementary school students and six staff members. In the last two cases, the perpetrator committed suicide so we have the unacceptable phrase "we may never know."

Following this insistence to provide answers is the desire to assign blame as quickly as possible. We want to know: whose fault is it? In some cases, after these events, lawsuits are filed before the

last of the bodies are recovered.

Among the multitudes of benefits that Christianity brings to society is being comfortable with mystery. Two centuries ago, ships sailed never to return. No one felt an inalienable right to know as soon as possible what happened. Many things are not to be understood.

World Vision, a well-respected Christian aid organization, announced in March that it would no longer prohibit Christians in same-sex marriages from employment. After an uproar from donors, the new policy was abandoned. Richard Stearns, World Vision president, called it a "bad decision" made from "the right motivations."

This moved Leonard Pitts, Jr., a syndicated columnist, to say Christianity is the last to get it right. Pitts wrote that "the great body of Christendom always seems to bring up the rear, arriving decades late to the place the rest of the nation has already reached."

Wrong. Christianity is already at a place where society hasn't reached on such issues as abortion, euthanasia, the sanctity of marriage.

Pitts' assumption is that short-lived trends and new policies are automatically granted permanence. Pitts notes the "unfortunate tendency to equate Christianity with conservatism."

Conservative yes, if that means stopping to take stock of issues, reflecting before taking action. That, I'd suggest, is another benefit of Christianity to society. There is much to be said for thoughtfulness and prudence to assess the latest trends in society.

Stearns, of World Vision, learned the downside of trying to keep up with society by abandoning values. He said in an apology that "there are certain beliefs that are so core to our Trinitarian faith that we must take a strong stand on those beliefs."

Being comfortable with mystery, relying on timeless standards, these are what Christianity offers to an uncomfortable and impatient world.

(Stephen Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle. Contact him at: considersk@gmail.com.) †

Faith and Family/Sean Gallagher

Encounter with a saint led to a deepened relationship with Christ

On April 2, 1988, I was blessed more than I knew at the time to participate in the Easter Vigil liturgy at St. Peter's Basilica at the Vatican.



I was 17 at the time and was on a spring break tour of Italy with fellow members of the Latin Club at Shelbyville High School in Shelbyville.

That Saturday morning, a leader of a student group with us from a Catholic high school in Philadelphia offered extra tickets to the vigil that they had just received. I jumped at the chance to attend the Mass, even though I didn't fully know at the time how important it is in the life of the Church.

Looking back on that day 26 years later, I realize now that participating in that profound liturgy had a tremendous effect on my life of faith. It was inspiring to worship and celebrate the joy of Christ's Resurrection with so many people from around the world, to witness people from so many countries being baptized into the life of Christ that I shared and to do it all with Christ's vicar on Earth, Blessed John Paul II.

At about 2 a.m., the four-hour Mass concluded and Pope John Paul processed down the main aisle of St. Peter's Basilica. I was seated about halfway back from that aisle close to the barrier that separated it from the seats.

It was amazing to see people reach out their arms with such joyful enthusiasm toward the pope as he walked past them. I took photos of this happening as he came near me. Then I realized that maybe I should reach out, too. I did and Blessed John Paul reached out to me and shook my hand.

It wasn't much of an encounter. I know priests who concelebrated Mass with him in his private chapel, and other people who met him and spoke with him.

Still, I'm proud to say that I've shaken hands with a saint.

On April 27, Pope Francis will solemnly declare Blessed John Paul and Blessed John XXIII saints in a Mass in St. Peter's Square at the Vatican that will likely number hundreds of thousands of people or more who are now descending on Rome.

Wherever Blessed John Paul traveled around the world, he was greeted in much the same way as he was after that Easter Vigil that I attended in 1988.

But when he spoke to those people, the pontiff pointed them not to himself, but to Christ. He was much more interested in them having an encounter with the Lord than with himself.

By the help of God's grace, that has happened in my life in the 26 years since shaking hands with that saint. During that time, Christ led me to discern possible calls to the priesthood and religious life before I learned that he wanted me to love and serve him as a husband and father.

I've been married for almost 13 years. Each day of that time has given me opportunities to grow closer to Christ in the ordinary events of my everyday life with my wife, Cindy, and our five sons.

I'll be the first to admit that I've let many of those chances pass me by. But, with the help of God's grace, I've entered into enough of them to know that I'm closer to Christ now than I was before Cindy and I exchanged our wedding vows on June 9, 2001.

And I yearn that I—and especially Cindy and our sons—grow in our relationship with him even more in the years to come, not so much in peak moments like I experienced at St. Peter's in 1988, but in our daily lives with each other.

This, I believe, is what Blessed John Paul II, Blessed John XXIII and Pope Francis would want for all us. †

Divine Mercy Sunday/Msgr. Owen F. Campion

Sunday Readings

Sunday, April 27, 2014

- Acts 2:42-47
- 1 Peter 1:3-9
- John 20:19-31

With deep faith and faith-filled excitement, the Church continues the celebration it began a week and a day ago on Easter, the day of the Lord's Resurrection and final victory over death and sin.



As is the case in almost every Mass of this season, the first reading this weekend comes from the Acts of the Apostles.

Originally Acts was readily seen to be a continuation of St. Luke's Gospel. Obscuring this fact for centuries has been the insertion of St. John's Gospel in all the translations and renditions of the New Testament between Luke's Gospel and Acts.

Nevertheless, the Gospel of Luke and Acts should be seen as unified. Together they tell an uninterrupted story of salvation in Jesus, from Mary's conception to a time years after the Ascension.

This weekend's reading describes what life actually was like in the time shortly following the Ascension. The Church, very much geographically in the place where it first formed, where Jesus lived, died, rose and ascended.

The reading describes the first Christians, most of whom likely knew Jesus, as reverently following the Apostles, of being together in a most realistic sense of community, of eagerly caring for the needy, of praying, and of "breaking the bread," a term referring to the Eucharist.

St. Luke in Acts notes that each day new believers entered this community.

For its second reading this weekend, the Church offers us a passage from the First Epistle of St. Peter.

Clear and inspiring in this reading is the early Church's obvious and intense love for and faith in the Lord. It was a faith that hardly went unchallenged. The culture in which Christianity was born and grew in almost every respect either rejected the ideals of the Gospel or held them in

outright contempt.

So the mere presentation of these beliefs in this epistle shows how steadfastly the first Christians held to what Jesus had taught.

St. John's Gospel provides the last reading. It is one of the beloved, and most familiar, of the Resurrection narratives.

In this reading is the story of the reluctance of the Apostle Thomas to accept that Jesus indeed had risen from the tomb. Then, as all recall, Jesus dramatically appears on the scene. He invites Thomas to believe. In awe, and with the uttermost faith, Thomas declares that Jesus not only is teacher and Redeemer, but indeed that Jesus is God.

The Lord then confers upon the Apostles that most divine of powers, the power to judge what is sinful and to forgive sin.

Reflection

This weekend is special in the Church. At the Vatican, Pope Francis on Sunday will solemnly declare Blessed Pope John XXIII and Blessed Pope John Paul II to be saints. It will be of interest to many people, since very many remember John Paul II, and many still remember John XXIII.

Much appropriately can be said about each of these extraordinary leaders of the Church. Together, they give us the images of ordinary human beings for whom Jesus was a living, loving personal, close friend.

Their sense of Jesus reminds us that the events liturgically commemorated at Holy Week and at Easter were not stale historical references to things past.

Rather, they celebrated the fact that Jesus still is with us. So the mercy of God, offered us in Jesus, still is available.

This mercy reaches us in very visible ways. It is through the Apostles. The Apostles and their successors bring us this mercy, this contact with Jesus, with God, and the sure hope of being forgiven.

Through faith in Jesus, in the Church, with the Apostles, like the faith so wonderfully shown by John XXIII and John Paul II, we meet Jesus face to face. We are saved from our own death and sin. We grasp in our faith that Jesus lives. Jesus is real. †

Daily Readings

Monday, April 28

St. Peter Chanel, priest
St. Louis Grignion de Montfort, priest
Acts 4:23-31
Psalm 2:1-9
John 3:1-8

Tuesday, April 29

St. Catherine of Siena, virgin and doctor of the Church
Acts 4:32-37
Psalm 93:1-2, 5
John 3:7b-15

Wednesday, April 30

St. Pius V, pope
Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, May 1

St. Joseph the Worker
Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, May 2

St. Athanasius, bishop and doctor of the Church
Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, May 3

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

Sunday, May 4

Third Sunday of Easter
Acts 2:14, 22-33
Psalm 16:1-2, 5, 7-11
1 Peter 1:17-21
Luke 24:13-35

Question Corner/Fr. Kenneth Doyle

Use sensitivity in explaining Jesus' crucifixion to young children

Recently, I took my 4-year-old grandson to Mass. Above the altar,



we have a very large crucifix and I noticed that, while looking at it, the boy was visibly shaken and quite upset. How does one explain Jesus on the cross to a 4-year-old? (Davenport, Iowa)

Recognizing that I know precious little about child pedagogy, I will nevertheless venture an answer. First, there is no way to prevent children from seeing a crucifix and asking their elders about it.

Many years ago, our seminary class was studying sign language so we could transmit the Scriptures to the hearing-impaired. I recall very little from that time, but what I do remember is that the sign for "Jesus" was to point to the center of both palms. So ingrained in our consciousness is the suffering of Christ that his nail prints identify him.

The *General Instruction of the Roman Missal* stipulates that there should be a cross with the figure of Christ crucified on or near the altar of every church that is clearly visible to the congregation" (#308).

I do take your concern as a helpful caution against displays or descriptions that are overly graphic. In explaining the passion of Christ to your grandson, there is no need to highlight the nails, the scourging, the crown of thorns.

I think that I would say something like this: Many years ago, they used to punish people who had done something very wrong by hanging them on a cross. Jesus didn't do anything wrong at all. In fact, he was the nicest and the kindest man there ever was.

But other people have done many wrong things, and Jesus still loves them. So he told his Father that he wanted to offer his own life to make up for the wrongdoings of those other people, so that they could one day be with him in heaven. Jesus suffered a lot that Good Friday, and he died because he loved all of us so much.

But the nice thing is that three days later, his Father brought him back to life again. He saw his friends and his mother some more after that, and now he is very happy and lives in heaven.

That would be my approach, but you're

a parent and I am not, and, without a doubt, you can do better.

I would like to take holy Communion more often from the chalice, but I am concerned about contracting someone else's illness.

Has anyone ever studied how "clean" the cup really is after a quick swipe from the purificator? Has anyone been able to document whether illness could be transmitted even to a whole congregation in this way? And lastly, has the Church ever considered using small single-serving plastic cups, as some Protestant churches do? (Newport News, Va.)

In 1998, the *American Journal of Infection Control* tried to answer this question along with the U.S. Centers for Disease Control and Prevention (CDC) saying that "a theoretic risk of transmitting infectious diseases by using a common communion cup exists, but that risk is so small that it is undetectable." Further, the statement explained, "...a recent study of 681 persons found that people who receive Communion as often as daily are not at higher risk of infection compared with persons who do not receive Communion or persons who do not attend Christian church services at all."

However, during a particularly virulent outbreak of influenza (most notably in early 2013) some Catholic dioceses recommended that Communion from a chalice (and even the handshake of peace) be temporarily suspended.

Some dioceses recommend that deacons, priests and bishops and extraordinary ministers of holy Communion regularly use hand sanitizers before distributing Communion, and that the faithful should not receive from a chalice if they are feeling ill.

As to the manner of receiving, some Protestant traditions (especially, evangelical ones) do, indeed, use individual plastic disposable cups. While larger Catholic congregations may need six or eight precious metal vessels on Sundays for the consecrated wine, the use of individual containers is believed to stray too far from the Last Supper ideal of the sharing by Christ's disciples in the one cup.

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

My Journey to God

God's Grace

By Sandy Bierly

Through simple prayer
God reveals himself to me,
My eyes open and I see,
My ears open and I hear,
I touch and I receive,
I breathe and am alive.

God's grace flows through me,
Bringing life and creating me
Into a new being who believes,
To bring the message of love
To God's people who don't see
So that they will come to believe.

God is alive and I believe
He's opened my eyes to see,
He's opened my ears to hear
He's opened my heart to feel
And experience his love for me
Because his grace has set me free.



CNS photo/Joe Rimens Jr.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Three young women greet Blessed John Paul II at World Youth Day in Denver in 1993. The late pontiff, who proclaimed the Gospel in countries around the world, will be declared a saint along with Blessed John XXIII on April 27 at the Vatican.)

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.

ARMSTRONG, Bruce E., 80, St. Malachy, Brownsburg, April 4. Husband of Carol Armstrong. Father of Vicki Biddle, Lisabeth Cheever, Megan Simmons, Doug, Jim and Mark Armstrong. Brother of Betty Courtney and Mary McKinzie. Grandfather of 14. Great-grandfather of four.

BLANKMAN, Loretta T., 84, St. Mary, Greensburg, April 11. Mother of Janet Colson, Ruth Coomer, Dorothy Fry, Mary Beth Grace and Michael Blankman. Sister of Ruth Huguenard, Mary Vanderpohl, Franciscan Sister Bernice Roell and Lawrence Roell. Grandmother of 11. Great-grandmother of 18.

CONOLTY, Betty Jean, 90, St. Luke the Evangelist, Indianapolis, April 3. Mother of Sheila Bernard, Maureen Furnish, Kathleen Moxley, Ellen and Kevin Conolty. Grandmother of 11.

CURRIE, Diana, 69, Nativity of Our Lord Jesus Christ, Indianapolis, April 8. Mother of Tina Emsweller. Sister

of Victoria Wilson. Grandmother of six. Great-grandmother of three.

DEERY, Jenny, 48, Our Lady of Lourdes, Indianapolis, April 8. Wife of Terry Deery. Mother of Andrew, Eric and Jordan Tucker. Stepmother of Rebecca and Christopher Deery. Daughter of James and Carolyn Florea. Sister of Kathryn Polla, Christa and John Florea. Grandmother of one.

DeMOSS, Helen, 86, St. Paul the Apostle, Greencastle, April 4. Mother of Russell Hardesty. Grandmother of two. Great-grandmother of four.

DUFFIN, Daniel K., 57, St. Malachy, Brownsburg, April 2. Husband of Nancy Duffin. Father of Daniel and Drew Duffin. Brother of Jean Ann Neal, Tracy O'Connell and Randall Duffin.

ERFMAN, Jim, 75, St. Peter, Franklin County, April 1. Brother of Julie Wilhelm, Jerry and John Erfman.

FLUEGEMAN, Inge Clara, 87, St. Charles Borromeo, Milan, April 7. Wife of Gilbert Fluegeman. Mother of Chris Denton, Therese Graves, Sharon Mahoney, Deborah Rothermel, Janine, Doug and Ken Fluegeman. Grandmother of 17. Great-grandmother of 14.

FRISZ, Joseph W., 85, St. Patrick, Terre Haute, April 3. Husband of Nancy (Felix) Frisz. Father of Ann Brownfield, Jane McCrocklin, Kris Taylor, Kathy Vaughn, Joan, David, Kurt and



CHS photo/Bogdan Cristel, Reuters

Way of the Cross

Actors take part in a re-enactment of the Way of the Cross which commemorates the crucifixion of Jesus during the Orthodox Holy Week celebrations in Bucharest on April 15. Romania's Christian Orthodox majority will celebrate Easter on April 20 together with Catholic believers.

Mark Frisz. Grandfather of 14. Great-grandfather of five.

GREEN, Luke Joseph, infant, St. Jude, Indianapolis, April 10. Son of Michael and Jennifer Green. Brother of Katelin, Lindsey, Lydia, Matthew and Nicholas Green.

HAHN, Donald V., 77, Holy Spirit, Indianapolis, March 26. Brother of Loretta Williams, Leo and Richard Hahn. Uncle of several.

JELLY, Muriel, 94, Holy Family, Richmond, April 9. Mother of Janice Doty, Elaine Werner, Robbin and Jeff Jelly.

Grandmother of seven. Great-grandmother of eight.

McBRIDE, Thomas Owen, 91, St. Anthony of Padua, Clarksville, March 31. Husband of Virginia McBride. Father of Julie Bingham, Virginia Cline, Connie Grosse and Ownie McBride Smolko. Grandfather of four.

McCLURE, Juanita E., 93, SS. Peter and Paul Cathedral, Indianapolis, April 6. Mother of Stephanie Brown, Patrice Harris, Cameron and Malcom McClure. Grandmother of 10. Great-grandmother of 19. Great-great-grandmother of three.

MURTHA, Katherine, infant, St. Pius X, Indianapolis, April 11. Daughter of John and Krista Murtha. Granddaughter of David

and Mary Davies and Regis Murtha and Sylvia Murtha.

RIPBERGER, Charles Eugene, 81, St. Gabriel, Connersville, April 7. Husband of Marjorie Ann (Standafer) Ripberger. Father of Cynthia Waddell, Laura and Rodney Ripberger. Brother of Marilyn Anderson, Patricia Boughner, Phyllis Glaub, Carolyn Hall, Joyce Houseworth, David, Donald and Robert Ripberger. Grandfather of 11. Great-grandfather of 14.

SIMONS, James G., 75, St. Jude, Indianapolis, April 10. Husband of Mariana Simons. Father of Dianne Cox, Gregory and Mark Simons. Grandfather of four.

SVENTECKIS, Janis, 83, Christ the King, Indianapolis, April 10. Husband of Mary

Svnteckis. Father of Linda Kantner, Erik and Robert Svnteckis. Brother of Bronislava Melbardis. Grandfather of three.

VOLZ, Judy, 83, St. Charles Borromeo, Milan, April 3. Mother of Cindy Hubler, Chris III and Joe Volz. Grandmother of six. Great-grandmother of two.

WHITLOCK, Mary Margaret, 89, St. Patrick, Terre Haute, March 28. Mother of Gerry and Richard Hankins.

WILES, Jeanne (Parker), 78, Immaculate Heart of Mary, Indianapolis, April 4. Wife of Charles Wiles. Mother of Susan Devine, Jane, Kay, Charlie and Tom Wiles. Sister of Jill McCormick, Jack, Jere and Jim Parker. Grandmother of seven. †

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Presented by
Sr. Connie Kramer, SP**

This picture taken of the Atlantic Ocean at dawn is a reminder of the special gift which is hidden within the process of grief. Just as waves are a part of the natural rhythm of the ocean's flow, grief, like breathing, is a part of the natural flow of one's life journey. However, like the rocks at the ocean's shore which stop the natural flow of the ocean's waves, unreconciled grief can stop the natural grief process and leave one with a broken heart unable to be healed. Those who choose to embrace their own grief process as a sacred journey open themselves to new life in totally unexpected ways.

This one day retreat will focus on understanding and embracing the process of grief within a group setting, where hope and healing await those willing to share their sacred grief journey with their God and one another.

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www.archindy.org/fatima




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UNITED CATHOLIC APPEAL:
Christ Our Hope



Catholic schools bring people to the Church with help of UCA funds

By Natalie Hoefler

Tristan McGill attended Holy Family School in New Albany and Our Lady of Providence Jr./Sr. High School in Clarksville.

In college, she was a substitute teacher at Roncalli High School and Bishop Chatard High School, both in Indianapolis. She now teaches full time at Roncalli.

But up until this Easter, 29-year-old McGill was not Catholic—officially.

“I’ve been the most Catholic a non-Catholic could be,” she said of her journey to the Church.

She looks to her experience at Catholic schools as the main path that led her to join the Church—schools made possible in part by funds from the United Catholic Appeal: Christ Our Hope annual campaign (UCA).

“If you’re immersed in [the faith] in a Catholic school, it just becomes part of who you are,” said McGill. “That was instrumental in my own decision.”

Her journey actually started in 1981, four years before she was born, when her mother, a Methodist, started teaching at Our Lady of Providence.

“She realized pretty quickly that, even though she wasn’t Catholic, she saw the benefit of a Catholic education and thought, ‘This is where my kids have to go.’”

Raised in the Methodist faith, McGill said when it came time to decide on where she wanted to teach, her first choice was at a Catholic school.

“My mom is still assistant principal at Providence,” she said. “Her having been there for so long, I knew that it was something you didn’t get into for the money, but [for] the mission of the Catholic schools. What’s going on there is so special.”

McGill, who teaches English and speech and coaches Roncalli’s speech team, defines Catholic schools with words like “family,” “community” and “caring.”

“It’s not just about passing the test or getting the grades or getting the scholarships,” she explained. “It’s all about the people that these kids are becoming.”

Of course, McGill said, the faith component of Catholic schools “is huge.”

“I took it for granted as a child that I prayed every day in school, that I was allowed and encouraged to pray on my own, that I was taught to memorize the [Apostles] Creed and other prayers.

“Those things become a part of who you are, even as kids. Sometimes I think the kids don’t even know it’s happening to them, but those things become a part of who you are.”

McGill knew that when she had children, she wanted them to attend Catholic schools, even if they weren’t Catholic.

Her husband Mickey, a non-Catholic, didn’t understand.

“He didn’t dislike Catholic schools,” she said. “But he thought it was a lot of money. It’s hard to explain to someone who hasn’t had that [Catholic school] experience.

“Now through me, and through other people we know, he completely agrees, and he gets it. He’s the one saying to other people, ‘You might not get it, but it’s real. There’s something special about these schools.’”

So, after many years attending and teaching in Catholic schools, McGill has decided to “make it official.”

At the Easter Vigil Mass at St. Barnabas Church in Indianapolis on April 19, she received her first holy Communion and was confirmed in the Catholic faith.

Her 1-year-old son, Murphy, was baptized, too.

“My [3-year-old] daughter [Quinn] was baptized in the United Methodist Church,” McGill said. “That was when I really started thinking about my children and what do I want for them.”

So she and Mickey started going to church at St. Barnabas as a family.

While Mickey did not join the Church this year for the practical purpose of watching the children while she attended the Rite of Christian Initiation of Adults classes, she said, “We have every intention of him coming into the Church in the next few years.”

McGill said she is well aware of the benefits that Catholic schools receive from the United Catholic Appeal: Christ Our Hope funds.

While the benefits of those funds to students of Catholic schools are obvious, she said, those without children in Catholic schools reap the benefits, too.



Tristan McGill poses with a certificate welcoming her into full communion with the Catholic Church on April 19 after receiving the sacraments of Eucharist and confirmation at the Easter Vigil Mass at St. Barnabas Parish in Indianapolis.

“Those kids in Catholic schools become part of the community,” she said. “You can look at statistics at the kids that come out of Catholic schools, the types of scholarships they receive, the things they’re doing when they graduate—everyone benefits from what goes on here at a Catholic school. It’s not just the ones who attend.”

And in some cases—like McGill’s—it’s through a Catholic education assisted by UCA funds that others are brought to the faith.

“Had I just stumbled across Catholicism, or if I just knew some things about it and liked the tradition, I don’t know if I would have joined the Church,” McGill said.

“But it’s so much a part of who I am now after being so immersed in it at Catholic schools. I feel so well-versed in the Bible and the prayers and the traditions.

“It’s one of those things that just feels right. It feels like what I’m meant to become.”

(For more information about the United Catholic Appeal, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1425 or 800-382-9836, ext. 1425.) †

Pope Francis sends Easter eggs to hospitalized children, gift to the homeless

VATICAN CITY (CNS)—Ensuring small patients at a Vatican-owned hospital could keep an Italian Easter tradition, Pope Francis donated 150 brightly wrapped chocolate Easter eggs to children, including those undergoing cancer treatment, at the Bambino Gesù pediatric hospital near the Vatican.

Shortly before Christmas, Pope Francis had toured the hospital, which was founded in 1869 and has been owned by the Vatican since 1924.

Romans call it “the pope’s hospital.”

The pope also had 200 food packets—containing milk, olive oil, pasta, fruit, jam and salt—delivered to poor families in Rome’s Tor Bella Monaca suburb.

Archbishop Konrad Krajewski, the papal almoner, and Msgr. Diego Ravelli, from the office of papal charities, offered 100 homeless people in the city an Easter card signed by Pope Francis in an envelope that included an undisclosed gift of financial aid, reportedly of 40 euros

(\$55) or 50 euros (\$69).

A similar card and money also were given to 30 women living at the Casa Dono di Maria in the Vatican, a shelter run by the Missionaries of Charity, the order founded by Blessed Teresa of Calcutta.

Archbishop Krajewski told an Italian reporter that some of the homeless men he had met on April 18 while distributing the papal gifts were already preparing cardboard beds for the night outdoors.

On opening the envelopes, “They began to dance with joy and to thank the Lord,” he related.

At Christmas, the pope had given homeless people in Rome phone cards and bus and subway tickets.

Two years ago, an Italian chocolate maker had donated a gigantic, 550-pound chocolate Easter egg to Pope Benedict XVI, which he in turn donated to a juvenile detention center in Rome. †

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For more information, please log on to www.archindy.org/layministry



CHRISM

continued from page 1

the Mass. It's been a regular part of her observance of Holy Week for years. After the Mass, she spoke of her appreciation of representatives from parishes across central and southern Indiana worshipping together.

"It's inspiring to know how far our faith goes," she said. "It's pretty amazing and fulfilling to see it."

Father Sengole Thomas Gnagnaraj, the administrator of St. Pius V Parish, as well St. Isidore the Farmer Parish in Bristow and St. Michael Parish in Cannelton, shared that appreciation.

"It's always good to have the people from the parishes," he said. "I felt very blessed to bring four of my parishioners [to the Mass]."

In his homily at the chrism Mass, Archbishop Tobin reflected on how the oils blessed during the liturgy are "essential elements of the sacramental life" of the parishes in which people are anointed and are given a share in the mission of Christ and the Church.

He noted that the oil of catechumens, with which people are anointed before their baptism, "reminds us of the journey of faith that begins with God's gift."

Archbishop Tobin then turned to the oil used in the sacrament of the anointing of the sick. He recalled how Pope Francis has emphasized the Church's ministry of healing and likened the Church in an interview last year to a field hospital after a battle where the faithful are to "heal the wounds, heal the wounds ..."

He then gave thanks for Catholics in central and southern Indiana who seek to further physical, mental and spiritual healing.

"We [also] pray for strength and wisdom for the pastoral leaders who heal the wounds that have resulted from the process of Connected in the Spirit," continued Archbishop Tobin, referring to the ongoing planning process in which several parishes in central and southern Indiana have been merged with nearby faith communities.

He then reflected on the last oil to be blessed: sacred chrism. It is used in the sacraments of baptism, confirmation and holy orders, as well as in the dedication of churches.

"In consecrating holy chrism, we thank God for one another and all the faithful of the archdiocese, who share a common mission to make God visible for the world," Archbishop Tobin said. "We commit ourselves to search for the doors God is opening for us, so that we might become a pathway by which others might find him."

"God has anointed us and sends us forth. We cannot return to him alone."

After his homily, Archbishop Tobin led the approximately 145 priests present at the Mass in renewing their ordination promises.

The moment was special for retired Father John Geis, who is celebrating this year the 50th anniversary of his priestly ordination.

"It always felt like whenever I made that commitment [at a chrism Mass] that it was like the beginning when I did it the first time," Father Geis said.

For Father Douglas Marcotte, associate pastor of St. Bartholomew Parish in Columbus, it was the first time for him to renew the promises he made last May when he was ordained a priest.

He said the chrism Mass was a reminder that "I'm still doing the work of Jesus Christ and his Church as a priest. So, I need to be mindful that I am keeping those promises that I made in front of all the people that day in the cathedral on the day of my ordination."

In a matter of weeks, Father Marcotte will witness the priestly ordination of his brother, transitional Deacon David Marcotte, who participated in the chrism Mass by presenting the oils to Archbishop Tobin to be blessed.

Speaking before the Mass, Deacon Marcotte said his thoughts were on the chrism oil that he would present, knowing that his hands would be anointed with it at his upcoming ordination.

"That is definitely something that I am happy to be a part of and to see firsthand," he said. "It's a very special Mass."

Other people were anointed with the chrism blessed at the Mass sooner than the ordination on June 7. During Easter Vigils celebrated in parishes across the archdiocese at the culmination of Holy Week, catechumens are anointed with chrism as part of their baptism and during the sacrament of confirmation.

Jillian Vandermarks, director of religious education and faith formation at the St. Paul Catholic Center in Bloomington, received the oils for her faith community and noted the connection between what happened in the cathedral and what would happen at her parish's church in a matter of days.

"It makes a real connection between here and there," she said. "One of my catechumens will present the oils [at the parish] on Holy Thursday. I have walked with her this whole year. Their conversion is always an affirmation of my faith."

(To view a gallery of photos from the annual archdiocesan chrism Mass, log on to www.CriterionOnline.com.) †

Photos by Sean Gallagher



Transitional Deacon Xavier Raj and Archbishop Joseph W. Tobin elevate a chalice and paten during the doxology of the eucharistic prayer during the chrism Mass on April 15. Looking on are Benedictine Archabbot Justin DuVall of Saint Meinrad Achabbey in St. Meinrad, left, and Bishop Christopher J. Coyne, vicar general, right.



Archbishop Joseph W. Tobin and approximately 145 priests process into SS. Peter and Paul Cathedral at the start of the chrism Mass on April 15.



Archbishop Joseph W. Tobin prays a prayer of consecration for chrism oil during the annual archdiocesan chrism Mass celebrated on April 15 at SS. Peter and Paul Cathedral in Indianapolis. He was joined in the prayer by priests at the Mass. Assisting Archbishop Tobin are, from left, transitional Deacon Daniel Bedel, seminarian Jeffrey Dufresne and transitional Deacon David Marcotte.



Claudette Young, left, a member of St. Rita Parish in Indianapolis, and Steven Lecher, a member of St. Catherine of Siena Parish in Decatur County, kneel in prayer after Communion during the chrism Mass on April 15.



Msgr. Joseph Schaedel, second from left, and Father Todd Riebe, second from right, are all smiles during the closing procession of the chrism Mass on April 15. Msgr. Schaedel is pastor of St. Luke the Evangelist Parish in Indianapolis. Father Riebe is pastor of St. Mark the Evangelist Parish in Indianapolis. Seminarians Michael Clawson, left, and Alexander Asbell, right, assist in the closing procession.



Hundreds of priests, deacons, religious and lay Catholics listen to Archbishop Joseph W. Tobin give a homily during the chrism Mass on April 15.