



The Criterion

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Pro-life message

Mother/daughter duo impress crowd with pro-life message at 40 Days for Life midpoint rally in Indianapolis, pages 8-9.

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Faith Alive!

Easter symbols powerfully proclaim Christ's resurrection, page 11.



Rejoice in the Lord

Paschal Triduum brings us close to the Lord, sharing in his passion, death and resurrection, page 5.



He is risen

"The Resurrection of Christ" is portrayed in a painting by French artist Noel Coypel. Easter, the feast of the Resurrection, is April 5 this year. (CNS/Bridgeman Art Library)

Imitate Jesus' humility and service, pope says at Palm Sunday Mass

VATICAN CITY (CNS)—From modern-day martyrs to those who quietly care for the sick or elderly, Pope Francis remembered all those who “sacrifice themselves daily,” following Jesus in serving others and giving witness to the Gospel.

In overcoming the daily temptations of power and pride, the pope said at Palm Sunday Mass, Christians can look to those who, “in silence and hiddenness, sacrifice themselves daily to serve others,” whether that be a sick relative, an elderly person or someone with special needs.

On a bright, sunny day, about 70,000 people carrying palms and olive branches joined Pope Francis on March 29 for the Palm Sunday Mass, the solemn beginning of Holy Week.

Dressed in red vestments, the color of the Passion, Pope Francis remembered “our brothers and sisters who are persecuted because they are Christians—the martyrs of our own time. There are many of them! They refuse to deny Jesus and they endure insult and injury with dignity. They follow him on his way.”

Some 400 young people led the procession into St. Peter’s Square, carrying glossy, deep green palm branches that were taller than the people carrying them. About 80 cardinals and bishops followed, carrying “*palmurelli*,” pale green palm branches that were woven and braided.

The heart of the Palm Sunday celebration, the pope said in his homily, is a line from the Letter to the Philippians: “He humbled himself” (Phil 2:8). Jesus’ humiliation.”

Humility and humiliation, he said, are “God’s way and the way of Christians,” even though it “constantly amazes and disturbs us. We will never get used to a humble God.”

However, the pope said, the entire history of salvation is filled with examples of God humbling himself to walk with his people and save them, even when they have been unfaithful to him.

“This week, Holy Week, which leads us to Easter, we will take this path of Jesus’ own humiliation,” he said. “Only in this way will this week be holy for us, too.”

Pope Francis urged Catholics to pay attention to the Bible readings throughout the week, noticing the contempt shown

toward Jesus, the betrayal of Judas, Jesus’ arrest and condemnation, how the disciples run away and how Peter denies knowing him.

“This is God’s way, the way of humility,” he said. “It is the way of Jesus; there is no other. And there can be no humility without humiliation.”

The Bible says that in becoming human, Jesus took the form of a slave, the pope noted. Slaves serve others and that is exactly what Jesus did.

“The way of the world” sees humble service as ridiculous and, instead, it proposes “the way of vanity, pride and success,” he said. “The Evil One proposed this way to Jesus, too, during his 40 days in the desert. But Jesus immediately rejected it.”

Pope Francis urged people to draw strength and inspiration for their battle against pride from those who humbly care for others and, especially, from the modern-day martyrs.

At the end of the Mass, Pope Francis marked the local celebration of World Youth Day and asked Catholic youths around the world to begin now their preparations to celebrate the international World Youth Day with him in Krakow, Poland, in 2016.

“The theme of that large gathering—‘Blessed are the merciful for they will be shown mercy’ (Mt 5:7)—blends well with the Holy Year of Mercy” that he proclaimed for 2016. “Let yourselves be filled with the Father’s tenderness in order to spread it around you,” the pope said.

He also offered special prayers for the students who were among the victims of the Germanwings airplane crash in the French Alps on March 24. †



Pope Francis holds palm fronds at the obelisk in St. Peter’s Square at the Vatican at the start of Palm Sunday Mass on March 29. (CNS photo/Paul Haring)

Easter liturgies are set at cathedral and Saint Meinrad

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

Archbishop Joseph W. Tobin is scheduled to be the principal celebrant at the Easter Vigil Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis at 8:45 p.m. on April 4.

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

Due to space constraints, *The Criterion* is only able to list these two Easter liturgical schedules. For information about liturgies at parishes or other religious communities, contact

them individually.

SS. Peter and Paul Cathedral

- April 4, Holy Saturday—8:45 p.m. Easter Vigil.
- April 5, Easter Sunday—10:30 a.m. Easter Sunday Mass.

Archabbey Church of Our Lady of Einsiedeln

- April 4, Holy Saturday—5 p.m. Vespers; 8 p.m. Easter Vigil.
- April 5, Easter Sunday—8:30 a.m. Lauds; 11:30 a.m. Midday Prayer; 5 p.m. Vespers.
- April 6, Easter Monday—9:30 a.m. Mass; 5 p.m. Vespers.
- April 7, Easter Tuesday—7:30 a.m. Mass; 5 p.m. Vespers. †

President, first lady to welcome Pope Francis to White House on Sept. 23

WASHINGTON (CNS)—President Barack Obama and first lady Michelle Obama will welcome Pope Francis to the White House on Sept. 23.

“During the visit, the president and the pope will continue the dialogue, which they began during the president’s visit to the Vatican in March 2014, on their shared values and commitments on a wide range of issues,” said a statement released on March 26 by the Office of the Press Secretary at the

White House.

Those issues, it said, include “caring for the marginalized and the poor; advancing economic opportunity for all; serving as good stewards of the environment; protecting religious minorities and promoting religious freedom around the world; and welcoming and integrating immigrants and refugees into our communities.”

The statement added, “The president

looks forward to continuing this conversation with the Holy Father during his first visit to the United States as pope.” Last year, in their first encounter, Pope Francis received the president at the Vatican for a discussion that touched on several areas of tension between the Catholic Church and the White House, including religious freedom and medical ethics.

During an unusually long 50-minute

meeting, the two leaders discussed “questions of particular relevance for the Church in [the U.S.], such as the exercise of the rights to religious freedom, life and conscientious objection as well as the issue of immigration reform,” the Vatican said in statement afterward.

While in Washington, Pope Francis will address a joint meeting of Congress on Sept. 24, making him the first pope to do so. †



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Religious freedom legislation becomes Indiana law

By Brigid Curtis Ayer

Indiana residents of all faith traditions can be assured that the government will not infringe upon their constitutional right to freely exercise their religious beliefs because of a law passed by the Indiana General Assembly and signed into law by Gov. Mike Pence.

During the final week of March, Indiana joined 19 other states to enact a state-level version of the federal Religious Freedom Restoration Act (RFRA), with Governor Pence putting his stamp of approval on it on March 26.

The legislation, Senate Bill 101, received a large majority of support from both chambers. The Senate passed the bill 40-10, and the House approved it by a 63-31 vote.

"This bill is not about discrimination," Pence said at the signing ceremony, "and if I thought it legalized discrimination in any way in Indiana, I would have vetoed it. For more than 20 years, the federal Religious Freedom Restoration Act has never undermined our nation's anti-discrimination laws, and it will not in Indiana."

The governor added, "Indiana is rightly celebrated for the hospitality, generosity, tolerance and values of our people, and that will never change. Faith and religion are important values to millions of Hoosiers; and with the passage of this legislation, we ensure that Indiana will continue to be a place where we respect freedom of religion and make certain that government action will always be subject to the highest level of scrutiny that respects the religious beliefs of every Hoosier of every faith."

In the days that followed Pence's signing of the religious freedom law, critics of it across the state and around the nation raised concerns that RFRA is a vehicle of legal discrimination against homosexuals or others. A call to boycott the state has been sounded, and many business leaders have publicly criticized the law.

In response, House Speaker Brian Bosma and Senate President Pro Tem David Long announced that the General Assembly will consider legislation that would clarify the religious freedom law.

Glenn Tebbe, Indiana Catholic

Conference executive director, who represents the Catholic Church in Indiana on matters of public policy, said, "This legislation will protect all faith traditions from government interference in the free exercise of religion. The legislation will help resolve disputes rather than create them."

Richard Garnett, a law professor at the University of Notre Dame in northern Indiana, in an opinion column in the March 26 issue of the *South Bend Tribune*, described the state's RFRA as a "moderate measure" modelled after the federal religious freedom law and those of several other states that "does not give anyone a 'license to discriminate.'"

He noted that the more than 20 years of history of the applying of RFRA statutes to specific cases shows that courts across the country "have not applied it to require excessive accommodations or exemptions from anti-discrimination laws and civil-rights protections."

Instead, Garnett pointed out, religious freedom laws have helped people of a broad variety of faiths.



Richard Garnett

"In practice, over the last two decades or so, religious freedom restoration acts have been used not to excuse illegal discrimination or harmful behavior but instead to

secure humane accommodations," Garnett said, "such as allowing members of a small Brazilian church to possess plants that are necessary to make sacramental tea, or preventing the government from firing a Rastafarian with a traditional haircut, or respecting a family's religious objections to an autopsy of their loved one."

Indiana University Maurer School of Law Professor Daniel Conkle has repeatedly sought to debunk the claims that RFRA allows for discrimination, citing current legal cases in support of his position. He testified during the House and Senate hearings on the bill, and reiterated his position in a recent opinion column in *The Indianapolis Star*.

Conkle, a constitutional law expert who



'This legislation will protect all faith traditions from government interference in the free exercise of religion. The legislation will help resolve disputes rather than create them.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC)

supports gay rights and the redefinition of marriage, said the RFRA legislation has "little to do with same-sex marriage and everything to do with religious freedom."

He added that "most religious freedom claims have nothing to do with same-sex marriage or discrimination."

Conkle said in his column the law is "anything but a 'license to discriminate,' and it should not be mischaracterized or dismissed on that basis." According to Conkle, even in the narrow setting of wedding service providers, claims for religious exemptions recently have been rejected in various states, including states that have adopted RFRA legislation.

In addition to explaining what RFRA wouldn't do, Conkle said in testimony before committees in both the House and Senate that a state RFRA would establish a general legal standard, the "compelling interest test," for evaluating laws and governmental practices that impose substantial burdens on the exercise of religion.

In spite of Conkle's expertise in expressing that this was not a discriminatory law, several members of the House spoke out against the bill during the House floor debate.

Rep. Ed Delaney, D-Indianapolis, called the bill "futile and destructive," adding that he felt the bill would allow discrimination. House Minority Leader Rep. Scott Pelath, D-Michigan City, also raised concerns, saying that he also believed the bill would permit discrimination. Two African-American lawmakers, Rep. Vernon Smith, D-Gary and Rep. Cherrish Pryor D-Indianapolis, said even though they were devout Christians they were opposed to the bill given their belief that the legislation could potentially cause discrimination.

Rep. Tom Washburne, R-Evansville, explained that the religious freedom law assists the courts in determining what happens when a fundamental right and a government interest come into conflict. When a conflict arises between a fundamental right and the government, the government must have "a really good reason" or what is called in the law a compelling government interest, he said.

Washburne added that the basic analysis of fundamental rights as it relates to a government compelling interest has been applied for many decades, and because of this legislation, this standard will be applied to cases involving the free exercise of religion.

The federal Religious Freedom Restoration Act was passed by Congress on a broad bipartisan basis and signed into law by President Bill Clinton in 1993. The federal legislation, authored by Sen. Charles Schumer, D-N.Y., applies only to federal law. As a result, beginning also in 1993, states began adopting RFRA laws. Counting Indiana, 20 states have passed RFRA legislation, and 11 state constitutions have been interpreted to mandate the compelling interest test when cases of the exercise of religion are substantially burdened.

Indiana's religious freedom legislation mirrors the federal RFRA. The legislation takes effect on July 1.

(For more information about the Indiana Catholic Conference, its Indiana Catholic Action Network and the bills it is following in the Indiana General Assembly this year, log on to www.indianacc.org. Brigid Curtis Ayer is a correspondent for The Criterion. Reporter Sean Gallagher contributed to this story.) †

Bishop says marriage sacrament allows man and woman to carry out God's will

BISMARCK, N.D. (CNS)—Marriage is a sacrament that allows a man and a woman to carry out God's will in the world, Bishop David D. Kagan of Bismarck said in a pastoral letter.

Citing biblical passages on marriage and the relationship between a man and a woman as well as Church documents that uphold long-standing principles, Bishop Kagan outlined the Catholic Church's teaching on marriage and its importance in society.

Titled "And the Two Shall Become One," the pastoral letter explains why the Church considers marriage a sacrament and how marriage can exist only between one man and one woman.

Bishop Kagan wrote that he wanted to address the issue of marriage in the period between last fall's extraordinary Synod of Bishops on the family in the context of the new evangelization and the upcoming world Synod of Bishops on the family Oct. 4-25 at the Vatican.

"My hope and prayer is that all of you will find this pastoral letter a renewed and better understanding of our

Catholic faith concerning holy matrimony," Bishop Kagan wrote in the pastoral, released on March 18.

The letter opens by quoting the Book of Genesis about God's work in creating Adam and Eve and that the man finds true joy once he is introduced to the woman.

"What is revealed is that God has created two unique persons who see in each other an equal who is different and yet complementary both spiritually and physically, that is suitable for God's purposes," the letter said.

Bishop Kagan wrote that marriage exists not just for a man and a woman to find joy and fulfillment but also that new life is generated by their joyful union as God intends.

The bishop also said that because marriage is a sacrament created by God, civil divorce cannot break the marriage bond because it is a practice developed by humanity. "Civil divorce does not break or render void the bond of marriage," he wrote.

The letter also summarizes the Church's understanding of marriage as a sacred tradition. It cited St. Augustine's "The Good of Marriage," written in 401, in setting forth the Church's belief, understanding and practices regarding

marriage.

In his work, St. Augustine said that the good of marriage for the man and the woman has three essential parts: fidelity, offspring and permanence.

The final section of the letter reviews the Catholic rite of marriage, known formally as the instruction, statement of intentions and exchange of consent. "The couple is the minister of the sacrament of marriage in the Latin rite; the Church's minister, who can be a bishop, priest or deacon, is the official witness for the Church," Bishop Kagan explained.

The bishop's 28-page pastoral letter also provides a summary of Church teaching on matters of chastity, natural family planning, artificial contraception, premarital cohabitation and same-sex marriage among other issues.

The Catholic Church upholds marriage as a union between one man and one woman and teaches that any sexual activity outside of marriage is sinful. The Church also teaches that homosexual attraction itself is not sinful and that homosexual people "must be accepted with respect, compassion and sensitivity." †

Wanted: Your nominations for annual Catholic School Values Awards for the archdiocese

Nominations are now being accepted for people to be honored at the archdiocese's 2015 Celebrating Catholic

School Values: Scholarship and Career Achievement Awards event.

Each year, Catholic education officials ask the public to nominate one or more Catholic school graduates who exemplify the values of a Catholic education.

Please consider nominating individuals whose ethics, leadership, service and achievements are significant to their parish, school, work and/or civic community.

Nominees can include men, women, clergy and religious. Current Catholic school students and employees are not eligible. Nomination forms are available on the Office of Catholic Education's website, www.archindy.org/oce.

With this being the 20th year of the Celebrating Catholic School Values event, the nominations committee has decided to begin with a new slate of potential

honorees. No previous nominations will be considered as in past years.

Anyone wishing to re-nominate an individual should contact Cindy Clark at 317-236-1444 or by e-mail at cclark@archindy.org for help in completing the nomination process.

Judges ask that you provide as much information as possible about your nominee(s). Also, nominees should not be told that they are being nominated. Incomplete forms cannot be considered. All nominations will be kept confidential unless the person is selected.

Please return nomination forms by May 1.

The 2015 Celebrating Catholic School Values: Scholarships and Career Achievement Awards event will be on Oct. 26 in the Grand Hall of Union Station in Indianapolis. †

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Editorial

Mercy is the source of Easter joy

On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord from the tomb, and we don't know where they put him." (Jn 20:1-2)

The Gospel for Easter Sunday (Jn 20:1-9) tells us that the first person to discover the empty tomb was Mary of Magdala. She came to the tomb early Sunday morning presumably to care for the body of Jesus.

When she saw that the stone had been removed, she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken the Lord from the tomb, and we don't know where they put him" (Jn 20:1-2). St. John tells us that Peter and the other disciple hurried to the tomb to see for themselves.

Peter and his companion were the first eyewitnesses to the empty tomb, but they were not the first to encounter the risen Jesus. That honor, St. John tells us, was reserved for Mary Magdalen.

Mary stayed outside the tomb weeping. When the man she thought was the gardener asked her why she was crying, she repeated her fear that Jesus had been taken away and placed in an unknown grave. "Sir, if you carried him away, tell me where you laid him, and I will take him" (Jn 20:15).

Jesus said to her, "Mary!" She turned and said to him in Hebrew, "*Rabbouni*," which means teacher. Jesus said to her, "Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am going to my Father and your Father, to my God and your God.'" Mary went and announced to the disciples, "I have seen the Lord!" (Jn 20:16-18)

Who is this woman who was privileged to be the first human being to encounter the risen Lord? The Gospels tell us that she was one of a group of women who were faithful to Jesus to the end. Unlike the Twelve and the other disciples, they did not abandon him.

Pope Emeritus Benedict XVI has observed that among these holy women Mary Magdalen "stands out in particular. Not only was she present at the Passion, but she was also the first witness and herald of the Risen One." As a result, the former pope says, St. Thomas Aquinas called Mary Magdalene the "Apostle of the Apostles."

Although there is no biblical evidence for this, some have suggested that the Magdalen had been a prostitute, and she is often identified with the unnamed woman who washed Christ's feet with her tears and dried them with her hair. The Gospel of Luke does tell us that before she began to follow Jesus, Mary of Magdala suffered from some kind of chronic difficulty and that "seven demons" had gone out of her. Whatever her past



A lit paschal candle is seen at a Catholic liturgical service. Paschal candles are lit and blessed at the start of the Easter Vigil, and the light is passed on to candles held by members of the congregation, who then proceed into a darkened church. (CNS photo/courtesy Marklin Candle Design)

circumstances, Mary experienced the healing and forgiveness of Jesus, and she became someone he trusted and could rely on absolutely until the bitter end.

Pope Francis reminds us that the joy of Easter comes from the love and forgiveness that God shows to all of us regardless of our sins. "To err is human," the poet Alexander Pope wrote, "to forgive, divine." Christ died to save us from sin and death. His resurrection guarantees that we can have abundant life. Mercy is the source of Easter joy; God's forgiveness makes it possible for sinners like Mary Magdalen—and us—to become saints.

As a result of her personal encounter with Jesus, Mary Magdalen became a new person and a powerful witness to the risen Lord. She was a sinner who experienced the wonder of Divine Mercy. As a result, she became a faithful disciple, the Apostle of the Apostles, who shows us all what it means to know, love and serve the Lord.

The six weeks of Lent, which culminates in the Triduum, provided all of us with the opportunity to repent and seek God's mercy. Now, we get to celebrate the joy of Easter and to embrace the assurance that, like Mary of Magdala, we have seen the Lord!

This Easter season, let's ask Jesus for the grace to encounter him face to face. Let's pray that the Lord's resurrection will inspire us to change our hearts and our actions. And let's ask God for the grace to seek his Divine Mercy so that we may be faithful witnesses to him this Easter season and always.

—Daniel Conway

Intellect and Virtue/John Garvey

In a world of brotherly love

Every year around this time, I go away with my three brothers to play golf for an extended weekend. Next to Christmas, it is my favorite time of the year. We have taken on greater family and professional responsibilities. Still, in more than 20 years, not one of us has missed our golf trip. It is an important commitment.

The principal attraction is not the golf—although we do all love to play and compete. The reason I love it so much is that, outside of my marriage, my closest friends in the world are my brothers. (My sisters too, but they don't play golf.)

For five days, we talk about work, family and faith. We can laugh and share our problems. We do an inventory of our children and their successes or issues. Each of us is godfather to a number of nieces and nephews.

I thought about these family connections recently when I read in the report of the National Center for Health Statistics that the U.S. birthrate had declined for the sixth year in a row. American women now have, on average, 1.86 babies over the course of their lives. For college graduates, the number is lower.

We're not yet in a class with Japan (1.4 births per woman), Poland (1.33) or South Korea (1.25), but all of us are below the rate (about 2.1) necessary for population replacement. Most developed nations now worry about not having enough young people to support their aging populations.

But an overlooked aspect of the proliferation of one-child families is the effect that a solitary childhood has on children. Imagine a society, not very different from our own, where every child is an only child—no brothers or sisters. Their children, one generation

later, would have no cousins, uncles or aunts. How might their perspective on life be different?

The *Catechism of the Catholic Church* says that "the home is the first school of Christian life" (#1657). My siblings were my classmates in that school. Our parents taught us the Ten Commandments together—and as brothers and sisters we also broke some of them together and learned hard lessons.

I don't mean to attach undue moral valence to family size. Let's not forget that Jesus was an only child. And there are lots of only children in my circle of friends who learned the lessons of Christian life better than I did.

But on an extended scale, the proliferation of the one-child household is surely changing society. Children with no siblings will never share a bedroom or bathroom. Their educational, emotional and material needs and desires get priority at home. Will they find it hard to adjust when they move out and cease to be the center of the universe?

In South Korea last summer, Pope Francis warned young Catholics and their parents about selfish competition and the increasing "idolatry of wealth, power and pleasure." In that country—and elsewhere—increasing prosperity has led to declining birth rates. This is in one sense odd—parents with more disposable income lavish it on fewer children.

Children in South Korea—and elsewhere—might be happier with fewer things, less pressure and more relatives.

Sometimes the competition becomes intense when my brothers and I compete for the Garvey Cup. But even then, good humor formed by a shared childhood governs our interactions. It never fails to remind me of how important we all were to one another growing up, and still are. It is hard to imagine a world without brotherly love.

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

Be Our Guest/Gilbert Marsh

'The church across the street'

In his editorial "Why Do Catholics Leave The Church" in the March 6 issue of *The Criterion*, Editor Emeritus John F. Fink says he is "baffled" about the results of a survey that says that the number one reason Catholics give for leaving the Church to join evangelical Protestant churches is a desire for "a more personal relationship with Jesus."

Fink wonders, how could we possibly have a more personal relationship with Jesus then we do in the Eucharist? But he should not be baffled.

Fink goes on to say that we have failed to make people understand what the Eucharist is, and he may well be right here. However, I think this theory misses the point of what people mean when they describe what they are seeking when they go searching for Jesus outside the Catholic Church.

For many people, a personal relationship with Jesus begins with the relationship to his Church. This was brought home to me when I was out of town and looking for a church so I could go to Mass.

I mistook a church for the Catholic Church. As soon as I got out of the car, three people in the parking lot welcomed me to the church. I felt a little uneasy.

When I entered the church, three more people welcomed me and one told me about a two-year study course on the New Testament that this church was offering.

This really didn't "feel Catholic," though it did feel welcoming.

Someone then asked, "Are you here to worship?"

I was really squirming at this point and replied, "Is this the Catholic Church?"

They smiled and said, "No, that's across the street."

I had often puzzled myself over why so many who are raised Catholic seem to drift elsewhere. I guess you could say that before this experience I was "baffled."

After this experience, I had a better idea of what people mean when they say, "I want a more personal relationship with Jesus."

Certainly there is no closer relationship to Jesus than we find in the Eucharist, but it will be experienced as such only if we can first feel Jesus in the Christians we meet, as I did among those people at the church across the street.

(Gilbert Marsh is a clinical psychotherapist in Bloomington and a member of St. Agnes Parish in Nashville.) †

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

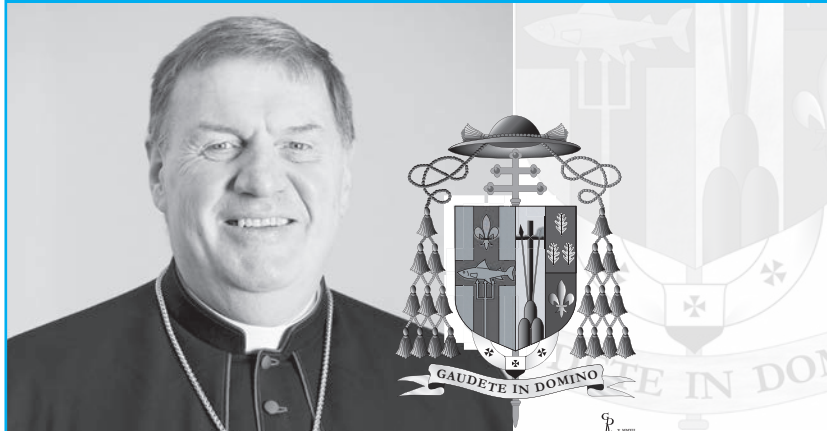
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Letters must be signed, but, for serious reasons, names may be withheld.

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REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Paschal Triduum brings us close to the Lord, sharing in his passion, death and resurrection

For the past six weeks, I've been reflecting on the season of Lent using images from the experiences my fellow pilgrims and I had in the Holy Land before Lent began. I've also been sharing some of the ideas developed by Pope Francis in his message for Lent 2015.

We now come to the culmination of our Lenten journey, the Paschal Triduum.

Each year, the Church gives us the opportunity to share in the passion, death and resurrection of our Lord Jesus Christ through our celebration of the liturgies for Holy Thursday, Good Friday and Easter. As Pope Francis reminds us, this is "a time of grace" for us, a time to grow closer to God and to one other by experiencing prayerfully the powerful moments of Christ's last days on Earth.

How can we be indifferent to his suffering and death if we participate in his Last Supper; if we share his agony in the garden; if we see him scourged, mocked and crowned with thorns; if we witness his condemnation by religious and political authority; if we walk with

him on the Way of the Cross; if we stand before the Crucified One as he utters his last words; and if we help his mother and a few faithful friends lay him in the tomb? How can we abandon him—as Peter and most of the others did—when we know that he will rise again on the third day?

The Paschal Triduum is meant to be a liturgical experience that runs the gamut from profound sorrow to intense joy. Why do we put ourselves through this every year? Why relive experiences that were excruciatingly painful—and shameful—for all concerned? Why re-enact the disciples' infidelity and their failure to understand that Jesus had to rise from the dead (Jn 20:1-9)?

Pope Francis says we do these things in order to break through our indifference to our neighbor and to God. We observe the discipline of Lent, and we celebrate the great mysteries of the Paschal Triduum, in order to "trouble our conscience." We need this time of interior renewal and reawakening, the Holy Father says, "lest we become indifferent and withdraw into ourselves."

On the last full day of our pilgrimage to the Holy Land, my fellow pilgrims and I were privileged to celebrate Mass in the Basilica of the Holy Sepulcher at the site of the empty tomb. We gathered there at 5:30 in the morning for the sole purpose of celebrating Christ's resurrection in the place where tradition tells us it occurred. St. John's Gospel tells us that the tomb where Jesus was laid was in a garden, very near to the Skull Place (Golgotha) where he was crucified. In the Basilica of the Holy Sepulcher, the chapels that commemorate these two sacred places are very near indeed—in fact, the tomb is just a few steep steps down from Calvary, across the main floor of the Basilica in a space that has been built over the cave that formed the burial place of Joseph of Arimathea where Jesus was laid.

The tiny chapel could not hold all 51 of us, so half went in for the first part of the liturgy while the others participated from outside. Then we paused, and the first group switched places with the second group.

I can't speak for my fellow pilgrims,

but for me the experience was overwhelming. I felt a closeness to Jesus that words cannot convey. Here, in this very place, he rose from the dead. Here, he overcame my sins—and the sins of the world—and conquered death once and for all. Here, he triumphed over the evil that even today appears to us to be insurmountable. Here, Love was victorious once and for all!

As we enter into the Paschal Triduum this year, let's open our hearts to the presence of God as it manifests itself in many different ways—in the Eucharist, in the veneration of the Holy Cross, and in the singing of the "Exultet" and the *Gloria* at the Easter Vigil. The Church has given us a great gift these days. We can walk with Jesus, growing closer to him and to each other as we observe this great festival of our faith. May our celebration of the Paschal Triduum help us break through our indifference and become united to Christ and to one another.

Resurrexit sicut dixit! Christ is risen as he said! This is the day the Lord has made. Let us rejoice and be glad! †

El triduo pascual nos acerca al Señor al compartir su pasión, muerte y resurrección

Durante las últimas seis semanas he estado ofreciendo mis reflexiones sobre el tiempo de la Cuaresma, valiéndome de las imágenes y las experiencias que mis compañeros de peregrinación y yo vimos y vivimos en Tierra Santa, antes del inicio de la Cuaresma. Además, he estado ponderando sobre algunas de las ideas que presentó el papa Francisco en su mensaje para la Cuaresma de 2015.

Hemos llegado al final de nuestro viaje cuaresmal, el triduo pascual.

Cada año, la Iglesia nos brinda la oportunidad de compartir la pasión, muerte y resurrección de nuestro Señor Jesucristo a través de la celebración de las liturgias del Jueves y Viernes Santo, así como la Pascua. Tal como nos lo recuerda el papa Francisco, este es un "tiempo de gracia" para nosotros, una época para acercarnos más a Dios y al prójimo, y vivir con recogimiento la intensa temporada de los últimos días de Cristo en la tierra.

¿Cómo podemos mostrarnos indiferentes ante su sufrimiento y muerte si participamos en la Última Cena? ¿Cómo, si compartimos su agonía en el jardín, si lo vimos sufrir los azotes, las burlas y la coronación de espinas, si presenciamos su condena a manos de una autoridad religiosa y política, si

hablamos con él durante el camino al Calvario, si nos paramos frente al Cristo crucificado y le escuchamos pronunciar sus últimas palabras y si ayudamos a su madre y sus fieles amigos a colocarlo en el sepulcro? ¿Cómo podemos abandonarlo, como lo hicieron Pedro y la mayoría de los otros, si sabemos que resucitará al tercer día?

La finalidad del triduo pascual es servir como una experiencia litúrgica que abarca desde el profundo dolor hasta la alegría intensa. ¿Por qué nos sometemos a esto cada año? ¿Por qué revivir experiencias que fueron extremadamente dolorosas, e incluso vergonzosas, para todos los involucrados? ¿Por qué recrear la falta de lealtad de los discípulos y el hecho de que no comprendían que Jesús debía levantarse de entre los muertos (Jn 20:1-9)?

El Papa Francisco dice que hacemos estas cosas para despojarnos de nuestra indiferencia ante el prójimo y ante Dios. Observamos la disciplina de la Cuaresma y celebramos los grandes misterios del triduo Pascual para "retar a nuestra conciencia." Tal como lo expresa el Papa, necesitamos este tiempo de renovación interior y de renacimiento "no sea que nos volvamos indiferentes y nos retraigamos en nuestro interior."

En el último día completo de nuestra

peregrinación a Tierra Santa, mis compañeros de peregrinación y yo tuvimos el privilegio de celebrar la misa en la Basílica del Santo Sepulcro, en el lugar donde encontraron el sepulcro vacío. Nos reunimos allí a las 5:30 de la mañana con el único objetivo de celebrar la resurrección de Cristo en el propio lugar donde la tradición nos dice que ocurrió. El Evangelio según San Juan indica que el sepulcro donde yacía Jesús se encontraba en un jardín, muy cerca del Calvario (Gólgota) donde fue crucificado. En la Basílica del Santo Sepulcro, las capillas que conmemoran estos dos lugares sagrados están, efectivamente, muy cerca; de hecho, el sepulcro se encuentra a tan solo unos pocos y empinados pasos del Calvario, del otro lado de la planta principal de la Basílica, en un espacio que se construyó sobre la cueva que formó el lugar de sepultura de José de Arimatea, donde yació el cuerpo sin vida de Jesús.

En la pequeña capilla no cabía el grupo conformado por 51 de nosotros, de modo que la mitad entró para la primera parte de la liturgia, mientras el resto participó desde afuera. Entonces, hicimos una pausa, y el primer grupo cambió lugar con el segundo.

No puedo hablar en nombre de mis compañeros de peregrinación, pero para

mí, la experiencia fue sobrecogedora. La proximidad que sentí con Jesús fue tan intensa que resulta indescriptible. Aquí, en este mismo lugar, se levantó de entre los muertos; aquí, redimí mis pecados—y los pecados del mundo—y conquistó la muerte de una vez por todas. Aquí, triunfó por encima del mal que incluso hoy en día nos parece insuperable; aquí, ¡el amor salió victorioso de una vez por todas!

A medida que nos adentramos en el triduo pascual de este año, abramos nuestros corazones a la presencia de Dios que se manifiesta de muchas formas: en la Eucaristía, en la adoración de la Santísima Cruz y en la entonación del "Exultet" y del *Gloria* durante la Vigilia Pascual. En estos días la Iglesia nos hace un obsequio maravilloso ya que podemos caminar junto a Jesús, acercarnos más a él y al prójimo, mientras observamos este maravilloso memorial de nuestra fe. Que nuestra celebración del triduo pascual nos ayude a deshacernos de nuestra indiferencia y a unirnos a Cristo y al prójimo.

Resurrexit sicut dixit! ¡Cristo resucitó como dijo que haría! Este es el día que hizo el Señor. ¡Alegrémonos y contentémonos! †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

April 3
St. Jude Parish, 5353 McFarland Road, Indianapolis. **Boy Scout Troop 51, fish fry**, 5-7:30 p.m. Information: 317-919-3780 or killian538@yahoo.com

April 4
St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

Eastern Lanes, 825 Eastern Blvd., Clarksville. **New Albany Deanery Catholic Youth Ministries, Bowl-A-Thon**, 1 p.m., proceeds to help missions and local charities. Information:

812-923-8355 or nadyouth.org.

April 6
Murphy's@Flynn's, 5198 Allisonville Road, Indianapolis. **SS. Peter and Paul Cathedral Grade School class of 1954 reunion**, 1 p.m., \$15 per person, reservations due March 15. Information: 317-683-3814 or dtmac7@yahoo.com.

April 6-11
On WSPM 89.1 FM/WSQM 90.9 FM, Faith in Action radio show, "**Medical Mission**," John Lucia, 10 a.m. April 6 and 9, 4 p.m. April 7 and 10. "**Team Bailey**," Marigrace Bailey and "**Marriage Encounter**," John Kube, 4 p.m. April 6 and 9, 10 a.m. April 7 and 10, 9:30 a.m. April 11.

April 6-May 11
St. Mary Education Center, 208 S. East St., Greensburg. **Seasons of Hope**, six-week daytime support group for the bereaved, 11 a.m. Information: Mona Lime at 317-371-8993 or monalime@att.net, or Sheila Hussey at 812-663-8427.

April 8
SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Archdiocesan Vocations Office and SS. Francis**

and Clare of Assisi Parish, "Called By Name Women's dinner," women 14 years and older, Archbishop Joseph W. Tobin, presenter, Mass 6 p.m., dinner and presentation 6:45 p.m. Information: 317-236-1490 or eescoffery@archindy.org.

April 9
St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

April 11
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-4207.

April 12
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

St. Gabriel Parish, 232 W. Ninth St., Connerville. **Office of Pro-Life and Family Life, six-week program, "Divorce and Beyond,"** for separated and divorced, \$30 per person, 6:30-8:30 p.m. Information: 317-236-1586 or dvanvelse@archindy.org.

April 13-18
On WSPM 89.1 FM/WSQM 90.9 FM, Faith in Action radio show, "**St. Maximilian Kolbe**," Leo deFillipis, 10 a.m. April 13 and 16, 4 p.m. April 14 and 17, 9 a.m., April 18. "**National Crime Victims Week 4/19-25**," Michael Hurst and Kelly McBride, Legacy House, 4 p.m. April 14 and 17, 9:30 a.m. April 18.

April 14
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, National Volunteer Month, Mass**, 11 a.m., lunch following Mass. Information: 317-888-7625 or vlgmimi@aol.com.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Office of Pro-Life and Family Life, six-week program, "Divorce and Beyond,"** for

separated and divorced, \$30 per person, 6:30-8:30 p.m. Information: 317-236-1586 or dvanvelse@archindy.org.

April 15
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Archdiocesan Vocations Office and Our Lady of the Greenwood Parish, "Called By Name Men's dinner,"** men 14 years and older, Archbishop Joseph W. Tobin, presenter, Mass 5:45 p.m., dinner and presentation 6:30 p.m. Information: 317-236-1490 or eescoffery@archindy.org.

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **Southside Catholic Business Professionals Breakfast Series**, speaker Gina Fleming, archdiocesan superintendent of Catholic schools, Mass 7 a.m., breakfast and speaker following Mass, \$5 non-members, \$3 members. Information: Christy Wright, cmw_76_99@yahoo.com.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Radio, "Reaching Out to All People in All Walks of Life," dinner, silent auction**, Father Francis "Rocky" Hoffman, executive director of Relevant Radio,

speaker, 5:30 p.m., \$65 per or \$450 for a table of eight. Information: 317-870-8400 or CatholicRadioIndy.org.

April 16
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

April 16-17
Mary, Queen of Peace Church, 1005 W. Main St., Danville. **Rummage sale**, sponsored by the Women's Club, 9 a.m.-3 p.m. Information: Anna Wray, awray@mqpdanville.org or 317-745-4284.

April 17
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Faith, Family and Football," Joe Reitz, lineman, Indianapolis Colts, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org. †

Retreats and Programs

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.)

'SoulCore: Pray the Rosary with Body and Soul' evening scheduled for April 29 at Fatima Retreat House

Deanne Miller and Colleen Scariano of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese will discuss and then lead a session of SoulCore, their unique form of praying and reflecting on the mysteries of the rosary while performing isometric and core strengthening moves, at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 7-9 p.m. on April 29.

According to their website, www.soulcoreproject.com, the workout is "oriented toward Jesus and his Blessed Mother" in its entirety "by meditating on the virtues connected to each mystery [of the rosary] in order to be slowly transformed into his image, while strengthening the body to be fit instruments to do his will."

The workout involves basic stretches to warm up the body while

reciting the Apostle's Creed, push-ups for the Our Father's, and a stretch for the Glory Be's. The isometric, core-strengthening movements vary for each of the Hail Mary's, and each mystery begins with rest while reflecting on a Scripture verse and the fruit of the virtue represented in the decade.

There is no specific fitness level required. Participants are encouraged to move at their own pace and to their own level of comfort.

It is recommended that participants wear loose, comfortable clothing, and bring a mat if possible.

A suggested donation of \$15 is asked, but not required.

Register online by logging on to www.archindy.org/fatima/ or by contacting Marcia at 317-545-7681 ext. 18 or marcia.johnson@archindy.org. †

Easter Brunch scheduled for April 5 at Saint Mary-of-the-Woods

The Sisters of Providence are inviting all to join them for a special Easter Brunch in the O'Shaughnessy Dining Room, located in Providence Spirituality and Conference Center, 1 Providence Place, Saint Mary-of-the-Woods in St. Mary-of-the-Woods from 10:30 a.m. to 2 p.m., on April 5.

Those attending will have the chance to enjoy the extended menu, featuring all-time favorites such as shrimp cocktail, carved prime rib, cranberry pork loin, fresh salads, side dishes, homemade desserts and much more.

The cost is \$22.25 for adults, \$20.25 for seniors (55 and older) and for military personnel, and \$12.25 for children ages 5-11. Children 4 and

under will be admitted free.

All prices include tax, beverages and desserts.

Sunday Brunch at the Woods has been voted by readers of the Terre Haute *Tribune-Star* as Best Brunch for several years.

All are also invited to attend Easter Sunday Mass at 11 a.m., also on April 5, in the Church of the Immaculate Conception.

Tickets for the brunch may be purchased in advance—cash or check only—by contacting Sodexo at 812-535-4285.

For more information, call 812-535-4285 or log on to ProvCenter.org. †

'Women's Only Weekend' retreat set for April 10-12 at CYO Camp Rancho Framasa in Nashville

The staff of CYO Camp Rancho Framasa and the Sisters of St. Benedict's Benedict Inn are joining once again to offer a "Women's Only Weekend" (WOW) retreat at Camp Rancho Framasa, 2230 N. Clay Lick Road, in Nashville from 8 p.m. on April 10 to 2 p.m. on April 12.

The focus of this year's WOW retreat for Catholic women is on personal prayer using journaling, meditation and art.

The weekend features Mass, spiritual direction sessions, prayer, a guest speaker, massage, morning stretch, wine-tasting, crafts and outdoor activities.

Women are free to participate in whichever activities they desire, making their weekend as busy or as slow as needed. There will be ample opportunity to be social and to be alone as well.

The cost is \$150, which includes a bed in shared heated cabins, and two breakfasts, two lunches and one dinner in the dining hall. Participants must be 21 and older to attend.

For more information or to register, log on to www.campranchoframasa.org then click on "School Year Programs." More information is also available by calling the Benedict Inn at 317-788-7581. †

Centenarian celebrates



Dr. Paul F. Muller, a member of St. Luke the Evangelist Parish in Indianapolis and a lifelong avid supporter of the local Catholic community, celebrates his 100th birthday at a luncheon hosted by his seven children at Crooked Stick Golf Club in Carmel, Ind., in the Lafayette Diocese in this Feb. 14 photo, three days before his birthday. Muller is a graduate of the University of Notre Dame and of St. Louis Medical School. He served as an Army Air Corps medical officer in Germany during World War II. Among his many volunteer activities, Muller served as a leader in the Serra Club, which promotes and supports vocations to the priesthood and religious life. (Submitted photo)

In-pew approach helps United Catholic Appeal exceed goal

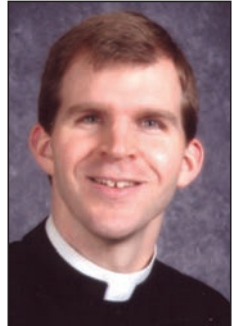
By Natalie Hoefler

Using the in-pew approach throughout the archdiocese, the United Catholic Appeal: *Christ Our Hope* effort raised \$6.02 million, exceeding its goal of \$5.7 million.

This generous commitment is more than a feather-in-the-cap, says archdiocesan director of stewardship and development Jolinda Moore. Because “parishioners responded in such a positive way,” she says, they have enabled the Church to “make a more positive impact” in proclaiming the word of God, celebrating the sacraments and exercising charity throughout central and southern Indiana.

“Our first year using the in-pew approach was very successful,” she says. “We attribute that to the support of our pastors, parish life coordinators and volunteers who helped the people in the pews understand the significance of this approach and how the funds are used.

“There was quite a bit of skepticism at first among parish priests about doing an in-pew appeal,” Moore admits. “But it really was quite a resounding success. Some parishes that never met their goal did so this year, and [priests] attribute that success in part to the in-pew approach.”



Fr. Jonathan Meyer

Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, was not one of the skeptics. He has used the in-pew approach previously.

This time,

Father Meyer says, he enacted the in-pew approach “on steroids.”

“I preached on it for three weeks,” he says. “I was pretty bold in my preaching that this is what we’re about. You can’t call yourself Catholic and not participate in the universal efforts of the Church. Christ calls us to prayer, fasting and almsgiving, and we have to come out of ourselves and see the universal needs of the Church and respond.”

All Saints Parish almost doubled its goal for the United Catholic Appeal (UCA).

St. Teresa Benedicta of the Cross Parish in Bright met their goal “for the first time in a decade,” according to Father Aaron Jenkins, the parish’s pastor.

“We’ve steadily increased our results by 10 percent in the last 2-3 years, but this year we increased by 40 percent,” he says.

Father Jenkins feels the act of completing and gathering the pledge cards during Mass “did a good job of helping people see that their gifts are something that cooperate with God’s grace and Christ’s sacrifice.

“[The in-pew approach] does push people more than they’re used to, but there’s an aspect of being able to come together as a community and see that we’re all giving together. I think that really encouraged people to give.”



Fr. Aaron Jenkins

Father Patrick Beidelman had the same experience at SS. Peter and Paul Cathedral Parish in Indianapolis, where he serves as pastor-rector in addition to being executive director of the archdiocesan Secretariat for Spiritual Life and



“There was quite a bit of skepticism at first among parish priests about doing an in-pew appeal. But it really was quite a resounding success. Some parishes that never met their goal did so this year, and [priests] attribute that success in part to the in-pew approach.”

—Jolinda Moore, archdiocesan director of stewardship and development

Worship.

He placed one dollar in each envelope that was given to those who did not bring the UCA form they received in the mail to the in-pew form-gathering Mass.

“We have several families on fixed income,” Father Beidelman explains. “I asked if they were not able to add to the gift of one dollar, then to use my dollar as a symbolic offering coupled with their prayers for the shared ministries of the archdiocese. Because of that, many felt compelled to turn in a card for the first time in their life because they recognized the value of prayer.”

In each of the last three years, says Father Beidelman, the 160 households of SS. Peter and Paul Cathedral Parish slightly surpassed the parish’s UCA goal. This year, they almost doubled it.

While the in-pew approach for last year’s United Catholic Appeal may be over, the Office of



Fr. Pat Beidelman

Stewardship and Development continues building their use of social media and online “Ministry Minute” videos to “raise awareness of what it means when we say your dollars help in the three areas” of proclaiming the word of God, celebrating the sacraments and exercising charity, says Moore.

“We’re also going to start doing some specific and custom methods for our Hispanic members of the archdiocese,” she says. “Our idea of stewardship doesn’t translate well in the Hispanic community because there’s no [Spanish] word for stewardship. So Archbishop [Joseph W.] Tobin will help with that message and deliver it in Spanish.”

And when it is time for the in-pew effort again in the fall, Father Meyer will stand in full support of it.

“I personally think the in-pew concept is very good,” he says. “Imagine what the income could be if all parishes had 100 percent participation?”

(For more information on the United Catholic Appeal: *Christ Our Hope*, to donate and to view the “Ministry Minute” videos, log on to www.archindy.org/uca/.) †



Our Lady of Fatima Retreat House

5353 E. 56th Street • Indianapolis, IN 46226 • (317) 545-7681 • Fax (317) 545-0095 • www.archindy.org/fatima

April 25, 2015 9:00 am - 3:00 pm program Celebrate the Life of Thomas Merton with Fr. Jeff Godecker

Join Fr. Jeff as we celebrate the life of Thomas Merton and all that he has to offer us for our spiritual journey during this, his 100th birthday year!

Thomas Merton was the major Catholic spiritual writer of the 20th century. Although he wrote in the 1950’s and 1960’s, his wisdom and insights into the spiritual life are still among the best in the history of the Church. We will begin the day with an excellent video on his life produced by PBS and then consider some of the major themes of his writings. Topics may include the integration of prayer with action and social justice, Merton’s insights into what is meant by the will of God, his thoughts on human identity, his personal struggles as a monk and person, and his insights into Buddhism and other Asian religions. We will take time for prayer and for discussion.

We hope the day is both prayerful and stimulating!

Fr. Jeff Godecker has been a priest of the Archdiocese of Indianapolis for 44 years and has ministered in many ways during that time. He recently retired but remains active in a variety of sacramental and religious formation settings. Fr. Jeff has been reading and re-reading Merton since 1980.

\$40 per person includes two meals, the program and all materials.

April 27, 2015 9 am – 2:30 pm Psalms for the End of Life: An Annual Day of Reflection with Fr. William Munshower

The Psalms provide comfort for us throughout our lives, including the end of life. We hope you will join us for Fr. William Munshower’s annual day of reflection on the psalms. Fr. Munshower will share his wisdom on how the Psalms apply to every stage of our lives.

\$40 registration fee includes two meals, the program, all materials. Mass will be celebrated.



Scan the QR code to view the full calendar of events and more information.



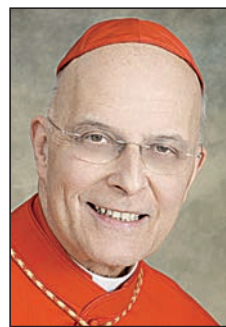
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Cardinal George back in hospital for hydration issues, pain management

CHICAGO (CNS)—Cardinal Francis E. George, retired archbishop of Chicago, has been readmitted to Loyola University Medical Center for treatment of hydration issues and pain management, according to archdiocesan spokeswoman Susan Burritt.



Cardinal Francis E. George

In a brief statement on March 28, Burritt said the cardinal had requested the update about his health be released. “He asks for and is grateful for your continued prayers,” she added.

No further information was available.

In early March, Cardinal George was hospitalized at Loyola’s medical center for several days to undergo tests to evaluate his condition since he stopped treatment for cancer in late January.

The cardinal had been in a clinical drug trial being conducted by University of Chicago Medicine, but was dropped after scans showed the experimental treatment was not working for him.

At a Jan. 30 news conference, he told reporters that doctors have exhausted all options in his cancer treatment and have moved on to palliative care.

“They’ve run out of tricks in the bag, if you like,” said Cardinal George, 78.

He said he was doing physical therapy because his muscles atrophied during chemotherapy, when he was exhausted and unable to get around much, he said. That situation is typical when undergoing chemotherapy, and especially with polio survivors, such as himself, because their muscles are overworked, he said. †



What We Have Seen and Heard: Fostering Baptismal Witness in the World

A Conference in Celebration of the 50th Anniversaries of *Gaudium et Spes*, *Apostolicam Actuositatem* and *Ad Gentes*

June 22-24, 2015, at the University of Notre Dame

Featured Speakers: Archbishop Joseph Tobin, Rev. Maxwell Johnson, Zeni Fox, Edward Hahnenberg, and J. Matthew Ashley



martenprogram.nd.edu

Mother/daughter duo impress crowd with pro-life message at 40 Days for Life midpoint rally in Indianapolis

By Natalie Hoefler

Pro-life activist Maria Hernandez has come a long way in eight years, when she was “far from my home and my family [in Guadalajara, Mexico], lonely, in a relationship I knew was going nowhere, and pregnant.”

She spoke her pro-life message to about 75 people at the 40 Days for Life midpoint rally in front of the Planned Parenthood abortion center in Indianapolis on March 14.

When she finished, Hernandez passed the microphone to 7-year-old Sara Cabrera, who recited a letter she wrote to President Barack Obama asking him to be a pro-life president.

As the young girl spoke, Hernandez couldn't help but beam. Sara is, after all, the “happy result” of Hernandez's unwanted pregnancy.

The mother and daughter are members of St. Ann Parish in Indianapolis, along with Maria's husband of five years, Daniel Hernandez, and their three children. Maria is an intervention counselor for the Gabriel Project, a pro-life blogger and a photographer.

Both mother and daughter have posted videos on the Internet proclaiming their pro-life message—Hernandez in telling the story of her unwanted pregnancy as well as promoting 40 Days for Life, and Sara in reading a letter that she hopes will reach President Obama, encouraging him to protect life.

It all started from a conversation that Maria and Sara had a few months ago.

“We were talking about the first lady [Michelle Obama], and I told Sara that she was pro-abortion,” Maria recalled. “Sara was upset. Then she asked if the president was pro-abortion, and I told her sadly, he was. Then she was really upset!”

As the topic came up again and again, Maria developed an idea.

“I listened to the different things [Sara] was saying for a while, and then I helped her put her ideas down on paper,” she said.

Rather than mail the letter and “run the risk of it getting lost or him never reading it,” she said, Maria and Daniel recorded Sara reading her

letter to the president in front of the Planned Parenthood abortion center in Indianapolis. They posted the video on YouTube in hopes that word of the video would spread and the president would see it. (To view the video, visit the link listed at end of this story).

But the Hernandezes weren't done recording.

Maria shared with the 40 Days for Life crowd how, in mid-February, Daniel encouraged his wife to record a video about the 40 Days for Life campaign, a twice-a-year vigil of prayer before abortion centers throughout the world.

“I thought maybe the 50 contacts on my Facebook page will be curious about what I have to say in a video, and they will watch a two-minute video about 40 Days for Life,” Maria said. “Before I knew, my video had been seen 500 times. I thought, ‘What a surprise! This video thing on social media really works.’”

Maria created a second video. Within a week, both videos had been seen about 25,000 times.

“I was getting friend requests from all over the world, from people wanting information on how to participate in 40 Days for Life,” Maria said.

Then she had a thought—what would happen if she made a video telling the story of her unwanted pregnancy?

The video went up on Feb. 16. As of March 14, when Maria spoke at the 40 Days for Life midpoint rally, the video had been viewed 290,000 times.

As result of the video, Maria said she has heard from people all over the world—from pro-life advocates, from those who also chose life when faced with an unplanned pregnancy, and from those who did not and regret their decision.

But one message she received stands out in her mind.

“I got this text at 6 a.m.,” she recalled. “It said, ‘I was going to make a mistake, but I saw your video and I changed my mind. Even though all my plans just went down the drain, I have decided to keep my baby. I am not sure how I am going to do it, but I am keeping my baby. Thank you for making me change my mind.’”

“I was overwhelmed and overjoyed,” Maria continued. “God has given me the

privilege to be his tool to save babies, especially Hispanic babies, whose mothers need to hear words of hope in Spanish. But saving a baby from far away by sharing my story—that was absolutely beautiful and unexpected!”

Maria encouraged the young people in the crowd to remain chaste.

“The only way to break this cycle of death is by spreading the message of chastity, which is the only way to authentic love and a culture of life,” she said.

To help break the “cycle of death” in Indianapolis, about 250 people participated in the 40 Days for Life spring campaign, according to co-coordinator Tony Shriner. The campaign began on Feb. 18 and ended on March 29.

Monica Seifker, Bloomington's 40 Days for Life coordinator and a member of St. John the Apostle Parish in Bloomington, is grateful for the 70 participants in the south-central Indiana city's campaign.

“We are also getting very much information into the hands of the ‘patrons’ of this Planned Parenthood [in Bloomington], information about the harmful effects of abortion, contraception, and of living a promiscuous lifestyle,” Seifker said. “We are very hopeful in this regard, as so many of the women and even men truly seem interested in what we have to say and offer.”

Back at the 40 Days for Life midpoint rally in Indianapolis, dozens of cars and trucks honked their horns in support as they drove by.

They underlined the message Maria shared with the participants: “If you still feel discouraged when being here in the cold and the rain, without anybody caring about us or even noticing us, let me tell you this—with our presence here, we are witnesses of the truth and the sanctity of life.”

(For more information on 40 Days for Life, log on to 40daysforlife.com. To see Maria Hernandez's video, “My Unplanned Pregnancy,” in English, log on to bit.ly/1xrNtJQ. To see it in Spanish, log on to on.fb.me/1B1nuc9. To listen to Sara Cabrera read her letter to the president, log on to bit.ly/1CQNoS5.) †



Maria Hernandez and her daughter, Sara Cabrera, smile before addressing the 40 Days for Life midpoint rally crowd on March 14. (Photos by Natalie Hoefler)

Maria Hernández y su hija, Sara Cabrera, sonríen antes de dirigirse al grupo de participantes en la manifestación punto medio de 40 Días por la Vida en marzo 14. (Fotografías por Natalie Hoefler)

Madre e hija impresionan a la multitud con un mensaje en favor de la vida durante la concentración de 40 Días por la Vida en Indianápolis

Por Natalie Hoefler

La activista en favor de la vida, María Hernández, ha recorrido un largo trecho a lo largo de ocho años, cuando se encontraba “lejos de mi casa y mi familia [en Guadalajara, México], sola, atrapada en una relación que sabía que no tenía futuro y embarazada.”

Pronunció su discurso en favor de la vida frente a un grupo de aproximadamente 75 personas, durante una concentración a mitad de la campaña 40 Días por la Vida, delante del centro de abortos de Planned Parenthood en Indianápolis, el 14 de marzo.

Al terminar, Hernández le entregó el micrófono a Sara Cabrera de 7 años de edad, quien narró la carta que le escribió al presidente Barack Obama pidiéndole que fuera un presidente que favoreciera la vida.

Mientras la niña hablaba, el rostro de Hernández se iluminó ya que, después de todo, Sara es el “feliz resultado” del embarazo no deseado de Hernández.

Madre e hija son integrantes de la parroquia Santa Ana en Indianápolis, junto con el esposo de María desde hace cinco años, Daniel Hernández, y sus tres hijos. María se desempeña como orientadora intervencionista para el Proyecto Gabriel, es una bloguera y fotógrafa a favor de la vida.

Ambas han colgado videos en Internet proclamando su mensaje en favor de la vida: Hernández relatando la historia de su embarazo no deseado, así como también promoviendo la campaña 40 Días por la Vida, y Sara leyendo la carta que espera que le llegue al presidente Obama alentándolo a proteger la vida.

Todo comenzó con una conversación que tuvieron María y Sara hace unos meses.

“Estábamos hablando sobre la primera dama [Michelle Obama] y le dije a Sara que ella estaba a favor del aborto—recuerda María—. Sara se molestó. Entonces me preguntó si el Presidente estaba a favor del aborto y le dije que, tristemente, así era. ¡Y ahí sí que se enojó!”

A medida que el tema salía a flote una y otra vez, a María se le ocurrió una idea.

“Durante un tiempo escuché las cosas que ella decía [Sara] y entonces la ayudé a plasmar sus ideas en un papel,” comenta.

En vez de enviar la carta por correo “y correr el riesgo de que se perdiera o de que él nunca la leyera,” María y Daniel grabaron a Sara leyendo la carta al Presidente delante del centro de abortos

de Planned Parenthood en Indianápolis. Colgaron el video en YouTube con la esperanza de que se corriera la voz sobre la existencia del video y de que el Presidente lo viera. (Para ver el video, visite el enlace que se encuentra al final de este reportaje).

Pero las filmaciones de los Hernández apenas comenzaban.

María le contó a la multitud reunida para la campaña 40 Días por la Vida como a mediados de febrero Daniel alentó a su esposa a que grabara un video acerca de la campaña 40 Días por la Vida, una vigilia de oración que se lleva a cabo dos veces al año delante de centros de aborto de todo el mundo.

“Pensé que tal vez los 50 contactos que tengo en mi página de Facebook sentirían curiosidad sobre lo que yo decía en el video y que verían la filmación de dos minutos de duración sobre 40 Días por la Vida—comenta María—. En un abrir y cerrar de ojos, mi video había sido visto 500 veces. Y pensé ¡Qué sorpresa! Esto de los videos en las redes sociales de verdad funciona.”

María grabó otro video. En cuestión de una semana los videos habían sido vistos unas 25,000 veces.

“Recibía invitaciones para conectarme con gente procedente de todas partes del mundo, gente que pedía información de cómo participar en 40 Días por la Vida,” recuerda María.

Entonces se le ocurrió otra idea: ¿qué sucedería si grababa un video relatando la historia de su embarazo no deseado?

Colgó el video el 16 de febrero. Para el 14 de marzo, cuando María habló en la concentración a mitad de la campaña 40 Días por la Vida, el video había sido visto 290,000 veces.

Como resultado del video, María cuenta que se ha comunicado con personas de todas partes del mundo, desde defensores de la vida, hasta personas que eligieron la vida al enfrentarse a un embarazo no deseado y también aquellos que no lamentan su decisión.

Pero uno de los mensajes que recibió se encuentra muy presente en su memoria:

“Lo recibí a las seis de la mañana—recuerda—. Decía: ‘Estaba a punto de cometer un error, pero vi tu video y cambié de opinión. Aunque acabo de echar por tierra todos mis planes, he decidido conservar mi bebé. No estoy segura de lo que voy hacer, pero me quedo con mi bebé. Gracias por hacerme cambiar de opinión.’”

“Me sentí abrumada y llena de alegría—prosigue María—. Dios me ha dado el

privilegio de ser su herramienta para salvar bebés, especialmente bebés hispanos, cuyas madres necesitan escuchar palabras de esperanza en español. Pero poder salvar un bebé que se encontraba lejos gracias a haber compartido mi historia, ¡fue algo verdaderamente hermoso e inesperado!”

María alentó a los jóvenes presentes en la multitud a que practicara la castidad.

“La única forma de romper este ciclo de muerte es difundiendo el mensaje de ser castos, que es la única vía para llegar al amor auténtico y para alcanzar una cultura de la vida,” indicó.

Para ayudar a romper el “ciclo de la muerte” en Indianápolis, aproximadamente 250 personas participaron en la campaña de primavera de 40 Días por la Vida, de acuerdo con el coordinador conjunto, Tony Shriner. La campaña comenzó el 18 de febrero y terminó el 29 de marzo.

Monica Seifker, la coordinadora de 40 Días por la Vida de Bloomington y miembro de la parroquia San Juan en Bloomington, se siente muy agradecida por los 70 participantes de la campaña de esta ciudad del centro-sur de Indiana.

“También estamos haciendo llegar mucha información a los clientes de Planned Parenthood [en Bloomington], información sobre los efectos nocivos del aborto, los anticonceptivos y de vivir una vida promiscua,” expresa Seifker. “En este sentido, nos sentimos muy esperanzados ya que muchas mujeres, e incluso hombres, parecen estar genuinamente interesados en lo que les decimos y ofrecemos.”

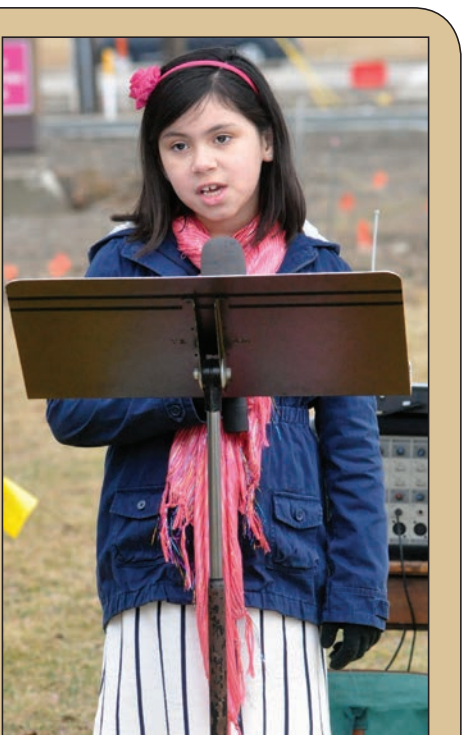
En la concentración de mitad de la campaña de 40 Días por la Vida en Indianápolis, docenas de autos y camiones hicieron sonar sus bocinas al pasar, lo que destaca el mensaje que María transmitió a los participantes:

“Si a pesar de todo se sienten desanimados al estar aquí en medio del frío y la lluvia, que no le importamos a nadie y que ni siquiera se fijan en nosotros, déjeme decirles algo: nuestra presencia aquí, da testimonio de la verdad y de la santidad de la vida.”

(Para obtener más información sobre la campaña 40 Días por la Vida, visite 40daysforlife.com. Para ver el video de María Hernández titulado “Mi embarazo no deseado”, en inglés, visite bit.ly/1xrNtJQ. Para verlo en español, visite on.fb.me/1B1nuc9. Para escuchar a Sara Cabrera leyéndole la carta al Presidente, visite bit.ly/1CQNoS5.) †

Sara's letter to President Obama

Dear Mr. Obama,
My name is Sara.
My dream is that one day I can go to Washington DC to personally talk to you about something very important.
My dream is that one day we stop aborting babies in the United States of America and in the whole world.
Abortion is killing children like me and future presidents like you.
Abortion is killing future artists, scientists, teachers, future moms and dads.
Abortion is killing future saints.
Abortion is killing our nation!
I was very disappointed to learn that my president was pro-abortion.
Please Mr. Obama, remember that your mom chose life for you.
If she didn't we would have missed our first African American president.
Please Mr. Obama, protect your people.
Please Mr. Obama, protect the unborn.
Thank you. †



In front of the participants in the 40 Days for Life midpoint rally in Indianapolis on March 14, Sara Cabrera, 7, and a member of St. Ann Parish in Indianapolis, reads her letter to President Barack Obama asking him to change his views on abortion.



Querido, señor Obama, Mi nombre es Sara.

Mi sueño es, un día poder ir a Washington DC para hablar con usted personalmente acerca de algo muy importante.
Mi sueño es que un día dejemos de abortar bebés en Unidos de América iy en el mundo entero!
El aborto está matando niños como yo y futuros presidents come usted.
El aborto está matando futuros artistas, científicos, maestros, futuras mamas y papas.
El aborto está matando ¡futuros santos!
El aborto está matando nuestra nación.
Me decepcionó mucho saber que me president era pro aborto.
Por favor señor Obama, recuerde que su mamá escogió la vida para usted. De no ser así nos habríamos perdido nuestra primer president afroamericano.
Por favor señor Obama, proteja a su gente.
Por favor señor Obama, proteja a los nacideos.
Gracias.



Frente a los participantes en la manifestación punto medio de 40 Días por la Vida en Indianápolis el 14 de marzo, Sara Cabrera, 7, y un miembro de la parroquia de St. Ann en Indianápolis, lee su carta al Presidente Barack Obama pidiéndole que cambie sus puntos de vista sobre el aborto.

Right, participants in the 40 Days for Life midpoint rally hold signs in front of the Planned Parenthood abortion facility in Indianapolis on March 14.

Izquierda, los participantes en la manifestación punto medio de 40 Días por la Vida frente a las instalaciones de la clínica de aborto (Planned Parenthood abortion) en Indianápolis el 14 de marzo.

Divine Mercy Sunday services will be on April 12

Divine Mercy Sunday services are scheduled on April 12 at parish churches across the archdiocese. All services are open to the public.

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

To learn more about the indulgence and promises connected to Divine Mercy Sunday, log on to www.thedivinemercy.org.

A plenary indulgence is available to those who go to confession about 20 days before or after the feast day, receive Communion and pray for the intentions of the pope on the feast day, and either take part in Divine Mercy Sunday devotions or, in the presence of the Blessed Sacrament exposed or reserved in a tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (such as “Merciful Jesus, I trust in you!”).

Divine Mercy Sunday prayer services on April 12 reported to *The Criterion* are as follows:

Batesville Deanery

- St. Teresa Benedicta of the Cross Church, 23670 Salt Fork Road, Lawrenceburg—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet. Information: 812-656-8700.
- St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman—2 p.m. holy hour and Benediction, 3 p.m. Divine Mercy Chaplet, Benediction. Information: 812-623-2964.
- All Saints Parish, St. Paul Church, 9798 N. Dearborn Road, Guilford—3 p.m. Divine Mercy Holy Hour, homily, divine Mercy Chaplet and devotions. Information: 812-576-4302.

Bloomington Deanery

- St. Vincent de Paul Church, 1723 “T” St., Bedford—1:30 p.m. confessions, 3 p.m. Divine Mercy prayer service. Information: 812-275-6539.

Connersville Deanery

- St. Mary Church, 720 N. A. St., Richmond—2:30-3:30 p.m. Divine Mercy prayer service. Information: 765-962-3902.

Indianapolis East Deanery

- Holy Spirit Church, 7243 E. 10th St., Indianapolis—4 p.m. Divine Mercy Celebration, adoration, Gospel reflection, singing, recitation of the Divine Mercy Chaplet. Information: 317-353-9404.
- St. Michael Church, 519 Jefferson Blvd., Greenfield—2-3:30 p.m. eucharistic adoration, sermon, procession, Divine Mercy Chaplet and Benediction, reception following the service. Information: 317-498-1176 or dcn.waynedavis@gmail.com.

Indianapolis North

- St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis—3 p.m. Divine Mercy service. Information: 317-283-5508.
- St. Luke the Evangelist Church, 7575 Holliday Dr., E., Indianapolis—2 p.m. confession and eucharistic adoration, 3 p.m. Solemn Celebration of the Feast of Divine Mercy. Information: 317-635-2021.

Indianapolis South

- Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet. Information: 317-694-0362.
- St. Barnabas Church, 8300 Rahke Road, Indianapolis—2:30 p.m. Divine Mercy prayer service, eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 317-882-0724.
- St. John the Evangelist Church, 126 W. Georgia St., Indianapolis—Divine Mercy service following 11 a.m. Mass. Information: 317-635-2021.

Indianapolis West

- Mary, Queen of Peace Church, 1005 W. Main St., Danville—2:30 p.m. Adoration, Divine Mercy message devotion, 3 p.m. Divine Mercy Chaplet, veneration of Divine Mercy Image, eucharistic procession and Benediction. Information: 317-745-4284.
- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—3 p.m. Divine Mercy Chaplet and Benediction. Information: 317-926-7359.



Polish Sister St. Faustina Kowalska is depicted with an image of Jesus Christ the Divine Mercy. (CNS photo/Nancy Wiechec)

New Albany Deanery

- St. John Paul II Parish, St. Joseph Church, 2605 St. Joe Road W., Sellersburg, 2 p.m. confessions, Eucharistic adoration, readings, homily, Divine Mercy Chaplet and Benediction. Information: 812-246-2252.
- St. Joseph Church, 312 E. High St., Corydon—1:30-3:30 p.m., adoration, confessions and Divine Mercy Chaplet. Information: 812-738-2742.

Seymour Deanery

- St. Bartholomew Church, 1306 27th Ave., Columbus—3 p.m. eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 812-379-9353.
- St. Mary Church, 212 Washington St., North Vernon—2 p.m. eucharistic adoration and confession, 3 p.m. Divine Mercy prayer service, 4 p.m. Benediction. Information: 812-346-3604. †

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Easter symbols powerfully proclaim Christ's resurrection

By Daniel S. Mulhall

The symbols of Easter are rich in meaning. When we enter churches for worship at Easter, we find white flowers in full bloom, sometimes even in places where the ground is still frozen and covered with snow. It is the other end of the austerity and the symbols of emptiness we see during Lent.

Darkness is chased from every nook and corner. Water flows freely, often bringing the sounds of running streams into the worship experience. Color is everywhere. All of these symbols are meant to shout out the good news that Jesus Christ is risen from the dead, and that death has once and for all been conquered.

They are symbols of a transcendence we know of, but don't always physically see. It unequivocally signals the death of a certain existence, and the rising of a new type of life.

In the Gospel of John, while teaching Nicodemus about the kingdom of God, Jesus proclaimed, "I say to you, no one can enter the kingdom of God without being born of water and Spirit" (Jn 3:5). He continued, "What is born of flesh is flesh and what is born of spirit is spirit" (Jn 3:6).

The death of a certain type of life so we can have a new one is a key part of Jesus' teaching, and is reflected in the stories of Christ raising people from the dead.

The story of the raising of Lazarus in John 11 is a foretaste, in a limited way, of Jesus' own physical death and resurrection. Like Jesus, Lazarus would lie in a tomb for days, and then, "the dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, 'Untie him and let him go'" (Jn 11:4).

Jesus' resurrection, however, was far greater than Lazarus' being raised. Lazarus returned to the same life that he lived, and would face death again. Jesus, on the other hand, was glorified in his resurrection and would die no more.

At Easter, symbols remind us of this transcendence to a new life as children of God. Through baptism, Jesus claims us as his own and away from the world of sin. For Christians, the act of baptism, ever so present in the Easter Vigil, begins a new life, a new risen self.

We see this in the catechumens baptized at the Easter Vigil. As they are plunged under the water (or water is poured over their heads), these men and women give witness to the power of the sacrament. Through this action, they accept a new life.

St. Paul wrote about this in his Letter to the Galatians, "I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the son of God who has loved me and given himself up for me" (Gal 2:20).

Through symbols, we get an understanding of what awaits us in its fullness in heaven.

One of the most powerful Easter symbols and actions



Father Robert Smith, pastor of St. James Parish in Setauket, N.Y., marks the paschal candle at the beginning of the Easter Vigil at his parish's church on April 19, 2014. The celebration of Easter is filled with many symbols that draw worshippers into Christ's eternal life. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

comes in the form of light. At the Easter Vigil, a fire is lit to symbolize that Christ, the light of the world, is with us in the midst of the darkness of sin and evil. The light of Christ was not extinguished by physical death.

During the liturgy, light is transferred from the fire to an enormous Easter candle that signifies the presence of Christ in our midst. The light from the fire is slowly shared until all members of the congregation hold small candles lit ultimately from the Easter Candle.

We grasp its meaning at the Easter Vigil when we see the entire church go from darkness to light, one candle at a time—the light of Christ spreading from person to person, filling our hearts and setting them on fire anew.

Admittedly, the symbolic value of the passing of the light is most powerful at the Easter Vigil, when all is dark. But we still light the Easter Candle on Easter Sunday morning to acknowledge that Jesus is risen, and we will be, too, someday.

Customs have developed over the centuries to signify this new life. Some buy new clothes to demonstrate leaving

old lives behind and the importance of this holy day. Some dye eggs from plain white to a colorful new hue, a powerful symbol of new life. We decorate our homes and church with blooming flowers to celebrate the new life that is returning to the world following the death brought on by winter. All of these are potent symbols of the resurrected Christ.

Unfortunately, at times, symbols can lose their power as people lose touch with the symbol's meaning. Pretty clothes to wear on Easter can become a statement of pride and status instead of a proclamation of becoming a new person. But how have we become new people in ways that others can't see?

Fortunately, at Easter, we have a chance to explore how the experience of Lent, the power of repentance and renewal can help us recommit to a new life as Christians. We have the opportunity, with Christ, to rise again.

(Daniel S. Mulhall is a freelance writer and a catechist for adults. He lives in Laurel, Maryland.) †

Light has symbolized the risen Christ throughout Church history

By David Gibson

Did you know that a blazing fire marks the start of the Church's great Easter Vigil Mass? One recent Holy Saturday evening, with the fire's flames lighting up the nightfall outside our parish church, a woman standing near me turned to ask, "What is happening?" Not a bad question, I would say.



Worshippers hold candles during the Easter Vigil at St. James Church in Setauket, N.Y., in 2014. Light, a powerful symbol of the risen Christ, is featured during the celebration of the Easter Vigil. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

Ever since young adulthood I always have looked forward to the Easter Vigil. I call the vigil "great" because it so compellingly recapitulates the biblical history of God's saving action, while celebrating the resurrection's meaning both for Christ and for us.

The vigil is great, too, in its powerful use of symbols to proclaim Easter's arrival. The Church's worship, after all, speaks not only to the mind, but to the eyes, ears, heart and other human senses.

Light is a key liturgical symbol, particularly at Easter. For Christians, fire and light have always symbolized Christ. I relish the sense when standing with others around the Easter Vigil fire that we are doing just what our Christian forbears did.

This fire is unique, though, and it is meant to spread. Indeed, it spreads as the vigil's opening service of light unfolds.

During this part of the vigil, a new paschal (Easter) candle appears and is lighted directly from the vigil fire. That action speaks louder than words, showing that the paschal candle will not simply decorate a church's sanctuary, but that it will stand there as a sign of Christ our light.

Not incidentally, a small candle given to each baptized person is lighted from the paschal candle, an action making clear that in baptism we all receive Christ's light.

Those gathered around the Easter Vigil fire usually hold small unlit candles. Ultimately, the paschal candle's

flame will be passed on and move from taper to taper until all are ablaze. A multitude of burning candles then will light up the darkened interior of the church, making it glow with the light of Christ!

Through all these visible actions, the message that Christ's followers are bearers of his light is demonstrated remarkably.

For Christians, Christ is light. The "Exsultet," a song many centuries old heard once a year in the church during the Easter Vigil, drives the message home.

Announcing Christ as dawn's light, the "Exsultet" describes him as the "morning star who never sets." At Easter, "coming back from death's domain," Christ sheds "his peaceful light on humanity," it concludes.

Light—whether for the eyes, heart or mind—enables humanity to meet the continual challenge of knowing which way to go, where to turn.

The benefits of light, though, are not solely personal. In the light, we see others and can recognize what they might welcome from us.

On Easter, the Church celebrates Christ the light, shouting out in the "Exsultet":

"Be glad, let Earth be glad, as glory floods her, ablaze with light from her eternal king; let all corners of the Earth be glad, knowing an end to gloom and darkness."

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

From the Editor Emeritus/John F. Fink

The site of Jesus' crucifixion and resurrection

The Church of the Holy Sepulchre in Jerusalem is the most sacred shrine in all of Christendom because it was built over the site of Jesus' crucifixion and resurrection.

The present church was completed in 1149. Control over the inside is divided among five Christian communities: Roman Catholic, Greek Orthodox, Armenians, Copts and Syrian Orthodox. Ethiopian monks have a monastery and chapel on the church's roof.

After entering the church, in order to get to Calvary, one must make a sharp right turn and walk up uneven steps to the second level. Straight ahead is the Roman Catholic altar, which is over the area where Jesus was nailed to the cross. A mosaic over the altar shows Mary watching as Jesus is nailed to the cross.

To the left of the Altar of the Nails

is a small altar dedicated to Mary as the Mother of Sorrows. The actual rock of Calvary can be seen under this altar.

Again moving left, we come to the Greek Orthodox altar, with life-size icons of Jesus on the cross, his mother and St. John beneath the cross. Under the altar again is the rock of Calvary with a silver marker where it is believed the cross stood, and where Jesus died.

Pilgrims then descend another flight of stairs to the Anointing Stone. It is a large flat stone that is traditionally believed to be where Jesus was laid while his body was sprinkled with a mixture of myrrh and aloe before being laid in the tomb.

Jesus' tomb was originally meant for Joseph of Arimathea, so it was the type of tomb constructed for rich Jews at the time. It had two chambers, the first serving as a meeting place for mourners and the second the place where the body was laid on a slab cut into the rock. Today an artificial structure simulates this two-chamber tomb.

The first room, called the Chapel of

the Angel, is considered to be the place where the angel announced to the women that Jesus had been raised from the dead. In the second room, a white marble slab about two yards long covers the tomb.

I should point out that this is the site of Jesus' burial, but not the actual tomb. The actual tomb existed until 1009, but was totally destroyed by the caliph El-Hakim. The present monument, including the cupola over it, was built over the site in 1810 by the Greek Orthodox and the Russians.

Behind the tomb is a small Coptic chapel that allows the pilgrim to get as close as possible to the tomb if there is a long line of people waiting to get into the front entrance.

Near the tomb is the Altar of Mary Magdalene, the traditional place where Jesus appeared to her. And behind the tomb is an entrance to the tomb of Joseph of Arimathea, where pilgrims can see exactly what a first-century tomb looked like.

There are many other things to see in this church. †



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To the left of the Altar of the Nails

It's All Good/Patti Lamb

'Offer it up' and trust God's will in all life's sufferings

Recently, I found myself telling my 10-year-old son something I've been told all my life by my parents.

When Henry complained about a particular situation that he could not change—and told me how he was miserable about that situation—I echoed the words of my mom and dad. "Offer it up," I told him.

But my son furrowed his brows and said, "What does that mean?"

And I found myself struggling for the right words to explain it.

As a cradle Catholic, I've heard the expression many times throughout my life. But I had to do some research before I could articulate it to my son.

I turned to my computer, and found a succinct explanation, thanks to the web site ourcatholicprayers.com. On that site, there was a section on offering up suffering. It said, "Suffering is never wasted or meaningless when it's united with Christ's suffering on the Cross, for atonement for sins."

I read this to my son, and he stared at me blankly.

Back to the Internet I went, looking

Your Family/Bill Dodds

Why doesn't Jesus pay my taxes? Didn't he pick up Peter's tab?

It was a little more challenging filling out this year's federal income tax forms. I had to include information

on the Affordable Care Act (a boon for some of us who are self-employed). And for the first time since my wife, Monica, died in early 2013, I had to list myself as single, not married.

That was tough emotionally ... and financially.

It ended up I had underestimated my quarterly tax contributions through the year and had to include a check when I sent in my material. Funny how the mind sometimes works (or doesn't), but as I wrote that check, I thought of the story of Jesus and the temple tax and how Our Lord picked up the tab for Peter.

You probably remember the story. "Go to the sea," he told Peter, "drop in a hook, and take the first fish that comes up. Open its mouth and you will find a coin worth twice the temple tax. Give that to them for

for a simpler explanation. I was grateful to come upon a beautiful video featuring Father John Bartunek, a Catholic priest with a doctorate in moral theology.

To paraphrase a segment from RCspiritualdirection.com, Father John explained that "crosses" are times when God allows something to happen on a natural level that we don't want to happen. Crosses can be the pain we carry due to the loss of a loved one. Crosses can take the form of physical illnesses, unemployment and a million other types of suffering. When we decide to align our will with God's will—even though we don't like it—we are expressing our trust in God.

The cause of original sin, Father John explained, was "when our first parents were tempted by the devil and let their trust in God die in their hearts." So when Jesus suffered on the cross on Good Friday, obeying his father's will despite tremendous suffering, he "re-established a connection between the 'fallen' and the Father."

Father John said that when we suffer, we can prayerfully decide that, although this pain isn't what we would choose, we will trust God, who knows the bigger picture. And that trust in God, he implies, restores the world's relationship with him.

I called my 10-year-old to the kitchen



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You probably remember the story. "Go to the sea," he told Peter, "drop in a hook, and take the first fish that comes up. Open its mouth and you will find a coin worth twice the temple tax. Give that to them for

me and for you" (Mt 17:27).

When I thought, "Why doesn't Jesus pay my taxes?" I remembered what a friend used to point out: "Jesus doesn't do your laundry for you."

I suppose that's in the same category as the time the Apostles told Jesus the crowd was hungry and the people should head to town to get some food. He answered, "Give them some food yourselves" (Mt 14:15-16).

I don't know what Scripture scholars call that, but in modern lingo, Jesus lobbed the ball right back in their court.

Which, at times, is how Jesus answers my prayers. And yours.

Yes, he gives us the grace and strength we need to accomplish a task or grow spiritually but ... we're the ones who have to get better at being patient by being patient. Get better at being more understanding by being more understanding. Get better at eating right, or

quitting smoking or adapting to living with loss after the death of a loved one by ...

You get the point.

"Dear Jesus, clean my clothes!"

"Dear beloved son or daughter, you

table, sat him down, and did my best to deliver the "kid-friendly" version of Father John's explanation on offering it up. (This took repeated attempts, two trips to the bathroom for my son, and about 10 cherry Tic Tacs.)

Finally, I asked my son if he understood.

"I think I get it now," he said.

I asked him if he could explain it back to me, to see if we were getting anywhere. He gave a heavy sigh and said, "On Good Friday, Jesus had all of that terrible stuff happen to him."

He went on, "They whipped him and made fun of him, and then they even killed him."

I asked my son to continue.

"Well, Jesus probably would have rather done something else on Good Friday, but he trusted God and went with God's will," Henry said.

He continued, "So even when things are bad for me, but I 'offer it up' and still trust God, then maybe my trust helps to heal God's broken heart a little."

Good Friday reminds me that God understands suffering better than we can ever imagine. His heart has been broken, too.

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

Faith, Hope and Charity/

John Etling

'That's why we're here'

Jenna Musgrove's friend was in a bad place. Recently laid off, the single mom's world revolved around trying to get food on the table, placing her in a cycle of worry where finding



her children's next meal was all she could think about.

Musgrove urged her to use the Bethany House Soup Kitchen and Deli Days program in Terre Haute, but she resisted.

"Others really need this more than me."

"I'm not the kind of person who needs charity."

And finally, "What will everyone think of me?"

Musgrove, one of several volunteers in the program ran out of the soup kitchen and assured her that a little help is nothing to be embarrassed about. What's more, the ability to temporarily nourish her family through rough times is precisely the program's point.

The program's allocation of healthy offerings from cereals, grains, canned goods and meat from the Terre Haute Catholic Charities Foodbank that supplies the Bethany House enabled Musgrove's friend to feed her family and save her limited money to put gas in her car. This allowed her to find a job and stabilize her finances.

She later donated her car to a Catholic Charities program in gratitude for the help and to pay it forward for others.

"There are so many stories like this," Musgrove says. "The other day, someone who used the soup kitchen while he was unemployed gave us a \$100 donation now that he has a job again. Most people just need a little help for a little while, and that's why we're here."

The program, which began 35 years ago, is supported entirely through donations. The local community helped grow the fledgling program substantially, says Ned, a retired businessman who volunteers and helps pick up donated food from one of the local college cafeterias.

What began with servicing a local transient population in the inner city affected by the financial downturn has since spiked with unemployment and layoffs, program director Dottie Crippen, says. "We used to serve about 125 families each month, but the program now serves at least 125 each week."

"Moving from a stable place to an insecure one can happen quickly, and to anyone," says Paul C., a local community organizer who went through a tough time of his own when his family bought a new home and couldn't sell their old one.

"It really changes your daily outlook. When you can't pay your bills, you worry about providing the basics. We were surviving on the bare minimum."

Several others who were picking up food recently from the Deli Days program had similar stories to tell.

"It's a blessing to us that a place like this is there for us. I really don't know what we would do otherwise," said one woman, who picks up food for her disabled husband and their children. Both she and her husband are out of work, and using the food pantry frees up income to buy school clothes for her children, she said.

Another came in with a friendly 1-year-old who used several sets of volunteers' welcoming arms and the pantry's table legs for walking practice.

"This program helps us right now," she said. "We'd go hungry otherwise. We really need help."

Across the service area in Clay County, Shelby Olson relies on a Terre Haute Catholic Charities' Foodbank mobile pantry site to support her two 12-year-old twin sons. She too felt the sting of a downsizing, and decided to enroll in college to study nursing.

"You really can't survive on just a job now; you're not gonna make it," Olson says of her decision to go back to school. "You have to have a career in this day and age."

(John Etling is agency director of Catholic Charities Terre Haute.) †

Easter Sunday/Msgr. Owen F. Campion

Sunday Readings

Sunday, April 5, 2015

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

This weekend, the Church celebrates the greatest of its feasts, the Feast of the Resurrection of the Lord, or Easter. It is the greatest of feasts because it rejoices in the fulfillment of human salvation, finalized and completed when the Lord Jesus rose from death to new earthly life after having been crucified.

On Holy Saturday, after dusk, the Church celebrates its splendid liturgy of the Easter Vigil. The Church vividly recalls in the Vigil's Scripture readings the long history of God's unending love for us.

On Easter Sunday, the first reading is from the Acts of the Apostles. Speaking on behalf of all the Apostles, St. Peter capsulizes the life and mission of Jesus. More than a biography, it is a testament of God's love for humanity, given in Jesus, and his self-sacrifice. It is an invitation to people to follow the Lord, a reassurance that God is with us still alive and well in Jesus, the Risen Lord.

For the second reading, the Church offers a passage from St. Paul's Epistle to the Colossians. This reading tells us, as it told its first audience, that we have been raised with Christ. We usually associate resurrection with death, in that resurrection is the bringing back of a person to life after physical death. In St. Paul's writings, resurrection also meant an event on Earth while physical life is present. It is a resurrection over sin, voluntarily chosen by each disciple.

St. John's Gospel supplies the last reading. It is the familiar story of Mary Magdalene's early-morning visit to the tomb where Jesus had been buried after being crucified. She found the tomb empty. Immediately, she hurried to Peter and the other disciples to give them the news. Peter and the others took her word. At

once, they went to the tomb and saw for themselves that it was empty. The disciple whom Jesus loved saw the tomb. He was not bewildered. Strong in faith, he knew that Jesus had risen.

Reflection

The readings for this feast, as well as the feast of Easter itself, are overpowering in the richness and depth and breadth of their message. Jesus is the Savior! He lives forever!

In the Acts of the Apostles, it is clear that Peter and the Apostles were exercising a role given them earlier by Jesus, a commissioning documented in John and the other Gospels. Salvation in Jesus did not end when Jesus ascended to heaven. It lives in the apostolic credentials and ministry of the Church.

Colossians, the second reading, calls us clearly and firmly to turn totally to Jesus. We must drown our sins, and in this we too rise, even now and not only after physical death. Sin is living death. If we do not repent, our sins are final. They doom us to death. Nothing good ever can come from sin, from rejecting God.

Volumes have been written about the verses from the Gospel of John proclaimed on Easter Sunday. Two figures are very important. The first is Mary Magdalene. The second is the Beloved Disciple, assumed to have been the Apostle John, although the Gospel never identifies this disciple by name.

Common between them is their unqualified love for Jesus. Mary Magdalene is an example for us all. Her faith was unquestioning. She played with fire by paying attention to the corpse of a condemned traitor. The Romans always were looking for conspiracies, and they played for keeps. Yet, disregarding the risk, and indeed not knowing what she would find, Mary went to the tomb.

The Beloved Disciple realized what had happened.

The great early Christian figures call us to trust in the Lord relentlessly. We cannot predict or control everything. The ultimate fact is that we need Jesus. He lives. He will guide us and save us. †



Daily Readings

Monday, April 6

Monday within the Octave of Easter

Acts 2:14, 22-23
Psalm 16:1-2a, 5, 7-11
Matthew 28:8-15

Tuesday, April 7

Tuesday within the Octave of Easter

Acts 2:36-41
Psalm 33:4-5, 18-20, 22
John 20:11-18

Wednesday, April 8

Wednesday within the Octave of Easter

Acts 3:1-10
Psalm 105:1-4, 6-9
Luke 24:13-35

Thursday, April 9

Thursday within the Octave of Easter

Acts 3:11-26
Psalm 8:2ab, 5-9
Luke 24:35-48

Friday, April 10

Friday within the Octave of Easter

Acts 4:1-12
Psalm 118:1-2, 4, 22-27a
John 21:1-14

Saturday, April 11

Saturday within the Octave of Easter

Acts 4:13-21
Psalm 118:1, 14-15ab, 16-21
Mark 16:9-15

Sunday, April 12

Second Sunday of Easter
Divine Mercy Sunday

Acts 4:32-35
Psalm 118:2-4, 13-15, 22-24
1 John 5:1-6
John 20:19-31

Question Corner/Fr. Kenneth Doyle

The Church teaches that marriage is a 'public and lifelong commitment'

My Catholic nephew has been going with a girl for 12 years. Recently, they sold their individual homes and moved into a new house together. She has wanted to get married for some time, but he is not interested in marriage. They live in the northern United States, while my wife and I live in the South.

They plan to visit us soon and expect to stay in our home. I am concerned that they will want to sleep in the same bed, and am wondering whether I would be doing something wrong if I allowed it. I consider their situation sinful, and this creates problems for faithful Catholics like myself. Can I consider that they are actually already married by common law? (Virginia)

Why not take a stand? Why not be the faithful disciple Christ calls you to be, even if it takes some courage (which Jesus said that it would)? Have an honest "heart-to-heart" conversation with your nephew. Tell him that you look forward to seeing him and his girlfriend, but that to host them as a married couple, sharing a bedroom, would create for you a moral dilemma.

Explain to him that you are committed to the Church's teaching on marriage as a public and lifelong commitment, and that you would feel guilty for supporting an arrangement you consider to be morally wrong.

Who knows? He might say, "I can understand that, and thanks for being honest. Do you have two bedrooms we can use?" Your conversation might even prompt him to reconsider their relationship and think about getting married. Or, on the other hand, he may say, "Forget it then!" and be angry at you for a long, long time. In any case, his reaction is beyond your control. Your only responsibility is to be faithful to your principles, and you can take comfort in having done that.

As to whether they might already be married by common law, probably not. Common-law marriage—which allows persons who live together as man and wife for a sufficient time, with no formal

religious or civil ceremony but with the intent of having a permanent and exclusive relationship, to be granted the legal rights of married couples—is recognized in only nine states in the U.S. and the District of Columbia.

Besides, it's irrelevant in the context of your question since the Church requires that, for a Catholic, marital consent be exchanged formally before a priest or deacon and two witnesses (or, with the proper dispensations, before another official authorized by the state.)

I was surprised last Sunday when our pastor told the congregation at the start of the 5 p.m. Mass that he would be shortening the Mass so that he could make the 6:30 p.m. performance of the play *Wicked* at a downtown theater.

He began the Mass two or three minutes early, and his homily was less than five minutes. Also, he did not recite the Nicene Creed, but instead recited a shorter prayer and then jumped right into the petitions. I feel sort of cheated and would like to know whether this is acceptable. Does it really count as a Sunday Mass when we did not recite the profession of faith? (Atlanta)

Not to worry. It did "count" as a Sunday Mass. But just a couple of observations: It's never a good idea to start a Sunday Mass early. Many people seem programmed to arrive precisely at the hour scheduled (and some, a few minutes later).

Next, the length of the homily is not regulated by Church law. There's a lot to be said for a five-minute homily—so long as it relates the Scripture to the daily life of the worshippers.

As for the creed, the Apostles' Creed is specified as an acceptable alternative to the Nicene Creed. So that may have been the option taken by your pastor.

And, finally, the phrase "too much information" comes to mind. Did the congregation really need to know that the priest was rushing downtown to make the opening curtain?

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

My Journey to God

It is Easter Once Again

By Thomas J. Rillo

Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. The resurrection of Christ is depicted in a mural in the sanctuary of Holy Family Church in the West Bank city of Ramallah. (CNS photo/Debbie Hill)

It is Easter Once Again

This is the joyous time of year
When new life begins anew
A resurgence of high hope
Faith in humankind is once again restored

It is Easter Once Again

Jesus rising from the tomb
Like a flower bursting from the soil
Hope is enriched by the immortal spring
Spring once again regains its fairest bloom

It is Easter Once Again

When Jesus' sacrifice for us becomes clear
For our sins he died but not in vain
Though it happened so very long ago
It is still true today and for that we rejoice and sing

It is Easter Once Again

We rejoice and sing as the stone is rolled away
The empty tomb a clear sign that Jesus is risen
Jesus died giving up his life to save our souls
He paid for our sins so that we might be set free

It is Easter Once Again

It was at Easter that Jesus' earthly mission was fulfilled
It is at Easter that we remember his awesome gift
By his death on the cross Jesus showed us how to live
That our lives be always lived in imitation of him.

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.

BELL, Michael A., 72, Our Lady of Lourdes, Indianapolis, March 10. Husband of Martha Bell. Father of Barbara Buckalew, Liz Kopczynski, Elizabeth Kyle, Deborah Trotter, Jean, Anthony, Daniel, Michael and Stephen Bell. Brother of Kathleen Crabill, Jean Young, Ann, Barbara, Maureen and James Bell. Grandfather of 20.

BORGERT, Mary Evelyn, 72, St. Pius X, Indianapolis, March 14. Mother of Beth Tyner, Craig, David, Eric, Jeffrey and Mark Borgert. Sister of Arlene Pohl, Cecelia Reid, Edward and Vernon McEldowney. Grandmother of 13.

BOWER, Richard A., 83, St. Pius X, Indianapolis, March 12. Father of Cynthia and Kevin Bower. Brother of Janet Gross and Nancy Parish. Grandfather of three. Great-grandfather of three.

CASSIDY, Wayne E., 77, St. Malachy, Brownsburg, March 9. Husband of Daima Cassidy. Brother of Mary Anne Greeley and Charles Cassidy.

CROUCH, Kathryn (Raab), 72, St. Charles Borromeo, Bloomington, Jan. 12. Wife of Richard Crouch. Mother of Andrew, Rick and Tim Crouch. Grandmother of seven. Great-grandmother of five.

DEVINE, Michael F., 81, St. Augustine, Jeffersonville, March 11. Husband of Barbara Devine. Father of Diana Berger

and Jamie Devine. Grandfather of four.

FISCHER, John E., 87, St. Mary of the Immaculate Conception, Aurora, March 12. Father of Rita Baer, Elizabeth Beach, Barbara Roepke, Nancy Rogers, Anthony, Christopher and John Fischer. Grandfather of 23. Great-grandfather of 26.

FRANK, Vernon J., 54, St. Teresa Benedicta of the Cross, Bright, March 8. Husband of Diane (Teeken) Frank. Father of Rachel and Jordan Frank. Brother of Lorraine Warner, Jeffrey, Louis, Martin and Patrick Frank.

HARPE, Eileen C., 88, St. Pius X, Indianapolis, March 14. Mother of Ann Crawford, Charleen Cross, Cathy MacDonald and C. David Harpe. Grandmother of nine. Great-grandmother of seven.

HAWKINS, Frances Louise, 99, St. Patrick, Terre Haute, March 12. Mother of Mary Paige, Beverly Riley, John and Richard Hawkins. Grandmother of 11. Great-grandmother of 19. Great-great-grandmother of two.

HUCK, Edward C., 87, St. Jude, Indianapolis, March 14. Father of Mary Beth Basch, Meg Byrne, Susanna Duchak, Ed, Chad, Joe, Rick and Tom Huck. Brother of Ruth Holzer, Marcella Miceli, Vicky and Ron Huck. Grandfather of 21. Great-grandfather of 14.

LaFEVER, John C., 93, St. Augustine, Jeffersonville, March 17. Husband of Selma LaFever. Grandfather of five.

LALLY, Emma M., 89, St. Jude, Indianapolis, March 13. Wife of Richard Lally. Mother of Karen Guernsey, James, Joseph, Paul and Richard Lally. Grandmother of three. Great-grandmother of one.

LAUDICK, Lois M., 81, St. Louis, Batesville, March 10. Wife of Alvin Laudick. Mother of Mary Gibson, Kimberly Moenter and Gregory Laudick. Sister of Luella Lecher, Elvera Wissel and Vernon Harpring.

Grandmother of seven. Great-grandmother of 11.
McCLARY, Alice Yvonne, 64, Holy Spirit, Indianapolis, March 6. Wife of Dean McClary. Mother of Tammy Johnson. Sister of Ronnie Williams. Grandmother of two.

McGOVERN, Shirley D., 91, St. Louis, Batesville, March 11. Mother of Kathleen Schmidt, Dr. Charles and Gary McGovern. Grandmother of seven. Great-grandmother of four.

MILLER, Anna Catherine, 90, Good Shepherd, Indianapolis, March 11. Mother of Linda Dandalides, Jeanne Riedeman, Donna, John and William Miller. Sister of Glenn, Joe and John McAtee. Grandmother of four.

MISKOWIEC, John S., 85, St. Gabriel the Archangel, Indianapolis, March 3. Husband of Pauline Miskowiec. Father of Maria, Mickey and John Miskowiec. Brother of Frances Bain and Mary Ann Miller. Grandfather of three. Great-grandfather of eight.

MYERS, Earl A., 84, Christ the King, Indianapolis, March 17. Husband of Kay Myers. Father of Daniel and Michael Myers. Grandfather of three.

OALDON, Rebecca A., 76, St. Michael the Archangel, Indianapolis, March 13. Wife of William Oaldon. Mother of April Davis, Mark, Matthew and Michael Oaldon. Sister of J'Nene Jessup, Helen Madison and Mary Patterson. Grandmother of 11. Great-grandmother of six.

RALSTON, Mary J. (Robbins), 87, Prince of Peace, Madison, March 12. Mother of James and Jerry Ralston. Sister of John and Joseph Robbins. Grandmother of five.

RICKE, Vera Mae S., 93, Holy Family, New Albany, March 14. Mother of Barbara, Larry and Michael Ricke. Sister of Jeanne Andres, Marilyn Zurschmiede and Jerome Schuler. Grandmother of eight. Great-grandmother of two.

ROBINSON, Carole (Healy), 75, St. Luke the Evangelist, Indianapolis, March 14. Wife of J. Douglas Robinson. Mother of Rene Barnard, Lee Corr, David,

Palm Sunday in El Salvador



Parishioners at St. Lucy Parish in Suchitoto, El Salvador, wait to have their palms blessed during a Palm Sunday Mass on March 29. (CNSphoto/OctavioDuran)

Jay and John Robinson. Sister of Ellen Cox. Grandmother of 18.

ROHE, David, 79, St. Andrew, Richmond, March 14. Father of Sue Lahrman, Phyllis Leonhardt, Ed and Larry Rohe. Grandfather of six.

SAHM, Robert, 96, St. Roch, Indianapolis, March 8. Father of Patricia Lewis, Michael and Terry Sahn. Stepfather of Carol Grubb and Richard Thane. Grandfather of 10. Great-grandfather of 13.

SCHLUDECKER, Agnes J., 86, St. Jude, Indianapolis, March 15. Mother of Diane, Mark and Ron Schludecker. Grandmother of four. Great-grandmother of three.

SINCLAIR, Virginia May, 95, St. Lawrence, Lawrenceburg, March 14. Mother of Molly Brinkerhoff, Jayn Huff, Laurie, Lisa, Susan, David, John and Thomas Sinclair. Grandmother of 11. Great-grandmother of 10.

SPEARING, Joseph E., 73, Good Shepherd, Indianapolis, March 13. Father of Janice Sarver, Nathan Hathway and

Danny Spearing. Grandfather of several.

STENGER, Donna J., 67, St. Anne, Hamburg, March 17. Daughter of Ella Rose Stenger. Sister of Nancy Phillips, Sandy Starost, Gary, Ron and Steve Stenger. Aunt of several.

WATHEN, Gary David, 57, St. Rose of Lima, Franklin, March 11. Husband of Christine Wathen. Father of Kelli Clarke, Beth McClellan, Natalie and Andrew Wathen. Brother of Betty Carroll, Monica Cothorn, Shane Stuckey, Kenny and Mark Wathen. Grandfather of seven.

WELSH, Helen Francis, 88, Holy Spirit, Indianapolis, March 9. Mother of Therese Corsones, Kathleen, Dr. David, Dr. Michael Welsh and Steven Welsh. Sister of Dorothy Logsdon and Charles Wuensch. Grandmother of 12. Great-grandmother of three.

WILEY, Patricia A., 75, Holy Spirit, Indianapolis, March 11. Wife of John Elkin. Mother of Ruthanne Eaton, Teresa LeBeau, Joe and Ron

Elkin. Sister of Carolyn Miller, Mary Jo Schaffer and John Carroll. Grandmother of 14. Great-grandmother of eight.

WILKINS, William, 80, St. Augustine, Jeffersonville, March 16. Husband of Deanna Wilkins. Father of Kristi Moe and David Wilkins. Grandfather of four.

WITTMER, William, 79, Our Lady of Perpetual Help, New Albany, March 10. Husband of Wanda Wittmer. Father of Debbie Landers, Cathy Riddle and Ron Collins. Grandfather of seven. Great-grandfather of eight.

WILLIAMS, Carl J., 84, St. Barnabas, Indianapolis, March 15. Husband of Jean Marie (Fitzgerald) Williams. Father of Elaine Heiden, Angela Tames and Michael Williams. Brother of Delores Davis and Jerome Williams. Grandfather of 12. Great-grandfather of one.

ZOELLER, Steve, 55, Holy Family, New Albany, March 12. Son of Urban Zoeller. Brother of Mary Ann and Robert Zoeller. †

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Mother's words about life echo years later in decision to have baby

(Editor's note: As the archdiocese and the Church prepare for the 2015 World Meeting of Families in Philadelphia in September, The Criterion is inviting readers to share their stories of how their faith has made a difference in their families. Here is one of the stories.)

By John Shaughnessy

For parents who wonder if their teenagers ever listen to them, Mary Schott offers a story of how her mother's words changed her life and made another life possible.

Schott recalls a moment in 1972 when she and her mom were watching television as politicians debated about legalizing abortion.

"As a 16-year-old, I certainly knew everything," notes Schott, a member of Good Shepherd Parish in Indianapolis. "So after listening to the speakers for a while, I piped up and stated I didn't see anything wrong with it, and that a woman should be able to do anything she wanted with her own body."

Schott couldn't believe how her mom reacted to her declaration.

"My mom—the quiet, sweet woman—raised up from the couch, put her hands on her hips and nearly shouted, 'Don't you realize what they're doing?!' I was shocked and aghast at her excitement and emotion. I don't know that I've ever seen her that way before. I was speechless and remained quiet and thoughtful. I certainly had to re-think my position."

She then adds, "We can't know what effect one single remark or effort might

make for someone else."

Actually, Schott does know the dramatic effect that her mother's outburst had on her. It happened 18 years later—after she became pregnant when she was single and 34 at the time.

"I remember wondering why I had done what I had with someone I really wanted nothing to do with," she notes.

"I remember how foolish I felt and how frightened, embarrassed and ashamed I was. My first thought was that I could save myself all of that anguish by just 'getting rid of it,' and no one else would know. But I would have always known."

Schott resolved to keep the baby, a decision she made even as the challenges overwhelmed her.

"Ill-prepared for motherhood, with no husband in sight and no family support to speak of, I trudged through the pregnancy, half-planning for an adoption," she says. "I carried this pregnancy because I had always been pro-life, and had been somewhat active in the movement and didn't want to be a hypocrite."

"Even my pro-life, Christian doctor offered me the alternative, stating, 'I'll get you the best help I'm aware of,' when he saw the tears rolling down my cheeks at the positive results of the pregnancy test. I couldn't believe my ears and thought he must be speaking to someone else, only to look up and realize my very conscientious OB/GYN was very serious."

When she told the doctor she would carry the baby to term, he said, "I think you're very brave"—a comment that made her think "of the countless women



'I remember how foolish I felt and how frightened, embarrassed and ashamed I was. My first thought was that I could save myself all of that anguish by just "getting rid of it," and no one else would know. But I would have always known.'

—Mary Schott

who have carried children to term under less-than stellar circumstances."

"I thought of a widow with six children in the 1930s and how she might have gotten by, what work she might have done to make her life work. I thought of women in indigenous and underdeveloped countries, and what they must do. I thought, 'No, I am not brave. I am simply trying to do the right thing.'

"It wasn't easy hiding under the pressure of co-workers who were unduly curious, asked pointed questions and made crass remarks. I saved up all the leave time I could, and managed seven weeks off with a November birth."

Her daughter is 23 now. As Schott looks back on those years, she considers the hard times they faced together, and the tough times she created as a parent because of some poor decisions she made. She also thinks of the good decisions she made as a single parent, starting with her plan to make sure her daughter had the opportunity of a Catholic education.

"I asked God for two things: Could we please always have good Christmases, and would you please keep her in 12 years of Catholic school. He did. I am grateful."

She is also thankful for her mother's insistence that abortion is wrong. "Thank God for that moment, or my daughter might not be here."

(Has faith made a difference in your family's life? Has it deepened your relationships as a parent, a grandparent, a sibling, a son or a daughter? Do you have rituals and experiences of faith that have helped to make your family more Christ-centered? If so, we'd like to hear about it. Please send your responses and your stories to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †

St. John Paul II's faith in young people was 'beautiful,' says college student

PORTLAND, Ore. (CNS)—The moment before he helped carry a small vial of St. John Paul II's blood, Justin Waldron, 22, gently touched the relic in a moment of silent prayer.

Catholics of all ages filled churches in Oregon to pray to God in the presence of



St. John Paul II

the blood of one of the Church's newest saints.

Worshippers have asked for the intercession of St. John Paul, who had a special place in his heart for youths, families and older people. He established World Youth Day.

"He is probably one of my favorite saints because he was so inspiring with the youth, and he reached out to youth and taught them about God and taught them about the importance of their bodies," said Waldron, a senior engineering student at Washington State University's branch in

'Some people think young people just care about technology and cellphones and partying. The fact that he had so much faith in what we could do as young people is really beautiful.'

—College student Emily Kunkel

Vancouver, Wash.

He told the *Catholic Sentinel*, newspaper of the Archdiocese of Portland, that during "a now-canonized saint was alive" during his own lifetime is "inspiring to see."

At the first stop for the relic during its recent tour in Oregon—St. Stanislaus Parish in North Portland—the first several dozen people in the church awaiting its arrival were 20-somethings, many from the regional Catholic campus ministry based at Portland State University.

Before long, the old guard arrived, many of them Poles and Polish Americans who have a special devotion to their countryman, the only Polish pope.

"The love that he had for students and young people was really inspiring," said Emily Kunkel, a 24-year-old student working on a master's degree in social work at Pacific University in Forest Grove, Ore. St. John Paul was the pope of her youth and a favorite of her Polish-American family.

"Some people think young people just care about technology and cellphones and partying," Kunkel explained. "The fact that he had so much faith in what we could do as young people is really beautiful."

Suzu Maurer, a 21-year-old Portland State University music education major, said visiting the relic made her feel as though she were meeting the saint.

"His name is going to go down in history, not just as pope but as this incredible saint of the youth," Maurer said. She wants to spread word of his teaching on being pure and honorable, which she says is still relevant.

"I am grateful to St. John Paul because we have so many guests here," said Father Piotr Dzikowski, pastor of St. Stanislaus Parish.

The Archdiocese of Portland and Florida-based Sisters of the Pierced Hearts of Jesus and Mary invited Catholics to take part in the visitation of the relic to western Oregon.

It was at St. Stanislaus on March 9, then was taken to St. Cecilia Church in Beaverton the morning of March 10. Hundreds came to venerate and pray for the saint's intercession. People of all kinds of nationalities arrived, as did children from St. Cecilia School.

The relic then moved on to a local shrine for the afternoon and evening of March 10. On March 11, it was at two more parishes, where youths also made up a large part of the congregation. †

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Teacher's dedication to students and faith earns national honor



(Editor's note: The Criterion once again offers its salute to the success stories of Catholic schools in the archdiocese.)

By John Shaughnessy

Wanting to inspire herself for the day ahead, Jenny Lents relies upon the lyrics of one of her favorite songs.

Yet instead of singing the lyrics as she enters her classroom each morning, Lents reads and prays the chorus from Toby Mac's "Steal My Show."

"The song is about Toby preparing for a Christian concert that he is giving, and he knows that his audience needs Jesus," explains Lents, a language arts teacher at St. Louis School in Batesville.

"So he asks Jesus to steal his show and give the people what they came for—him. I want Jesus to steal my show so that he can work through me to give my students what they need. I know that if Jesus takes over, my students will be getting a quality Catholic education."

Asking Christ to "steal her show" is just part of the morning ritual for Lents—one of nine Catholic teachers from across the country who has been chosen to receive this year's Distinguished Educator Award from the National Catholic Educational Association (NCEA) on April 7.

Lents follows her "Steal My Show" morning prayer with a reminder to her junior high students to "live for Jesus."

"We do this by praying together frequently for individual intentions at the beginning of every class period," she

says. "I remind my students that if they put God first in everything they do, things go better."

"It also allows children who are hurting or worried about someone they love—or a situation they are in—to feel comforted before they are asked to focus in class. I then encourage my students to offer up their hard work that class period for their prayer intention."

Parents of her students notice the difference that Lents' strong faith makes on their children.

"When my son walks into Mrs. Lents' classroom, he is surrounded in a loving, faith-filled environment that can only lead him closer to Christ," notes Angie Moster, a parent who nominated Lents for the NCEA award. "She cares not just about the academic needs of each student, but their emotional and spiritual well-being."

Lents' faith is complemented by an approach of fun, caring and creativity in the classroom, according to school principal Chad Moeller. He recalls a time when he made an unannounced appearance in her class where he discovered her wearing an Ace bandage around her neck and curling a dumbbell to make a point about grammar.

He also recalls how she reacted when a farm family in the Batesville community brought their baby calves to the school parking lot for the kindergartners and the first- and second-grade students to pet and feed. When Moeller announced that the older students could also go to see the calves, he noticed that some teachers weren't thrilled, but Lents took it in stride.

"She let her students go outside for a few minutes, and then did an impromptu language arts lesson while leading her students back into school," he recalls. "She asked the students to define irony. Several students made attempts, but just didn't quite get the concept. She used the



Jenny Lents, a language arts teacher at St. Louis School in Batesville, prays with her students before each class. She notes, "I remind my students that if they put God first in everything they do, things go better." (Submitted photo)

example of one of the calves being named T-Bone to explain the concept. Needless to say, I enjoy her sense of humor."

He also appreciates her work with guiding students on the school's anti-bullying committee, her efforts in implementing the school's use of iPads, and her behind-the-scenes work in helping St. Louis Parish provide Christmas presents for 125 needy families.

All those efforts are an expression of her desire to make a difference in so many ways, say her colleagues.

"She hears God calling her to help others grow both academically and spiritually," notes Jan Narwold, a fellow teacher at St. Louis School. "Jenny's warm smile and heartfelt greetings will brighten your day. She is a very humble person who does not want praise for what she does. Her praise comes when

a student understands a concept she is teaching."

For Lents, the best lesson she tries to share—and the one she tries her best to live—is keeping Christ as the focus of one's life.

She strives to live that approach in her marriage of 20 years to her husband Denny, and as the mother of two teenagers, Matthew and Carly. She also embraces that approach in her weekly adoration of the holy Eucharist.

"By keeping Jesus at the center of all that we do, we learn how to become more like the persons we were created to be, and we learn that we have a responsibility to love and serve others using the gifts and talents that we have been given by God."

"I am thankful that I get to play a role in helping children develop their gifts as they continue to help me develop mine." †

What was in the news on April 2, 1965? Concelebration and Communion under both species, and a reflection on nuns protesting in Selma

By Brandon A. Evans

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

Here are some of the items found in the April 2, 1965, issue of *The Criterion*:

- **Rome issues norms for concelebration, dual Communion**
"VATICAN CITY—Concelebration of the Mass will be allowed in five different situations, and Holy Communion can be given under the forms of both bread and wine in 11 cases, according to a newly issued liturgical book. The new norms are in line with the provisions of the ecumenical council's Constitution on the Liturgy declaring that concelebration may be approved by the local ordinary at the main Mass in churches when the needs of the faithful do not require that all the priests available should celebrate individually. The Precious Blood may be given to priests, religious or lay people either directly from the chalice, with a reed (such as the golden straw traditionally used in papal Masses), or by dipping a spoon containing the Host into the chalice and then placing it in the communicant's mouth."
- **Fireworks erupt over school aid**
- **Study still underway: Birth control issue urgent, Pope stresses**
- **Cardinal Carberry presses for unity, civil rights**
- **Third resident hall set for Latin School**
- **Laymen may read Passion**
- **Lafayette Diocese gets administrator**
- **Many obstacles: Rhythm research progress is slow**
- **Optimism for unity voiced by cardinal**
- **500 nuns briefed on seamy side of life**
- **Cardinal Bea: Sees no crisis over authority versus liberty**
- **Editorial: Marching nuns**

"We long have championed Cardinal Suenens and others who have called for an updating of the garb of the sisterhoods. But, at the moment, we are grateful that the modernization remains uncompleted. Where would the Alabama demonstrations have been without the dramatic presence of coif and veil? In the consolidation of religious conscience that evolved at Selma, no other group of marchers had the impact of the nuns. They seemed to represent the ultimate protest, to the marchers, to the segregationists, and to the country as a whole. Catholic clerics and laymen who insist that nuns belong in the relative anonymity of cloister or convent have criticized the presence of these gentle super-pickets at Selma. But the critics are awash in a quiet revolution."

- **Critics of President unfair on Selma issue**
- **Franco's critic's transfer is played down by press**
- **Yugoslavia passes new religion law**
- **Theologian gives different slant on Martin Luther**
- **Parents are alarmed at campus 'morals'**
- **Wagga Wagga shows the way**
- **Liturgist predicts added Mass changes**
- **Religious art center opened**
- **Planning secretariat to deal with atheism**
- **Notre Dame dean of science named Laetare medalist**
- **Marian gets grant to purchase pianos**
- **List promotions on the faculty of St. Mary-of-Woods**
- **Patriarch tells why he became a cardinal**
- **Requiem offered for slain Detroit civil rights worker**
- **Vote rights law seen 'imperative now'**
- **Sees U.S.-Vatican diplomatic ties**

(Read all of these stories from our April 2, 1965, issue by logging on to our archives at www.CriterionOnline.com.) †



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