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Criterion

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Taking a stand for faith

Hundreds gather in rain for religious freedom rally, page 15.

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Baltimore Archbishop-designate Lori reflects on ties to Cardinal Ritter, New Albany, family

By Sean Gallagher

Archbishop-designate William E. Lori of Baltimore has walked the halls of political power in the U.S. Capitol in Washington many times during the last several months, advocating for a renewed defense of religious freedom.



Archbishop-designate William E. Lori

As chairman of the U.S. bishops' Ad Hoc Committee for Religious Freedom, the New Albany native

has been one of the Church's chief voices calling on President Barack Obama to rescind his administration's mandate that nearly all employers provide free abortifacient, sterilization and contraception coverage to their employees even if they are opposed in conscience to these medicines and procedures.

In being such a prominent public advocate for religious freedom, Archbishop-designate Lori is following in the footsteps of another son of New Albany, Cardinal Joseph E. Ritter.

Nearly 50 years ago, Cardinal Ritter stood on the floor of St. Peter's Basilica in Rome during the final session of the Second Vatican Council to persuade his brother bishops from around the world that religious liberty is part of the teaching of the Church.

In the end, the vast majority of bishops voted in favor of "Dignitatis Humanae," the Council's "Declaration on Religious Freedom."

At the time, Cardinal Ritter was serving as the archbishop of St. Louis. He had previously led the Archdiocese of Indianapolis.

Archbishop-designate Lori was ordained a priest for the Archdiocese of Washington in 1977.

For the past 10 years, he has served as the **See LORI, page 9**



Photos by Patricia Happel Cornwell

'It's about the needs of others'

Bishop Coyne commends St. Francis Xavier parishioners, assures archdiocese's long-term commitment to tornado-ravaged area

By Patricia Happel Cornwell
Special to The Criterion

HENRYVILLE—Beneath the tarp-covered roof of St. Francis Xavier Church, Bishop Christopher J. Coyne concelebrated Mass on March 25 with Father Steven Schaftlein, the parish's pastor.

Plywood covered some windows, and a box-like supporting structure blocked the area beneath the church's damaged roof. Orange work lamps provided lighting for the organist and cantor.

In his homily, Bishop Coyne, apostolic administrator, commended

parishioners for actively demonstrating their Christian faith during the aftermath of the recent tornadoes.

"In this community in the past few weeks," he said, "we've seen people step up and show others what it's like to be a good Christian and a good Catholic. Jesus tells us over and over that we have to die to ourselves and live for others. It's not about me. It's about the needs of others."

"We can see the devastation when a tragedy like this occurs, but we can also see how God works. God works through the people around us, answering our prayers through the people in our community."



Above, Bishop Christopher J. Coyne offers the opening prayer at a March 25 Mass at St. Francis Xavier Church in Henryville three weeks after two tornadoes devastated the community. Father Steve Schaftlein, pastor, looks on as altar server Conner Martin, 11, assists the bishop. At right is cantor Barbara Gilley.

Left, volunteers pause to greet Father Steven Schaftlein, right, pastor of St. Francis Xavier Parish in Henryville, on March 23 while repairing the church's roof. It was severely damaged on March 2 when a tornado knocked the church's chimney onto the roof, shattering three large oak beams. Pictured are Michael Frick of Nineveh, left, Nick Clifton, Jeremy Helms, Randy Jewell in the yellow hard hat, Gary Israel on the scaffold, all of Indianapolis, and Father Schaftlein.

The bishop pledged the archdiocese's resources to help restore the parish and community "for as long as you need us," and said, "thank you for showing [others] what it means to be Catholic."

To date, the archdiocese has received nearly \$300,000 in its tornado relief efforts.

Father Schaftlein, pastor of both St. Francis Xavier Parish in Henryville and St. Michael Parish in Charlestown, said that during the first 10 days after the disaster, St. Francis parishioners fed 5,000 people per day. Henryville's population is only 1,900.

See ST. FRANCIS, page 2

Spirit of Service winners are committed to helping those in need

By John Shaughnessy

William Spangler believes in the simple approaches that can change a person's life and the lives of others.

Take the first step, knowing it can lead to an amazing journey.

Speak up, knowing your voice can help others pursue a worthy purpose.

So it seems fitting to share a simple, revealing story about Spangler—one of the six people who will be honored by the archdiocese with the 2012 Spirit of Service

William Spangler

Award, a group that also includes Tom Egold, Pat and Elaine Jerrell, and Fred and Mary Pitzer.

Spangler's telling story took place at

St. Luke the Evangelist Parish in Indianapolis when a parish committee was trying to decide the needs of the parish during an archdiocesan capital campaign.

"All of the committee members had an idea for what the parish needed the most," recalls Tom Hirschauer, a St. Luke parishioner. "Expand the school. Repair the roof. Add a community center. Then came the voice of Bill. He said that while all these things were needed, shouldn't we think about the real work of the Church and how we could use this campaign to provide for those less fortunate."

"Bill's suggestion was to raise at least \$250,000 to start a St. Luke Endowment to be used to help the poor. Bill was heard, and the parish responded. We now have an endowment that is providing funds to help the poor."

Spangler's actions also back his words. He has served as the chairman of the board of Catholic Charities Indianapolis. He has volunteered on the board of Holy Family



Shelter. And he has been a member of St. Luke's Christian Social Action Mission for 20 years.

"I really feel blessed because service has strengthened my faith immeasurably," he says. "We tend to think we need to be some tremendously gifted person to help others. But we all have the tools to do something for someone. Take that first step, and let God do the rest."

It also helps to remember that "Jesus **See AWARDS, page 8**

ST. FRANCIS

continued from page 1

The parish provided food to victims and volunteers with help from the Clark County Sheriff's Department, Little Caesar's, Papa John's Pizza, Taco Bell and individual donors.

Representatives of the Red Cross, Indiana Homeland Security, National Guard and Federal Emergency Management Agency (FEMA) converged on Henryville immediately after the disaster, and the archdiocesan Catholic Charities staff organized training sessions for volunteer case managers. The case managers from parishes throughout the archdiocese will stay in contact with assigned families to help them through the process of accessing available resources, and rebuilding their homes and lives.

Trudy Stephens of Marengo volunteered to conduct intake interviews for Catholic Charities in a trailer at the St. Francis Church parking lot.

"I just came because I could help," she said.

Her words could be the anthem of thousands of volunteers who converged on the area following the March 2 tornadoes when 175-mile-per-hour winds flattened much of the small towns of Henryville, Marysville and Osgood.

"The first 10 days, thousands of people took off work and just stayed with us to help clean up," Father Schaftlein said. "The town is almost 'immaculate' now compared to what it looked like at first. It's amazing how quickly it is being cleaned up. We're in the rebuilding mode already. A thousand people have already signed up for FEMA aid in this area."

Although cleanup is under way, the town is still a scene of devastation. The first impression as a driver leaves Interstate 65 at Highway 160 is a sea of bright blue tarpaulins covering roofs and vehicles everywhere.

The first tornado to touch down in Henryville was an EF1 tornado with winds between 86 to 110 miles per hour. Half an hour later, a deadlier EF4 tornado, which packed 175 mile-per-hour winds, destroyed much of the town. Where homes and businesses once stood, there are piles of debris. Trees are decapitated. Vehicles are pocked with baseball-size hail damage, their windows blown out as if in a war zone.

Insurance adjusters and FEMA

representatives arrived in the town on March 3, and most had completed their assessments and left by March 17. The deadline for applying to FEMA is May 8. People seeking aid at St. Francis Xavier Parish are now being referred to Catholic Charities.

At the St. Francis parking lot, trucks are filled with essentials—from soap and socks to shovels and food. Shelves were delivered on March 23 so supplies could be organized in the church basement. Donated goods are being stored at St. Francis and a nearby lumber warehouse because people whose homes were demolished have nowhere to keep large quantities of goods at one time.

"Traffic [of victims requesting aid] has dropped to about 10 percent of what it was right after the tornadoes. But the need continues. We want to be able to completely restock a family's needs a house at a time," Father Schaftlein said.

The parish will now begin sending out volunteer crews to help rebuild homes, a prospect that the pastor expects to go on for a year. He expects the number of out-of-town groups offering to help with reconstruction will also "ramp up" in April as weather becomes milder.

Nearly 100 Purdue University students were among the first volunteers to arrive to help with cleanup in Henryville and nearby Marysville. The students were from 20 countries, including China, India, Colombia and Brazil.

While such volunteers are a great help, "only the local people can manage the reconstruction properly," Father Schaftlein said on March 25. "We need local people with experience as carpenters, plumbers, landscapers and other professionals to be project supervisors. An outside group can help, but it doesn't have a sense of ownership."

He noted that the Knights of Columbus are conducting a nationwide drive to collect donations of tools and compressors.

"The biggest thing is getting people to go for help," Father Schaftlein said. "Rural people have that [attitude of] self-sufficiency. There is a sense of pride. They think, 'Somebody else is worse off than me.' But if you go on and get help, maybe you'll be in a better position to help someone else the next time. You pay it forward."

Henryville's public schools were extensively damaged by the tornadoes, and



Bishop Christopher J. Coyne and Father Steven Schaftlein greet parishioners as they leave Mass at St. Francis Xavier Church in Henryville on March 25. The bishop pledged the archdiocese's long-term assistance to the parish and community as they rebuild from the destructive March 2 tornadoes.

students will finish the school year at borrowed facilities. Elementary students resumed classes on March 19 at the vacant Graceland School in New Albany, and high school students will return to classes on April 2 at Mid-America Science Park in Scottsburg. Tractor-trailer loads of school supplies have been donated by Staples Midwest Distribution Center in Terre Haute, Vigo County Schools and other organizations.

West Clark Community Schools officials expect Henryville Junior-Senior High School to be rebuilt by September.

A total of 65 tornadoes on March 2 and March 3 were confirmed by the National Weather Service. The twisters touched down in 10 states, and left 41 people dead in five states, including 15 in Indiana.

Father Schaftlein said that, weeks after the disaster, people are now starting to come to him for help with spiritual difficulties related to the shock of their losses.

After the March 25 Mass with Bishop Coyne, he told the congregation, "Part of the realization that's starting to hit us is that things may not be the same as before. We may have to be in a different house. We're moving toward normalcy, but it's a new kind of normalcy. Like Jesus in the Gospel, we must die to some of our old ways and rise to new ways. And we



Trudy Stephens of Marengo conducts an intake interview with a Henryville resident seeking assistance from Catholic Charities in the organization's trailer at the parking lot of St. Francis Xavier Church on March 23.

will move forward and be a stronger community of deeper faith because of this."

(Patricia Happel Cornwell is a freelance writer and member of St. Joseph Parish in Corydon. Information on how to volunteer is available at www.archindy.org/tornadoes or at 317-236-1500 or 800-382-9836, ext. 1500. Checks made payable to Catholic Charities, Archdiocese of Indianapolis, with "tornado relief" on the memo line, may be mailed to Catholic Charities, Attention: Tornado Relief, 1400 N. Meridian St., Indianapolis, IN 46202.) †

Holy Week liturgies are set at SS. Peter and Paul Cathedral and Saint Meinrad

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

Bishop Christopher J. Coyne, apostolic administrator, is scheduled to be the principal celebrant of all the liturgies at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, including the Easter Sunday Mass. Father Noah Casey, rector of the cathedral, will be the homilist at the Easter Sunday Mass.

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

SS. Peter and Paul Cathedral

- April 1—10:30 a.m. Mass for Palm Sunday of the Lord's Passion.
- April 3—3 p.m. chrism Mass.
- April 5, Holy Thursday—6:30 p.m. Evening Mass of the Lord's Supper followed by eucharistic adoration until 10 p.m.
- April 6, Good Friday—3 p.m. Liturgy of the Passion and Death of the Lord.
- April 7, Holy Saturday—9 p.m. Easter Vigil.
- April 8, Easter Sunday—10:30 a.m. Easter Sunday Mass.

Saint Meinrad Archabbey Church (All times are central time.)

- April 1—9:15 a.m. blessing and procession with

palms followed by Mass for Palm Sunday of the Lord's Passion, 5 p.m. Vespers.

- April 5, Holy Thursday—5 p.m. Mass of the Lord's Supper.
- April 6, Good Friday—3 p.m. Liturgy of the Passion and Death of the Lord.
- April 7, Holy Saturday—5 p.m. Vespers, 8 p.m. Vigil of Easter beginning with the Blessing of the Fire. The Eucharist will conclude around 11 p.m.
- April 8, Easter Sunday—8:30 a.m. Lauds, 11:30 a.m. Midday Office, 5 p.m. Vespers.
- April 9, Easter Monday—9:30 a.m. Mass, 5 p.m. Vespers.
- April 10, Easter Tuesday—7:30 a.m. Mass, 5 p.m. Vespers. †

Correction

The traveling exhibit on the Shroud of Turin will not be on display at St. Christopher Parish in Indianapolis during the week after Holy Week.

The exhibit will be on display at St. Monica Parish, 6131 N. Michigan Rd., in Indianapolis during Holy Week from 3 p.m. to 8:30 p.m. on April 2-6. †

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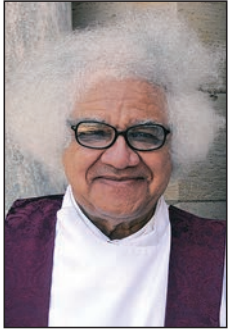
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Benedictine Father Boniface Hardin founded Martin University

By Mary Ann Garber

Benedictine Father Boniface Hardin, a monk of Saint Meinrad Archabbey in St. Meinrad who was the founder and president of Martin University in Indianapolis for 30 years, died on March 24 at a nursing home in Indianapolis after suffering a stroke. He was 78.

Benedictine Archabbot Justin DuVall praised Father Boniface for his commitment to the Gospel and described him as a “voice for justice” in his ministry to the poor. “As a member of the monastic community of Saint Meinrad, Father Boniface was formed in his early years by the values of the Rule of St. Benedict,” the archabbot said. “His commitment to the Gospel, which guides the life of every monk, eventually led to his long years of work in the city of Indianapolis.



Fr. Boniface Hardin, O.S.B.

“Father Boniface was well known for his work among the disadvantaged and for his vision in establishing Martin University,” Archabbot Justin said. “These works were an expression of the deeply held values that had shaped his life as a monk and a priest. The people of the city of Indianapolis have lost a voice for justice, and the monks of Saint Meinrad have lost a brother whose love for Christ remains an example for all.”

A Mass for the Dead was celebrated at 10 a.m. on March 29 at SS. Peter and Paul Cathedral in Indianapolis.

Bishop Christopher J. Coyne, apostolic administrator, was the principal celebrant for the March 29 funeral liturgy at the cathedral. Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, was the homilist.

The Mass of Christian Burial was celebrated at 10 a.m. (CDT) on March 30 at the Archabbey Church of Our Lady of Einsiedeln at Saint Meinrad. Burial followed at the Saint Meinrad Archabbey Cemetery.

Archabbot Justin was the principal celebrant for the

Mass of Christian Burial on March 30 at Saint Meinrad. Benedictine Father Cyprian Davis was the homilist.

Well-known as a civil rights activist, Father Boniface founded the inner city college named for the late Dr. Martin Luther King Jr. and St. Martin de Porres to serve adult learners in low-income neighborhoods.

Under Father Boniface’s leadership, the then Martin Center College grew from a small, urban, coeducational school at 35th Street and North College Avenue to an accredited, nondenominational, liberal arts university that was relocated to the former St. Francis de Sales Church and School campus at 2171 N. Avondale Place in 1977.

Martin University’s current enrollment is more than 1,000 students, many of whom are minority, low-income adults.

Father Taylor remembered Father Boniface as a longtime friend and wonderful mentor.

“He was always looking for ways to help improve society as well as individuals,” Father Taylor said. “He put everything he did in the context of the Gospel. People’s lives are better and stronger because of him either through the education they got from his endeavors or through his sickle cell [disease awareness] initiatives.”

As the associate pastor of Holy Angels Parish from 1965-69, Father Boniface “helped lift up the community ... and protect it from the things that he saw would endanger the health and well-being of the people,” Father Taylor said. “That focused mostly on the interstate being built [through inner city neighborhoods] at that time in the 1960s. He fought against that because he wanted the neighborhood to be as strong as it possibly could be.

“His whole impetus in starting the Martin Center was to improve the community, improve society and improve individuals,” Father Taylor said. “Martin Center started out as an effort to combat racism. He saw racism as something that divided the community and kept people down. Any ways that [prejudice] could be removed would help lift up people’s lives.”

St. Joseph of Carondelet Sister Jane Schilling helped Father Boniface start the Martin Center, which evolved into a college then university.

“Later in his life,” Father Taylor said, “after he was

diagnosed with prostate cancer, he became an advocate for prostate cancer awareness.”

Father Boniface was “a brilliant man,” Father Taylor said. “Not everybody can start a college.”

James Dwight Randolph Hardin was born on Nov. 18, 1933, in Bardstown, Ky., and graduated from the former Saint Meinrad High School in 1951 and former Saint Meinrad College in 1956.

On July 31, 1954, he made his monastic profession with the Benedictine monks at Saint Meinrad.

He earned a master of divinity degree at Saint Meinrad School of Theology in 1959, and was ordained to the priesthood on May 11, 1959.

Father Boniface completed graduate studies at the University of Notre Dame in 1963.

From 1959-65, he served as assistant treasurer of Saint Meinrad Archabbey.

He ministered as assistant pastor of Holy Angels Parish in Indianapolis from 1965 until 1969, when he founded the Martin Center.

Often told that he resembled the late abolitionist Frederick Douglass, Father Boniface created and performed an educational monologue about the former slave.

In 2002, he was diagnosed with cancer.

Also that year, Father Boniface was honored as a Living Legend by the Indiana Historical Society and International Citizen of the Year by the International Center of Indianapolis.

In 2004, he was recognized by the Archdiocese of Indianapolis with a Celebrating Catholic School Values Award.

Father Boniface retired as president of Martin University in 2007 after three decades of leadership there and was named president emeritus.

For many years, he was a member of the National Black Catholic Clergy Caucus.

Surviving are three brothers, William Hardin of Louisville, Albert Hardin of Louisville and John Hardin of Bowling Green, Ky., as well as several nieces and nephews.

Memorial gifts may be sent to Saint Meinrad Seminary and School of Theology, 100 Hill Drive, St. Meinrad, IN 47577 or Martin University, 2171 N. Avondale Place, Indianapolis, IN 46218. †

Archdiocese buys land, new Catholic high school a possibility for site

By John Shaughnessy

When the archdiocese recently purchased 87 acres of land in Johnson County, it did so with the possibility that the land may be used in the future for a new Catholic high school, according to Bishop Christopher J. Coyne, apostolic administrator.

“It’s one of the possibilities,” Bishop Coyne said. “It’s probably the strongest possibility. The reason we’re looking at the possibility of adding a high school down there is that there really isn’t a private high school from the southwest end of Indianapolis down to the state border, to Bloomington and elsewhere.

“It’s a real growth area in terms of population, especially Catholic population. We want to give people options to send their children to Catholic high schools. I see it as a great sign of hope that we’re even talking about the possibility of building a Catholic high school or even doing something

more in that area as part of our Catholic institutions.”

The land is located near SS. Francis and Clare of Assisi Parish in Greenwood.

While a new Catholic high school is a possibility for the site, there are no immediate plans to build a school or even a commitment that a new high school would be built there.

“We bought the land, but we may decide later that we need to sell it and buy land farther southwest,” Bishop Coyne said.

The land was purchased on March 15 for \$826,500.

“For the time being, the land will be held as an investment to protect against increases in property values in the general area,” said Jeffrey Stumpf, chief financial officer for the archdiocese. “Any study of the needs in the area would also include an evaluation of the best place to locate services. If a location different from this location is preferred, the property could be exchanged or sold and the

proceeds used to acquire a more suitable property.”

Bishop Coyne noted that any future discussion of plans for the land’s use would include input from people in the area and representatives of the existing Catholic high schools.

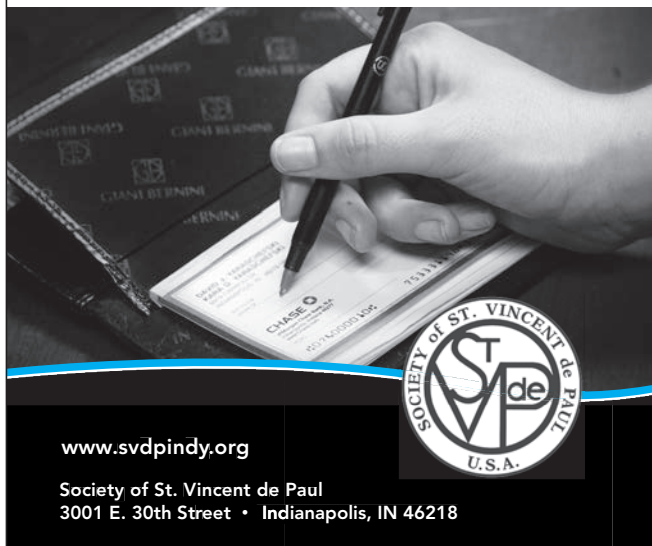
“We wouldn’t do anything without consultation, not only with the people of that area, but also with the existing Catholic high schools, especially Roncalli High School, which is on the south side of the city,” Bishop Coyne said. “We wouldn’t want to do anything that would negatively affect its mission, which it does so well.”

The land purchase reflects how the demographics in the archdiocese continue to change, he said.

“In some places in the archdiocese, we’re closing parishes because the numbers aren’t there anymore,” Bishop Coyne said. “In other places in the archdiocese, we’re expanding our parishes and expanding our footprint because that’s where the Catholics are.” †

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Editorial

Now is the time to be 'all in,' stand firm for religious liberty

They came by the hundreds in a steady rain to the Indiana Statehouse in Indianapolis on March 23.

People of various faith traditions wanting their voices to be heard as they stood up for religious freedom.

Need more proof that the U.S. Department of Health and Human Services mandate that forces employers, including religious ones, to provide contraception, sterilization and abortifacients in their health plans doesn't sit well across America?

The scene was repeated in Chicago, Cincinnati, Detroit, Philadelphia, San Diego and more than 130 other cities throughout the United States that day.

Young people, middle-aged folks, seniors—thousands of citizens of all ages and walks of life—were united in prayer and convictions.

Speakers throughout the country urged people of faith to stay strong in their defense of our first freedom, religious liberty, which the U.S. bishops recently noted "is not only protected in the laws and customs of our great nation, but rooted in the teachings of our great tradition."

Father John Hollowell, chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis and associate pastor of St. Malachy Parish in Brownsburg, had it right while speaking to about 700 people at the Indianapolis rally when he said that Americans are "endowed by their Creator with certain inalienable rights."

"It's important to note that the Founding Fathers saw these rights and freedoms as things given to each person by their Creator," Father Hollowell said. "There's a very dangerous notion that has begun to creep into our vocabulary in this country. And that is—some [people] are beginning to suggest that the rights that we have are given to us by the federal government or the state government or some other government."

What the government seems to be providing us these days is more "mandates" of how we should live our lives according to its newly created standards—not our Gospel values which date back thousands of years.

What many leaders in Washington, D.C., don't seem to be able to grasp is that many of us are committed to living out the tenets of our faith.

Yes, we wear it on our sleeves. And yes, we stand together when our freedoms, like religious liberty, are threatened.

In a recent homily at an area parish, a priest discussed the challenges or crosses that many of us face as we try to live lives of faith.

Nothing changes, he said, unless we tackle those challenges as people committed to following Jesus' example on the Cross.

The priest said that faith is not a spectator sport, and we "need to be in the game."

As we approach Holy Week and Easter, now is the time to make sure that we are "all in" concerning protecting religious liberty and its freedoms.

Visit the U.S. Conference of Catholic Bishops' website at www.usccb.org/issues-and-action/religious-liberty/conscience-protection/resources-on-conscience-protection.cfm for



Wendy Langer, left, and Maria Western, members of St. Charles Borromeo Parish in Peru, Ind., in the Lafayette Diocese, hold signs showing their support for religious freedom during a March 23 rally on the grounds of the Indiana Statehouse in Indianapolis.

resources that have been posted there. Let your congressional representatives in Washington know how you feel about this issue.

And, finally, pray. "Prayer is the ultimate source of our strength—for without God, we can do nothing. But with God, all things are possible," the bishops said in their recent statement titled "United for Religious Freedom."

Pray that our efforts to stand up for religious liberty bear much fruit.

—Mike Krokos

God is at work in Henryville

Life in rural America is simple for most people.

But as we learned again recently, all of that can change in an instant.

The tornadoes that ravaged Henryville and its surrounding area earlier this month offered a lesson on how quickly things out of our control can affect a community.

The March 2 tornadoes that decimated a good portion of the area left homes and hearts tattered and torn, but out of the tragedy we see how God works.

Bishop Christopher J. Coyne, apostolic administrator, said as much as he celebrated Mass at St. Francis Xavier Church in Henryville on March 25. He praised parishioners for actively demonstrating their faith during the aftermath of the tornadoes.

"In this community in the past few weeks," he said, "we've seen people step up and show others what it's like to be a good Christian and a good Catholic. Jesus tells us over and over that we have to die to ourselves and live for others. It's not about me. It's about the needs of others."

Those needs continue. Information on how to volunteer is available at www.archindy.org/tornadoes or 317-236-1500 or 800-382-9836, ext. 1500. Checks made payable to Catholic Charities, Archdiocese of Indianapolis, with "tornado relief" on the memo line may be mailed to Catholic Charities, Attention: Tornado Relief, 1400 N. Meridian St., Indianapolis, IN 46202.

May God bless you for your generosity.

—Mike Krokos

Be Our Guest/Dr. Richard Feldman

Mandate infringes on religious rights

The Obama administration's mandate that religious-sponsored institutions provide contraceptive benefits in their employee insurance plans has created a confrontation between religious leaders and the U.S. Department of Health and Human Services (HHS).



The decision further defines the Affordable Care Act provision that insurance companies must provide certain preventative services at no cost.

HHS followed the Institute of Medicine's recommendation that contraception, including sterilization and emergency contraception—considered by many to be an abortifacient and identified as such in HHS informational releases—should be included in those free preventative services.

The ruling exempted religious institutions, such as houses of worship and those that employ and serve members of their own faith. But the exemption excluded other religious entities, including religious-affiliated universities and hospitals.

Outraged religious institutions, primarily Catholic, passionately object to the requirement of providing these insurance benefits. For them, it would be a compromise of their religious beliefs, and immoral and unconscionable to be involved in their provision.

The Catholic Church and many institutions consider this a direct assault on religious freedom and a violation of the First Amendment.

Conservatives agree and relish the opportunity to use this against the Obama administration in an election year, although outrageous comments by some may impair any potential benefit of influencing independent voters.

Meanwhile, liberals and women's health advocates believe the Church should not be allowed to compel their beliefs on others, and hail the decision as a victory for wider access for health and preventative services.

What a mess. An already deeply politically divided country has one more issue to fight about. State attorneys general are filing suit, and states and Congress are considering legislation in attempts to block the implementation of the rule.

The Obama administration really stepped in it. I was surprised that

President Barack Obama would alienate such a large segment of employers, especially more than 600 Catholic hospitals.

The administration actually thought it could soothe the pain by giving religious institutions an extra year before implementation to figure out how to violate their consciences.

And then it tried to calm the storm by requiring the insurance carrier to provide these services by separate contract with the employees, thus keeping the religious employer completely out of it. Sound like a solution? Probably not.

Most Catholic institutions continue to object. They believe they will still be at least indirectly involved and paying the insurance company for contraception even though the insurance company is supposed to cover this "separately" at their own cost.

The insurance empire will recoup their costs one way or another from these objecting employers. And many large religious organizations are self-insured, and are thus guaranteed to pay for it.

The administration must re-evaluate its position. A totally employer-independent solution must be created. Otherwise, hundreds of religious employers will drop their health insurance plans and pay the significant, but much less expensive penalty for not providing their employees insurance.

In the end, more working people will end up uninsured or pay more for health insurance. Another reason why health insurance should not be employer sponsored.

Is the regulation lawful or constitutional? Relevant federal laws and court rulings are conflicting. A Supreme Court decision on the parameters of religious liberty would be important if the administration cannot fix this.

This column is concerned exclusively about the rightness of government to impose its position on those who would be forced to violate their religious beliefs, ethics and values by fiat.

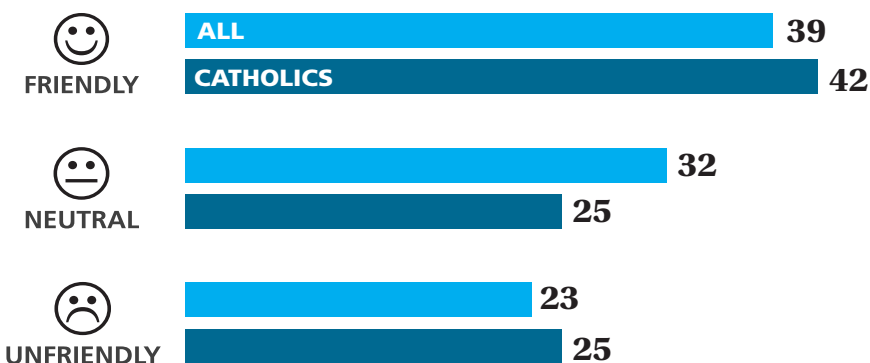
Some will be surprised by my opinion, but I agree, as do a number of Jewish and Protestant groups, with the position expressed by the Catholic Church that feels so violated.

President Obama's decision would have disappointed James Madison and Thomas Jefferson.

(Dr. Richard Feldman is director of Medical Education and Residency Training at Franciscan St. Francis Health in Indianapolis.) †

Obama Administration and Religion

Percent saying the administration is _____ toward religion



An increasing number of Catholics say the administration is unfriendly toward religion

AUG 2009	MAR 2012	CHANGE
15%	25%	+10%

Based on telephone interviews conducted March 7-11 among a national sample of 1,503 adults. The sampling error for the entire sample is plus or minus 3 percentage points; plus or minus 6.5 percentage points for the Catholic group.

Source: Pew Research Center

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At Mass, pope recognizes Cubans' struggles, calls for freedom

SANTIAGO DE CUBA, Cuba (CNS)—Celebrating an outdoor Mass on his first day in Cuba, Pope Benedict XVI acknowledged the struggles of the country's Catholics after half a century of communism, and described human freedom as a necessity for both salvation and social justice.

The pope spoke on March 26 in Antonio Maceo Revolution Square in Cuba's second-largest city. He had arrived in the country a few hours earlier, after spending three days in Mexico.

The Vatican had said the square would hold 200,000 people and it was full. Several thousand also filled the streets leading to the square. Cuban President Raul Castro, who welcomed the pope at the airport, sat in the front row for Mass.



Pope Benedict XVI

Tens of thousands of those at the Mass were wearing white T-shirts welcoming the pope as the "pilgrim of charity." Many wore baseball caps to protect them from the hot sun.

Before the pope arrived in the popemobile, the original statue of Our Lady of Charity of El Cobre, Cuba's patroness, was driven atop a white truck through the cheering crowd. The statue then was enthroned near the papal altar.

In his homily, Pope Benedict recognized the "effort, daring and self-sacrifice" required of Cuban Catholics "in the concrete circumstances of your country and at this moment in history." Though now more tolerant of religious practice than in earlier decades, the communist state continues to prevent the construction of new churches and strictly limits Catholic access to state media.

In a possible allusion to reports that the regime had prevented political opponents from attending the Mass, Pope Benedict extended his customary mention of those

absent for reasons of age or health to include people who, "for other motives, are not able to join us."

Before the pope arrived, a man in the crowd shouted an anti-communist slogan and was immediately taken away.

The pope painted a dire picture of a society without faith.

"When God is set aside, the world becomes an inhospitable place for man," he said. "Apart from God, we are alienated from ourselves and are hurled into the void.

"Obedience to God is what opens the doors of the world to the truth, to salvation," the pope said. "Redemption is always this process of the lifting up of the human will to full communion with the divine will."

Taking his theme from the day's liturgical feast of the Annunciation, when Mary learned that she would conceive and bear the Son of God, the pope emphasized that fulfillment of the divine plan involved Mary's free acceptance of her role.

"Our God, coming into the world, wished to depend on the free consent of one of his creatures," Pope Benedict said. "It is touching to see how God not only respects human freedom. He almost seems to require it."

The most specific advice in the pope's homily regarded a topic familiar to his listeners in the prosperous capitalist countries of Western Europe and North America—the sanctity of the "family founded on matrimony" as the "fundamental cell of society and an authentic domestic Church.

"You, dear husbands and wives, are called to be, especially for your children, a real and visible sign of the love of Christ for the Church," Pope Benedict said. "Cuba needs the witness of your fidelity, your unity, your capacity to welcome human life, especially that of the weakest and most needy."

According to the Center for Demographic Studies at the University of Havana, Cuba's divorce rate has almost tripled in four decades, rising from 22 divorces per 100 marriages in 1970 to 64 in 2009. In response to a campaign led by



People cheer as they wait for Pope Benedict XVI to arrive for Mass at Antonio Maceo Revolution Square in Santiago de Cuba, Cuba, on March 26.

Mariela Castro, daughter of President Raul Castro, the country's parliament is scheduled later this year to consider the legal recognition of same-sex marriage.

Despite his challenges to Cuban society, Pope Benedict concluded his homily by repeating an earlier call for patience with the Catholic Church's policy of dialogue and cooperation with the communist regime, a process initiated by Blessed John Paul II during his 1998 visit to Cuba.

"May we accept with patience and faith whatever opposition may come," the pope said. "Armed with peace, forgiveness and understanding ... strive to build a renewed and open society, a better society, one more worthy of humanity, and which better reflects the goodness of God."

After the Mass, the pope paid homage to Our Lady of Charity by placing at the statue a gold rose weighing more than a pound and standing almost a foot tall.

A 30-year-old woman in a baseball cap who identified herself only as Xichel told Catholic News Service she and about 100 other people traveled about 165 miles from Camaguey for the Mass, and she

hoped to see the pope in Havana. Older pilgrims traveled by train or bus, she said.

"I came to see the pope because I am Catholic and he is the successor of Peter, who was the first pope," she said, adding that she saw Blessed John Paul in Camaguey in 1998.

During a visit to the Shrine of Our Lady of Charity of El Cobre on March 27, Pope Benedict prayed that Mary's maternal care would wrap her golden mantle around the people of Cuba.

For 400 years, Cubans—believers and nonbelievers alike—have brought their sorrows and joys before the little statue of Mary, and even Cuba's communist rulers have claimed her as a cultural icon of the Cuban struggle for freedom and equality.

When Pope Benedict visited the Virgin's shrine, he joined the thousands of pilgrims marking the 400th anniversary of the discovery of the statue, and he echoed the prayers of many of them for a future marked by less poverty and greater freedom.

"I have entrusted to the mother of God the future of your country, advancing along the ways of renewal and hope, for the greater good of all Cubans," he said. †

Trust in God to help change society, pope says in Mexico's heartland

SILAO, Mexico (CNS)—Celebrating Mass in the Catholic heartland of Mexico, Pope Benedict XVI told a nation and a continent suffering from poverty, corruption and violence to trust in God and the intercession of Mary to help them bring about a more just and fraternal society.

"When addressing the deeper dimension of personal and community life, human strategies will not suffice to save us," the pope said in his homily during the outdoor Mass at Guanajuato Bicentennial Park on March 25, the second full day of his second papal visit to Latin America. "We must have recourse to the one who alone can give life in its fullness because he is the essence of life and its author."

Citing the responsorial psalm for the day's Mass—"Create a clean heart in me, O God"—the pope said that evil can be overcome only



Pope Benedict XVI uses a censer as he celebrates Mass at Guanajuato Bicentennial Park in Silao, Mexico, on March 25.

through a divinely inspired change of the human heart.

The pope made note of the monument to Christ the King visible atop a nearby hill, and observed that Christ's "kingdom does not stand on the power of his armies subduing others through force or violence. It rests on a higher power that wins over hearts—the love of God that he brought into the world with his sacrifice and the truth to which he bore witness."

That message was consistent with Pope Benedict's frequently stated objections to strategies for social progress that blend Christian social doctrine with Marxism or other secular ideologies.

"The Church is not a political power, it is not a party," the pope told reporters on his flight to Mexico on March 23. "It is a moral reality, a moral power."

In his Silao homily, the pope did not specifically address any of Latin America's current social problems, but after praying the Angelus following the Mass, he recited a litany of ills plaguing Mexico and other countries in the region. "So many families are separated or forced to emigrate, ... so many are suffering due to poverty, corruption, domestic violence, drug trafficking, the crisis of values and increased crime."

Speaking in the central Mexican state of Guanajuato, which was a stronghold of the 1920s Cristero Rebellion against an anti-clerical national regime, Pope Benedict recited the invocation that served as the Cristeros' rallying cry. "Long live Christ the King and Mary of

Guadalupe."

But reaffirming his message of nonviolence, the pope prayed that Mary's influence would "promote fraternity, setting aside futile acts of revenge and banishing all divisive hatred."

The presidential candidates from Mexico's three main political parties attended the Mass along with President Felipe Calderon and his family.

The Vatican said 640,000 people attended the Mass. Some Mexicans traveled for hours just to see Pope Benedict on his first trip to the country since being elected in 2005.

The journey was not easy for many people. Thousands of the faithful walked more than three miles from parking lots in the town of Silao, 220 miles northwest of Mexico City.

"This is nothing too difficult," quipped Jose Trinidad Borja, 81, a retired hardware store owner from Queretaro, who boasts of having participated in the annual eight-day diocesan pilgrimage to the Basilica of Guadalupe in Mexico City for 65 straight years.

An army of vendors hawked water, coffee and tamales along the route in addition to Vatican flags and photos of Pope Benedict and his predecessor, Blessed John Paul II, who, with his five visits, became one of the most beloved figures in an officially secular country.

"With Benedict, I feel something indescribable," said Guadalupe Nambo Gutierrez, a retired secretary from Guanajuato City, who saw the pope in the colonial town on



People wave the flags of the Vatican and Mexico as they wait for Benedict XVI's arrival for an encounter with children at Peace Square in Guanajuato, Mexico, on March 24. The pope was on a six-day pastoral visit to Latin America with stops in central Mexico and Cuba.

March 24 and attended the Mass the following day.

Getting a ticket was another matter. Nambo won a raffle for some of the tickets that the Archdiocese of Leon allotted to St. Joseph and St. James the Apostle Parish. Others simply decided to try their luck by showing up—and many pilgrims could be seen outside the Mass site behind barricades guarded by federal police officers.

Bishop Raul Vera Lopez of Saltillo said his diocese only received its allotment of 2,500 tickets 10 days before the Mass, making it difficult for parishes to plan trips for churchgoers. Still, all the tickets were claimed and more than 6,500 requests were made.

Most of those coming from Saltillo, in northern Mexico, traveled overnight and were

expected to return immediately after the Mass. Some parishes opted not to send people to the Mass because of concerns about security along the route.

"We hope that things calm a little after this visit," said Silao resident Jorge Morales as he walked to the Mass.

The previous evening, after a brief appearance before a crowd in Guanajuato's main square, Pope Benedict privately greeted a group that included eight people who have lost relatives to violence, much of it drug-related, which has killed nearly 50,000 Mexicans during the last five years.

Addressing his remarks there particularly to local children, the pope called on "everyone to protect and care for children so that nothing may extinguish their smile, but that they may live in peace and look to the future with confidence." †

Events Calendar

March 30

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale,** 8:30 a.m.-2:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

Our Lady of the Greenwood School, 399 S. Meridian St., Greenwood. **Lenten fish fry,** 5-7 p.m. Information: 317-888-2861 or michaelsdeer@gmail.com.

March 31

Knights of Columbus Hall, 5350 Allied Blvd., Indianapolis. **St. Christopher Parish, day of reflection, "The Passion of Jesus and the Sorrows of the Blessed**

Mother," Passionist Father John Schork, presenter, 8:30 a.m.-2 p.m., \$10 per person includes lunch, reservations due March 24. Information: 317-241-6314.

Most Holy Name of Jesus School, gymnasium, 21 N. 17th Ave., Beech Grove. **Spring rummage sale,** 8 a.m.-3 p.m. Information: 317-784-5454.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INNspired gift shop, "Spring Stravaganza,"** 9 a.m.-3 p.m. Information: www.benedictinn.org

benedictinn.org.

St. John the Baptist Parish, 25743 State Route 1, Guilford. ACT for Christ, youth group from St. John the Baptist, St. Joseph, St. Martin and St. Paul parishes, **spring craft show,** 9 a.m.-4 p.m., handcrafted items, lunch and bake sale. Information: 812-576-4302 or www.stjohnsdoover.org.

Saint Meinrad Archabbey, Guest House, 100 Hill Drive, St. Meinrad. **Abbey Press and Relay for Life team, "Trivia Night,"** 6:30 p.m., \$15 per person. Information: 812-357-8319 or rmarsili@abbeypress.com.

April 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order meeting,** noon. Information: 317-545-7681.

Sisters of St. Francis, 22143 Main St., Oldenburg. Jennings County youth, **"Living Way of the Cross,"** 2 p.m. Information: 812-346-3604.

April 4

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap, "It's the Most Holy Time of the Year,"** 7-8:30 p.m. Information: 812-379-9353, ext. 241.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

April 6

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Stations of the Cross,** noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Stations of the Cross,** 2 p.m. Information: 317-574-8898 or

www.catholiccemeteries.cc.

St. Mary Parish, 212 Washington St., North Vernon. Jennings County youth, **"Living Way of the Cross,"** 2 p.m. Information: 812-346-3604.

St. Mary of the Immaculate Conception Parish, 211 Fourth St., Aurora. **Lenten fish fry,** 4:30-7:30 p.m. Information: 812-926-1558.

April 7

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Alumni Association, Easter egg hunt,** 10 a.m. Information: 812-934-4440, ext. 240, or slamping@oldenburgacademy.org. †

Retreats and Programs

March 30-April 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Transformation—Change That Lets Your Soul Grow Up,"** Missionary Oblate of Mary Father John Mark Etensohn, \$153 per person/\$286 per couple. Information: 317-545-7681 or marcia.johnson@archindy.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

April 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Outdoor Stations of the Cross,"** 4 p.m. Information: 317-545-7681 or marcia.johnson@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **"RCIA Retreat—A Call to Discipleship,"** Franciscan Sister Barbara Leonhard, presenter, 1-5:30 p.m., \$45 per person includes supper. Information: 812-933-6437 or center@oldenburgosf.com.

April 2-5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile,"** silent, non-guided days/evenings of reflection, \$30 per day, \$25 per night. Information: 317-545-7681 or marcia.johnson@archindy.org.

April 4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Thomas Merton Seminar—Bridges to Contemplative Living,"** session two of four, Benedictine Sister Julie Sewell, presenter, 5:15 p.m., Mass, 6 p.m., simple supper, \$89.95 includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Cancer research memorial fundraiser for Katie Lynch is set for April 21

A fundraising run and walk event in memory of Katie Lynch will begin at 10 a.m. on April 21 at Roncalli High School, 3300 Prague Road, in Indianapolis.

The Roncalli student died at age 17 in 2011 after a three-year battle with cancer.

Proceeds from the 5K running and walking event will benefit the IU/Riley Dance Marathon for childhood cancer research and Katie Lynch Scholarship, a tuition assistance fund for future Roncalli students.

The entry fee is \$25 for adults, \$15 for students and \$100 for families. Participants who register by April 14 will receive a

T-shirt.

Registration on the day of the event will begin at 8 a.m.

For more information or to register, log on to www.katieshope.org, send an e-mail to Angie Heinzelman at amheinz@sbcglobal.net, or call Heinzelman at 317-407-5762 or Patty Liegibel at 317-439-3313.

Checks for the registration fee can be mailed to Heinzelman at 5842 Perry Woods Way, Indianapolis, IN 46227. Make checks payable to "Katie's Hope." †

"Golf Fore Faith" outing set for May 14

The archdiocesan Office of Catholic Education is sponsoring its third annual "Golf Fore Faith" outing on May 14 at Crooked Stick Golf Club, 1964 Burning Tree Lane, in Carmel, Ind.

Sponsorship and foursome packages are available.

Bishop Christopher J. Coyne, apostolic administrator, will play in the tournament as part of a foursome as an additional fundraising opportunity.

Prizes will include tickets to the 2012 BMW Championship to be held at

Crooked Stick as well as tickets to Colts, Pacers, Indiana University, Purdue University and University of Notre Dame football games.

The outing begins with registration at 10:30 a.m. and will include short game and swing clinics, lunch and an awards reception.

For information about registration and sponsorship opportunities, send an e-mail to Margaret Hendricks at mhendricks@archindy.org or call her at 317-441-8956 or 317-236-1478. †

Saint Meinrad to host theater group for two plays on April 20-21

The National Players, America's longest-running classical touring company, will perform two plays on April 20 and April 21 sponsored by Saint Meinrad Seminary and School of Theology in St. Meinrad.

Because the seminary's St. Bede Theater is undergoing renovations, the performances will take place at the Forest Park High School auditorium, 425 E. 15th St., in Ferdinand, Ind.

On April 20, the company will perform William Shakespeare's *The Taming of the Shrew*.

On April 21, they will perform John Steinbeck's *Of Mice and Men*. Both performances begin at 7 p.m. CDT.

Both performances are free. For more information, call 812-357-6501. †



Submitted photo by Madeline Russell

Michael Pettey, left, and Mat Leonard perform as George and Lennie in the National Players' production of John Steinbeck's *Of Mice and Men*, which is directed by Jason King Jones. Saint Meinrad Seminary and School of Theology is sponsoring a performance on April 21.



Inclusive Mass

Indianapolis South Deanery Special Religious Development participants, from left, Vincent Perr and John McGee, and SPRED volunteer Jim Milharic bring up the offertory gifts during a Mass for persons with disabilities on March 11 at St. Mark the Evangelist Church in Indianapolis.



SPRED friends

SPRED friends, catechists and volunteers gather for a photograph with Father Stephen Giannini, vicar for clergy, on March 11 at St. Mark the Evangelist Church in Indianapolis. They are, front row, from left, Dan O'Brien, a catechist; Ginny O'Brien, a volunteer; Clara Spaeth, a catechist; Judy Proctor, a catechist; and Jean Milharic, a catechist. In the back row, from left, are Victor Perr, a parent; Vincent Perr, a friend; Mike Risch, a friend; John McGee, a friend; and Father Giannini.

Ken Hackett, retired CRS leader, to receive 2012 Laetare Medal

NOTRE DAME, Ind. (CNS)—Ken Hackett, who retired in December after 18 years as president of Catholic Relief Services (CRS), will receive the University of Notre Dame's 2012 Laetare Medal.

Holy Cross Father John I. Jenkins, university president, announced the honor on March 18. Given annually since 1883 to a Catholic "whose genius has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity," it will be presented at Notre Dame's 167th commencement ceremony on May 20.

"Ken Hackett has responded to a Gospel imperative with his entire career," Father Jenkins said in a statement. "His direction of the Catholic Church's outreach to the hungry, thirsty, naked, sick and unsheltered of the world has blended administrative acumen with genuine compassion in a unique and exemplary way."

Born in West Roxbury, Mass., Hackett joined the Peace Corps shortly after his 1968 graduation from Boston College. Assigned to a Catholic mission in rural Ghana, he worked in an agricultural cooperative, and saw "the actual impact of American food aid on the health and well-being of very poor kids in a very isolated part of a West African country," he said recently.

After completing his Peace Corps assignment, Hackett joined CRS, the U.S. Catholic relief and development agency, in 1972. He started his career in Sierra Leone,

where he managed a nationwide leprosy program and maternal and child health program.

Subsequent positions took him to various posts in Africa and Asia, as well as in CRS' Baltimore headquarters. As regional director for Africa, he managed the agency's response to the Ethiopian famine of 1984-85. He also supervised CRS operations in East Africa during the crisis in Somalia in the 1990s.

Hackett was appointed president of CRS in 1993. During his tenure, he established a division focusing on outreach to dioceses, parishes, Catholic organizations, and colleges and universities, and laypeople were first appointed to the CRS board of directors.

Catholic Relief Services now operates in more than 100 countries with a global staff of nearly 5,000.

Hackett is a former North American president of Caritas Internationalis, the confederation of humanitarian agencies of the Catholic Church, and continues to serve on the board of the Pontifical Council Cor Unum at the Vatican and as an adviser to the U.S. Conference of Catholic Bishops.

The Laetare Medal is named for the fourth Sunday of Lent on the Church calendar, known as Laetare Sunday, when it is announced each year.

Among the previous recipients of the Laetare Medal are Civil War Gen. William Rosecrans, President John F. Kennedy, Catholic Worker founder Dorothy Day,



Then Catholic Relief Services President Ken Hackett speaks with a CRS partner in Galle, Sri Lanka, in this 2005 file photo. Hackett will receive the University of Notre Dame's prestigious Laetare Medal during commencement exercises on May 20.

novelist Walker Percy, Chicago Cardinal Joseph L. Bernardin, labor activist Msgr. George G. Higgins and jazz composer Dave Brubeck. †

Popular Italian Street Festival in Indianapolis to resume in 2013

Special to *The Criterion*

A committee of volunteers from Our Lady of the Most Holy Rosary Parish and the Italian Heritage Society of Indiana have dedicated themselves to resurrecting the annual Italian Street Festival in June 2013. This year's festival was recently cancelled.

"We want to assure the public that this much-loved civic event has not seen its final days," said Father Michael Magiera, administrator of Our Lady of the Most Holy Rosary Parish, in a press release. "It will return in all its glory to its rightful place on the calendar in June 2013."

In the meantime, the volunteer committee is planning

a smaller, Italian-themed event for this August or October to coincide with Columbus Day celebrations.

Holy Rosary Parish reluctantly cancelled the 2012 Italian Street Festival after its longtime organizer, parishioner David Page, announced that he would no longer be able to coordinate the event. No one had been adequately prepared to succeed him in his position, leading Father Magiera to call for volunteers to save the event.

The Italian Street Festival has been held annually in early June at the corner of East and Stevens streets near downtown Indianapolis since 1983.

From the beginning, the simple parish festival quickly grew under Page's leadership into an event that attracted tens of thousands of patrons from around central Indiana.

"The festival had grown so large, it had become, in its way, a small business enterprise that consumed much of David's time throughout the year," Father Magiera said. "No one individual—or even a group of individuals—was immediately ready to take over such a large undertaking. By the time our volunteer committee stepped forward, we deemed it imprudent to do a 'rush job' and have a festival this year that wouldn't live up to our standards or the expectations of those people who come here year after year."

The "mini-festival" being planned for later this year, possibly under the title "Taste of Italy," will serve as a transitional event. The exact date for the 2013 festival will soon be determined. †

C.S. LEWIS
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✦ ✦ ✦

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AWARDS

continued from page 1

didn't cure 1,000 people at a time," Spangler says.

"He did it on an individual basis," he says. "What we do best is healing the people right in front of us. There are so many people in need. I've really found that if you take the time to be with them, look into their eyes and be present, they'll open up to you. And you can be the presence of Christ to them."

That attitude is shared by all the winners who will be recognized during an April 26 dinner at the Indiana Roof Ballroom in Indianapolis, which will benefit Catholic Charities Indianapolis.

Here are more stories about this year's winners.

Pat and Elaine Jerrell



As sponsors for couples who are engaged to be married, Pat and Elaine Jerrell sometimes share thoughts and tips from their 40 years of marriage, including this insight on the importance of service to others.

"In a marriage relationship, you need time together," Pat says. "But you also need to plug into something bigger than yourselves."

Elaine nods and adds, "I think it's good if you can find something the two of you can do as a couple. It's a way to show your gratefulness for everything you have."

The Jerrells have found that common ground. Pat serves as president of the Indianapolis chapter of the St. Vincent de Paul Society while Elaine is the

secretary of the all-volunteer organization that serves more than 100,000 people in need each year.

The couple has also been active in their faith community—St. Jude Parish in Indianapolis—where they have served on the leadership team of the Marriage Enrichment program, the Christ Renews His Parish team and as extraordinary ministers of holy Communion.

The parents of two grown children and grandparents of six have also been presenters for the Indianapolis Pre Cana Conference for engaged couples.

Elaine has also taught at Roncalli High School in Indianapolis for 33 years.

"One of the things I like about teaching is that I learn a lot from my students," she says. "Being around them, I know I'm going to learn more about God and Jesus."

Pat has the same experience when he works among the 4,000 volunteers of the Indianapolis chapter of the St. Vincent de Paul Society.

"They're fun to be around," says Pat, a retired engineer. "They're focused on other people, not themselves. They just enjoy life. When you help somebody else and give them hope, it brings peace to your mind and your heart. It's brought such joy to our lives."

Fred and Mary Pitzer



It is one of the best compliments that someone could be given. It is also one of the best descriptions of a life lived in service to others.

"Love God, live simply, work hard, help others, stay organized. Those five values are what you will see in Fred and Mary Pitzer day in and day out," notes Ann Berkemeier, a member of St. Mark the Evangelist Parish in

Indianapolis. "I can't think of a couple that lives their faith more. They are doing God's work."

In nearly 55 years of marriage, the Pitzers have taken the approach that no act of kindness is too small and no challenge is too big when it comes to helping others.

They are longtime volunteers at Hunger, Inc., a south side Indianapolis program that provides food for the hungry.

When a fellow parishioner at St. Mark's was a single father struggling to raise his seven children, they were always there, providing food and other support.

For more than 20 years, they have worked on the parish's funeral meal ministry, planning, preparing and serving food for funerals at St. Mark Parish. They also once organized a wedding reception for three Burmese refugee couples.

Fred has donated blood for 50 years while Mary has poured her heart into making quilts that raise money for the parish.

They have served as hospitality ministers at the church for more than 25 years, and they also lead the effort to prepare more than 400 pounds of "St. Mark Famous Barbecue" for the parish's summer festival.

It should also be noted that the couple has five children, 12 grandchildren and three great-grandchildren.

"We do everything together except I don't do quilts," Fred says with a smile. "You're helping other people. You can't live your life in a shell. You have to be there for other people."

Mary smiles and adds, "Some of this volunteering is selfish, too. It's something I enjoy. And it's more fulfilling than shopping."

Tom Egold

There was a time—briefly—when Tom Egold thought his years of volunteering should come to an end, when the time he dedicated to service at St. Barnabas Parish, Marian University and the Catholic Youth Organization—all in Indianapolis—should be turned over to a new generation.

Then there came the chance meeting that Egold had in 2009, after a funeral, with Father John McCaslin, pastor of Holy Trinity and St. Anthony parishes in Indianapolis. The two men had known each other at St. Barnabas Parish when Father McCaslin was an associate pastor



Tom Egold

there and Egold was president of the parish council.

As they talked after the funeral, Father McCaslin told Egold about his vision to revive the struggling areas of his parishes by forming a grassroots organization that would buy and

rebuild homes so low-income families could purchase them. He asked Egold if he could help.

So much for retiring from volunteering. Ever since, Egold has been a key force in Hearts and Hands of Indiana, an organization that has already bought and renovated two vacant homes near Holy Trinity Parish for two families—with two more homes on the way.

"Tom volunteers between 30 and 40 hours of work a week to Hearts and Hands as president," Father McCaslin says. "His leadership, tenacity and faith have been vital to its progress and success. For Tom, being a good steward is an every moment of your life thing."

Egold downplays the praise, seeing the Spirit of Service Award as an honor to be shared with his wife, family and friends from the 1961 graduating class of the former Sacred Heart High School in Indianapolis—a group that has embraced Hearts and Hands as a way to give back to the Church and the community for all the blessings in their lives.

"What drives me is my Catholic faith," says Egold, the father of three and the grandfather of eight. "It's just rewarding to watch the people we've helped grow in self-esteem. We're all God's children. God has blessed us, and we have to give back." †

Daughters of Charity, Sisters of St. Francis to receive special Spirit of Service awards

By John Shaughnessy

It will be a moment of humility and appreciation. It will be a moment when two religious sisters accept a special award in recognition of all the women in their communities who have worked through the years to care for the sick and the poor at the two Catholic hospitals in Indianapolis that their orders started.

On April 26, the archdiocese will present Spirit of Service Community Awards to the Daughters of Charity, the founding order of St. Vincent Health, and the Sisters of St. Francis of Perpetual Adoration, the founding order of Franciscan St. Francis Health.

The awards will be made during the Spirit of Service Awards Dinner at the Indiana Roof Ballroom in Indianapolis, an event that benefits the work of Catholic Charities Indianapolis to help people in need.

"I was pleasantly surprised and very pleased when I received the call about the award," says Daughter of Charity Sister Catherine Kelly.

"But like any good Daughter of Charity, it's a little humbling because what we do in our ministries, it's just our life. It's our life breath. It's our tradition to be Christ for the poor. But it's always nice to be appreciated. And it's nice when people are aware that we are present in the archdiocese, and we still go about doing what we have for 131 years."

Sister Catherine sees the award as a special tribute to all the Daughters of Charity who have followed in the footsteps of the four religious sisters who came from Emmitsburg, Md., in 1881 to establish a Catholic hospital in Indianapolis.

"They had \$34.77 in their pockets. That's the amount they used to start St. Vincent Health," says Sister Catherine, vice president for mission integration at St. Vincent Health St. Joseph Hospital in Kokomo, Ind., in the Lafayette Diocese.

"They came with a real commitment and a

passion for care of the poor. They grew our ministry. We don't have as many sisters as we've had at some times, but over the years the sisters have influenced our lay leaders to embrace our mission and core values, and to believe in our Catholic identity. In receiving this award, it shows that even though we are small in numbers, our spirit is still mighty."

That same spirit has guided the Sisters of St. Francis of Perpetual Adoration in their commitment to Franciscan St. Francis Health.

In 1909, two sisters from St. Francis Convent in Lafayette, Ind., traveled to Beech Grove by horse-drawn buggy to talk about starting a hospital there. In 1914, St. Francis Hospital was opened. The Beech Grove site was recently consolidated with the newer Franciscan St. Francis Health hospital in Indianapolis.

"We've been in the archdiocese for almost 100 years," says St. Francis of Perpetual Adoration Sister M. Angela Mellady, provincial of the order. "The sisters who came before us left a great legacy for us to try to follow. What incredible faith they had."

The story of that faith traces back to the order's beginning in Germany when it was founded by Mother Maria Theresia Bonzel in 1863, says Sister Angela.

"She had great trust in Divine Providence," she says. "When she would receive a request from a diocese or bishop, she would pray upon it and then send the sisters."

Today, the order stays true to the spirit of St. Francis, the power of prayer and the example of combining a life of contemplation with a life of performing works of mercy, Sister Angela says. She views the Spirit of Service Community Award as a tribute to that approach to life.

"It's a great honor," she says. "Our thoughts go to the many sisters and co-workers who have gone before us in the Indianapolis area to provide services to all those who come to our doors." †

President of Super Bowl Host Committee is keynote speaker at Spirit of Service dinner

Criterion staff report

Fresh from her role as the president of the 2012 Indianapolis Super Bowl Host Committee, Allison Melangton will deliver the keynote speech at the Spirit of Service Awards Dinner on April 26.

The event at the Indiana Roof Ballroom in Indianapolis benefits and celebrates the efforts of Catholic Charities Indianapolis to help people in need.



Allison Melangton

The dinner is also an opportunity for business, community and social service leaders to help celebrate this year's honorees who have dedicated their lives in a spirit of service to others.

"The Spirit of Service Awards Dinner provides us with the opportunity to share how the staff and volunteers of Catholic Charities, on a daily basis, have the chance to cultivate our solidarity in providing compassionate service to the poor and others in need," says David Bethuram, agency director of Catholic Charities Indianapolis.

Tables for eight people can be purchased at these levels—\$10,000 for a benefactor, \$5,000 for a patron, \$1,750 for a partner and \$800 for a parish table sponsor. Single tickets are \$250.

The funds raised by the awards dinner will help to support the efforts of Catholic Charities Indianapolis to provide family support, eldercare, crisis assistance and shelter while serving as an advocate for peace and social justice.

"Each year, day in and day out, we welcome with charity and dignity the homeless family, the elderly, the refugee, the unborn and the person in crisis," Bethuram says.

During 2010-11, Catholic Charities Indianapolis served 43,000 people.

(For more information about the awards dinner or to make reservations, call 317-592-4072 or 800-382-9836, ext. 4072, or log on to www.CatholicCharitiesIndpls.org.) †

Foundation of Archbishop-designate Lori's vocation laid in New Albany

By Sean Gallagher

Archbishop-designate William E. Lori of Baltimore has followed a winding path to become the leader of the oldest diocese in the United States.

That path began in New Albany, his boyhood home.

When the news reached the southern Indiana town that Pope Benedict XVI had appointed him to become the 16th shepherd of this 227-year-old archdiocese on March 20, his parents, friends and well-wishers there were happy, but not necessarily surprised.

"I wasn't surprised by it," said Frank Lori, Archbishop-designate Lori's 90-year-old father who, along with Margaret Lori, his wife of 65 years, is a member of St. Anthony of Padua Parish in Clarksville.

Such might be the words of a proud father. But Frank and Margaret didn't use that word to describe their feelings regarding their son's accomplishments.

"I don't use the word 'proud,'" Margaret said. "We are grateful for his vocation. We're grateful for the inspiration that he has had since the second grade."

Archbishop-designate Lori was a student at Our Lady of Perpetual Help School in New Albany, which proudly displays a picture of him as a bishop in one of its hallways.

"We are very proud of him," said Theresa Horton, the school's principal. "It's great to have him from our parish and our school."

Archbishop-designate Lori is the second bishop with ties to Our Lady of Perpetual Help Parish. Bishop Paul D. Etienne of Cheyenne was the pastor there from 1998 to 2007.

"We seem to foster bishops here, which is good," said Horton with a laugh.

The faculty of the New Albany Deanery school, along with Father Eric Augenstein, the parish's pastor, work hard to encourage the students there to consider prayerfully that God might be calling them to a priestly or

religious vocation, Horton said.

"We have several students looking into the priesthood from our parish and our school," she said. "I know Father Eric will bring [Archbishop-designate Lori] up when he talks to the kids about vocations."

When Archbishop-designate Lori, 60, was growing up in New Albany during the 1950s and 1960s, his parents were aware of his interest in the priesthood, but did not force it on him.

"We didn't do anything to get him to be a priest or to keep him from being a priest," said Frank Lori. "It was his idea in the first place. We let him go do whatever he wanted to do."

"As a young man, he was very sure of himself," Margaret Lori said.

After graduating from Our Lady of Perpetual Help School, Archbishop-designate Lori attended high school and college seminaries in Kentucky before receiving the last four years of his priestly formation at Mount St. Mary's Seminary in Emmitsburg, Md.

He was ordained a priest for the Archdiocese of Washington in 1977. He later earned a doctorate in theology at The Catholic University of America, and was appointed an auxiliary bishop for the Washington Archdiocese in 1995.

Blessed John Paul II appointed him to lead the Bridgeport, Conn., diocese in 2001.

During that time, Archbishop-designate Lori has maintained a lifelong friendship with David Hock, a classmate from his days at Our Lady of Perpetual Help School.

Hock is planning to attend his friend's installation, which is scheduled for May 16.

"I've already made reservations," Hock said with a laugh on the day after the appointment was announced.

When Hock was in school with Archbishop-designate Lori, both boys were thinking about becoming priests.

In 1961, Hock attended a reception in New Albany to welcome Cardinal Joseph E. Ritter back to his hometown after



In this file photo from 2008, Archbishop Daniel M. Buechlein talks in the home of Cardinal Joseph E. Ritter with Frank and Margaret Lori, members of St. Anthony of Padua Parish in Clarksville. The Loris are the parents of Bishop William E. Lori. Bishop Lori grew up in New Albany. On March 20, Pope Benedict XVI appointed him to be the 16th archbishop of Baltimore.

becoming a cardinal at a liturgy in Rome.

"I was quite impressed in shaking his hand," said Hock, a member of Our Lady of Perpetual Help Parish. "I'm sure he said something to me. I remember going back and saying to [Archbishop-designate Lori], 'I just met Cardinal Ritter.'"

For several years, Hock has led a foundation that is dedicated to restoring the boyhood home of Cardinal Ritter.

He now sees his boyhood friend providing a similar kind of leadership for the Church in the United States that Cardinal Ritter did half a century ago.

He is proud that the parishes and Catholic schools of the New Albany Deanery are communities that inspire young people like Cardinal Ritter and Archbishop-designate Lori to use the talents that God gave them in service to the Church.

"It's not that much different, really, than with Cardinal Ritter," Hock said. "You can go to school at Our Lady of Perpetual Help and be anything that you want to be. It's a neat thing that they've come out of these local parishes."

Although Archbishop-designate Lori had the foundation of his vocation in part laid in the education that he received at Our Lady of Perpetual Help, the constant prayer of his parents also played an important role.

And they continue to pray for him today.

"The only thing that we can offer is our prayers," said Margaret Lori. "We give thanks to the Lord for his vocation, and all the wonderful people who have worked with him throughout Connecticut [and elsewhere]. We give all of them complete thanks for their support." †

LORI

continued from page 1

shepherd of the Bridgeport, Conn., diocese. On March 20, Pope Benedict XVI appointed him to lead the Archdiocese of Baltimore, the oldest diocese in the United States. He will be installed in Baltimore on May 16.

In a March 22 telephone interview with *The Criterion*, Archbishop-designate Lori reflected on his connection to Cardinal Ritter, growing up in New Albany and the role of his parents, Frank and Margaret Lori, in forming him in the faith and in his vocational discernment.

The following is an edited version of that interview.

Q. What's it like for you to consider that, in many respects, you are following closely in the footsteps of Cardinal Ritter in providing leadership and service for the Church in our country?

A. "Certainly, Cardinal Ritter was a great and visionary leader. The thought of following in his leadership and his vision is something that one prayerfully aspires to. Not his honors [as a cardinal], but his leadership.

"I've always admired Cardinal Ritter from the time that I was a very young man. I'm hoping that Cardinal Ritter is interceding for me."

Q. The tie that binds you and him goes even deeper than your shared hometown. He was an advocate for religious freedom nearly half a century ago. And now you've taken up that cause today.

A. "That is a wonderful connection, and one that is really humbling for me to consider.

"Cardinal Ritter really was a very strong advocate of religious liberty. And I believe that he brought to the [Second Vatican] Council a keen theological insight and a love of his American experience. That made him a very forceful and convincing advocate for '*Dignitatis Humanae*.'"

"What I'm really doing now is being true to that vision, which he and the whole Church set forward about the dignity of the human person, about the truth that religious liberty is a gift not bestowed by the state but given by God.

"Religious liberty is crucial for building a just and compassionate society, which the cardinal certainly advocated for long before the Second Vatican Council."

Q. So are you saying that his advocacy for religious

freedom in the 1960s was directly related to his earlier work against racism both here in the Archdiocese of Indianapolis and in St. Louis?

A. "Absolutely."

Q. You're not the first archbishop of Baltimore to have been born in the Archdiocese of Indianapolis. Archbishop William D. Borders was born in 1913 in Washington, Ind., which was then in the Diocese of Indianapolis.

And the first bishop of Vincennes was Bishop Simon Bruté, who ministered in the Archdiocese of Baltimore and, particularly, at your alma mater, Mount St. Mary's Seminary, before coming to Indiana.

Do these connections between the Church in central and southern Indiana and the Archdiocese of Baltimore have special meaning for you as you look forward to beginning your leadership there?

A. "They do. I knew Archbishop Borders because I served in Washington for so many years. I liked Archbishop Borders very, very much. So I immediately thought of that connection when I was appointed. And I made the connection as well between Bishop Bruté and Mount St. Mary's, where I was a seminarian. The thought that someone who has a deep Maryland connection and a deep Indiana connection, and whose cause for sainthood is now proceeding [is special to me]. I feel that I have an additional friend who can pray for me as I begin my work in Baltimore.

"I think of him as someone who can intercede for me."

Q. How did the broader Catholic community in the New Albany Deanery contribute to the foundation of your life of faith and your priestly and, ultimately, episcopal vocation?

A. "I was very blessed to grow up in a very strong parish, a growing parish and, at the time, a young parish—Our Lady of Perpetual Help. Father [Charles H.] Wagner, of happy memory, was working as hard as I've ever seen anyone work to build that parish and to strengthen it.

"I was confirmed by Archbishop [Paul C.] Schulte. And it was really not too long after that confirmation that the thought of a priestly vocation occurred to me.

"I was educated by the Franciscan sisters of Oldenburg. I remember very well Sister Mary Viator. She taught my father at the orphanage in Vincennes. She had him in the

sixth grade, and taught me in the third grade. Well into the 1980s, my parents and I would visit with Sister Viator and Sister Mary William, who had been the principal and my eighth-grade teacher.

"They had a big influence on me.

"There were so many strong Catholic families. I was blessed by my mother and father in their strong faith. I think of Mr. and Mrs. Herman Hock, the parents of my good friend, David Hock. If you went there for dinner, you also knelt with the family to pray the rosary.

"I think as well of Bud and Frances Oeffinger, who lived across the street from us on Indiana Avenue in New Albany. It was Mr. Oeffinger who had a bunch of us pile in the back of his station wagon, and we went down to Saint Meinrad.

"That was a great encouragement toward my priestly vocation."

Q. How would you describe the effect of your parents and their example on the development of your own life of faith and your vocational discernment?

A. "One of the first things that I must have come to know was how seriously my mom and dad took their faith. The rosary was very much a part of our life as was Sunday Mass. When Mom and Dad could do it, they were daily communicants.

"The parish was very much at the heart of our life at home. There was no question that I would be sent to the Catholic elementary school at Our Lady of Perpetual Help. I was encouraged to serve [at Mass].

"When I first thought about having a priestly vocation, Mom and Dad very wisely didn't push me and they didn't pull me.

"I have a brother with special needs. And their love for him, which is not always easy, influenced me greatly. I'm sure it played a role in my own life of faith, but also in my vocation as a priest. Talk about living out your vocation to love.

"In the baptismal rite, it says that parents are to be the first teachers in the ways of faith. Mom and Dad have been and remain the best of teachers."

Q. As your own vocation has unfolded over many years now, how has your gratitude for their love and guidance grown over the years, especially as they have been faithful to their own vocation for 65 years?

A. "I'd say that it grows exponentially. It really does. The older I become, the more I appreciate it." †

Sainthood causes advance for Boys Town founder, other Americans

OMAHA, Neb. (CNS)—Father Edward Flanagan was declared a “servant of God” during a Mass on March 17 at Immaculate Conception Church at Boys Town as the Archdiocese of Omaha formally opened the cause for sainthood for the founder of the home for troubled youths.

Omaha Archbishop George J. Lucas presided at the liturgy, and Father Steven Boes, executive director of Boys Town, concelebrated and was the homilist.

During his homily, Father Boes sat in front of the altar with several Boys Town residents gathered around him, and he described the early days of Father Flanagan’s ministry in downtown Omaha in the early 1900s.

Directing the sermon at the youths, he said Father Flanagan helped children in need, and the internationally known ministry that stands as his legacy continues to do the same work.

Alluding to the clerical sex abuse scandal, Father Boes said the cause for Father Flanagan’s sainthood appeared to be happening at an opportune time for the Church, which some have perceived in a negative light because of the evil actions of a few priests who have hurt children.

“The Church needs to hold up people who held children up,” Father Boes said.

At the end of the Mass, Archbishop Lucas formally opened the cause for sainthood, which included the archbishop and five members of a tribunal taking oaths of secrecy and a promise to faithfully execute their duties as they review Father Flanagan’s life and works. Six people forming theological and historical commissions created for the cause of canonization also took oaths, with each person placing one hand on Father Flanagan’s Bible.

Father Flanagan’s was not the only U.S. sainthood cause to advance in recent weeks. Among the other developments:

- The Vatican is reviewing documents that would allow the cause of sainthood to go forward for Cora Evans, a wife, mother and possible mystic who was baptized Catholic in 1935 after becoming disillusioned with the Mormon faith.

- The Diocese of Allentown, Pa., reported that the Vatican has given its formal approval for the canonization process to begin for Jesuit Father Walter Ciszek, a U.S.-born priest who spent many years in Soviet labor camps and ministered clandestinely among the Siberian population after his release.

- The Diocese of Raleigh, N.C., opened the diocesan phase of the canonization cause of Maryknoll co-founder Father Thomas Frederick Price on March 9. The cause was originally introduced in the Archdiocese of Hong Kong, where Father Price died, but was transferred to the Archdiocese of New York, where the majority of the documentation regarding his life is located, and then to North Carolina, where he was born and spent 25 years in missionary work.

Evans, who died in Boulder Creek, Calif., on March 30, 1957, reported visions of Jesus and the saints, and a mission from Jesus to promote the “mystical humanity of Christ,” the idea that Christ is always within us and we should behave always as Christ would, said Mike McDevitt, a member of Our Lady of the Pillar Parish in Half Moon Bay, Calif., who is the promoter of Evans’ cause of sainthood. The spirituality is also focused on praying the Mass.

Evans’ two children were baptized with her in Ogden, Utah, and her husband, Mack, became Catholic

shortly afterward, with many family and friends following her from the Church of Jesus Christ of Latter-day Saints, said McDevitt. Born in 1904, she moved to Southern California in 1941 and to Boulder Creek in 1956.

“Cora loved the Mormons. She considered the Mormons her heritage people,” McDevitt told *Catholic San Francisco*, the archdiocesan newspaper. “She wanted them to know who Jesus was, and she wanted them to have the Eucharist. She prayed for Mormons.”

Evans rejected the Mormon faith in 1924 for what she considered to be false teachings about God and began a 10-year search for the true religion, according to a biography presented to the Vatican by the Diocese of Monterey in February 2011.

She became Catholic shortly after listening to the Catholic radio hour on Dec. 9, 1934, when she was too sick to change the station despite a great aversion to Catholicism, McDevitt said. She went to nearby St. Joseph Catholic Church with questions because what she heard was nothing like what she had been taught about Catholicism, he said. She was baptized on March 30, 1935.

Jesus and many saints reportedly appeared multiple times to Evans, according to the two-page chronology sent by Monterey Bishop Richard J. Garcia to the Vatican Congregation for Saints’ Causes.

In Father Ciszek’s cause, the Allentown Diocese said materials and documentation sent to the Vatican in 2006 included testimony from 45 witnesses, the Jesuit’s published and unpublished works, and transcription of hundreds of his handwritten documents.

An additional 4,000 pages of documentation from the Jesuit archives in the U.S. and Rome, the original store of documents archived at the Father Ciszek Center in Shenandoah, Pa., and other important documents obtained from state records in Russia were sent to the Vatican in 2011.

Father Ciszek volunteered to work in Poland in 1939 and fled to the Soviet Union during World War II. Captured by the Soviets as a suspected spy, he was interrogated for years at Moscow’s notorious Lubyanka prison then sent to a Siberian labor camp. After his release years later, he lived and worked in small towns in Siberia, where he heard confessions and celebrated Mass at the risk of being discovered and executed.

Presumed dead by his fellow Jesuits, the priest was released in 1963 in a prisoner exchange negotiated by President John F. Kennedy. He later wrote *With God in Russia*, an account of his years in the Soviet Union, and *He Leadeth Me*, his spiritual memoirs.

Father Price, who co-founded the Catholic Foreign Mission Society of America, also called Maryknoll, with Father James A. Walsh in 1911, was the first native-born priest from North Carolina.

Born on Aug. 19, 1860, in Wilmington, N.C., and known as Fred, he was ordained on June 20, 1886, for the Apostolic Vicariate of North Carolina, which covered the entire state but only included about 800 Catholics.

Named in 1887 as pastor of St. Paul Church in New Bern, which included 17 missions in an area covering more than 300 square miles, Father Price asked his bishop in 1896 for permission to start a magazine. *Truth* magazine, established in Raleigh in 1897, had 17,000 subscribers throughout the country by 1905.

After he and his seminary classmate, Father—and later—Bishop Walsh, received Vatican permission to create Maryknoll, Father Price departed in 1918 with the first group



Father Steven Boes, executive director of Boys Town, is surrounded by young Boys Town residents as he gives his homily during Mass on March 17 at Immaculate Conception Church in Boys Town, Neb. The Mass marked an early step in the sainthood cause for Father Edward Flanagan, founder of Boys Town, after the Archdiocese of Omaha, Neb., announced on Feb. 27 that it was formally opening the cause for the founder of the home for troubled youths.

of Maryknoll missionaries who had been assigned to work in China. He soon died of an infected appendix on Sept. 12, 1919.

The Diocese of Raleigh said Father Price is being proposed for sainthood because of “his great love of God, his holiness of life, his devotion to the Blessed Virgin Mary and his faithful dedication to priestly ministry.” †

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services were reported to *The Criterion*.

Batesville Deanery

April 4, 10 a.m. to 10 p.m. for St. John the Baptist, Dover; St. Martin, Yorkville; St. Paul, New Alsace; and St. Joseph, St. Leon, at St. Joseph, St. Leon

Indianapolis South Deanery

April 2, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

March 31, 9:30 a.m. to 5 p.m. at St. Michael the Archangel

New Albany Deanery

April 1, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

April 2, 7 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

April 1, 2 p.m. at St. Paul, Tell City †

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The Passion of Christ is a ‘tale of divine suffering’

By William Thorn

The Passion of Christ—rife with betrayal, humiliation, torture, mockery and death—is the ultimate tale of suffering.

It appears in all four Gospels—Mt 26-27, Mk 14-15, Lk 22-23 and Jn 12-19—as the climax of Jesus’ earthly life, setting the stage for his Resurrection. It begins with the conspiracy against Jesus and ends with brutal crucifixion.

It is not without bright moments—Jesus’ Last Supper with his disciples in which he washes their feet and sings hymns with them. He heals and converts soldiers. He impresses Pilate. Noble characters appear—Simon of Cyrene, the good thief who by tradition is known as Dismas and Joseph of Arimathea.

But the Passion remains a tale of divine suffering.

The physical abuse begins with Pilate. The governor has Jesus flogged, whipped and scourged. And once condemned, the world’s best soldiers—a cohort of 600 Romans—strip him, beat him, dress him up, beat him again, strip him again and crown him with thorns.

“They spat in his face and struck him, while some slapped him, saying, ‘Prophecy for us, Messiah: who is it that struck you?’” (Mt 26:66-67).

On the road to Golgotha, an exhausted and bloodied Jesus stumbles and falls, weary and spent. To quench his thirst, he is given bitter spiked gall.

Crucifixion—marked by nails, bleeding and suffocation—is intentionally gruesome. It is a dishonorable death, of indignity and disgrace. Not only does Jesus suffer on the Cross, he is robbed while hanging there and stabbed after he dies.

Yet, Jesus’ emotional and spiritual suffering may be worse.

In tragic juxtaposition, he suffers at the hands of nearly everyone he has taught, healed and touched.

From his chosen ranks, there is Judas Iscariot’s betrayal and Peter’s denial. St. John’s Gospel portrays ignorant and weak disciples. Thomas, Philip and Jude

misunderstand Jesus. The rest argue about washing, debate who is greatest and get distracted by swords.

And still Jesus loved them, and suffered yet further—in foresight of what was to come.

“If the world hates you, realize that it hated me first. ... If they persecuted me, they will also persecute you. ... They will expel you from the synagogues. In fact, the hour is coming when everyone who kills you will think he is offering worship to God” (Jn 15:18, 20; 16:2).

In Gethsemane, following his arrest, “they all left him and fled” (Mk 14:50). And still, there is no doubt that Jesus mourned the suicide of Judas Iscariot.

The ungrateful masses fare no better—demanding things, robbing Jesus of precious final moments with his disciples and shouting for his crucifixion in Pilate’s court. Jesus taught, fed, led, healed and forgave them. They demand Barabbas.

The power hierarchy gladly humiliates Jesus. He is arrested with spears, clubs and torches like a common thief or wild animal. In bondage, he is lied about, slandered and mistried, repeatedly.

“The chief priests and entire Sanhedrin kept trying to obtain testimony against Jesus ... but they found none. Many gave false witness against him, but their testimony did not agree” (Mk 14:55-56).

“They brought charges against him, saying, ‘We found this man misleading our people; he opposes the payment of taxes to Caesar and maintains that he is the Messiah, a king. ... He is inciting the people throughout all Judea’” (Lk 23:2-5).

In Herod’s court, “the chief priests and scribes meanwhile stood by accusing him harshly. [Even] Herod and his soldiers treated him contemptuously and mocked him” (Lk 23:10-11).

Jesus is flooded with fear and agony in the garden. “Troubled and distressed ... he said, ‘My soul is sorrowful even to death’” (Mk 14:33-34).

“He was in such agony and prayed so fervently that his sweat became like drops of blood falling on the ground”



Christ crowned with thorns is depicted in a fresco detail from the *Collegiata* in San Gimignano, Italy. The suffering that Christ endured in his Passion was relentless, and happened at the hands of both his friends and enemies.

(Lk 22:42-45).

Meanwhile, his disciples slept.

Some of his final words from the Cross are directed to his Father. “*Eli, Eli, lema sabachthani?*”—“My God, my God, why have you forsaken me?” (Mt 27:46).

Jesus suffers further abuse while on the Cross.

“Those passing by reviled him, shaking their heads and saying, ‘You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, [and] come down from the cross!’” (Mt 27:39-40).

“The rulers, meanwhile, sneered at him and said, ‘He saved others, let him save himself.’ Even the soldiers jeered at him. ... One of the criminals hanging there reviled Jesus, saying, ‘Are you not the Messiah? Save yourself and us’” (Lk 23:35-36).

Worse still, all this happened before the

very eyes of his most beloved, the only people who didn’t betray, desert, deny or persecute him. “Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome ... followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem” (Mk 15:40-41).

Christ’s Passion includes suffering of all types, suffering from all sides—relentless, human suffering.

Would the worst suffering be to foresee and anticipate it all? And who but God could do so and still go through with it?

(William Thorn is a freelance journalist in Milwaukee. He is an author and former reporter for Catholic News Service and the Bangkok-based Union of Catholic Asian News.) †

Pain can be life-giving because of Christ’s suffering and death

By David Gibson

Pain-free suffering. What a contradiction in terms!

When suffering enters within the



Father Fred Hill, with fellow chaplain Theresa Maynard, blesses patient Bill Murphy at St. Catherine of Siena Medical Center in Smithtown, N.Y.

boundaries of our lives, it often arrives bearing the greatest of disappointments or frustrations. It may offer sadness or physical pain. It may drain us.

Sometimes suffering makes us angry.

Given all of that, it is amazing that anything good ever takes root in environments of suffering. Yet, all sorts of people testify that this happens.

Perhaps they matured as human beings while caring for a sick child or spouse. Perhaps their pain over a job loss yielded an overdue recognition that they were called to a different kind of work.

Looking back upon a period of genuine suffering, many people are certain that God was active in their lives the entire time although they understood this only later.

In the end, they believed God was faithful to them and that, yet again, they were asked to respond faithfully to God.

The surprise in suffering is that it can be life-giving.

But suffering most definitely is not pain-free. What is hard is the way that suffering seems to erect a wall blocking our view of life as we knew it.

Suffering can be confusing and disorienting. Frequently, people just don’t know what to do about it. They may feel alone even when with others.

Suffering is the kind of invader that appears at first to be closing a door in our

faces. It feels as if suffering, or its cause, pronounces a final word for us.

It is all the more surprising, then, that so many people say later that suffering was not the final word. Hope somehow was reawakened for them.

The need for hope is one reason it is essential that people not be abandoned to suffer alone.

In a 2010 pastoral reflection on suffering, New Zealand’s Catholic bishops said, “Unable to avoid suffering, none of us should have to meet it alone. ... The simplest sign of love can make all the difference to a person’s ability to find peace and purpose amidst even the severest discomfort.”

The mystery of Easter connects suffering and love. It makes this connection without denying the painful reality of Christ’s suffering. In light of this, the Easter mystery relates pointedly to the actual lives that people lead.

It is love that “is the final word spoken over human life, and this word is spoken personally to us by God,” Bishop Daniel E. Flores of Brownsville, Texas, said in a 2010 address.

He commented that having “a deep sense of and conviction about the triumph of love over death and despair is the grace of Christian hope.”

Taken together, the events in Christ’s life

leading to Easter form the “paschal mystery.” This term, as Pope Benedict XVI explained during his 2008 visit to New York, “refers to Christ’s Passion, his death and resurrection,” along with his Ascension.

The paschal mystery encompasses what Pope Benedict, during the August 2011 World Youth Day gathering in Madrid, Spain, described as the “mysterious wisdom of the cross by which man lives.

“The cross was not a sign of failure, but an expression of self-giving love,” the pope added.

British Cardinal Cormac Murphy-O’Connor similarly pointed out in a 2010 speech that in the paschal mystery “we touch the core of Christ’s life ... his continuous self-gift, which never ceases, even in the silence of the cross.”

At Easter, then, the final word is “love.” Happily, in my view, that does not mean Easter somehow glosses over the facts about Christ’s suffering by suggesting it was of a pain-free variety.

What Easter does announce is the possibility of hope, which is essential for suffering people.

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

From the Editor Emeritus/John F. Fink

Biblical readings: Letter to the Hebrews for Holy Week

The biblical readings for Holy Week in the Office of Readings are from the Letter to the



Hebrews just as they are this week for the Fifth Week of Lent. I wrote last week about the first eight chapters of that book.

For Palm Sunday and Monday, the readings are from Chapter 10.

This chapter begins by emphasizing again that Jesus abolished the first covenant with the Jews to establish the second. Jesus, it says, is unlike those priests who offer again and again the same sacrifices. Jesus "offered one sacrifice for sins and took his seat forever at the right hand of God" (Heb 10:12).

In light of this, Hebrews says that Christians must remain faithful to the practice of their religion. "We should not stay away from our assembly, as is the custom of some, but encourage one another" (Heb 10:25).

The readings then jump to Chapter 12 for Tuesday and Wednesday. It is an exhortation

to faith, loyalty, endurance and hope. The Jewish Christians are encouraged to endure their trials as God's discipline, remembering how Christ endured the opposition of sinners.

For Holy Thursday, the reading backs up to Chapter 4:14 through Chapter 5:10. We read about Jesus the high priest on the day we celebrate the Evening Mass of the Lord's Supper, the institution of the Eucharist, and empowerment of the Apostles and their successors to do as Jesus did.

Hebrews combines what we call both "high" and "low" Christologies. Jesus is God's Son, but he is also fully human.

"For we do not have a high priest who is unable to sympathize with our weakness, but one who was tempted in every way that we are, yet never sinned" (Heb 4:15).

Priests do not take the honor of the priesthood upon themselves, Hebrews says, "but only when called by God" (Heb 5:4). Therefore, "It was not Christ who glorified himself in becoming high priest, but rather the one who said to him: 'You are my son; this day I have begotten you' [quoting Psalm 110:4]" (Heb 5:5).

For the Journey/Effie Caldarola

Embracing the frog, not the prince, within each of us

I spent several years teaching a class of 4-year-old preschoolers so I wasn't surprised



when the priest pulled the fuzzy green toy frog out of his bag.

The frog has a big, smiling zipper mouth. I've seen the old frog-to-prince trick, and it's a good one.

When the frog is pulled inside out, a purple-robed prince

with a golden crown emerges. The frog has disappeared.

But it was the priest's words that stuck with me. They contained a truth I believe, and yet it's a truth that is sometimes hard to accept.

"You know, most of us spend our lives trying to be princes and princesses," he said. "But it's the frog within us that people really respond to."

How true.

I've spent some time trying to be a prince, and I think that goes for most of us.

We worry about the image we convey. We can be consumed with "What I shall wear?" when headed to a special event. We rue a bad hair day, have a bag of makeup

tricks and fear that people will notice a few extra pounds.

Who hasn't worried about that initial reaction when entering a room?

Men want to be princes, too. Like women, they worry about the impression they create with their image, their title, the car they drive, the house they show off, the kids they brag about.

We want to exude a sense of success. We don't want to be the failure. We don't want to be the frog.

The poor frog, after all, gets kissed fleetingly as we make our way to the prince.

But think about the people in your life. Imagine that you are suddenly in dire trouble and need a true friend. Would you care about the clothes that person wears or would your choice revolve around her integrity, wisdom and faithfulness?

Make a mental list of the most influential people in your life. Did their lithe bodies or impressive title have the tiniest thing to do with their place on your list?

Usually, the people at the top of our life's list of greatest folks are the ones who, like a comfortable old shoe, wear well with the years. They don't call attention to themselves. They are the ones who are always available, and don't mind you popping in when their house is dirty and

For Good Friday, we move to Chapter 9:11-28, which is about the sacrifice of Jesus. Here, Hebrews tells us that, when Christ came as high priest, he entered once for all into the sanctuary "not with the blood of goats and calves, but with his own blood, and achieved eternal redemption" (Heb 9:12). That, of course, is what we commemorate on Good Friday.

However, it says that "Christ did not enter into a sanctuary made by hands, a copy of the true one, but heaven itself, that he might appear before God on our behalf" (Heb 9:24).

It says that both the first covenant made with God by Moses and the second covenant made by Jesus were accomplished with the shedding of blood.

For Holy Saturday, the Office of Readings returns to Chapter 4:1-13. This is encouragement to enter into the Lord's rest: "A sabbath rest still remains for the people of God. And he who enters into God's rest, rests from his own work as God did from his. Let us strive to enter into that rest" (Heb 4:9-11). †

they are in their sweatpants with the hole in the knee.

The greatest people are the ones who walk into a room worrying about who they will see, not how they look.

They are happy to have you cry on a shoulder that isn't covered by this year's best cashmere.

The people on your list aren't obsessively fashionable or successful by the world's standards. They worry about more important things.

Ultimately, they are more like Blessed Teresa of Kolkata or Jesus.

Did Jesus die a prince? No, Jesus died as a crucified, tortured criminal, a man executed by the state.

So here is to embracing the frog within me. Here is to trying to emulate the people on my "greatest friend" list and the qualities that put them there rather than the shallow qualities of this fleeting world. Here is to looking outward at others, and not inward at "How do I look?"

Here is to answering the call of Jesus, who never yielded to the need for success or prestige, but died a failure in the world's eyes and a model of faithfulness for all of us.

(Effie Caldarola writes for Catholic News Service.) †

Faith and Family/Sean Gallagher

Wallowing in the mud of sin? Let God clean you up

Little boys are attracted to mud like metal to a magnet.

I've seen this proven true when my first three sons were toddlers. On a recent Sunday afternoon, it was confirmed again by my 2-year-old son, Philip.

It was an unusually warm and sunny day for the middle of March, and

Philip wanted to play outside when we got home from church.

It had rained the previous night, and there was a good bit of mud next to our driveway.

As I sat in our breakfast nook, I saw Philip toddle outside and head straight for the mud. Knowing his proclivity to be covered from head to toe in mud once he starts playing in it, I said to him through an open window, "Philip, stay out of the mud."

He looked at me and dutifully said, "OK, Daddy," and trotted off.

But a couple of minutes later, Philip was back near the mud. I repeated my warning and he walked away, only to come back again.

After a while, I got tired of this back and forth, and let Philip play in the mud to his heart's content. Sure enough, when he came inside, his legs and hands were caked with it.

Thankfully, I caught him before he made a mess in the house. I took off his muddy shoes and socks, got a wet rag and carefully wiped him clean of all his filth.

As he went off to play in the basement with his brothers, and I was left alone in the breakfast nook, I reflected on an important Lenten lesson found in this typical toddler incident.

Just as Philip and all little boys are drawn to mud like moths to a light, humanity on this side of heaven just can't get away from the allure of sin.

Over the centuries, God has tried to draw us away from evil through the words of the prophets, the proclamation of the Gospel by the Apostles and the continuing teachings of the Church.

But he respects our freedom, and lets us choose the dirtiness of sin over the purity of grace that lightens our hearts and fills them with life.

If we looked at God simply through human eyes, we would expect him to reject us when we come back to him covered in muck after we have ignored his warnings so many times.

I would certainly get frustrated quickly if Philip came to me many times a day to have the mud cleaned off of him.

But God not only is never fatigued by our constant need for his cleansing mercy, he actually rejoices when we come to him for help because Jesus tells us that "there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance" (Lk 15:7).

Christ washes us in a special and unrepeatable way in the waters of baptism, which will be renewed soon in Easter Vigils across the archdiocese.

After that, it happens in the healing intimacy of the sacrament of reconciliation. In the secrecy of a confessional, Christ comes to us and lovingly pours anew over our souls the merciful and cleansing water that flowed from his pierced side on the Cross.

So don't be discouraged when you find yourself again and again covered in the mud of your bad habits and usual sins.

Go to Jesus, especially in confession, and he will be there to clean you up. †

Emmaus Walk/Debra Tomaselli

Lessons from the Savior during Lenten season and beyond

"Crucify him! Crucify him!"

Most of us don't have to endure the intensity of suffering that Jesus bore as he stood before the angry mob clamoring for his crucifixion.



But people can say and do things that make us feel beaten and imprisoned. In those instances, we have much to learn from our Savior.

Meek and humble,

Jesus did not fight or resist the taunts. In fact, Pilate was so disturbed by Jesus' submission that he pulled him aside and asked, "Don't you know that I have the power to release you or to crucify you?" (Jn 19:10).

Jesus responded, "You would have no power at all over me unless it were given to you from above" (Jn 19:11).

Can you believe that?

Initially, I couldn't relate to his statement. I would have argued and fought. But when a work situation arose that left me feeling betrayed and imprisoned, I suddenly understood his response.

It happened years ago when I took a job with an insurance agency. Although the position was part time, the terms of employment included a paid vacation.

However, months later, when I requested a day off, I was told that I didn't get any paid vacation time. I wrinkled my nose and scratched my head.

But Nancy, the office manager, insisted. "No," she said. "You don't get paid vacation time."

Perplexed, I shrugged and left her office. That night, however, I searched at home until I found the original employment letter.

There it was, written in black and white. One week of paid vacation after six months and two weeks of paid vacation after one year of service.

I sighed with relief. I was right. Nancy must have forgotten.

I brought the document to the office the next morning, but when Nancy saw me coming with my paperwork in hand she waved me away.

"That was a mistake," she growled, pointing toward my letter. "You don't get paid vacation time."

"But . . ." I waved the proof.

"That was a mistake," she barked.

I didn't argue. I didn't fight. I would never sue, but I went home from work that day and cried. I couldn't afford to take a day without pay. I felt imprisoned. Yet, I never questioned her ruling. I accepted it and trusted God to deliver peace.

Months later, something changed Nancy's

mind. One day when the computer network quit working, Nancy offered everyone the choice of a paid vacation day or unpaid time off. When I didn't reply, she called me into her office.

"Why didn't you respond?" she asked. "You said I don't get paid vacation," I replied.

"Well, you do now," she said. My eyes widened in disbelief. My shoulders relaxed like a great burden had been released. I sighed.

"If it bothered you that much, why didn't you say anything?" Nancy asked.

Humbly, I felt no need to answer. Instead, I remained silent.

Suddenly, I recalled Jesus' response to Pilate on that fateful day. As I retreated from Nancy's office, his words echoed from deep within. Christ's reply was my unspoken answer.

"You would have no power at all over me unless it were given to you from above" (Jn 19:11).

I believe that. And a deep and abiding peace remains.

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

Palm Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 1, 2012

- *Isaiah 50:4-7*
- *Philippians 2:6-11*
- *Mark 14:1-15:47*

This weekend, the Church celebrates Palm Sunday, to use the older term, or the Sunday of the Lord's Passion.

As the rite of the procession of the palms begins, a selection from Chapter 11 of St. Mark's Gospel is read. These reflections examine the readings in the Liturgy of the Word itself. For the first of these readings, the Church presents a passage from the third part of the Book of Isaiah.

It is one of the four Songs of the Suffering Servant, the four poetic and highly moving compositions that form one of the great glories of Third Isaiah.

Over the centuries, Christians have seen the image of Christ, the innocent Lamb of God, in these Suffering Servant Songs.

Scholars debate the identity of the Suffering Servant. Was he the prophet himself? Was he a collective identity for the people of Israel? Did he represent the devout and faithful among the people? Was he someone else?

In any case, the message is clear. Despite outrages brought against him, the Suffering Servant remains true to God.

The second reading from St. Paul's Letter to the Philippians is one of the most eloquent sections in the New Testament.

Scholars think that this reading had its origins in an ancient Christian liturgy dating from the times of the Apostles. It is appealing and very instructive in its excited proclamation of faith in Jesus.

For this year's Palm Sunday liturgy, the Church presents the Passion Narrative of St. Mark's Gospel.

While all the Gospels go into considerable detail in telling the story of the Lord's trial and crucifixion, they differ from each other in certain insights and emphases.

Each Gospel is the work of a distinct

Evangelist. The imprint of the respective Evangelist's sense of the meaning of what happened on the first Good Friday is clear.

Without doubt, the death of Jesus occurred as a result of a horrendous process of torture and humiliation. It loses sight of the Gospel's message, however, to see the awfulness of these tragic events and nothing more.

The story ultimately is about the inevitability of God's will. In love, God willed that even sinful humanity should have the option of replacing disobedience with obedience. God provided a way for this to happen through the life and sacrificial death of Jesus.

Another important lesson is in the reactions of others in the story—the Jewish officials with their intrigue, the impulsiveness and then the betrayal of Peter, the pragmatism of Pilate, and the uncompromising loyalty of Mary and the women with her. They all present images of human nature, and how human nature differs as it is presented in one life and then in another.

Reflection

This Palm Sunday's profound reading from the Gospel of St. Mark calls us to the basic fact that—despite all the horror, and regardless of all the chaos and plotting—Jesus was unswerving in fulfilling God's holy will, and indeed God's will prevails.

What was God's will? It was that all people are to be freed of the effects of sin and be able to be at peace with God and in God to possess eternal life.

The first reading, the figure of the Suffering Servant, gives additional focus upon the obedience of Jesus.

A favorite literary technique employed by St. Mark is irony. It is ironic that humanity's only chance for freedom and eternal life is in Jesus, yet humans schemed and maneuvered to upset the mission of Jesus.

The most pious of the Jews, presumably, even allowed themselves to ally with the pagan Romans, their oppressors, to confound the Lord's work of salvation.

God's will for humanity endures today for each of us. Ironically, do we—with our sinfulness and in our blindness—frustrate for ourselves the opportunity given to us in Christ to be with God? †

Daily Readings

Monday, April 2
Monday of Holy Week
Isaiah 42:1-7
Psalms 27:1-3, 13-14
John 12:1-11

Tuesday, April 3
Tuesday of Holy Week
Isaiah 49:1-6
Psalms 71:1-4a, 5-6ab, 15, 17
John 13:21-33, 36-38

Wednesday, April 4
Wednesday of Holy Week
Isaiah 50:4-9a
Psalms 69:8-10, 21bcd-22, 31, 33-34
Matthew 26:14-25

Thursday, April 5
Holy Thursday
Isaiah 61:1-3a, 6a, 8b-9
Psalms 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21
Holy Thursday Evening
Evening Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalms 116:12-13, 15-16bc, 17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 6
Good Friday of the Passion of the Lord
Celebration of the Lord's Passion
Isaiah 52:13-53:12
Psalms 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, April 7
Holy Saturday
Holy Saturday Night—
The Easter Vigil
Genesis 1:1-2:2
or *Genesis 1:1, 26-31a*
Psalms 104:1-2a, 5-6, 10, 12-14, 24, 35c
or *Psalms 33:4-7, 12-13, 20-22*
Genesis 22:1-18
or *Genesis 22:1-2, 9a, 10-13, 15-18*
Psalms 16:5, 8-11
Exodus 14:15-15:1
(Response) *Exodus 15:1-6, 17-18*
Isaiah 54:5-14
Psalms 30:2, 4-6, 11-12a, 13b
Isaiah 55:1-11
(Response) *Isaiah 12:2-3, 4bcd, 5-6*
Baruch 3:9-15, 32-4:4
Psalms 19:8-11
Ezra 36:16-17a, 18-28
Psalms 42:3, 5; 43:3-4
or, when baptism is celebrated,
(Response) *Isaiah 12:2-3, 4bcd, 5-6*
or *Psalms 51:12-15, 18-19*
Romans 6:3-11
Psalms 118:1-2, 16ab-17, 22-23
Mark 16:1-7

Sunday, April 8
Easter Sunday of the Resurrection of the Lord
Acts 10:34a, 37-43
Psalms 118:1-2, 16ab-17, 22-23
Colossians 3:1-4
or *1 Corinthians 5:6b-8*
John 20:1-9
or *Mark 16:1-7*
or, at an afternoon or evening Mass,
Luke 24:13-35

Question Corner/Fr. Kenneth Doyle

Special relationship between husband and wife may continue into eternity

Q After decades of a really good marriage, my spouse passed away and I have some questions.

Is there marriage in heaven? Does the one who is in heaven have a special link with the one who is still alive?

When both of them have died, will there be a particular relationship between them in the context of perfect happiness? (New York)

Q In a recent column, when asked whether pets go to heaven, you said that if you need your pet to be happy in heaven then you can be sure they will be there.

If the physical body gets resurrected and spouses meet in heaven, will sex continue to be a part of their life? I know this might be a delicate question to discuss in print, but I would really like an answer. (Virginia Beach, Va.)

As to what life will be like in heaven, a preliminary disclaimer is proper: We don't know. We have been cautioned by St. Paul that, "What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him" (1 Cor 2:9).

We are reduced, then, to speculation.

But our speculation must begin with what we know, which is that a similar question was once asked of Jesus.

In the Gospel of Matthew, some Sadducees, in an attempt to ridicule the belief of the Pharisees in an afterlife, posed to Christ the problem of seven brothers who had been married successively to the same woman—with the issue being whose wife she would be in heaven (Mt 22:23-30).

Jesus replied, "At the resurrection they neither marry nor are given in marriage but are like the angels in heaven" (Mt 22:30).

Resurrection means not just resuscitation, a return to the bodies that we currently experience. In heaven, our bodies will no longer be mortal or vulnerable, nor will we need to worry about the survival of the species or the continuation of a family name.

But at the same time, it seems logical that a special relationship would continue into eternity between a man and woman married on earth.

There is, in the marriage relationship, a quality of transcendence that points beyond itself to a reality that is divine.

We are made in the image of the Trinitarian God, an eternal relationship of profound self-giving love, and I can well imagine that a couple will find their ultimate fulfillment in rejoicing together before the face of God, which is the ecstasy hinted at in all earthly intercourse. †

My Journey to God



In Gethsemane

I saw a solitary tree
Planted
On the barren hillside,
Rooted deeply in the earth,
Reaching and touching the sky
As if in a posture of prayer,
Aware
Of its purpose, position and place,
Its connection to self, others,

And its Creator,
Absorbing the depth
And the gift
Of aloneness,
Of loneliness,
And
Regretting it not.

By Cathy Lamperski Dearing

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

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.

BRINKMAN, Marilyn, 81, St. Louis, Batesville, March 14. Wife of Jerry Brinkman. Mother of Karla Binder, Kathy Riley and Tom Brinkman. Grandmother of six. Great-grandmother of five.

BRUEGGE, Vincent G., 82, St. Lawrence, Lawrenceburg, March 9. Father of Rhonda Kinman, Vicki Swarnkar, David and Gary Bruegge. Grandfather of nine. Great-grandfather of one.

CAMPBELL, Walter R., 89, St. Barnabas, Indianapolis, Feb. 21. Husband of Wintress Campbell. Father of Barb Cullen, Jeff and Steve Campbell. Grandfather of three. Great-grandfather of one.

COGHILL, Margaret Helen, 81, St. Lawrence, Lawrenceburg, March 10. Mother of Jane Ahaus, Jill Moody, Janice Slaughter, Mary Jo Smith and Steven Coghill. Grandmother of three.

GRITT, William Edward, 82, St. Barnabas, Indianapolis, March 19. Husband of Barbara (McNulty) Gritt. Father of Mary Rankin, Peggy, Bill Jr. and Mike Gritt. Brother of Mary Kay Lashbrook, Jeannie O'Hara, Joan, David, George and Tom Gritt. Grandfather of 10. Great-grandfather of four.

HAWKINS, Mary Kathryn, 79, St. Barnabas, Indianapolis, Jan. 21. Wife of Price Hawkins. Mother of Barry and Rick Hawkins.

JOLIVETTE, Ross C., 91, St. Charles Borromeo, Bloomington, March 15. Father of Janet Spore, Julie Wetzell, Jeff, Jon and Jordan Jolivet. Grandfather of five. Great-grandfather of six.

KIRCHGESSNER, Clifford Anthony, 76, St. John the Baptist, Starlight, March 20. Father of Diane Amburn, Larry

and Ronnie Kirchgessner. Brother of Mildred Fessel, Marcella Graf, Martha Rhodes, Albert, Edward and Emil Kirchgessner Jr. Grandfather of five. Great-grandfather of one.

LITTLE, Vivian F., 96, Holy Family, Oldenburg, March 14. Mother of Kay Blackwood, Carol Crays, Denise Daro, Betty Gabbard, Monica Steidinger, Linda Wenning, Julia, Dan, Joe, Paul and Tim Little. Sister of Catherine Entienne. Grandmother of 19. Great-grandmother of 17. Great-great-grandmother of nine.

LITZELMAN, Agnes M., 98, Most Holy Name of Jesus, Beech Grove, March 11. Aunt of several.

LOMBARDO, August Joseph, Jr., 92, Our Lady of the Greenwood, Greenwood, March 13. Husband of Theresa (McGinnis) Lombardo. Father of Kathleen Rusler and Michael Lombardo. Brother of Josephine Stickford and Paul Lombardo. Grandfather of several. Step-grandfather of several. Great-grandfather of several. Step-great-grandfather of several. Great-great-grandfather of several.

LOWS, Gregory Brent, 63, St. Lawrence, Lawrenceburg, March 19. Son of Robert and Mary Lows.

MASCARI, Frank A., 89, St. Roch, Indianapolis, March 20. Father of Andy Hart, Liz Schoettle, Rita, Trese, Chris, Joe and Nick Mascari. Grandfather of 13. Great-grandfather of four.

MINTA, Peter J., 76, St. Anthony of Padua, Clarksville, March 2. Brother of Anne Noller and Thomas Minta.

MORALES, Richard D., Sr., 54, St. Vincent de Paul, Bedford, March 5. Husband of Irma Villa. Father of Vanessa Childers, Joseph, Michael, Richard and Steven Morales. Son of Margie Morales. Brother of Dolores Magana and Manuel Morales. Grandfather of 16.

PARSON, Robert, Jr., 56, St. Roch, Indianapolis, March 17. Husband of Nina (Gentry) Parson. Father of Theresa, Brian and Jason Parson. Brother of Linda Stone, Pam Thompson, Heather Wood, Jay and Fritz Parson. Grandfather of three.

PEARSON, Paul Edward, 81, Nativity of Our Lord Jesus Christ, Indianapolis, March 15. Father of Donna Custer, Julia Monday, Daniel and Edward Pearson. Grandfather of eight. Great-grandfather of five.

PIRTLE, Frances Marie (Lori), 92, Our Lady of Perpetual Help, New Albany, March 12. Mother of Paula Smith and Donna Pirtle. Sister of Roseann Bowman, Freida Jahn, Jesse Skelton and Francis Lori. Grandmother of four. Great-grandmother of 10.

RECEVEUR, Viola E., 83, Good Shepherd, Indianapolis, March 14. Mother of Cindy Beasley, Jeanette Cline, Judith Davis, M. Suzanne Graves, Barbara Lawson, John Jr., Robert and Roger Receveur. Sister of Bobby Wood. Grandmother of 15.

REISERT, Judith, 55, St. Andrew, Richmond, March 12. Daughter of James Reisert and Betty Brown. Half-sister of Rhonda and Jimmy Reisert. Stepsister of Laurie Brown, Karen Martin, Bryan and Michael Brown.

RIEDEMANN, Clyde R., 82, St. Mary, Greensburg, March 13. Husband of Barbara Riedeman.

SAHM, Suzanne Marie, 58, Most Holy Name of Jesus, Beech Grove, March 10. Wife of Michael Sahn. Mother of Sara Klindt, Stephanie Stapert, Michelle Stanley, Mary, Mark and Matthew Sahn. Daughter of Marianne (Lowe) Hermann. Sister of Beth Finney, Dolores Thie, Donna Williams and Robert Hermann. Grandmother of six.

SCHOENTRUP, Aloysius, 82, St. Joseph, Shelbyville, March 17. Father of Debbie Schoentrup-Cook and Beth Schoentrup. Brother of Catherine Wertz and John Schoentrup.

SCHOETTNER, Albert W., 80, Immaculate Conception, Millhousen, March 15. Husband of Pauline Schoettner. Brother of Kathleen Berkemeier, Lucille Case, Margaret Greiwe, Ruth Steinkamp, Mary Ann Sullivan, Virginia Wamsley, Agnes Wagner, Ralph, Richard and Ronald Schoettner.

SPENCER, Thomas Richard, II, 60, St. Roch, Indianapolis, March 12. Father of Susan Anderson. Son of Norma (Kelley) Spencer. Brother of Suzanne Snoddy and Patrick Spencer. Grandfather of one. †

Franciscan flowers



Tulips and pansies bloom in a garden in front of the Franciscan Monastery in Washington on March 20, the first day of spring this year. March 20 through March 23 was the peak time to see 70 percent of the cherry blossom trees blooming in the nation's capital. This year marks the 100th anniversary of the gift of 3,000 cherry trees from Tokyo, Japan. Each year, the National Cherry Blossom Festival commemorates the 1912 gift and honors the lasting friendship between the United States and Japan.

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Hundreds gather in rain for religious freedom rally

By Sean Gallagher

A steady rain didn't deter about 700 people from across central Indiana who came to "stand up for religious freedom" on the grounds of the Indiana Statehouse in Indianapolis on March 23.

Right to Life of Indianapolis organized the city's "Stand Up for Religious Freedom" rally, which was repeated in about 140 other cities across the country on the same day.

A coalition of pro-life organizations sponsored the rallies in response to the mandate of the U.S. Department of Health and Human Services (HHS) that nearly all employers must provide free coverage for abortifacients, sterilizations and contraceptives even if they are in conscience opposed to these medicines or procedures.

Religious and civic leaders as well as citizens spoke under a tent placed near the south steps of the Statehouse.

They were welcomed by Marc Tuttle, president of Right to Life of Indianapolis.

"This is a historic day for a couple of reasons," Tuttle explained at the start of the rally. "We are just one of 140 cities across the country that are simultaneously having these rallies to stand up for religious freedom. But sadly, it's a historic day because we have to have this rally."

Father John Hollowell, chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis and associate pastor of St. Malachy Parish in Brownsburg, offered a prayer then delivered the rally's first speech.

He reflected on the fact that the Declaration of Independence said people are "endowed by their Creator with certain inalienable rights."

"It's important to note that the Founding Fathers saw these rights and freedoms as things given to each person by their Creator," Father Hollowell said. "There's a very dangerous notion that has begun to creep into our vocabulary in this country. And that is—some [people] are beginning to suggest that the rights that we have are given to us by the federal government or the state government or some other government."

"That is flat wrong. And our

Founding Fathers never suggested such rubbish. Rights and freedoms come from one place. They come from our Creator."

Father Hollowell also reflected on how the Bill of Right's First Amendment guarantees that Congress would not pass a law which prohibited the "free exercise" of religion.

"We are hearing the dangerous phrase 'freedom of worship' more and more from some of our politicians as if religious beliefs are only to be on display behind the closed doors of churches and mosques and synagogues," he said. "We already have a word for people who only practice their faith behind church doors. That word is 'hypocrite.'"

Father Hollowell then encouraged his listeners who oppose the HHS mandate to let their voices be heard.

"I have a say. And you have a say. And we all have a say," Father Hollowell emphasized as the crowd at the rally applauded. "And, despite the fact that some would try to take that say away from me and you, I'm going to keep saying my say until they cart me off to jail."

"And I say this, 'Enough.' The government is supposed to be protecting the rights that have been given to me by God, not swallowing them up."

Maria Novak had her say after Father Hollowell. A member of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese, Novak, 27, is married and works as an architect.

She told the rally attendees that she and others like her accept the Church's teaching on contraception.

"There are many people in our country who believe that people like me don't exist," Novak said. "I'm here to tell you that we do exist."

"I didn't need contraception to be where I am today. I hope that I don't fit the stereotype of a woman stuck in the Dark Ages."

Novak later questioned the notion that those who oppose the HHS mandate are waging a war against women.

"We must pray for our country, for our leaders, especially President [Barack] Obama, [HHS Secretary] Kathleen



Father John Hollowell, left, chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis and associate pastor of St. Malachy Parish in Brownsburg, speaks on March 23 during the "Stand Up for Religious Freedom" rally on the grounds of the Indiana Statehouse in Indianapolis.

Sebelius, and all those men and women who wrongly believe that this is a war waged on women when, in reality, it is a war waged on religious freedom," Novak said. "This is not a time for placating words and niceties. This is a time of strong resolve, courage, and sacrifice of time and strength until we see these rights restored."

Although much attention has been focused on the Catholic Church during the public debate regarding the HHS mandate, a majority of the speakers at the Indianapolis rally were not Catholic.

They included Yaqub Masih, pastor of Abundant Life International Church in Indianapolis.

"I'm so proud that the Catholic Church took a stand and has spoken against this [mandate]," Masih said. "Psalm 11, verse 3, says that if the foundations are destroyed, what can the righteous do?"

"... This Health and Human Services mandate is stepping on the religious beliefs of God's people. We forget that the foundation of this nation is based upon religious liberty."

Masih pointed out that in the coming days the U.S. Supreme Court will be hearing arguments in a case questioning the constitutionality of the health care reform act that ultimately brought forth the HHS mandate.



Marian Copley, a member of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese, holds a sign showing her support for religious freedom during a March 23 rally on the grounds of the Indiana Statehouse in Indianapolis.

"We need to pray. If you can fast, fast and pray," Masih said. "And cry out to the Lord that he would have mercy upon our nation, and that he would give wisdom and understanding to these judges that they may make the right decision." †

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Pope urges young people to find joy in Christ, not prestige or power

VATICAN CITY (CNS)—Pope Benedict XVI called on young people to not pursue power, money and prestige, but to find true joy in Christ and live a life of generous service to others.

In his message for World Youth Day 2012, he told the world's young Catholics to start making the world a better, more just and humane place right now even while they continue to pursue their studies, talents and interests.



Do not be content in giving the minimum, he said.

"The world needs men and women who are competent and generous, willing to be at the service of the common good," the pope said.

The Vatican and most dioceses around the world will mark World Youth Day on Palm Sunday, April 1. International celebrations of World Youth Day are normally held every two to three years.

In the message, released by the Vatican in English, Spanish, Italian and French on March 27, the pope chose the

theme from St. Paul's Letter to the Philippians: "Rejoice in the Lord always" (Phil 4:4).

"Joy is at the heart of the Christian experience," the pope said. In a world marked by so much sorrow and anxiety, "joy is an important witness to the beauty and reliability of the Christian faith."

He told young people to recognize that the many temptations and false promises of modern-day culture veer people away from true and lasting happiness.

People are often pressured "to seek immediate goals, achievements and pleasures" as the dominant culture "fosters fickleness more than perseverance, hard work and fidelity to commitments," he said.

"May your entire life be guided by a spirit of service, and not by the pursuit of power, material success and money," he said.

God loves his children so much that he sent his only Son to be with them, and he gave people specific directions—the Ten Commandments—for following the right path in life, Pope Benedict said.

While the commandments may seem like just "a list of prohibitions and an obstacle to our freedom," in light of

Christ's message, they are "a set of essential and valuable rules leading to a happy life," he said.

"Christianity is sometimes depicted as a way of life that stifles our freedom, and goes against our desires for happiness and joy," he said.

Rather, faith in Christ, who is truly present for everyone, brings real joy, he said, because Christians recognize that they are not alone and that Christ is always near, especially during times of great difficulty.

"Christian joy is not a flight from reality, but a supernatural power that helps us to deal with the challenges of daily life," he said.

The pope told young people, "Learn to see how God is working in your lives and discover him hidden within the events of daily life," to know that God will never abandon anyone, and know that God in his mercy always offers sinners the possibility of redemption.

"If the way Christians live at times appears dull and boring, you should be the first to show the joyful and happy side of faith," he said, as he urged young people to share the good news of Christ with everyone. †

What was in the news on March 30, 1962? Cardinal Ritter is praised for his fight against racism, and a rabbi gives thanks for Pope John XXIII

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 March 30, 1962, issue of *The Criterion*:



- Cardinal Tien reports torture used against Chinese clergy
- 'The parish with a heart' helps a stricken member

• A Lutheran's appeal: Protestant devotion to Mary is advocated

• Catholic right to resist State's injustice cited

• Rabbi lauds unity moves of Pope John

"HARTFORD, Conn.—A rabbi said here that

His Holiness Pope John XXIII 'has brought a new spirit into Roman Catholicism which is accelerating the translation of the Church's teaching of charity and fraternity into practice.'

Rabbi Marc H. Tanenbaum, director of the American Jewish Committee's Interreligious Affairs Department, also said in an interview, 'Equally heartening have been the demonstrations of fraternal outreach practiced by the World Council of Churches, which represents some 300 million adherents of Protestant, Anglican and Orthodox Churches throughout the world.'

- New Orleans plans to integrate schools
- Indianapolis parish inaugurates special Bible devotions during Lent
- A citadel of liberal arts: Marian passes a milestone
- Bar Brazilian priests from political office
- Soviets vary tactics to wipe out religion
- Annual clergy institute on alcoholism scheduled
- Drop first grade in crowded schools
- Immaculate Heart wins *Criterion* Quiz Contest
- Family Clinic: Are today's children more disobedient?
- Holy Father sets up hierarchy for Korea
- Role of Cardinal lauded in passage of

rights measure

"ST. LOUIS—A public official said here that Cardinal Joseph E. Ritter, Archbishop of St. Louis, provided the impetus that resulted in passage of an anti-bias law in this city last July 1. 'Many persons were working for years on passage of a human rights bill in St. Louis,' said Chester E. Stovall, the city's director of public welfare, 'but it wasn't until Cardinal Ritter's leadership came forth that we were successful in passing the public accommodations law.' The law states that Negroes cannot be barred from restaurants, theaters and other public places. It had been up before the city's Board of Aldermen at least 10 years in succession, but had been defeated each time until its passage in July."

- Swiss bishop's appraisal: Not all military uses of A-weapons seen evil
- Says bigotry will stop aid to private schools

(Read all of these stories from our March 30, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

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