

The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Easter message

Reconcile with God, resurrect hope in others, Pope Francis urges, page 3.

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Priests renew promises, archbishop blesses oils at chrism Mass

By Sean Gallagher

In the coming year, countless sacramental celebrations in parishes and health care facilities across central and southern Indiana will be traced back to a series of blessings imparted on March 22, Tuesday of Holy Week, by Archbishop Joseph W. Tobin at SS. Peter and Paul Cathedral in Indianapolis.

These blessings took place during the annual archdiocesan chrism Mass, when the archbishop blesses oils that are used in several sacraments and in the consecration of altars and churches.

The oils blessed during that multi-lingual liturgy will bring people closer to Christ and the Church through the sacraments of baptism, confirmation, holy orders and the anointing of the sick.

Just prior to the blessing of the oils, some 130 priests who will celebrate these sacraments across the archdiocese in the coming year renewed the promises they made at their priestly ordination, when their hands were anointed with sacred chrism oil.

Archbishop Tobin spoke humbly of priestly ministry during his homily.

"We priests recognize our human limitations and weaknesses, yet for some reason known only to God, Jesus has chosen us to be his priests in ministry to his people," he said. "In this Mass, we rededicate ourselves once again to serve God faithfully for you, our brothers and sisters.

"We ask you to support us in our ministry, which is essentially to preach well the word of God; to celebrate lovingly the sacraments of faith; to shepherd the people of God, caring also for the larger community."

Transitional Deacon James Brockmeier assisted at the Mass and took special note when Archbishop Tobin blessed the chrism oil,



Archbishop Joseph W. Tobin ritually breathes upon chrism oil while blessing it on March 22 during the annual archdiocesan chrism Mass at SS. Peter and Paul Cathedral in Indianapolis. Seminarian Timothy DeCrane, right, assists as an altar server during the liturgy. Oils used in sacraments and the consecration of altars and churches are blessed during the liturgy, which also includes priests renewing their ordination promises. (Photo by Sean Gallagher)

since it will be placed on his hands and those of five other transitional deacons who will be ordained priests for the archdiocese on June 25 at the cathedral.

"It was neat to see the blessing, and to know how that blessing is going to bless my ministry and the ministry of my classmates as well," said Deacon Brockmeier, a member of St. Mark the Evangelist Parish in Indianapolis.

Seminarian Jeffrey Dufresne and the other archdiocesan seminarians in formation at Bishop Simon Bruté

College Seminary in Indianapolis and at Saint Meinrad Seminary and School of Theology in St. Meinrad also assisted at the Mass.

"It's a special day to celebrate [the priestly vocation], and to aspire to it as well, as we see the priests renew their promises," Dufresne said. "That's a big inspiration, especially as a seminarian."

The oil of the sick used in the sacrament of the anointing of the sick was also blessed during the chrism Mass.

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Poland, U.S. working to ensure safety of World Youth Day pilgrims

WASHINGTON (CNS)—World Youth Day (WYD) organizers in the United States and Poland remain in touch with diplomatic and security officials in their respective countries to ensure that pilgrims will remain safe during the festival of faith in late July.

Security is expected to be extremely tight in Krakow, Poland, the WYD host city, as authorities in both countries work to prevent any incident that would threaten visitors, said Paul Jarzebowski, World Youth Day USA coordinator and assistant director of youth and young adult ministries for the U.S. Conference of Catholic Bishops (USCCB).

He told Catholic News Service that current information indicates no threat to the celebration, scheduled for July 26-31.

"The pilgrims' families can be assured that we're in regular communication with the State Department, the organizers in Krakow and the Polish Embassy in the United States," Jarzebowski said.

"Pilgrims can rest assured if they are vigilant and aware and up to date on the security situation, that the U.S., and most especially Poland, are doing everything they can to assure their safety," he added.

About 2 million people, including 30,000 Americans, are expected for the 14th international gathering of young people to celebrate their Catholic faith.

The USCCB will conduct a webinar on safety and security at 2 p.m. on April 14. Information is available at bit.ly/1UrnHZE.

Jarzebowski's office has devoted a section of its World Youth Day USA website to safety and security. It details how the USCCB is partnering with other organizations to address security concerns and offers tips on preparing for the trip, including routine measures that travelers can take ahead of any international journey.

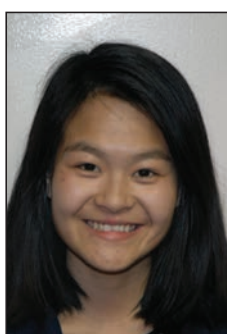
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Servants' heart is hallmark of this year's Spirit of Service award recipients

By John Shaughnessy

When she arrived in the United States as a refugee, Htoo Thu looked forward to the freedom and opportunity that her new country offered her and her family.

Yet the teenager never anticipated how one chance meeting in her new city of



Htoo Thu

Indianapolis would change her—and lead to her selection as this year's recipient of the Spirit of Service Youth Award.

Tim Hahn, Domoni Rouse and Phyllis Usher will also receive Spirit of Service Awards from

Catholic Charities Indianapolis during its annual dinner event in Indianapolis on April 27.

For Htoo, the life-changing meeting occurred shortly after her family moved from Burma to St. Mark the Evangelist Parish in Indianapolis, where she started at the parish school as an eighth-grade student.

"We lived in an apartment where a lot of other Burmese refugees lived, and one day this American person, Mike Newton, knocked on our door and I answered," recalls Htoo, now a senior at Roncalli High School in Indianapolis.

"That day, he had a trailer full of clothing and furniture and toys. My family received a few things, and a lot of the Burmese refugees came out to see what was going on. I knew some English, so I was the translator. Mister Mike keeps



coming once a week, and I come out to translate. He inspires me. He gives so much of his time for us. I said, 'Can I be like you?'"

Consider that question answered positively.

Even as she works two part-time jobs, she has accumulated more than 600 service hours during her four years at Roncalli.

Many of her service hours come from translating for Newton and helping him distribute the items from the St. Vincent de Paul Society. She also helps new

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refugees by offering them support when they visit the doctor or translating for them when they get a driver's license. And she serves as a translator during parent-teacher conferences at Roncalli and St. Mark.

And she does it all while earning a 4.2 grade-point-average (on a scale of 4.0).

"Her passion for wanting to help others is so powerful," says Roncalli's principal Chuck Weisenbach. "She truly has a servant's heart."

It's all a matter of sharing the love, says Htoo, who wants to become a doctor.

"Since I have been on the receiving end of the generosity of other people, I feel great when I help others. I feel like I grow so much from doing it," she says. "Now when I look at someone, I think about what I can do to help them. I feel God is telling me I should do this. I don't even think about it anymore. I just go for it."

Here are the stories of the other recipients of the Spirit of Service Award.

Domoni Rouse

Domoni Rouse has a special motivation as she works to help people find a way out of poverty in central Indiana.



Domoni Rouse

She knows what it's like to struggle, and she knows the difference it makes when someone makes the effort to help a person through a difficult time.

"For five years of my life, I didn't go to church. During those years, I had some

difficult times in my personal life," says Rouse, now a longtime member of St. Rita Parish in Indianapolis. "It was my church that made me understand what being a Catholic and a Christian are all about, and what my faith is all about.

"I was a member of the choir, and I often say that being able to sing saved my life when I couldn't hold my head up. The elders of the church put their arms around me, and showed me the way. It helped turn my life truly toward God. I matured spiritually, and decided charity should be the root foundation of my life."

Now, she puts her arms around the

participants of "Changing Lives Forever," a St. Vincent de Paul Society program that tries to help people escape the cycle of poverty by pairing them with a mentor who makes the journey with them.

"I love that it opens people's eyes to the possibilities and gives them hope. It helps them to see they can have a future story. And it helps open the eyes of the facilitators who walk with them. If we aren't educated about each other, nothing will change. People in this program are living a stressful life in an unstable environment. When you understand that, you want to be able to help."

Rouse has had that same approach at St. Rita, where she has served as president of the parish council and a religious education teacher. She also serves as a member of the Archdiocesan Pastoral Council.

She says she accepts the Spirit of Service Award on behalf of all the other volunteers of the St. Vincent de Paul Society.

"Vincetians believe that we should show people the face of Christ, and we should see the face of Christ in the people we serve. If you're doing that, you're epitomizing what we should do as Catholics, as Christians.

"As my mom says, it's all about love. The love of Christ is supposed to be spread from one person to another. That's what I'm trying to do."

Phyllis Land Usher

When Phyllis Land Usher married her husband Bill, she joined a Catholic family that was dedicated to approaching everyone they met with dignity and the love of Christ—which included taking care of the funeral arrangements of nearly every Little Sister of the Poor in Indianapolis since the 1930s.



Phyllis Usher

Their marriage also introduced the Mississippi native to a world she hadn't known previously—the west side Indianapolis neighborhood surrounding St. Anthony Parish that Bill and then-pastor Msgr. John Ryan embraced.

"I fell in love with my husband, and I fell in love with the neighborhood.

Msgr. Ryan would call Bill to have him help people. My husband grew up in the parish, and knew all the people. He had friends from the statehouse to the gutter, and he treated them all the same—with respect. I saw helping people from a different light because I had not lived in a struggling neighborhood before. I saw how it opened your heart to wanting to help people."

The couple had been married 10 years when Bill died in 1993—a time when she could have left the neighborhood. Instead, the longtime educator stayed. She has continued in her husband's path, including serving as the president of the Usher Funeral Home. She has also set a new course of service of her own.

Known as "the fairy godmother of the west side," she has served as the president of the board of the Hawthorne Community Center, leading a successful \$3.5 million capital campaign.

She is also involved with Hearts and Hands of Indiana, an organization that helps low-income families and individuals become homeowners in the St. Anthony area.

She's had a longtime commitment to the Kiwanis Foundation of Indianapolis and Hope Academy, a public charter school for students in recovery from addictions.

And while her funeral home continues the family tradition of providing burials for the Little Sisters of the Poor, she's also the caregiver for a 90-year-old resident of the sisters' St. Augustine Home for the Aged.

"They are wonderful people," she says about the sisters. "It's wonderful to see how they tend to the people with such love and competence."

She has the same approach in her service to others.

"Bill encouraged me to never be on the sidelines. He thought I could do anything. That's how I found myself in this position."

Tim Hahn

In nearly 20 years of helping people in need, Tim Hahn has been guided by this belief: "Whenever you take a little leap of faith, God won't be outdone in his generosity."

That belief took hold during the dozen years that Hahn worked with his mentor, the late Lucious Newsom, a

retired-Baptist-minister-turned-Catholic who helped the poor with a dignity-first, hands-on, caring approach.

And Hahn has continued to follow that belief in the past eight years as



Tim Hahn

the founder of "Helping Hand," the grass-roots, non-profit organization that strives to make a difference, especially with members of the Hispanic community.

When Hahn once paid a \$98 gas bill for a struggling family, he went home and found

a \$100 check in his mailbox from a friend he hadn't seen in two years.

On the day he bought a new mattress for a teenager who never had one, Hahn received a phone call from a store owner, saying she wanted to make a donation to Helping Hand, a donation that ended up being a few thousand dollars.

That combination of people's generosity and God's generosity fuels Hahn as he taps into donations from restaurants and supermarkets to provide food for about 200 people each week.

At the beginning of the school year, his group of about 35 volunteers give backpacks filled with school supplies to students. At Thanksgiving, they provide families with everything they need for a feast. In December, they distribute coats and shoes for the winter.

Most importantly, his goal is to get to know the people he serves, to listen to their hopes, their needs, their stories.

"You start to learn their names and the problems they have," says Hahn, who gives cakes to the people he helps for their birthdays. "You start by handing out bread, but if you think it ends there, you're wrong. It just starts there. You have to show people you care first."

The leaps of faith he makes have led him even closer to people and to God.

"When you do this, you see Jesus in these people," says Hahn, who attends Mass at Holy Cross Church in Indianapolis. "And look at all the time he spent with the poor, talking with them, laughing with them, helping them. So why wouldn't I want to do that?"

"I think feeding the poor is the key to the kingdom. Jesus did it. That's what we're here for, too." †

Speedway's Boles will be featured speaker at Spirit of Service Awards Dinner



J. Douglas Boles

Criterion staff report

Indianapolis Motor Speedway president J. Douglas Boles will be the featured speaker at the archdiocese's 18th annual Spirit of Service Awards Dinner in Indianapolis on April 27.

The selection of Boles as the speaker for the event connects with this year's 100th running of the Indianapolis 500 in May.

The dinner will benefit and celebrate the efforts of Catholic Charities Indianapolis to help people in need. It's also an opportunity for business, community and social services leaders to support Catholic Charities as

it continues to improve the community of central Indiana by providing services to the poor and vulnerable.

The event at the Indiana Roof Ballroom begins with a reception at 5:30 p.m., and dinner is at 6:30 p.m.

Tables for eight can be purchased at these sponsorship levels: \$10,000 for a benefactor, \$5,000 for a patron, and \$1,750 for a partner.

In 2015, Catholic Charities Indianapolis served more than 70,500 people. The agency ensures that 92 cents of every dollar goes directly to programming.

"Funding from the Spirit of Service Awards Dinner supports our programs that

lead people to a more independent life," said David Bethuram, agency director for Catholic Charities Indianapolis. "Often, it starts with direct services that lead to other programs to help stabilize families and individuals. We are always grateful to our donors whose gifts help their neighbors succeed."

(Table reservations for the Spirit of Service Awards Dinner can be made online at www.archindy.org/spirit. For more information about the event or individual tickets, call Valerie Sperka at 317-592-4072 or send an e-mail to her at vsperka@archindy.org.) †

Official Appointment

Effective April 1, 2016

Gary A. Taylor, D. Min., appointed parish life coordinator at St. Charles Borromeo Parish in Milan.

(This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †

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Reconcile with God, resurrect hope in others, pope urges at Easter

VATICAN CITY (CNS)—Easter is a feast of hope, a celebration of God's mercy and a call to pray for and assist all who suffer, Pope Francis said before giving his solemn blessing "*urbi et orbi*" (to the city and the world).

The risen Jesus "makes us sharers of his immortal life, and enables us to see with his eyes of love and compassion those who hunger and thirst, strangers and prisoners, the marginalized and the outcast, the victims of oppression and violence," the pope said on March 27 after celebrating Easter morning Mass.

Easter in Rome dawned bright and sunny. In St. Peter's Square, the steps leading up to the basilica were turned into an abundant garden with thousands of tulips, daffodils and flowering bushes.

On Easter morning, the pope did not give a homily. Instead, with hands clasped in prayer and head bowed, he led the tens of thousands of people in the square in silent reflection.

After Mass, before giving his solemn blessing, Pope Francis said Easter should give people the courage to "blaze trails of reconciliation with God and with all our brothers and sisters."

Speaking about Christ's power over death and sin, the pope prayed that the Lord would touch places in the globe scarred by war, terrorism, poverty and environmental destruction.

"The risen Christ points out paths of hope to beloved Syria, a country torn by a lengthy conflict, with its sad wake of destruction, death, contempt for humanitarian law, and the breakdown of civil concord," the pope said. "To the power of the risen Lord, we entrust the talks now in course."

He prayed that the power of the Resurrection would "overcome hardened hearts, and promote a fruitful encounter of peoples and cultures," particularly in Iraq, Yemen, Libya and the Holy Land.

"May the Lord of life also accompany efforts to attain a definitive solution to the war in Ukraine, inspiring and sustaining initiatives of humanitarian aid, including the liberation of those who are detained," he prayed.

On Easter and throughout the Holy Week liturgies that preceded it, Pope Francis showed special concern for the fate of refugees and migrants fleeing violence and poverty, and for Christians facing persecution in the Middle East and other parts of the world.

At Rome's Colosseum on Good Friday, after presiding over the Stations of the Cross, the pope offered a long meditation on how Christ continues to be scorned, tortured and crucified in suffering people around the world.

"O Cross of Christ," he said on March 25, "today too, we see you raised up in our sisters and brothers killed, burned alive, throats slit and decapitated by barbarous blades amid cowardly silence.

"O Cross of Christ, today too we see you in the faces of children, of women and people, worn out and fearful, who flee from war and violence and who often only find death and many Pilates who wash their



Pope Francis greets the crowd during his Easter message and blessing "*urbi et orbi*" (to the city and the world) delivered from the central balcony of St. Peter's Basilica at the Vatican on March 27. (CNS photo/L'Osservatore Romano, handout)

hands," he said.

Two days later, celebrating the Resurrection, Pope Francis said the Easter message "invites us not to forget those men and women seeking a better future, an ever more numerous throng of migrants and refugees—including many children—fleeing from war, hunger, poverty and social injustice. All too often, these brothers and sisters of ours meet along the way death or, in any event, rejection by those who could offer them welcome and assistance."

Celebrating the Easter Vigil on March 26, Pope Francis said Easter is a celebration of hope, one that must begin within the hearts of each Christian.

"Christ wants to come and take us by the hand to bring us out of our anguish," he said in his homily. "This is the first stone to be moved aside this night: the lack of hope which imprisons us within ourselves. May the Lord free us from this trap, from being Christians without hope, who live as if the Lord were not risen, as if our problems were the center of our lives.

"Today is the celebration of our hope, the celebration of this truth: nothing and no one will ever be able to separate us from his love," the pope said.

"The Lord is alive and wants to be sought among the living," Pope Francis said. "After having found him, each person is sent out by him to announce the Easter message, to awaken and resurrect hope in hearts burdened by sadness, in those who struggle to find meaning in life. This is so necessary today."

During the Easter Vigil, Pope Francis baptized eight women and four men, including Yong-joon Lee, the South Korean ambassador to Italy, who took the baptismal name, Stephen. The ambassador's wife, taking the name Stella, was also baptized. The other catechumens came from Italy, Albania, Cameroon, India and China.

One by one, the catechumens approached the pope, who asked them if they wished to receive baptism. After responding, "Yes, I do," they lowered their heads as the pope, using a silver shell, poured water over their foreheads.

Confirming the 12 during the vigil, the pope asked the cardinals, bishops and priests present to join him in raising their hands and praying over the newly-baptized so that God would send forth the Holy Spirit upon them.

At the beginning of the liturgy, after



Above, Pope Francis prepares to baptize one of 12 new members of the Church during the Easter Vigil in St. Peter's Basilica at the Vatican on March 26. (CNS photo/Paul Haring)



Left, Pope Francis carries a candle in procession as he arrives to celebrate the Easter Vigil in St. Peter's Basilica at the Vatican on March 26. (CNS photo/Paul Haring)

blessing the Easter fire, Pope Francis entered a darkened basilica, gently illuminated by the light of the Easter candle.

In his homily, reflecting on the Easter account from the Gospel of St. Luke, the pope noted how the disciples doubted the testimony of the women returning from the empty tomb.

Peter, he said, was the first of the men to rise and run to the tomb, choosing not to "succumb to the somber atmosphere of those days, nor was he overwhelmed by his doubts.

"This marked the beginning of Peter's resurrection, the resurrection of his heart. Without giving in to sadness or darkness, he made room for hope; he allowed the light of God to enter into his heart, without smothering it," the pope said.

Like Peter and the women, he added, Christians cannot discover life by being "bereft of hope" and "imprisoned within

ourselves" but, instead, must allow Christ to bring life and break open their tombs, sealed by "the stones of our rancor and the boulders of our past."

While problems will always remain, he said, Jesus' resurrection is a sure foundation of Christian hope and not "mere optimism, nor a psychological attitude or desire to be courageous."

The Holy Spirit "does not remove evil with a magic wand. But he pours into us the vitality of life, which is not the absence of problems, but the certainty of being loved and always forgiven by Christ, who for us has conquered sin, death and fear," he said.

Christians are called to awaken the same hope in the hearts of others, Pope Francis said. Without such witness, the Church risks becoming "an international organization full of followers and good rules, yet incapable of offering the hope for which the world longs." †

Archbishop Tobin praises new state restrictions on abortion signed into law

Criterion staff report

Indiana became the second state in the nation to ban abortions sought because of a diagnosis of a disability in an unborn baby when Gov. Mike Pence signed into law House Enrolled Act 1337 on March 24.

The law also bans abortion motivated by the gender or race of the unborn child.

In a statement, Archbishop Joseph W. Tobin praised the new law.

"This new law reflects the love that God has for everyone by affirming that every human life is sacred," he said. "This is a decisive step in promoting life, not death, for unborn human life. No baby should lose its life because of a potential disability or its gender or race. Every human life matters."

Glenn Tebbe, executive director of the Indiana Catholic Conference, who serves as the legislative and public policy spokesperson for the Church in Indiana, expressed support for the proposed law while it was being debated

during the session of the Indiana General Assembly that recently came to a close.

"It's important that the concern for human life is and continues to be a topic of the legislature," Tebbe said. "Indiana laws in terms of restrictions and limitations on abortion and promoting life are good, but it's always important that we keep finding opportunities to enhance those laws to make them stronger."

A similar law was approved in North Dakota in 2013. †



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Editorial



Pope Francis listens to a question from Javier Martinez-Brocal of Rome Reports while giving a press conference aboard his flight from Asuncion, Paraguay, to Rome in this July 12, 2015, file photo. The first pope in modern history to do an interview with a reporter was Pope Leo XIII in 1892. (CNS photo/Paul Haring)

Those papal press conferences

There appear to be many Catholics who wish that Pope Francis would stop giving those press conferences on planes. We are not among them.

Yes, there's always the possibility that the reporters will report only part of what he said, or will ask a question designed to cause controversy, or will not understand the context of the pope's statements. That was certainly true during the press conference after the pope's visit to Mexico when he answered questions about Donald Trump and about contraception to prevent the Zika epidemic.

But even when that happens, the pope's words reach audiences that have never paid attention to what popes have said. It's part of Francis' understanding that this is part of his mission of evangelization.

And it's effective. He comes across as exactly who he is: a humble, normal man who understands the problems of people around the world. He's the type of person that people are attracted to and will listen to.

That's why Pope Francis has been using all the social media to try to get his, and the Church's, message across to as many people as possible. He's on Twitter, Instagram and other technological means of communicating.

This is a definite contrast to many of his predecessors. There was a long period of time, from 1870 to 1929, when the popes confined themselves to the Vatican and were seldom seen or heard. It wasn't until St. John XXIII was pope from 1958 to 1963 that we had a pope who was comfortable speaking to the press, and then only on occasion—like when he was asked how many people work at the Vatican, and he replied, "About half."

But the tradition of press conferences on planes started more or less accidentally in 1979 when St. John Paul II answered a reporter's question during his first trip to Mexico. The reporter asked if the pope would visit the United States. After he answered, there were immediately follow-up questions and the tradition was started.

Pope Emeritus Benedict XVI wasn't comfortable answering reporters' questions. He didn't eliminate the

press conferences, but he asked for the questions in advance and then would select the ones he wanted to answer. Francis, obviously, is comfortable with everyone—even reporters.

We suppose it's similar to the case with our presidents. Although some of our early presidents were comfortable with the press, it wasn't until Woodrow Wilson started the practice of presidential press conferences that they became a tradition, and some presidents handled them better than others—mainly Franklin D. Roosevelt, John F. Kennedy and Ronald Reagan.

What people who object to those papal news conferences seem to be afraid of is that the pope will say something with which they disagree. They wish the pope would stick to personal morality issues like abortion, same-sex marriage and divorce. They don't like it when he stirs their consciences by talking about things like immigration, economics or ecology.

The pope has been told to stay away from "political" issues, as if our treatment of migrants and refugees has nothing to do with morality. As Francis said when he spoke to the U.S. Congress, the Golden Rule should be the basis of all morality.

Of course the pope should speak out about "political" issues, not from a partisan point of view but from a moral one. He did that when he said, on his plane back from Mexico, that "a person who thinks only about building walls, wherever they may be, and not of building bridges, is not Christian." The questioner asked about Trump, but Francis answered with a principle.

With his emphasis on helping the poor and preserving our environment, Pope Francis is following in the footsteps of his predecessors. Ever since Pope Leo XIII issued the first social encyclical, "Rerum Novarum," in 1891, every pope except John Paul I has followed suit. (Pope John Paul I died after only a month in office.) It's strange that people who follow the pope so closely when it comes to personal morality seem comfortable with rejecting what he has to say regarding social issues.

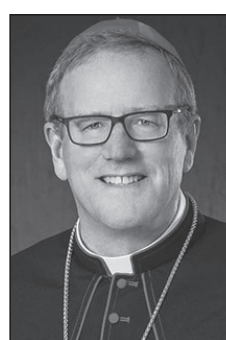
We hope that Pope Francis will continue to speak freely. We're sure that he will.

—John F. Fink

Word on Fire/Bishop Robert E. Barron

The spiritual legacy of Mother Angelica

Mother Angelica, one of the most significant figures in the post-conciliar Catholic Church in America, died on



rigueur to make fun of Mother Angelica.

She was a crude popularizer, an opponent of Vatican II, an arch-conservative, a culture-warrior, etc., etc.

And yet while her critics have largely faded away, her impact and influence are uncontestable. Against all odds and expectations, she created an evangelical vehicle without equal in the history of the Catholic Church. Starting from, quite literally, a garage in Alabama, the Eternal Word Television Network (EWTN) now reaches 230 million homes in more than 140 countries around the world. With the possible exception of John Paul II himself, she was the most watched and most

See related story, page 9.

Easter Sunday, March 27, after a 14-year struggle with the aftereffects of a stroke. I can attest that, in "fashionable" Catholic circles during the eighties and nineties of the last century, it was almost *de*

effective Catholic evangelizer of the last 50 years.

Read Raymond Arroyo's splendid

biography in order to get the full story of how Rita Rizzo, born and raised in a tough neighborhood in Canton, Ohio, came in time to be a nun, a foundress and a television personality.

For the purposes of this brief column, I would like simply to draw attention to three areas of particular spiritual importance in the life of Mother Angelica: her trust in God's providence, her keen sense of the supernatural quality of religion, and her conviction that suffering is of salvific value.

The accounts of the beginning of EWTN read like the stories of some of the great saintly founders of movements and orders within the Church. Mother had a blithe confidence that if God called her to do something, he would provide what was needed. Her right hand man, Deacon Bill Steltemeier, a lawyer and businessman who would prove indispensable in getting the operation of EWTN off the ground, came to her in the most remarkable way.

While in Chicago for a convention, he saw a flyer advertising a speech at a local parish by a nun whom he did not know. For some reason, he felt compelled to attend. Despite typically horrific Chicago winter weather—and though he had no real idea where he was going—he made it to the parish and caught the second half of the nun's presentation. Just as she was finishing up, he heard a voice saying quietly but insistently, "until the day you die." The nun, of course, was Mother Angelica. Deacon Bill interrupted his prosperous legal career, drove to Alabama, and presented himself to Mother, who calmly said, "I've been expecting you!" The voice, by the way, proved prophetic, for Deacon Bill died just a few years ago, having indeed served EWTN literally until his last day.

Some years later, Mother ordered a giant satellite dish in order to dramatically increase the reach of her network. When the device arrived, the driver of the truck demanded the money on the spot. Mother asked to be excused for a few minutes and went to her chapel to pray: "Lord, I thought you wanted this satellite thing; now give me the money I need!"

As she went out to speak to the driver, one of her sisters ran up announcing, "There is a man on the phone who says he wants to give you a donation." It was

a gentlemen calling from a yacht in the Bahamas, who said he suddenly had the inspiration to send Mother Angelica \$600,000!

The second theme upon which I'd like to focus is her instinct for the supernatural dimension of Christianity. Now I realize that such an instinct might seem rather obvious, but in the immediately post-conciliar years there was indeed a tendency to naturalize the supernatural, to reduce Christianity to the works of social justice, and the cultivation of psychological well-being.

Mother knew that a desupernaturalized Christianity would in short order lose its soul and, paradoxically, its relevance to the world. Accordingly, she brought to the fore prayer, liturgy, the sacraments, sacramentals, the saints, adoration of the Eucharist, spiritual warfare, etc. And as someone who worked in the seminary world for 20 years, I can testify that this is precisely what made her talks and programs attractive to a younger generation of Catholics, who found much of liberal Catholicism indistinguishable from secular political and self-help programs.

The third and final motif I would stress is Mother Angelica's penetrating understanding of the value of suffering. As Arroyo's biography makes eminently clear, Mother endured tremendous suffering, both physical and psychological, most of her life, and she appreciated these trials as opportunities for spiritual growth.

Nowhere was this clearer for her than in the last 14 years of her life, as this once very vocal and active woman accepted silence and immobility. She told one of her sisters some years ago that if she got much sicker, she wanted every possible means employed to keep her alive, not because she was clinging to life, but "because I will have suffered one more day for the love of God." I often thought of Mother, during the last years of her life, as a kind of Mother Katharine Drexel for our time. That great foundress, after suffering a heart attack at 75, spent the last 20 years of her life praying for the order that she had established.

Mother Angelica wasn't perfect—and she would be the first to admit it. Due to her lack of polish and advanced theological education, she sometimes said things that were insufficiently nuanced and balanced.

And her hot temper, which gave fire to her evangelization, also at times led her to indulge in *ad hominem* attacks and unfair characterizations of her opponents' positions. But these are quibbles.

When Church historians write their accounts of the years immediately following Vatican II, Rita Rizzo of Canton, Ohio, Mother Angelica, will find a very honored place.

(Bishop Robert E. Barron is an auxiliary bishop of the Archdiocese of Los Angeles, and the founder of Word on Fire Catholic Ministries. For more information, go to www.wordonfire.org.) †

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Easter joy flows from experience of God's mercy

Easter is the season of joy. It's the time of year when we celebrate the great mystery of our redemption, the resurrection of our Lord Jesus Christ from the dead.

Easter joy is different from other kinds of joy. It is rooted in an experience of liberation or release.

The joy of Easter is like the feeling a prisoner has when he learns he has unexpectedly been set free. It is like the overwhelming happiness parents experience when they are told that their seriously ill child is now cancer-free. Easter joy is like the excitement long-separated lovers have when they are finally reunited. It is like the emotion felt by a father when he sees his prodigal son, or daughter, returning home and being reunited with the family after many years away.

Easter joy overshadows all anxiety and fear. It allows us to breathe easily and let go of burdens that weigh us down. The risen Lord tells his disciples—and us—to let go of fear. His love has conquered every evil, including our own sins and the sins of the world. We can rejoice now because the passion, death and

resurrection of Jesus have set us free. We can be at peace now because nothing—not even death—can separate us from God's love and mercy.

Easter joy flows from the experience of God's mercy, from the forgiveness of our sins and the absolution we have received from the Father whose face is mercy. It is the experience of heartfelt gratitude that flows from an act of undeserved kindness given to us with no strings attached. Easter joy is our response to the grace of God—freely given and totally unmerited—simply because God loves us, and wants us to be happy with him forever.

During this Holy Year of Mercy, Pope Francis asks that we reflect on the joy of the Gospel, and “the delightful and comforting joy” of sharing the Good News with others.

Easter is the perfect time to encounter the risen Lord in the Scriptures, in the sacraments (especially the holy Eucharist) and in our encounters with our brothers and sisters in Christ. “The Gospel, radiant with the glory of Christ's cross, constantly invites us to rejoice,” Pope Francis teaches in his apostolic exhortation,

“*Evangelii Gaudium*” (“The Joy of the Gospel,” #5). We can rejoice because we have been set free, and when we share this Good News with others—especially those who are weighed down by life's burdens—our joy increases exponentially!

Sadness, fear, anxiety, guilt and despair are all too common in our society (even in our families). The Gospel shows us countless occasions when Jesus responded with compassion and healing to all forms of mental, physical and spiritual illness in the people of his day by curing them, and setting them free from whatever burdens they carried. We also read in the Scriptures that the risen Lord commanded his disciples (us) to go out into the whole world and proclaim the joyful Good News of our salvation.

Easter joy is active, not passive. It's not simply a good feeling; it's an enthusiastic response, in action, to the great liberating gift we have received from our loving and merciful God. Easter joy is contagious; it cannot be held inside, but must be shared with others. Pope Francis assures us that Easter joy, like life itself, “grows by being given away, and it weakens in isolation and comfort. Indeed, those who enjoy

life most are those who leave security on the shore and become excited by the mission of communicating life to others” (“*Evangelii Gaudium*,” #10).

This is the Easter paradox: Joy comes not by satisfying our desires for comfort, security or pleasure. It comes to us through self-sacrificing love, even a martyr's death. The great mystery of Christ's resurrection is that it alone had the power to overcome the paralyzing grasp of sin and evil. His passion, death and resurrection set us free. This is the supreme act of mercy, the ultimate expression of God's unconditional love for us: “For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn 3:16).

Easter joy flows from the boundless love and mercy of the Triune God. May our hearts always be open to this saving grace. May we embrace this holy season of Easter with hearts full of gratitude. May our Easter joy compel us to share with others the Good News of our redemption in Christ. May it strengthen us in our service to others, both close to home and far away. †

La misericordia de Dios es el origen de la alegría pascual

La Pascua es la temporada de la alegría. Es el momento del año en el que celebramos el gran misterio de nuestra redención, la resurrección de nuestro Señor Jesucristo de entre los muertos.

La alegría pascual es distinta de otros tipos de alegría puesto que encuentra su origen en una experiencia de liberación.

La alegría pascual se parece a lo que siente un preso cuando descubre repentinamente que lo pondrán en libertad. Se asemeja a la alegría abrumadora que sienten los padres cuando reciben la noticia de que su hijo gravemente enfermo ya no tiene cáncer. La alegría pascual se parece a la emoción que sienten los amantes que llevan mucho tiempo separados y finalmente vuelven a reunirse. Se asemeja a la emoción que siente un padre al ver que un hijo pródigo regresa al hogar y se reúne con la familia después de haber estado ausente por muchos años.

La alegría de la Pascua opaca toda ansiedad y temor; nos permite respirar fácilmente y soltar las cargas que nos doblegan. El Señor resucitado les dice a sus discípulos—y a nosotros—que nos liberemos del temor. Su amor ha vencido sobre todo mal, incluso sobre nuestros propios pecados y los del mundo. Ahora podemos llenarnos de júbilo porque la pasión, la muerte y la resurrección de

Jesús nos han liberado. Ahora podemos estar en paz porque nada, ni siquiera la muerte, podrá separarnos del amor y la misericordia de Dios.

La misericordia divina es la fuente de la que emana la alegría pascual: del perdón de nuestros pecados y de la absolución que hemos recibido del Padre cuyo rostro es la misericordia. Se trata de la experiencia de profunda gratitud que surge de un acto de inmerecida bondad que recibimos sin ningún tipo de ataduras. La alegría pascual es nuestra respuesta a la gracia de Dios que nos ha entregado libremente y sin mérito alguno de parte nuestra, sencillamente porque Dios nos ama y desea que seamos felices junto a Él para siempre.

Durante este Año de la Misericordia el papa Francisco nos pide que reflexionemos sobre la alegría del Evangelio y “la dulce y confortadora alegría” de compartir la Buena Nueva con los demás.

La Pascua es la oportunidad perfecta para encontrar al Señor resucitado en las escrituras, en los sacramentos (especialmente en la sagrada eucaristía) y en nuestros encuentros con nuestros hermanos y hermanas en Cristo. “El Evangelio, donde deslumbra gloriosa la Cruz de Cristo, invita insistentemente a la alegría,” nos enseña el papa Francisco en su exhortación apostólica “*Evangelii Gaudium*” (“La alegría del Evangelio,”

#5). Podemos regocijarnos porque hemos sido liberados y cuando compartimos esta Buena Nueva con los demás, especialmente con aquellos agobiados por las tribulaciones de la vida, ¡nuestra alegría aumenta exponencialmente!

La tristeza, el temor, la ansiedad, la culpa y la desesperación son aspectos demasiado comunes en nuestra sociedad (incluso en nuestras familias). El Evangelio nos ilustra innumerables ocasiones en las que Jesús respondió con compasión y sanación ante todas las formas de padecimientos mentales, físicos y espirituales en las personas de su época, curándolos y liberándolos de cualesquiera que fueran las cargas que arrastraban. También leemos en las Escrituras que el Señor resucitado ordenó a sus discípulos (a nosotros) a que saliéramos al mundo y proclamáramos la alegría de la Buena Nueva de nuestra salvación.

La alegría pascual es activa, no pasiva. No se trata sencillamente de sentirse bien; es una respuesta entusiasta, en acción, al maravilloso obsequio de liberación que hemos recibido de nuestro Dios amoroso y misericordioso. La alegría pascual es contagiosa; no puede contenerse sino que debe ser compartida con los demás. El papa Francisco nos asegura que la alegría pascual, al igual que la vida misma, “se acrecienta dándola y se debilita en el aislamiento

y la comodidad. De hecho, los que más disfrutan de la vida son los que dejan la seguridad de la orilla y se apasionan en la misión de comunicar vida a los demás” (“*Evangelii Gaudium*,” #10).

Esta es la paradoja de la Pascua: la alegría no proviene de satisfacer nuestros deseos de comodidad, seguridad o placer, sino del amor abnegado, e incluso de una muerte de martirio. El gran misterio de la resurrección de Cristo es que por sí sola tuvo el poder de vencer sobre el pecado y el mal. Su pasión, muerte y resurrección nos liberaron. Este es el supremo acto de misericordia, la máxima expresión del amor incondicional que nos tiene Dios: “Porque tanto amó Dios al mundo, que dio a su único Hijo, para que todo el que cree en él no se pierda, sino que tenga vida eterna” (Jn 3:16).

La alegría pascual emana del amor y la misericordia desinteresados de la santísima Trinidad. Que nuestros corazones estén siempre abiertos a recibir esta gracia salvadora; que recibamos esta temporada santa de la Pascua con corazones rebosantes de agradecimiento; que nuestra alegría pascual nos impulse a compartir con los demás la Buena Nueva de nuestra redención en Cristo; Que nos fortalezca en el servicio a los demás, tanto en nuestra localidad como en tierras distantes. †

Traducido por: Daniela Guanipa

Events Calendar

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

April 4

Annunciation of the Blessed Virgin Mary Church, 19 N. Alabama St., Brazil. **Mass celebrating 150th anniversary**, Archbishop Joseph W. Tobin celebrating, 6 p.m., reception will follow the Mass.

April 6

Marian University, 3200 Cold Spring Road, Michael A. Evans Center for Health Sciences, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series, "The Indianapolis 500 Mile Race: A Century of Global Impact,"** Mark Miles, presenter, 6 p.m. Information: maple@marian.edu or 317-955-6775.

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 p.m. Information: 317-243-0777.

April 7-8

Mary, Queen of Peace Church 1005 West Main Street, Danville. **Rummage Sale**, sponsored by the Women's Club. Information: Anna Wray, awray@mqpdanville.org or 317-745-4284.

April 9

Holy Name Parish Life Center, 21 N. 16th St., Beech Grove. **Holy Name Altar Society Rummage Sale**, linens, knick-knacks, clothes, electronics, dishes, jewelry and more, 8 a.m.-3 p.m., proceeds benefit school and church.

April 10

St. Malachy School Gym, 7410 N. 1000 East, Brownsburg. **St. Malachy Altar Society Fundraiser Bingo**, all prizes are Longaberger products, drinks and snacks available for purchase, \$10 for bingo, \$20 for bundle package. Information: 317-268-4238 or altarsociety@stmalachy.org.

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

acfadi2014@gmail.com.

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

April 11

Marian University, the Exchange in Mother Theresa Hackelmeier Library, 3200 Cold Spring Road, Indianapolis. **Faith and Idea Series: "Jobs, not Jails,"** IndyCAN Community Organizer Rev. Juard Barnes facilitating, 7 p.m., free. Information: 317-955-6136 or troberts@marian.edu.

April 12

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Shop Inn-spired**, gift shop sale, 9 a.m.-3 p.m. Information: 317-788-7581.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Mass at 11 a.m. in the chapel, followed by lunch at the Hermitage. Information: 317-223-3687, vlgmimi@aol.com.

April 12-May 17

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Divorce and Beyond**, six consecutive Tuesday evenings, 7-9 p.m., \$30 includes book. Registration: 317-236-1586, 800-382-9836, ext. 1586, or e-mail dvanvelse@archindy.org.

April 14

Marian University, Ruth Lilly Student Center Community Room, 3200 Cold Spring Road, Indianapolis. **Faith and Idea Series: "Spirituality and Mental Health,"** Father Michael Hoyt, pastor of St. Michael the Archangel Parish in Indianapolis, presenting, 7 p.m., free. Information: 317-955-6136 or troberts@marian.edu.

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

April 16

St. Bartholomew School, 1235 Jackson St., Columbus. **No Tie Affair fundraiser**, samples from local restaurants and breweries, live and silent auctions, games, raffles, cash bar, live music by the Tiptonians, 7-11 p.m., purchase tickets before April 15, \$50 before April 1, \$60 on or after April 1. Tickets and information: online at stbirish.maestroweb.com/ or email stbirish@maestroweb.com. Information only: 812-379-9353.

Hayes Arboretum Nature Center, 801 Elks Road, Richmond. **Seton Catholic Schools "Flying Cardinal 5K Run/Walk,"** 9 a.m., \$20 per person or \$60 per family, official chip timing available, benefits Seton Catholic School's Home & School group and Athletic Boosters. Information: 765-962-5010 or RTB8923@yahoo.com.

St. Thomas Aquinas Church, Bethany Room, 4625 N. Kenwood Ave., Indianapolis. **The Catholic Perspective on the End of Life**, led by Jason T. Eberl, Ph.D., Semler Endowed Chair for Medical Ethics and Professor of Philosophy at Marian University, 10-11:30 a.m., free. Information: 317-253-1461.

Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

Bravo Italian Restaurant, 2658 Lake Circle, Indianapolis. **Marriage on Tap**, John and Bev Hansberry, presenters, 7-9:30 p.m., \$35 per couple includes dinner, cash bar available, registration required by April 3 at www.stluke.org or call 317-259-4373.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **18th Annual Earth Day Celebration**, free-will donation. Information: 812-535-2932 or provctr@spsmw.org. †



Musical gold

Sophomore Trey Bartkus, left, and freshman Nathan Dickman, both students at Seton Catholic High School in Richmond, smile proudly after winning gold medals at the Indiana State School Music Association state solo contest on Feb. 27. Trey earned his gold medal for the saxophone, and Nathan won his for drums. Trey not only received a gold medal, but also a perfect score. (Submitted photo)

Intercultural Ministry Awards Banquet set for April 23 in Indianapolis

The second Intercultural Ministry Awards Banquet, hosted by the archdiocesan Office of Intercultural Ministry, will take place at the Knights of Columbus McGowan Hall, 1305 N. Delaware St., in Indianapolis, from 6-9 p.m. on April 23. Three Catholics will be recognized for their contributions to intercultural efforts in the archdiocese: Franciscan Sister Norma Rocklage, Marlon Alfonso and Guadalupe Pimentel. Archdiocesan chancellor Annette "Mickey" Lentz will offer the keynote address. Cocktails will be served at 6 p.m., and dinner will begin at 7 p.m. The cost is \$50 per person, and a cash bar will be available. The deadline to register is April 11. Registration is available online at www.archindy.org/multicultural, or by calling the Intercultural Ministry Office at 317-236-1443 or 800-382-9836, ext. 1443. †

April 23 retreat focuses on 'Grieving Gracefully ... Into a Future Full of Hope'

The Sisters of Providence will offer a "Grieving Gracefully ... Into a Future Full of Hope" retreat at Providence Spirituality and Conference Center at Saint Mary-of-the-Woods, 1 Providence Way, from 9:30 a.m.-3:30 p.m. on April 23. The goal of the retreat is to help those who are going through the grieving process. The retreat will be facilitated by Providence Sister Connie Kramer, who has more than 40 years of experience in ministry dealing with those who are grieving or have grieved. The retreat will be conducted in a group setting, where hope and healing await for those willing to share their sacred grief journey with their God and with one another. A primary focus will be on understanding and embracing the process of grief. Cost to attend the retreat is \$40, and the registration deadline is April 18. Register online at Events.SistersofProvidence.org, or by calling 812-535-2952 or e-mailing jfrost@spsmw.org. †

Mass for Vocations set for April 17 at Our Lady of the Greenwood Church

The archdiocesan Office of Priestly and Religious Vocations will celebrate a special World Day of Prayer for Vocations Mass at Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, at 6 p.m. on April 17.

Men and women representing many different vocations will come together to celebrate all vocations, and several priests from the archdiocese will concelebrate the Mass.

A reception will follow the Mass, allowing for an opportunity to talk with priests and religious, and learn more about their personal vocation.

All are invited to attend. No registration is required. †

St. Patrick Parish in Terre Haute offering Catholics Returning Home program on April 14-May 19

All inactive Catholics are invited to a Catholics Returning Home program at St. Patrick Parish, 1907 Poplar St., in Terre Haute, for six Thursday evening sessions from 7-8:30 p.m. from April 14 through May 19.

The sessions, which are informal and non-coercive, are conducted in a support-group format with team members who themselves are Catholics who have returned to the Church.

The sessions are free of charge.

For more information or to register, contact Donna Wenstrup at 812-232-8518 or Donna.wenstrup@saintpat.org. †

Retreats and Programs

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

April 14

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Visio Divina**, session three, Benedictine Sister Angela Jarboe, facilitator, 7-9 p.m., \$20 per session. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 14-16

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Holy Ground Retreat: Tending the Soil**,

Tending the Soul, Providence Sister Mary Montgomery, presenter, registration deadline April 11. Information: 812-535-2932 or provctr@spsmw.org.

April 15-17

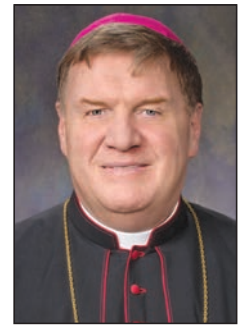
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Living Virtuously: Exploring Christian Virtues**, Benedictine Father Noël Mueller, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

Archbishop Tobin to lead pilgrimage to old California missions

By Natalie Hoefler

To help Catholics in central and southern Indiana grow in faith and knowledge, the Archdiocese of Indianapolis offers pilgrimages to sites of historic or spiritual interest to the Catholic faith.

This fall, from Oct. 30-Nov. 4, Archbishop Joseph W. Tobin will lead a pilgrimage to the missions of California for a glimpse of the places where the faith was spread along the west coast in the late 1700s and early 1800s. The pilgrimage will be coordinated by Grueninger Travel, which will also provide a travel escort for the six-day journey.



Archbishop Joseph W. Tobin

The pilgrims will take in six old Catholic missions from San Francisco to Carmel-by-the-Sea, including two established by newly canonized St. Junipero Serra. The archbishop will celebrate daily Mass, five of which will take place

at the missions being visited. While in California, pilgrims will also enjoy such sites as the world famous Monterey Bay Aquarium, two wineries, a state park, several quaint, small towns along the coast, and more.

The pilgrimage begins with a flight from Indianapolis to San Francisco on Oct. 30. That afternoon, pilgrims will visit the mission of San Francisco de Asis—also known as Old Mission Dolores—founded by St. Junipero Serra in 1776. Archbishop Tobin will celebrate Mass at the mission, the oldest intact building in San Francisco.

The next day, pilgrims will enjoy several marvelous sites and sights, starting with a visit to Mission San Rafael Arcangel, where the archbishop will celebrate Mass. Founded in 1817, the mission once served as a hospital to Christianized Native Americans. The day also includes a trip to Mt. Tamalpais State Park. From the top of Mt. Tamalpais, visitors can take in the vista of San Francisco and the bay below. Time will also be spent at the Army Corp of Engineers Bay Model Visitors Center and the waterfront district, which grew during the Gold Rush era in the mid-19th century. Pilgrims will then have dinner in Chinatown.

On Nov. 1, the Feast of All Saints, pilgrims will travel through the famous vineyards of Sonoma's wine country. After Archbishop Tobin celebrates Mass at Mission San Francisco Solano, tours will be offered through the 1823 mission and around Sonoma's town square. The group will then travel to Andretti Winery in Napa for a tour and wine tasting.

After a restful night in Napa, pilgrims will start their day with the archbishop for Mass at the Carmelite House of prayer, then travel to V. Sattui Winery for wine-tasting and lunch. The afternoon will be spent traveling to Monterey, where pilgrims will spend the night.

On Nov. 3, pilgrims will enjoy visiting two missions. The first, Mission San Juan Bautista, is located in San Benito County and was founded in 1797. Archbishop Tobin will celebrate Mass here, then the group will return to Monterey to visit the Monterey Bay Aquarium, voted "World's Best Aquarium" by TripAdvisor in 2014.

In the afternoon, pilgrims will travel to Mission San Carlos Borromeo Del Rio Carmelo, founded by St. Junipero Serra in 1793 and the site of his remains. Time will be allowed for taking in the mission, as well as



Arches lining a walkway at Mission San Juan Batista in San Benito County, Calif., still stand after more than two centuries. The mission is one of six to be visited during an archdiocesan pilgrimage to California led by Archbishop Joseph W. Tobin on Oct. 30-Nov. 4.

(File photos by Carolyn Noone)



Above, pilgrims accompanying Archbishop Joseph W. Tobin on a pilgrimage to visit old missions in California on Oct. 30-Nov. 4 will also savor wine at Andretti Winery in the state's famous Napa Valley.

Left, the elaborately adorned reredos behind the main altar of Mission San José in Fremont, Calif., bears a statue of the mission's namesake, St. Joseph. Archbishop Joseph W. Tobin will celebrate Mass in this mission church during an archdiocesan pilgrimage he will lead on Oct. 30-Nov. 4.

the shops of the small beach town of Carmel-by-the-Sea. A farewell dinner will be held in Monterey.

On the final day of the pilgrimage, Archbishop Tobin will celebrate Mass at Mission San Jose, established in 1797 in Fremont. Pilgrims will then travel back to San Francisco for the return flight to Indianapolis.

The trip includes roundtrip airfare from Indianapolis to San Francisco, lodging at first class hotels, two breakfasts, two dinners, one lunch, and all land travel and

entrance fees.

The double-occupancy cost is \$2,364, and the single-occupancy cost is \$2,974. A deposit of \$250 is required, with final payment due by July 15.

For more information, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or by e-mail at cnoone@archindy.org.

To reserve a spot on the pilgrimage, contact Grueninger Travel at 317-581-1122 or 800-225-9919. †

Pope Francis to refugees: Despite differences, all people are God's children

ROME (CNS)—In a moving gesture of brotherhood and peace, Pope Francis washed the feet of several refugees, including Muslims, Hindus and Coptic Christians.

Gestures, like Jesus washing the feet of his disciples, "speak louder than words," he said during the Holy Thursday Mass of the Lord's Supper on March 24.

Coming together, he added, is another gesture meant to show a desire to live in peace as brothers and sisters despite people's different cultural and religious backgrounds.



Pope Francis kisses the foot of a refugee during Holy Thursday Mass of the Lord's Supper at the Center for Asylum Seekers in Castelnuovo di Porto, about 15 miles north of Rome on March 24. The pope washed and kissed the feet of refugees, including Muslims, Hindus and Copts. (CNS photo/L'Osservatore Romano, handout)

Hundreds of refugees were outside hoping to catch a glimpse of the pope as he made his way into the courtyard of the Center for Asylum Seekers at Castelnuovo di Porto, about 15 miles north of Rome.

Prior to his arrival, the pope sent some Easter presents for the center's guests: 200 chocolate Easter eggs, a wooden chess board, and several autographed soccer balls and baseballs.

After getting out of a blue four-door vehicle, the pope was greeted by Archbishop Rino Fisichella, the main organizer of the Vatican's Holy Year of Mercy initiatives, as well as the directors of the refugee center.

He was also introduced to three residents who would serve as his interpreters: Ibrahim from Afghanistan, Boro from Mali and Segen from Eritrea. One of the refugees handed the pope a marker, which the pontiff used to sign a banner depicting the flags of 26 nations, representing the countries of origin of the center's guests.

In his brief, off-the-cuff homily, the pope said there were two distinct gestures in the day's Gospel: Jesus serving and washing the feet of his disciples, and Judas receiving money by Jesus' enemies to betray him.

"Today as well, there are two gestures. All of us here, [coming] together—Muslims, Hindus, Catholics, Copts, Evangelicals—but [being] brothers, sons of the same God who want to live in peace," he said.

However, recalling the recent terrorist attack in Brussels, the pope said there was a second gesture made by those who want war. Like Judas, he said, behind those who committed

the attacks there are "arms traffickers who want blood, not peace."

"In this moment, when I do Jesus' same gesture—to wash the feet of you 12—all of us are making this gesture of brotherhood. And all of us can say: We are diverse, we are different, we have different religions and cultures, but we are brothers and we want to live in peace," he said.

Acknowledging the suffering endured by the refugees, Pope Francis asked them to pray in "their own religious language," so that there may "always be brotherhood and goodness."

After his homily, the pope removed his vestments and put on a large white garment tied over his alb. He knelt before each of the 12 people, washed each person's foot slowly and dried it.

The refugees barely contained their emotions, tears streaming down their faces as the pope bent low and kissed their feet. A young mother wiped her tears as the pope gazed at her and reached out to touch her baby.

The evening Mass was the second of two Holy Thursday liturgies for Pope Francis; the first was a morning chrisem Mass in St. Peter's Basilica.

Before going around and greeting each of the center's residents individually, Pope Francis asked them to remember the beauty of living together as brothers and sisters despite their different cultures, religions and traditions.

This beauty, he said, "has a name: peace and love." †

CHRISM

continued from page 1

Franciscan Sister Veronica Lopez values this oil in a special way since she serves the dying as a palliative care nurse at St. Francis Hospital in Indianapolis. She was present at the chrism Mass to receive the holy oils for the hospital.

"I work with the dying, and some of my patients are Catholics," said Sister Veronica, a member of the Mishawaka, Ind.-based Franciscan Sisters of Perpetual Adoration. "So these oils will be used to anoint them. It's a beautiful experience to be a part of the Mass by being present for the dying and representing the hospital and our sick."

Representatives of parishes across central and southern Indiana also received oils to be used in the celebration of the sacraments in their faith communities over the coming year.

Adam Welp was present at the Mass for Holy Family Parish in New Albany and received its oils.

"It's an honor and a privilege to be able to receive the oils for the parish," he said. "I like how all the parishes gather together for this observance, and how we can each take our own oils from the archbishop's [cathedral] out to the parishes in the archdiocese."

The oil of catechumens and the chrism oil blessed at the chrism Mass were used in parishes across the archdiocese four days later during the Easter Vigil on Holy Saturday night when people were received into the full communion of the Church.

Cathi Barzilauskas witnessed the blessing of the chrism oil with which she was confirmed at St. Agnes Church in Nashville during the Bloomington Deanery faith community's Easter Vigil.

She reflected before the chrism Mass on how she was looking forward to being received into the Church.

"I'm absolutely ecstatic about it," Barzilauskas said. "I feel like I'm at home. This is where I'm supposed to be."

This year's chrism Mass also took place during the Holy Year of Mercy. Many people, including Barzilauskas, who took part in the liturgy, passed through the holy doors at the cathedral.

"It was humbling and very peaceful to walk through them," she said.

During his homily, Archbishop Tobin reminded the congregation that mercy is at the heart of the mission of the Church that they are charged by their baptism to help carry out.

"Our mission is to transform the world in accord with the Gospel," he said. "To work for the righteousness of the kingdom of God in all areas of human life. We live in a highly secularized society and world. We cannot forget that this is the world that God so loved, that God still loves."

"Together, we are stewards of God's mercy."

(More photos from the chrism Mass can be viewed at www.CriterionOnline.com.) †



Archbishop Joseph W. Tobin and some 130 priests process on March 22 into SS. Peter and Paul Cathedral in Indianapolis at the start of the annual archdiocesan chrism Mass. Oils used in sacraments and the consecration of altars and churches are blessed during the liturgy, which also includes priests renewing their ordination promises. (Photos by Sean Gallagher)



Above, Gabriela Ross, archdiocesan coordinator of catechetical resources, proclaims in Spanish the second reading at the chrism Mass.

Right, Transitional Deacon Nicolás Ajpacajá gives holy oils to Adam Welp, a member of Holy Family Parish in New Albany, during the chrism Mass. Assisting Deacon Ajpacajá is transitional Deacon Meril Sahayam of the Palayamkottai, India, Diocese. He is co-sponsored by the Archdiocese of Indianapolis. A native of Guatemala, Deacon Ajpacajá is a member of Holy Family Parish in New Albany.



Above, Archbishop Joseph W. Tobin prays the eucharistic prayer during the chrism Mass on March 22. He is joined by concelebrants Conventual Franciscan James Kent, left, provincial of the Mount St. Francis-based Province of Our Lady of Consolation, Benedictine Archabbot Justin DuVall of Saint Meinrad Archabbey in St. Meinrad, and archdiocesan vicar general Msgr. William Stumpf.



Andrew Motyka, director of archdiocesan and cathedral liturgical music, leads the Archdiocesan Choir during the chrism Mass at the cathedral.



Above, some 130 priests who minister in central and southern Indiana join Archbishop Tobin in blessing chrism oil during the chrism Mass.

Mideast patriarchs plead for peace, urge hope in the resurrection

BEIRUT (CNS)—Catholic patriarchs of the Middle East, in their Easter messages, pleaded for peace and urged their faithful to regard the risen Christ as a sign of hope.

Lebanese Cardinal Bechara Rai, Maronite Catholic patriarch, said the world—particularly the “political community and the rulers of nations”—badly needs “witnesses to the resurrection.” He called for the resurrection of “humanity, justice and peace” in his Easter message.

Pointing to the turmoil in the region, Cardinal Rai said that “regional and international political powers are imposing devastating wars” in the Middle East, particularly in the Palestinian territories, Iraq and Syria. These powers, he said, “kindle the fire” and fund and supply the wars in the Middle East with weapons “and send them terrorists and mercenaries ... for political purposes, economic interests and strategic objectives.”

The cardinal stressed that “Lebanon can preserve its identity by remaining neutral and steering clear of regional and international axes.”

Chaldean Catholic Patriarch Louis Sako of Baghdad said “the situation in this part of the world is exceptionally tense, the country is divided, parts of it are still occupied by the Islamic State, and the most painful thing is seeing that every coalition is divided due to conflicts over interest and leadership.”

He called for “serious dialogue,

openness and honesty” to achieve national reconciliation, unity, partnership and peace. This, Patriarch Sako said, “is the only way to stop the interference of both internal and external powers, who are seeking to invest and benefit from our conflicts.

“We Christians, while concluding our Lent, pain and cross of these difficult days ... are called not to keep looking at our wounds and lose hope” but, instead, to celebrate the Resurrection “as our most beautiful and joyful feast,” Patriarch Sako said.

He urged the faithful “to rely on wisdom and patience and to stay united together on the land where we were born [and have] lived for 1,400 years together with Muslims, sharing one civilization.” He said he hoped for “a real resurrection, a quick return of displaced to their homes, and a restoration of peace at our churches, country and the whole world.”

In an Easter homily in Jerusalem’s Church of the Holy Sepulcher, Latin Patriarch Fouad Twal said that, like the women who found Christ’s empty tomb, Christians “allow ourselves to be anxious, fearful of the emptiness and absence, but let us not be overcome by fear.”

He directed a message of hope and prayer to the sick, elderly, refugees and prisoners, to the “victims of indifference and isolation and those living the Good Friday, and to those who can still love the joy of Easter but

cannot spread the Good News because of thoughtless policies and blind fanaticism.”

Referring to the recent bombings in Belgium last week, Patriarch Twal asked Bruno Jans, consul general of Belgium in Jerusalem, who attended the Mass, to convey condolences and prayers to his people and government.

“Through you, we say, it is all of us around the world whose hearts are pierced by this tragedy,” he said. “For you all, we raise our prayers so that the hope of the Resurrection can heal your wounds and console your broken hearts.”

In Beirut, Syriac Catholic Patriarch Ignace Joseph III Younan said, “Peace today is what we, Christians of the Middle East, really need and strive for.

“Peace is so meaningful today for our Syriac Church and for people enduring persecutions during the centuries and most particularly in recent times at the hands of the barbarians of the 21st century,” the Syrian-born patriarch said, citing attacks in 2010 and 2014.

Patriarch Younan urged the faithful “to never doubt the saving power of the Lord resurrected and to never lose hope, just as our courageous forefathers and mothers have long taught us for centuries.

“By his death, Jesus conquered sin and death,” Patriarch Younan said, adding that “he will grant his little flock the long-awaited peace.



Latin Patriarch Fouad Twal of Jerusalem celebrates Easter Mass at the Church of the Holy Sepulcher in Jerusalem’s Old City on March 27.

(CNS photo/Amir Cohen, Reuters)

“Despite all kinds of hardship endured because of your forced migration—either to Lebanon, Jordan or Turkey—we will continue to pray with Pope Francis in the Year of Mercy, beseeching God, father of all mercies, to have mercy on all of us, that the world, particularly the Western nations, may believe,” Patriarch Younan said.

Syrian-born Melkite Catholic Patriarch Gregoire III Laham in Damascus said, “Today, after five years of violence, war, destruction and bloodshed, the world discovers that the roads of Damascus, Jerusalem and Palestine are connected as they are the roads of faith, civilization and heritage.

“In the face of the tragedies of the peoples of our Middle Eastern countries, especially in Syria and Iraq, we are all walking on the path of Golgotha. But as the way of the cross led to the glorious Resurrection, so we pray to get through the way of the cross in Syria, especially to the joys of the Resurrection,” Patriarch Laham said.

He pointed to the liturgical prayer, “Come, O faithful, to receive the Resurrection,” saying: “This is our hope for our suffering Eastern region as it emerges from the painfully long Way of the Cross—especially in Iraq, in Syria, in Palestine, in Lebanon, Egypt, Libya, Yemen—for this whole wounded region, resurrection joy.” †

Mother Angelica, founder of Eternal Word Television Network, dies after long illness

BIRMINGHAM, Ala. (CNS)—Mother Angelica, who founded the Eternal Word Television Network (EWTN) and turned it into one of the world’s largest religious media operations, died on March 27 at age 92.

Feisty and outspoken, she was a major, controversial figure in the U.S. Church in the closing decades of the 20th century. At the same time, the international scope of EWTN’s media operations gave her a ready calling card at the Vatican.

She built the venture into a network that transmits programs 24 hours a day to more than 230 million homes in 144 countries via cable and other technologies. It

broadcasts in English and several other languages.

Mother Angelica had been ill for years. She underwent surgery on Dec. 24, 2001, in a Birmingham hospital to remove a blood clot in her brain after she suffered her second major stroke.

It left her with partial paralysis and a speech impediment.

Last November, she was placed on a feeding tube as she continued to battle lingering effects of the strokes. In February, members of her religious order, the Poor Clares of Perpetual Adoration, said she was in delicate condition and asked for prayers for her.

Mother Angelica died at her order’s Our Lady of Angels Monastery in Hanceville, where she “was surrounded by the prayers and love of her spiritual daughters, sons and dear friends,” said a statement from the Poor Clares.

A morning funeral Mass will be celebrated on April 1 in the upper church of the monastery’s Shrine of the Most Blessed Sacrament by bishops and clergy from around the world. Father Joseph Mary Wolfe, a Franciscan Missionary of the Eternal Word, will be the homilist.

Following her funeral, Mother Angelica’s body will be interred in the shrine’s Crypt Chapel.

“This is a sorrow-filled day for the entire EWTN family. Mother has always, and will always, personify EWTN, the network which she founded,” Michael P. Warsaw, chairman and CEO, said in a statement.

“In the face of sickness and long-suffering trials, Mother’s example of joy and prayerful perseverance exemplified the Franciscan spirit she held so dear. We thank God for Mother Angelica and for the gift of her extraordinary life,” he said. “Her accomplishments and legacies in evangelization throughout the world are nothing short of miraculous, and can only be attributed to divine providence and her unwavering faithfulness to Our Lord.”

In 2009, Pope Benedict XVI awarded the Pro Ecclesia et Pontifice Cross to Mother Angelica and Deacon Bill Steltemeier, then-chairman of EWTN’s board of governors, for distinguished service to the Church. The cross, whose name is Latin for “for the Church and the pope,” is the highest papal honor that can be conferred on laypeople and clergy.

Because of ill health, Mother Angelica received the award in her private quarters. But in the public ceremony, Bishop Robert J. Baker of Birmingham said “Mother Angelica’s effort has been at the vanguard of the new evangelization and has had a great impact on our world.”

Mother Angelica often said she accompanied her faith with a “theology of risk” that gave her the resolve to undertake large projects without any clear indication she would succeed.

“Faith is having one foot on the ground and the other up in the air, waiting for the Lord to put the ground under it,” she once said of her hands-on approach to doing things.

“We have lost the theology of risk and replaced it with a theology of assurance” that says “you have to know what’s going to happen before you embark on something new,” she said on another occasion.

Before starting EWTN, Mother Angelica wrote what she called “mini-books” on moral and inspirational themes. The popularity of the mini-books attracted media attention, and Mother Angelica began appearing on television talk shows. She said these appearances made her aware of the tremendous influence television has in spreading messages.

Prior to starting EWTN, Mother Angelica was renting studio space from a Birmingham television station to produce videotapes of her talks on religious issues for airing on the Christian Broadcasting Network. She broke the relationship with the network after it aired a movie she considered blasphemous.

With the support of her religious community, Mother Angelica began consulting with media experts about starting her own TV station, hatching the idea of EWTN. She was granted a license by the Federal Communications Commission, and EWTN went on the air in August 1981.

She began with \$200 and little knowledge about TV production. The operation started in a building meant to be a garage on the grounds of the Our Lady of the Angels Monastery she headed in the Irondale suburb of Birmingham. Originally, its daily programming of several hours was carried by three cable systems.

In 1992, Mother Angelica launched the short-wave EWTN Global Catholic Radio which broadcasts in English and Spanish. In 1996, EWTN started a satellite-delivered AM/FM radio network with programming also available for rebroadcast by local stations.

In 1998, Mother Angelica stepped down as the head of EWTN and Deacon Steltemeier was appointed chairman and CEO. He died in 2013.

Mother Angelica was born on April 20, 1923, as Rita Rizzo in an Italian neighborhood in Canton, Ohio. She described her childhood as rough. Her father abandoned the family when she was young and her parents eventually divorced. She lived with her mother and said their existence was marked by poverty.

“We lived in rat-infested apartments—our life was so hard. I was interested in survival, so I didn’t do well in school. It’s hard when you’re hungry and cold to study,” she recalled in 1987.

In 1944, she joined her religious order and professed her solemn vows in Canton in 1953 as Sister Mary Angelica of the Annunciation.

In 1962, she founded Our Lady of the Angels Monastery, a move she said was to fulfill a promise to Christ if she emerged from an operation able to walk. The operation was necessary after she slipped while using an electric scrubbing machine and was thrown against the wall, injuring her spine. After the operation, she used a leg brace.

(EWTN has set up a memorial page about Mother Angelica on its website at www.ewtn.com/motherangelica.) †

YOUTH

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Updates are also available on Facebook and on Twitter at @WYDUSA.

As the host country, Poland is taking the lead on security arrangements, and local law enforcement authorities have joined with the Polish military in planning for the influx of visitors for months, Jarzembowski said.

“We don’t want to let fear dictate what we do with World Youth Day,” he said.

He cited the calls for prayers for peace from St. John Paul II at previous World Youth Day events in the 1980s and 1990s when attacks by extremists posed similar concerns.

“We continue to meet and we continue to pray for peace, and we continue to be bold by stepping out and doing that,” Jarzembowski said.

(Information about World Youth Day USA preparations is available online at www.usccb.org/about/world-youth-day/index.cfm.) †



Mother Angelica

Grant helps first-grader brighten senior citizens', shut-ins' Easter

By Natalie Hoefler

SELLERSBURG—In November of 2015 when Jimmy Schepers heard that he'd been selected to receive a \$500 Indianapolis Colts Student All Star community service grant, he had an unusual reaction.

"I was scared, because I didn't know what to do!" the 7-year-old said with large eyes.

But then his mom reminded him about the idea they'd brainstormed for the application two months prior: to create Easter bags for the senior citizens group and the shut-ins of their parish, St. John Paul II in Clark County.

It was all excitement and planning from there.

The project came about when Jimmy's mother, Dawn Schepers, read about the grant in an e-mail from the Indiana Youth Institute last September. The Colts grant, sponsored in conjunction with Grange Insurance of Indianapolis, called for youths ages 13 and younger to outline a plan for a community service project in partnership with a non-profit organization, identify what resources would be needed, and explain how the project would impact those in their community. The grant could be for up to \$500.

"We talked about what we could do for a group in the parish," said Dawn Schepers, who also serves as the parish's youth ministry coordinator.

"We have a lunch [in the St. Paul School gym in Sellersburg] once a month for the senior citizens of the parish. I knew we wouldn't get the money until after the [Christmas] holidays, so we thought we could make Easter bags and deliver them to the seniors at their lunch during Holy Week, and also to shut-ins [in the parish]." Bags will also be delivered separately by Jimmy and a classmate to senior citizens of the parish's St. Joseph campus.

Jimmy was one of six applicants—and the youngest winner—selected to receive the Student All Star grant. He received the full \$500 he requested for his project.

"Jimmy [and] the five other recipients were awarded funding because the goals of their projects most closely aligned with the requirements of the grant," said Amy

Waymire, Indianapolis Colts community relations assistant. "This program aims to get students involved in a service project that will strengthen their community and make a positive impact on others."

Jimmy enlisted the members of his first-grade class at St. Paul School to help fill the Easter bags.

On Feb. 26, the children gathered around for Jimmy's demonstration of how to assemble the bags.

Like an enthusiastic salesman, he showed off each item—most purchased with the grant money—that would comprise the contents of each of the 180 colorful Easter gift bags: two plastic eggs with sugar-free candy, one plastic egg with a finger puppet, one plastic egg with a rosary donated by the parish, a small wooden cross, a "little chickie" made of chenille, a pinball maze game, and a handmade Easter card colored and signed by Jimmy or another of his 17 classmates.

Jamie Bruggeman, Jimmy's first-grade teacher who agreed to be listed on the application as overseer of the project, was happy to include the class in creating the Easter bags.

"I think it's a great extension of what we do and talk about every day in the classroom, talking about helping others," explained Bruggeman, who is also a St. John Paul II parishioner with children attending St. Paul School.

"It's kind of a hands-on thing where they can actually do what we talk about every day. I think this has made an impact on them to make the connection with giving. I think they feel really good about this [project] because they actually helped make it and will get to give it to the senior citizens themselves."

After the bags were filled—a job quickly done when 18 children form a cheerful assembly line dropping one item from each pile into the bags—Jimmy reflected on how the project made him feel.

"It makes you feel happy" to give, he concluded.

His classmate Baileigh Schneider agreed.

"It makes you feel good inside," she said. When the senior citizens receive the bags, she said, "I think they will be happy and smile." †



In this Feb. 26 photo, Jimmy Schepers, front, places a plastic egg into a colorful Easter bag destined for a senior citizen or shut-in of St. John Paul II Parish in Clark County, while his mom, Dawn Schepers, places completed bags in a box in the background. Jimmy won a \$500 Indianapolis Colts Student All Star community service grant to coordinate the project. His first-grade classmates at St. Paul School in Sellersburg helped fill the Easter bags. (Photo by Natalie Hoefler)



First-grader Jimmy Schepers poses on March 23 with some of the senior citizens of St. John Paul II Parish in Clark County who received the Easter bags he and his classmates made. The project was made possible through a \$500 Indianapolis Colts Student All Star community service grant Jimmy won. (Submitted photo by Jamie Bruggeman)

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High school teacher is among scientists who 'heard' sound in space, confirming Einstein's Theory

NEW YORK (CNS)—Through long years of research by scientists, including a physics teacher at Regis High School in Manhattan, gravitational waves have been directly measured, confirming the last prediction of Albert Einstein's general theory of relativity.

On Sept. 14, the faint "chirp" of two black holes colliding 1.3 billion light-years away was heard and recorded by scientists in the Laser Interferometer Gravitational-Wave Observatory Scientific Collaboration, or LIGO collaboration for short.

Luca Matone, a physics teacher at Regis High School, was one of the 1,000 scientists involved in the effort.

The collision of the black holes generated a gravitational wave, a ripple in space and time propagated throughout the universe. It is very much like the ripple that results when a pebble is thrown into a pond that gradually becomes less pronounced

over distance and time.

"Instead of seeing, you can listen to events in the night sky," Matone told *Catholic New York*, newspaper of the New York Archdiocese. "From now on, there will be a way to look at the universe in a different light."

He called the results "absolutely stunning."

The LIGO collaboration made the discovery with a pair of L-shaped observatories in Washington state and Louisiana. The two machines allowed scientists to actually "hear" sounds in space, and both picked up the chirp of the black holes colliding almost simultaneously.

Matone, who holds a doctorate from the University of Paris, spent much of his career involved in gravitational wave research.

He assisted in the production of the interferometer at the LIGO observatory in Hanford, Wash. He also was among the scientists who wrote the detection paper,

"Observation of Gravitational Waves from a Binary Black Hole Merger," published on Feb. 12 in *Physical Review Letters*.

The paper assembled the research so other scientists could review it.

"This detection is real," he said.

"It's an opportunity to see real science. Generally, there are answers in the back of the textbook. For this, there are no answers in the back now."

As a teacher at a Catholic high school, Matone discussed the intersection of faith and science. "A lot of my colleagues are atheists," he said. "I never really found a conflict between the two."

For example, he recalled one night during his research when he found himself in the desert, preoccupied with his own thoughts and problems. He remembered finally taking a moment to breathe and look up at the sky, marveling at what he saw.

"It makes you wonder," he said. "There was never a conflict between the supernatural and science for me."

About 100 juniors and seniors gathered recently at the school to hear Matone discuss his experiences and research. He showed them photos of the LIGO interferometers, and played the sound recording of the black holes colliding.

Luke D'Cruz, a junior at Regis, left the presentation impressed.

"This is probably going to be one of the greatest scientific discoveries of the century, and Dr. Matone can say he was part of it," he said. "He's a real role model." †



'It makes you wonder. There was never a conflict between the supernatural and science for me.'

—Luca Matone, a physics teacher at Regis High School in Manhattan, N.Y.

Faith *Alive!*

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Instructing the ignorant is a work of mercy that extends beyond schools

By David Gibson

Millions of loyal viewers discovered during the recently concluded final season of “Downton Abbey,” the popular British TV drama set in the early 20th century, that Andy Parker, a footman in this grand noble household, could not read.

The young man, anguished over his illiteracy, felt humiliated by it and certainly did not want this fact of his life known by others. Yet Andy realized that learning to read was essential for taking his next steps forward in life.

In the end, after Andy’s predicament came to full light, the local schoolmaster stepped forward to offer him the very instruction he needed.

Everyone, including every child, deserves to have just the right teacher step forward in the course of life. This may be a teacher who recognizes clearly the real but somewhat hidden talents of a child, who struggles with reading well past the earliest grades of school, or whose love of the classroom falls decidedly short for reasons not yet fully known.

The number of teachers like this is large. I, for one, have welcomed their commitment to children in our extended family.

These are “really good teachers” who, to borrow words from Chicago’s Archbishop Blase J. Cupich, “delight in seeing the light of discovery go on in their students’ eyes,” and “never pass up the chance to make that happen.”

Teachers of all kinds are found in this world, and not only in schools. In fact, anyone can teach by serving as a role model for others—a walking, breathing sign of what matters most, and of the aspects of ordinary life that truly merit a person’s time, attention and energy.

Patience, respect, a capacity to listen and a consistent pattern of offering encouragement are among the marks of a good teacher. St. John Paul II once commented that a good teacher also shares with learners the “ideals of life that transcend them” and agrees “to walk side by side” with them while they learn.

There are all kinds of learners, too. In fact, everyone—especially in today’s complex societies—deserves the opportunity to learn, and to develop a better understanding of their essential life roles, whether at work, in the home, among friends, within the surrounding world or in the faith community.

There is so much to learn! There are so many opportunities to grow! No wonder support groups of all varieties sprang into existence in recent times.

One form of learning today is witnessed in the honest sharing of experiences and insights, which constitutes the backbone of support groups for couples, single people, parents and families suffering a loss, individuals recovering from addictions and many others.

Support also frequently is sought, and is found in parishes everywhere, by adults hoping to advance in their journey of faith, but wondering how this even is possible,



Brent Fernandez, who teaches Catholic social teaching at Father Ryan High School in Nashville, Tenn., tends the school garden with some of his students on Aug. 12, 2015. Instructing the ignorant, one of the Church’s spiritual works of mercy, can happen in many contexts and be accomplished by anyone, not just trained teachers. (CNS photo/Theresa Laurence, *Tennessee Register*)

given their highly pressured daily lifestyles.

Who is a learner? Who is a teacher? In the Church’s current Holy Year of Mercy, these are key questions. One of the spiritual works of mercy specifically asks Christians to do what they can to “instruct the ignorant.”

But just as everyone can somehow be both a teacher and a learner, everyone is ignorant in certain ways that are a hindrance. Let’s be clear, “ignorance” refers to a lack of awareness of valuable knowledge, not an inability to learn it.

A person who is ignorant in certain important ways may, indeed, be profoundly intelligent. This truth challenges all those who “teach” today, whether in schools, the workplace, as parents or as volunteers.

Doesn’t this spiritual work of mercy highlight the truth of that, suggesting that the Year of Mercy can be viewed as a chance to recognize, honor and awaken the hidden gifts of others?

Its challenge, as well, is to allow others to nurture us in ways that support our continued growth as spouses, parents, good friends, co-workers and lovers of the poor and of our planet.

Pope Francis cautions, I should note, that academic degrees do not enroll the well educated in an elite group set

apart from or above others.

Instead, he suggested during a July 2015 visit to Ecuador, one’s education is a mandate to serve by stepping forward with “greater responsibility in the face of today’s problems, the needs of the poor, concern for the environment.”

He wanted those who enjoy a good education’s benefits to ask themselves two questions: “What does this world need us for? Where is your brother?”

For Pope Francis, care for the poor is basic to fulfilling the demands of mercy. In the Year of Mercy, “we will be asked ... if we have helped to overcome the ignorance in which millions of people live, especially children deprived of the necessary means to free them from the bonds of poverty,” the pope wrote in formally proclaiming this holy year (“Face of Mercy,” #15).

In his eyes, then, ignorance possesses a power to enslave. Doesn’t that make liberators of those who “instruct the ignorant”—liberators freeing others to pursue a fuller, happier life?

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

Passing on knowledge, forming character are key parts of the Christian faith

By Daniel S. Mulhall

The spiritual work of mercy “to instruct the ignorant” is solidly grounded in the New Testament. It is seen clearly in the Gospel of Matthew, where Jesus sent his disciples out to “make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you”



Father Daniel Leary, pastor of St. Andrew Apostle Parish in Silver Spring, Md., gives a homily during a Mass at St. Matthew’s Cathedral in Washington on Jan. 22. In his last act before his ascension, Jesus commissioned his Apostles to teach the faith to people in all nations. (CNS photo/Michael Hoyt, *Catholic Standard*)

(Mt 28:19-20).

This command flows directly from Jesus’ life and ministry. For Jesus was known as a rabbi—one who taught people how to follow the Jewish faith. Throughout the New Testament, there are numerous passages where Jesus taught his disciples or the crowds of people that followed him.

Consider the Sermon on the Mount in Matthew 5-7, or his many parables. Jesus was known as a teacher, so it is no surprise that Jesus wanted his disciples to teach others.

This work of mercy is the reason why Catholics have invested so much time and energy in starting, staffing and supporting Catholic educational institutions that serve people from early childhood to the university levels. By providing educational opportunities in schools and parishes, we are following Jesus’ example.

But the meaning of “instructing the ignorant” goes deeper than simply teaching one to know math, science or even religion. At the heart of this work is the understanding that education is transformational.

Education is about changing hearts and minds, forming a person’s character as well as sharing information and knowledge. While passing on knowledge and teaching people how to think are critical, this work of mercy begs for something more.

To understand this, consider first this passage from the Gospel of Luke: “And Jesus advanced [in] wisdom and age and favor before God and man” (Lk 2:52). This verse,

which comes after the scene of a young Jesus speaking with teachers of the Jewish law in the temple in Jerusalem, makes the point that growing in wisdom and favor are key developmental steps in one’s formation.

This passage from Luke is very similar to the passages about the young prophet, Samuel, which appear in the First Book of Samuel: “Young Samuel grew up in the service of the Lord” (1 Sm 2:21) and “the Lord was with him” (1 Sm 3:19).

Consider also the passage from the Second Letter of Peter: “Therefore, beloved, since you are forewarned, be on your guard not to be led into the error of the unprincipled and to fall from your own stability. But grow in grace and in the knowledge of our Lord and savior Jesus Christ” (2 Pt 3:17-18).

Here, Peter indicates that the key point of instructing the ignorant is to help them to “grow in grace and in the knowledge of our Lord.”

During this Holy Year of Mercy, look for ways that you can support Catholic education in some way. Pray for teachers and catechists. Make a donation to support Catholic schools or religious education.

But also look for ways to share your faith and understanding of the Gospel with those who do not understand. Do not be afraid to change someone’s life.

(Daniel S. Mulhall is a catechist. He lives in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

Renaissance Church: Reforms of the Council of Trent

(Ninth in a series of columns)

As I wrote last week, it was Pope Paul III who finally realized, during the 16th century just how corrupt many leaders in the Church had become and that some (but not all) of Martin Luther's criticisms were justified. He appointed a commission to study how to reform the Church. Then, based on that commission's report, he announced that he would convoke an ecumenical council in 1537.

It would be the Council of Trent, the 19th such council in the history of Christianity and the last to be held until Vatican I in 1869. But the pope found lots of opposition to the council, both before it convened and while it was in session. He postponed it once but finally convened it in Trent, Italy, on Dec. 13, 1545. Because of a dispute with Emperor Charles V, the pope then moved it to Bologna.

The Council of Trent lasted for 18 years

(1545-1563), but was in session for only a bit more than three years. By the time it was over, 46 years had elapsed since Luther wrote his theses.

Pope Paul died in 1549. His successor, Pope Julius III, was friendly with Emperor Charles, so he reconvened the council in Trent in 1551. Then a war broke out, and the council was recessed. It did not resume for 10 years.

Pope Julius died in 1555, and his successor, Pope Marcellus II, lived only three weeks as pope. His successor, Pope Paul IV, vehemently opposed the council and refused to reconvene it. After his death in 1559, Pope Pius IV revived the council in 1562.

Finally, almost entirely through the efforts of St. Charles Borromeo, Pope Pius IV's nephew, it finally completed its work in December 1563. Charles, who was also entrusted with the government of the Papal States, organized the third session of the council and personally served as its secretary.

Despite the trouble it had convening, the Council of Trent issued a great number of decrees concerning doctrinal matters

opposed by the Protestant reformers. It defined the canon of the Bible, the rule of faith, the nature of justification, grace, faith, original sin and its effects, the seven sacraments, the sacrificial nature of the Mass, the veneration of saints, use of sacred images, belief in purgatory, the doctrine of indulgences, and the jurisdiction of the pope over the whole Church.

It initiated many reforms for renewal in the liturgy and general discipline in the Church, the promotion of religious instruction, the education of the clergy through the formation of seminaries, and much more. Each of the council's decrees was a response to Martin Luther and other reformers—a very belated response, to be sure.

Besides ending abuses that had crept into the Church over a long period of time, the Council of Trent emphasized the authority of the Church's ordained ministers. This included the pope's universal authority over all the faithful, the bishops' authority of their dioceses and pastors' authority over their parishes. Relatively little was said about the call to holiness of the laity. †



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The Council of Trent lasted for 18 years

It's All Good/Patti Lamb

How will we RSVP to God's calls to accept and to extend mercy?

Our refrigerator door has become especially crowded lately, as Margaret, our 8-year-old daughter, has been invited to multiple birthday parties, all within a short time frame.

Each invitation ended with the standard RSVP line and a phone number or e-mail address, which

prompted Margaret to inquire about the meaning of RSVP.

I explained that "RSVP" is a fancy way of saying, "Please say whether you accept or decline this invitation."

After replying to one of the invitations, I went to place it back on the fridge so I'd have the address handy. As I lifted the magnet, our parish bulletin from Easter Sunday fell to the floor.

When I stooped to pick it up, I glanced at the cover featuring the Risen Christ, and recognized that bulletin as another sort of invitation. It was an invitation to me and to you—an invitation to forgiveness.

The bulletin celebrated the Resurrection of Easter, how God's only Son gave his life, defeating death, to restore our relationship with our heavenly Father. It also included a beautiful message about Divine Mercy Sunday, which occurs on

the octave of Easter (the Sunday after Easter). This year, that special occasion falls on April 3. Pope Francis has also declared this a Holy Year of Mercy.

And a thought came to me: All around us are multiple invitations to accept God's mercy, and to extend the gift of mercy to others.

But God's invitation is subtle. It doesn't come via the U.S. postal service or e-mail or social media, so I don't necessarily pause to respond to God. I neglect to RSVP.

God isn't forceful. He's a loving God. His is a standing invitation, and it is always there when we are ready to embrace it.

On Pope Francis' third anniversary of his installation, he gave this message, not so much celebrating his personal milestone, but proclaiming the Year of Mercy: "God does not nail us to our sins; He does not identify us with the evil we have committed. ... God wants to free us. ... This is possible with God's grace."

My cousin once shared a little nugget of wisdom with me. I'm not sure where she read it, so I can't properly document the source, but it goes like this: "Grace is when you get the good things you don't deserve. Mercy is when you're spared from the bad things you do deserve. God is generous with both."

Will we accept his mercy? Will we

extend mercy to those who have deeply hurt us?

I reflect on the words Jesus gave us to instruct us.

"Seventy times seven" (Mt 18:22)

"Father, forgive them, for they do not know what they are doing" (Lk 23:34)

I once saw a beautifully stated quote about forgiveness, and I wrote it down so that I could revisit it. "Forgiveness is the place we come to when we surrender judgment and allow divine love to express through us."

Friends, there are many times when I seriously struggle to forgive. I've read that forgiveness is an attribute of the spiritually strong. I suppose I have much spiritual exercising to do.

Sometimes I can't fathom how the unjustly wronged find the strength to forgive. I've seen it in my own parish community, when a young woman whose husband's life was tragically stolen, publicly forgave the young man who took her husband's life. Her witness to God's mercy inspires me. It echoes God's message of unfailing grace and mercy.

All around me—all around us—are God's calls to accept and to extend mercy.

How will we RSVP?

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

Your Family/Bill Dodds

When it come to vocations, God is full of surprises for us

I'm pretty sure the teacher was a little concerned when I told her students I didn't like to read when I was a kid.

I had nothing against it, but I wasn't going to "waste" any of my summer vacation with my nose in a book. I wanted to be outside playing or plunked down in front of the TV. Mom, bless

her heart, would take all five of us to the library on a regular basis. I suppose I came home with a book or two, but I doubt I ever opened any of them.

I would read for school. I had to do that, but not during vacation. I didn't have to do that. It certainly never bothered me that my brother and sisters received certificates proclaiming "I read 10 books this summer." Good for them. It wasn't for me, and Mom and Dad never pushed it, though both were big readers.

I discovered the love of books when I entered the seminary at the tender age of

14, and there was little or no TV time and a lot of time set aside for quiet. That meant no playing outside.

I had to do something. I looked at a book and then another, and then another. By the time I left at the age of 19, I was a reader who wanted to be a writer. That's why, down the road, I would stand up in front of a grade-school classroom and talk about books I had written for children and my silly poems for kids that were in anthologies, and a little bit about columns and articles and editing and the life of a freelance writer.

But still, I always wanted to give the little gal or guy who had no interest in reading outside assignments a bit of hope. It was OK. You'll be fine. It may well be that you haven't found your particular interest.

At some point, we're "called" to do something that mildly interests us, a hidden talent. Discovering what that is can, in many, many ways, amaze your parents, stun your siblings and amuse your friends. Who could have imagined it, they ask? She became a teacher, or he's a cop

now. It can seem God really does have a sense of humor.

So, what's the lesson here for us moms and dads, grandmas and grandpas? We may think we know what young family members will end up doing with their lives. We may hope and pray they do something we want them to do, but between their free will and the Holy Spirit giving them nudges, it's not up to us.

What we can do is give them a childhood, an adolescence and (sometimes) an early adulthood that offers them the experiences, opportunities, education and self-confidence to answer that very personal call, that very wonderful call.

It can be a call to the priesthood or religious life, to marriage or to being single. And within that, to the work, the career, the ministry that fits them so well—one that was custom-made, by God himself.

(Bill Dodds writes for Catholic News Service.) †

For the Journey/Effie Caldarola

Learning to listen to our family, friends during the Year of Mercy

I was sitting in a reconciliation room once, confessing my usual garden variety list of sins when I was suddenly aware that the priest was gazing out the window.

Being reflective, perhaps? No, I was fairly sure he was daydreaming. I left my confession with the feeling that I was forgiven by God, but

ignored by my confessor.

We've all been in situations where we know we've been talking and no one's been listening. Sometimes, we're sure, when asked a question by our spouse that we had just answered 20 minutes before, that our words have drifted off unheard into the often murky cloud of marriage communication. It happens to the best of spouses.

But in this Holy Year of Mercy, perhaps one aspect of mercy we might focus on is our listening skills. I know mine can use some real attention. And I know that truly listening to someone is a great gift that we can give them, a way of showing love and mercy in the midst of a very busy world.

I recently had a conversation with a deacon whose ministry takes him to a homeless shelter. His work there involves listening, simply being present. Present to people who often are ignored by the world, and have no one with whom to share their troubles, their history, their grief.

It's a huge gift to them to have someone (especially someone identified with the Church) who will listen and provide what my friend the deacon called "nonjudgmental dialogue."

Our homes are the first place to practice listening. First, listen to God by closing your eyes and blocking out distractions. Center yourself and focus on listening and not talking. Tough to do, but good practice, even for five minutes, and the God of love is there even if we have a tough time shutting up.

Second, our kids need a listening ear. Like most moms, my standard question when my kids walked in the door from school was often, "How was your day?" Not a very creative way to elicit conversation, and depending on the age and the attitude of the kid, that question might result in lengthy banter or a muffled grunt.

Better to stop what you're doing, look your child in the eye and ask some meatier questions, maybe over a quick snack. Put everything else aside for a few minutes and listen.

Because of the constant noise of our world—the Internet, social media, news—we often find ourselves listening to two things at once. I used to think multitasking was a good thing, but I realize it really means you're just doing a couple of things very poorly instead of one thing well.

This is overwhelmingly true when it comes to listening to another. When my adult children or a friend phones, I'm often at the computer or maybe watching the news. It takes discipline to turn away from screens and give undivided attention for a few minutes to the person on the other end of the line. Focus on them. Say a prayer. Listen.

If you've had a good spiritual director, or "spiritual companion" as they're often called, you know what good listening is. A good companion doesn't tell you what you should be doing, shower you with advice or regale you with personal experiences. He listens and asks the right questions to lead you to clarity of thinking.

We should practice listening like that with our family and friends. In this Year of Mercy, we all need a trusted friend. Practice being that person.

(Effie Caldarola writes for Catholic News Service.) †



Divine Mercy Sunday/Msgr. Owen F. Campion

Sunday Readings

Sunday, April 3, 2016

- Acts of the Apostles 5:12-16
- Revelation 1:9-11a, 12-13, 17-19
- John 20:19-31

Last week, the Church celebrated Easter with great hope and joy. This week, the Church begins to tell us what the



resurrection of the Lord means to us here and now. It is about God's loving mercy. We celebrate the Sunday of Divine Mercy in the Holy Year of Mercy.

This weekend's first reading comes from the Acts of the Apostles, as is the case in almost

every Mass of this season.

Important to understanding Christianity and the Church itself is realizing that Acts continues St. Luke's Gospel. This fact is not that apparent since for centuries biblical translators have inserted St. John's Gospel between Luke's Gospel and Acts, blurring the connection between Luke and Acts.

The link shows that the redemption secured by Jesus, his miracles and preaching did not end with his ascension. All of these realities associated with Jesus were continued by the Apostles in the context of the infant Church.

This weekend's reading describes a time not long after the Lord's ascension. It is clear. His Apostles, obviously led by Peter, continued the Lord's mission of redemption.

God's mercy lived through them. This weekend's reading tells of the sick and the weak being brought to Peter, who healed them, just as Jesus had healed the lame and the mute.

The Book of Revelation provides the second reading. By its nature, it shows us the continuing place of divine mercy in life. First, God inspired John to write this Scripture, that future generations, such as our own, might know God.

Second, John wrote some time after the ascension. He wrote not in Jerusalem, where Jesus died and rose, but on Patmos, an island in the Aegean Sea, now part of

Greece. John further learned about God.

The message is that always God reveals. God always reaches to us.

St. John's Gospel provides the last reading. It is a familiar resurrection narrative, the story of the reluctance of the Apostle Thomas to accept that Jesus truly had risen to life after having been crucified, and then of the great faith of Thomas.

The Apostles assure Thomas that the Lord is risen. He is unconvinced. Then, dramatically Jesus appears. He invites Thomas to believe. In awe, and the uttermost faith, Thomas declares that Jesus not only is teacher and Redeemer, but indeed that Jesus is God.

The Lord then confers upon the Apostles that most divine of powers, the power to judge what is sinful and to forgive sin. It is a divine power, since sin affronts God. Thus, only God can forgive sin. Jesus forgave, being the Son of God. He transmits this authority to the Apostles, men who will form the Church and entrust this power to the Church for all the generations to come.

Reflection

Two points in the readings support the theme of divine mercy. The first is the absolute love for the Lord, seen in the readings. God, through Jesus, always calls us to life in him.

The second point is that God's call in our day and time, and in every age, comes to us through the Apostles. They were so much more than the Lord's companions and most frequent students. They represented the Lord. They possessed the Lord's authority and power after the ascension.

Majestic among all these powers was their ability to share God's mercy through forgiving sins, an ability expressly conferred upon them by Jesus.

We are not alone. Granted, as humans we are limited, no matter how impressive "progress" may be. The Lord comes to us with strength, knowledge and life. He lives! His mercy lives, as freshly now as ever.

We only have to turn to God honestly and humbly. †

Daily Readings

Monday, April 4

The Annunciation of the Lord
Isaiah 7:10-14; 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Tuesday, April 5

St. Vincent Ferrer, priest
Acts 4:32-37
Psalm 93:1-2, 5
John 3:7b-15

Wednesday, April 6

Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 7

St. John Baptist de la Salle,
priest
Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, April 8

Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, April 9

Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, April 10

Third Sunday of Easter
Acts 5:27-32, 40b-41
Psalm 30:2, 4-6, 11-13
Revelation 5:11-14
John 21:1-19
or John 21:1-14

Question Corner/Fr. Kenneth Doyle

Ordained ministers are ordinary ministers of holy Communion in the Church

During Lent, more people than usual attend daily Mass in our parish.

We have two assigned priests. For some reason, when the pastor celebrates Mass, the associate doesn't concelebrate but sits in a pew with the congregation. Then, when it is time for Communion, an extraordinary minister of holy Communion helps the pastor distribute, and the associate walks up in the regular Communion line.

I always thought that members of the laity assisting in the distribution of Communion were supposed to be "extraordinary," i.e., used only when ordained ministers were unavailable. The associate is healthy and very capable, so I am confused. (New York)



him" (#162).

Our diocesan regulations require that a couple give a parish nine months' notice prior to a marriage ceremony. Is this an ironclad Catholic Church rule? I am an 80-year-old widower, planning on marrying an 81-year-old widow. We don't see the need for any premarital counseling, etc., since we have both been there before. (City of origin withheld)

No, it is not an ironclad and universal rule of the Church. In 2005, the U.S. Conference of Catholic Bishops undertook a study of marriage preparation programs in the more than 100 dioceses around the country.

It found that most dioceses had a six-month guideline for the initial meeting with a priest before the wedding date itself. A few were shorter (three or four months), and several were longer (eight to 12 months).

The guideline was designed to accommodate not only the course of marriage preparation but also the collection of necessary paperwork (baptismal certificates, etc., and, in your own case, documentation from previous marriages and death certificates of your first spouses).

Of course, the requirement for advance notice is a guideline, not a law, and it admits of reasonable exceptions in particular circumstances such as your own.

Why not simply talk to a local priest and see what he would recommend? There might still be a marriage preparation course, but it could well be abbreviated, and some dioceses offer a specific informational program for second marriages.

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

My Journey to God

Spring Signs

By Norbert Krapf

We are waiting,
though we do
not know it.

We are looking,
though we do
not know our

eyes are open.
We are listening,
but we are not

aware our ears
are tuned. Then
it happens again:

buds swell, specks
of green appear,
birds sing louder:

The big miracle
we half expect
hits us again.

We can believe.
Our doubt disappears.
Faith resurrects.



(Norbert Krapf is a member of St. Mary Parish in Indianapolis, and served as the Indiana Poet Laureate from 2008-10. Spring flowers rise up from the grass in Bethlehem on Feb. 12, 2015, with the hills leading toward Jerusalem, Israel, in the background.) (Photo by Natalie Hoefler)

Benedict the Moor

1526 - 1589
feast - April 4

Born near Messina, on the Italian island of Sicily, Benedict was the son of African slaves. As their eldest son, he was given his freedom. Growing up, he was nicknamed "il moro sante" ("the holy Moor") for his piety and good works. He became a hermit and then the community's superior; but, after the pope ordered them to disband in 1562, Benedict became a Franciscan lay brother. He served as cook, but drew many visitors and supplicants with his reputation for holiness and miracles. Despite his illiteracy, Benedict was chosen as superior and also as novice master, before being allowed to return to his kitchen refuge. He is a patron saint of Palermo, Sicily, and of blacks in the United States.

CNS Saints

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.

ACKELMIRE, Beatrice A., 81, St. Luke the Evangelist, Indianapolis, March 16. Mother of Ann Fahey, Frederick and James Ackelmire. Sister of Margaret Gray. Grandmother of three.

BARRY, Elizabeth Ann, 51, Our Lady of Perpetual Help, New Albany, March 10. Daughter of Joe Barry and Martha Gutman. Sister of Margi Sperry.

BOWLING, Perley A. (Schoettle), 78, St. Mark the Evangelist, Indianapolis, March 18. Wife of Richard Bowling. Mother of Theresa Rodriguez, Frederick, Paul, Philip and Thomas Bowling. Sister of Helen Gilkey, Theresa Hull, Susie Thornburg, David, Jeff, Jim, Mark, Michael, Ned and Paul Schoettle. Grandmother of 13.

CARAWAY, Paul D., 75, St. Mary, North Vernon, March 12. Husband of Bonnie Caraway. Father of Dianna Miller, Jennifer White and

Christopher Caraway. Brother of Mary Swazey, Charles, Daniel, Gregory, Stephen, Thomas and Vincent Caraway. Grandfather of six. Great-grandfather of six.

CARTER, Betty, 89, St. Martin of Tours, Martinsville, March 17. Mother of Patty Collins, Joanie Haymaker, Ann Kelly, Francie Kitchen and Tom Carter. Grandmother of 12. Great-grandmother of 11.

DOLL, Lambert J., 39, Holy Family, Oldenburg, March 18. Son of Terry Doll. Brother of Rachel Doll and Michelle Huber. Grandson of Rita Brackman and Floyd Doll.

EDMONDS, Elizabeth, 87, Holy Family, New Albany, March 7. Mother of Lois Rohde, Mike, Herbert and Terry Edmonds. Grandmother of nine. Great-grandmother of 13.

ELKIN, Helen, 91, St. Mary, New Albany, Feb. 23. Mother of Jennifer Cumme, Gerald, Gregory and Stephen Elkin. Grandmother of 10. Great-grandmother of 18.

GETTELFINGER, Melvin, 78, St. Mary, New Albany, March 4. Husband of Kaye Gettelfinger. Father of Debra Belvly, Deanna, Phil and Tony Gettelfinger. Brother of Shirley Jones, Bob, Ernie and Glenn Gettelfinger. Grandfather of nine.

GIGAX, Kenneth W., 73, St. Joan of Arc, Indianapolis, March 12. Brother of Connie Gigax and Penny Handshaw.

GOLDSMITH, Elmer L., 77, Holy Family, Oldenburg,

March 17. Father of Paula Fledderman, Jill Reidy, Dan, Mark and Tom Goldsmith. Brother of Artie Goldsmith. Grandfather of 13. Great-grandfather of one.

GRAVES, Jessie J., 78, St. Therese of the Infant Jesus (Little Flower), March 16. Mother of Dawn Wendel and Rick Graves. Grandmother of four. Great-grandmother of one.

GRAY, Dawn, 44, St. Jude, Indianapolis, March 9. Wife of Christopher Gray. Mother of Sydney Gray.

HEGER, Dale J., 83, Immaculate Conception, Milhousen, March 16. Husband of Betty Heger. Father of Pam Nobbe, James, Larry and Michael Heger. Brother of Richard Heger. Grandfather of six.

JANSEN, Mary A., 85, St. Luke the Evangelist, Indianapolis, March 14. Mother of Marita Hackl, Barbara Smith and Teresa Venatta. Sister of Barbara Bartuska and Harold Kramer. Grandmother of six. Great-grandmother of six.

JOHNSON, Frank, 90, St. Michael the Archangel, Indianapolis, March 9. Father of Susan Gibson, Donald, Michael and Stephen Johnson. Grandfather of eight.

KRESS, Ed, 83, St. Paul, Tell City, March 15. Husband of Kathy Kress. Father of Renae Smith, Kena, Kevin and Kip Kress. Stepfather of Stephanie Girten. Grandfather of five. Step-grandfather of four.

MCQUADE, Gary E., 69, Our Lady of the Greenwood, Greenwood, March 15. Husband of Theresa McQuade. Father of Melissa Kirk, Matthew and Timothy McQuade. Grandfather of four.



Spring flowers

Daffodils bring spring color to a lawn on March 21 in Indianapolis. (Photo by Sean Gallagher)

MCQUADE, Shelley J., 67, St. Therese of the Infant Jesus (Little Flower), March 15. Mother of Angela Cross, William Jones and Jason Logan. Daughter of Lucy Washburn McQuade Shuler. Sister of Kelley Coulter, Teresa, Bucky and Sean McQuade. Grandmother of two.

MITCHELL, Kathleen M., 92, St. Charles Borromeo, Bloomington, March 10. Mother of Kathleen Drew. Sister of Mary Otto. Grandmother of two. Great-grandmother of four.

Shelby County, March 14. Husband of Pauline Nieman. Father of Jean Graham and Paul Nieman. Brother of Betty Schneider, Rose Marie, Carl, John and Maurice Nieman. Grandfather of seven. Great-grandfather of eight.

PINION, Betty, 69, St. Mary, New Albany, Feb. 20. Mother of Kerri Crabtree, Joseph Meek and David Pinion. Sister of Vada Sams. Grandmother of eight. Great-grandmother of four.

RICKE, Michael W., 54, St. Mary, Greensburg, March 18. Son of Gilbert and Linda Ricke.

Brother of Kim Kaftner, Anita Moeller and Sandy Welage.

WATKINS, Travis I., 28, Holy Family, New Albany, March 15. Son of Eric and Evelyn Watkins. Brother of Nick Watkins.

WUNDERLICH, John J., 91, St. Mary of the Immaculate Conception, Aurora, March 18. Father of Susan James and David Wunderlich. Brother of Mary Mattingly. Grandfather of six. Great-grandfather of four.

ZIEGLER, Alberta, 92, St. Mary, New Albany, March 12.

Providence Sister Amata Dugan ministered for decades in education, senior housing in Indiana

Providence Sister Amata Dugan died on March 14 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 85.

The Mass of Christian Burial was celebrated on March 21 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Helen Therese Dugan was born on October 5, 1930, in Indianapolis. She grew up as a member of St. Anthony Parish and was a graduate of the former St. Mary Academy, both in Indianapolis.

Sister Amata entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1950, and professed final vows on Aug. 15, 1957.

She earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at

Ball State University in Muncie, Ind.

During her 66 years as a member of the Sisters of Providence, Sister Amata ministered in education for 28 years in schools in California, Illinois and Indiana. She later served for 22 years as an administrative clerk and later manager at Maryvale Apartments, a senior housing facility adjacent to the motherhouse grounds, and then in various roles at the motherhouse. In 2014, she dedicated herself entirely to prayer.

In the archdiocese, Sister Amata taught at St. Malachy School in Brownsburg from 1965-73. She also served as principal there from 1973-80.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Church's role would help in shortcomings of U.S.-Cuba relations

WEST PALM BEACH, Fla. (CNS)—The first U.S. presidential visit to Cuba in almost 90 years and the diplomatic dysfunction on display over human rights concerns there underscores the need for the Church to be a viable alternative to helping the Cuban people, according to one observer.

"There is no question there are tremendous differences between both countries, and the normalization process will now move very slowly with the U.S. presidential election underway this year," said Andy Gomez, retired assistant provost and dean of international studies at the University of Miami, where he was a senior fellow at the university's Institute for Cuban and Cuban-American Studies.

Gomez, his wife and several hundred South Florida Catholics traveled to Cuba last September in support of the historic visit of Pope Francis to the island.

Gomez spoke to Catholic News Service (CNS) from Arizona where he was to talk to college and university educators about the pros and cons of U.S. student study travel programs to Cuba.

During an awkward news conference on March 21 with President Barack Obama at Cuba's Revolutionary Palace in Havana, Cuban President Raul Castro bristled at a reporter's questions on the issue of political prisoners and human rights violations in Cuba, denying that there were any such violations or that the country has any political prisoners. In his remarks, Obama raised objections to arbitrary imprisonment of Cuban dissidents.

Raul suggested that the U.S. economic embargo of Cuba and the naval base at Guantanamo

Bay were the impediments to better relations.

"Clearly, Raul felt flustered and upset and was unprepared for opposition and questions," Gomez told CNS, noting that Castro retorted that Cuban and U.S. definitions of human rights are simply different.

"But wait a minute: Isn't there an international definition of human rights?" Gomez said, expressing frustration at the intractable situation.

"It is time for some of our leadership in the Catholic Church to take a stronger stand with the Cuban government and demand more; it is time to stop dancing around them," Gomez said, adding that recent openings for U.S. business to operate in Cuba are highly selected, and of limited value to the Cuban people and to U.S. business.

American hotel and cruise ship companies announced some new business arrangements with Cuba in tandem with Obama's historic three-day visit to Cuba. The president arrived in Havana on the evening of March 20.

"Cuba is looking to the Americans for tourism business, and they will be very selective on what other foreign investments from America they will allow; lawyers and business leaders here are telling me the risks are still great," Gomez said.

He maintains a personal relationship with a parish-based charitable outreach to the poor in the Old Havana district in Cuba.

Gomez thinks more parishes in Cuba could be the best setting to host "after-school programs, teach catechism, discipline, civic values and things that in the long run will help families.

"Providing very basic needs for the Cuban people across the island and providing hope is where the Catholic Church can help at the diocesan and parish level, and I would like to see the Church get more priests and nuns into Cuba, because some of the non-Catholic churches are moving a little faster than we are and are gaining popularity."

Gomez said he planned to tell his academic audience in Arizona that it is generally beneficial for Americans and U.S. students to travel to Cuba on study programs, but that they need to understand that they are entering a totalitarian regime.

Peter M. Sanchez, a graduate program director of political science at Loyola University Chicago and an expert on Latin American politics, said that the diplomatic mission to Cuba led by President Obama was probably destined to fall short of real progress.

"While these are all good efforts at breaking the impasse from the past, U.S.-Cuba relations are still seriously hampered by the U.S. economic sanctions which Congress has the power to lift, but probably won't in the near future," Sanchez told CNS.

"The U.S. wants compensation for assets nationalized after the Cuban revolution, and Cuba argues that the U.S.-sponsored Bay of Pigs invasion of 1961, along with the long-standing economic sanctions, have done much more economic harm to Cuba than the cost of the nationalized assets."

This issue can be resolved, but it will most likely not be resolved unless we have a Congress that backs a president who wants



U.S. President Barack Obama and Cuban President Raul Castro hold a news conference in Havana on March 21. (CNS/photo Carlos Barria)

to end the economic sanctions, Sanchez added.

Enrique S. Pumar, an associate professor and chair of the Department of Sociology at The Catholic University of America in Washington, told CNS in an e-mail reply that with the Obama visit, both the U.S. and Cuba "have placed economic and political interests ahead of human rights and more normative concerns. The Obama administration seems to believe that intense commercial relations will change Cuba."

"The U.S. should pressure the Cubans more directly about democracy and human rights now that they have leverage despite the imperfections of our interpretations on these issues," Pumar said.

He also said that there is no evidence that increased commercial relations will benefit the Cuban people directly "at least for now."

Pumar said about 70 percent of the Cuban economy is controlled

by the state, as are the labor markets. Average Cuban citizens are "not free to search for jobs on their own," he said, explaining they must go through state agencies, "and the state determines their salaries."

"Under these conditions, more trade will benefit foreign investors and the Cuban elite," he added.

Vicky Machado, a doctoral student at the University of Florida in Gainesville who traveled to Cuba with other young adults last year to greet Pope Francis in Havana, said she is glad to see the official conversations on human rights, as well as climate change taking place between the U.S. and Cuba.

"I think more dialogue is required in order to spark change, and I am hopeful that this change will be for the better—benefiting both the U.S. and the Cuban people," said Machado, a Fort Lauderdale native who has been active in Pax Christi and the Catholic Worker House for the homeless in Gainesville. †

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Easter attacks in Pakistan not first time Christians targeted

KARACHI, Pakistan (CNS)—The terrorist attack that killed more than 70 people in a Lahore park on Easter was not the first time that Christians in the Islamic country have been targeted, and observers say that, as things stand, it will not be the last time.

The Asian Church news portal ucanews.com said this is largely because discriminatory laws, the state's patronage of militant groups, deep-rooted intolerance and chronic ignorance give rise to incidents of persecution in Pakistan, "making it a living hell for the minority Shia Muslims who, along with Christians, Hindus and Ahmadis, became the prime target of Sunni extremists."

Several incidents occurred since the United States attacked Afghanistan in 2001. The deposed fundamentalist Islamic regime of Afghanistan has many supporters across the border in Pakistan. Most Pakistanis view the United States and West European countries as Christian, and Muslim militants consider Pakistani Christians to be associated with those "Christian nations."

Pakistan, carved from British India, was created in 1947 after Muslims of the Indian subcontinent called for a separate homeland. Although Muhammad Ali Jinnah, the nation's founder, said citizens may belong to any religion, a resolution proclaiming that the future constitution of Pakistan would be modeled on the ideology and principles of Islam was kept as a preamble of the constitution. In 1985, when it was made an integral part of the constitution, Pakistan became an Islamic republic, and the Council of Islamic Ideology and the Shariah (Islamic) court were established.

Many Islamic laws were passed, including blasphemy laws and the Hudood Ordinance (Islamic criminal code), reported ucanews.com. Christian leaders have long campaigned against the misuse of blasphemy laws that have led to incidents of mob violence. The law mandates that anyone who "blasphemes" the Quran is to be handed a death sentence.

Shahbaz Bhatti, the federal minority affairs minister, was murdered in March 2011 by Islamist gunmen after he spoke out against Pakistan's blasphemy laws.

In recent years, Christians were targeted in terrorist attacks that left hundreds dead.

Two bomb blasts at churches in Lahore in March 2015 killed 14. A twin suicide bomb attack at a Peshawar church in 2013 left around 80 dead. In 2009, at least 40 houses and



People carry a coffin on March 28 after the previous day's suicide bomb attack at a park in Lahore, Pakistan. Observers say the terrorist attack that killed more than 70 people in a Lahore park on Easter was not the first time that Christians in the Islamic country have been targeted. (CNS photo/Rahat Dar, EPA)

a church were burned by a mob in Gojra, with eight people burned alive.

In 2005, a mob claiming Christians had burned pages of the Quran forced hundreds of Christians to flee their homes in Faisalabad; churches and Christian schools were set on fire.

More than 95 percent of Pakistan's 180 million people are Muslims. Less than 2 percent are Christians, Hindus and other religious minorities.

Catholic educators have long maintained that the textbooks used are written with "a biased mindset" by Muslim writers who do not make allowances for the teachings of religions other than Islam.

The Catholic Church, which operates more than 500 schools, has often criticized the syllabus for praising

only Islamic personalities while presenting followers of other religions as infidels and depicting Christianity negatively.

Moreover, textbooks—even science texts—quote excessively from the Quran, ucanews.com reported. It said Church officials have raised the particular concern that minority students' unfamiliarity with these texts could leave them open to accusations by people exploiting the country's blasphemy laws.

Activists and members of the Christian community say around 5,000 Christians have fled Pakistan because of threats, persecution and lack of security.

Many of them have sought asylum in Thailand and Sri Lanka. Some representatives in the Christian community say there are 10,000 registered Pakistani asylum seekers between the two countries, ucanews.com reported. †

Vatican: Pope Benedict is frail, but his mind remains 'perfectly lucid'



VATICAN CITY (CNS)—Although retired Pope Benedict XVI is growing more frail, there are no particular concerns or worries regarding his health, a Vatican spokesman said.

Jesuit Father Federico Lombardi, the Vatican spokesman, issued a statement on March 25 following an interview with Archbishop Georg Ganswein, the retired pope's personal secretary, in which the archbishop said Pope Benedict was slowly "fading."

"In April, Pope Benedict XVI turns 89 years old. He is like a candle that is slowly, serenely fading, as it happens with many of us. He is calm, in peace with God, with himself and the world," Archbishop Ganswein told the

Pope Francis greets retired Pope Benedict XVI prior to the opening of the Holy Door of St. Peter's Basilica at the Vatican in 2015. Although retired Pope Benedict is growing more frail, there are no particular concerns or worries regarding his health, a Vatican spokesman said. (CNS photo/Maurizio Brambatti, EPA)

Italian magazine *BenEssere*.

The retired pope's personal secretary added that Pope Benedict still retains "his refined, subtle sense of humor" and remains fond of cats.

"Contessa and Zorro, two cats that live in our gardens, come often to say hello to the pope emeritus," he said.

After questions were raised regarding the aging pontiff's health, Father Lombardi said his condition "does not raise any particular concerns."

"Of course, it is part of the effects of old age and a gradual, growing fragility of the physical condition as with any elderly person," he said. "[Pope Benedict's] mind is perfectly lucid as we recently witnessed in his extraordinary interview with an Italian publication."

In that interview, published in mid-March with Belgian Jesuit Father Jacques Servais, Pope Benedict reflected on the theme of mercy as a "sign of the times" that shows how, deep down, people still experience a need for God.

"Mercy is what moves us toward God, while justice makes us tremble in his sight," he said. †

What was in the news on April 1, 1966? Centuries of state domination over religious seen ended, and Jesuit magazine calls for discussion on priestly celibacy

By Brandon A. Evans

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

Here are some of the items found in the April 1, 1966, issue of *The Criterion*:

- **Pope, Anglican head pledge unity efforts**
- **At ND Conference: Speakers map 'new theology'**
- **Concelebration set for Holy Thursday**
"In an historic liturgical event, Archbishop [Paul C.] Schulte will concelebrate the Sacred Liturgy with the deans of the nine deaneries in Holy Thursday services at SS. Peter and Paul Cathedral. ... Another innovation this year will be the inclusion of the deacons and subdeacons from the Indianapolis area in the ceremonies."
- **St. Francis to cooperate in program**
- **St. Meinrad parley explores education**
- **Ecumenism in action: Our teenagers are building bridges**
- **Nine Catholic schools win Science Fair awards**
- **PAVLA to sponsor regional meeting**
- **Church history lives again in recordings**
- **Vatican Council and social reform**
- **Plan reception for Fatima nuns**

- **Bishops, orders to provide link for better harmony**
- **Music contest gets underway this weekend**
- **Sacred Heart Central revises athletic staff**
- **Centuries of state domination seen ended by liberty document**

"WASHINGTON—The man most instrumental in the passage of the ecumenical council's Declaration on Religious Freedom told Catholic and Protestant listeners here that the document marks the end of state domination in religious affairs that began with the Emperor Constantine. Father John Courtney Murray, S.J., said he believes those Western governments which have sought to control religious affairs reflect 'a pagan instinct inherent in nearly all states.' He said this spirit in the Constantinian Empire, when Christianity first received state protection, obscured the Gospel message of individual freedom before God. The council's documents, he said, reasserts the Scriptural roots of personal freedom and gives them a legal formulation."

- **Prelate to appear before Anglicans**
- **Set clergy institute on alcohol**
- **Form liaison body for religious unity**
- **'America' urges study of priestly celibacy**
"NEW YORK—'America' magazine has urged American bishops to authorize a 'reliable and impartial

study by competent experts' of the Catholic Church's discipline on priestly celibacy. In a March 26 editorial, the national Catholic weekly, edited by Jesuits, said that in view of the increasing number of articles on celibacy in the secular press, it is now time that the questions receive 'significant and prudent scrutiny and communication on the part of our bishops.' Such a study as it was proposing, 'America' said, 'could be a persuasive sign of sympathetic and enlightened leadership, and could lift discussion above the present level of anonymous protest and titillating rumor.'"

- **Mixed marriage instruction seen as an aid to ecumenism**
- **Mgr. Charles Koster comments on decree**



Read all of these stories from our April 1, 1966, issue by logging on to our archives at www.CriterionOnline.com. †